



## القضايا الثقافية في الترجمة من الانكليزية الى العربية

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### الملخص:

كانت أهمية القضايا الثقافية بمثابة فرضية لدراسة الترجمة (الإنجليزية-العربية) في إطار نظرية نيومارك، يعد استخدام طريقة مشروعة ومناسبة في الإشراف على CSIS أحد الضغوط الحاسمة لكل وسيط، وتحقيقاً لهذه الغاية، سعى هذا الفحص إلى إظهار كيف تميل القضايا الثقافية في الترجمات الإنجليزية-العربية إلى التسبب في مشاكل في الترجمة، في نظرية نيومارك (1988) هناك 17 منهج لترجمة القضايا الثقافية الصريحة وأحدها هو الفحص المكون الذي يتميز به نيومارك (1988) و الذي تم اعتماده في هذه الدراسة، وكشفت نتائج الدراسة أن التمييز من حيث المصطلحات الدينية بين الترجمات العربية والإنجليزية للمشاركين، كان أهم القضايا الثقافية في الترجمة الإنجليزية العربية وكذلك كانت القضايا الثقافية الملحوظة في الترجمة الإنجليزية-العربية هي المصطلحات المتعلقة بالنص الديني والتي تمت ترجمتها تحت تأثير الثقافة الدينية للمشاركين العرب حيث يتمثل الأثر الرئيسي للدراسة في التأثير الكبير للقضايا الثقافية القائمة على الدين في الترجمة الإنجليزية العربية.

المصطلحات الرئيسية: القضايا الثقافية ؛ الترجمة الإنجليزية-العربية ؛ نظرية نيومارك



## **Cultural aspects of English-Arabic Translation**

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### **Abstract**

The criticalness of cultural issues served as the premise to examine the cultural issues in English-Arabic translation under Newmark's theory. Using a legitimate and fitting method in overseeing CSIs is one of the crucial stresses of every mediator. To this end, the present examination endeavored to show how cultural issues in English-Arabic translations are tended to cause problems in translation. In Newmark's (1988) theory there are 17 methodologies for translation of culture-explicit issues and one of them is a componential examination which is characterized by Newmark (1988) which was adopted in the present study. The results of the study revealed that the distinctions in terms of religious terms among Arabic and English translations of the participants were the most significant cultural issues in English-Arabic translation. The observed cultural issues in English-Arabic Translation were religion-text- related terms which were translated under the influence of religious culture of the Arab participants. The main implication of the study is the significant impact of religion-based cultural issues in English-Arabic translation.

**Key terms:** cultural issues; English-Arabic translation; Newmark's theory

### **Introduction**

In managing the social component of interpretation, there regularly exists an absence of general concurrence on what ought to be doled out as culture-explicit things (CSI). Different scholars and language specialists have received various terms to allude to the social things and have likewise thought to be various orders for characterizing CSIs. Halloran (2006), for instance, noticed that "CSIs relate to a specific culture and envelop social characters which don't have direct reciprocals in another culture and proposed a succinct order including establishments, history, toponymy, or specialty of a given culture" (p.66). Cook (1992) applied the expression "culture-



explicit idea" which might be "dynamic or solid; it might identify with a strict conviction, a social custom, or even a kind of nourishment" (p. 28). Newmark (1988) called them "social words", and related the presence of social words to "holes" between the SL and TL; he accepted that where there is an emphasis on culture, the social "hole" or "separation" between the SL and TL will cause an interpretation issue (p. 94). He isolated the social words into five classifications: biology material culture-social culture-associations, customs, exercises, strategies and signals and propensities (p. 95). Aixela (1996, p. 58) utilized the expression "culture-explicit things" because of the way that there consistently exists a potential interpretation issue in a solid circumstance between two dialects and two writings.

Aixela (1996) isn't the only one in holding such a view concerning the importance of culture explicit things and their capability to cause obstructions in front of the transference of source instant message to the objective content which requires an earlier nature and thorough consideration with respect to the interpreters to maintain a strategic distance from mistranslation or misguidance of the objective content reader as far as social issues. As per Aixela (1996), CSIs allude to:

“those textually actualized items whose function and connotations in a source text involve a translation problem in their transference to a target text, when-ever this problem is a product of the nonexistence of the referred item or of its different inter-textual status in the cultural system of the readers of the target text” (p. 58).

It is apparent that Aixela considers CSIs as a dormant risk for those interpreters new to these cultural issues that would block the exact transference of the proposed message to the reader of the translation result. The present examination attempted to investigate cultural issues in English-Arabic translation under Newmark's theory. Cultural perspectives have consistently been a huge issue in translation ponders. Interpreters are looked with changed obstructions and one of the significant ones is that of cultural issues as expressed by Alvarez and Vidal (1996, p.6) interpreters are compelled from various perspectives: by the predominant poetical standards and standards of the time; by what the prevailing organization and philosophy expect of them; by the general population for whom the translation is planned and so forth all in all they are obliged inside what is called socio- cultural limitations (p.6).

The variety of definitions and courses of action for understanding of culture-explicit terms and content translation methods shows that the allocation of procedures is changing from translator to mediator and huge thoughts in elucidation and translation issues can be surveyed dependent on these frameworks. The criticalness of cultural issues in deciphered compositions fills in as the premise to examine the cultural issues in English-Arabic translation under Newmark's theory. Using a legitimate and fitting method in overseeing CSIs is one of the crucial



stresses of every mediator. To this end, the present examination endeavors to show how cultural issues in English-Arabic translations are tended to. In Newmark's (1988) theory there are 17 methodologies for translation of culture-explicit issues and one of them is a componential examination which is characterized by Newmark (1988) as "growing a lexical unit into essential parts of one to a few translations " (p.66). Componential investigation or highlights examination or difference examination is the examination of words through organized arrangements of semantic highlights which are given as "present", "missing" or "detached with reference to including". The technique leaves from the rule of compositionality which is a strategy for regular basic semantics examining the structure of a word's implying that uncovers the culturally significant highlights of the language recognize various words in the area (Ottenheimer, 2006, p.20). In Newmark's (1988) theory there are 17 systems for translation of culture-explicit issues and one of them is transference which is characterized by Newmark (1988) as "obtaining or transliteration" (p.66). Transliteration is the transformation of a book starting with one content then onto the next. It isn't worried about speaking to the hints of the first, just the characters, in a perfect world precisely and unambiguously. It tends to have appeared differently in relation to the translation where the sounds are noted however not really the spelling. Culture-explicit issues allude to literarily completed issues whose capacity and meanings in a source content include an translation issue in their transference to an objective content, at whatever point this issue is a result of the nonexistence of the alluded thing or of its distinction between literary status in the cultural arrangement of the readers of the objective content (Aixela, 1996, p.52-77).

### **Review of literature**

There are different perspectives among researchers of translational investigations on the thought of whether to utilize 'methodology', 'strategy', 'strategy' or 'procedure' in reference to CSIs. Majhut (2012) claims that in the rendering of CSIs there is a typical issue of "phrased irregularity" in utilizing these four terms. This irregularity influences the whole control of Translation Studies (pp.23-25). Newmark (1988, p. 81) states that translation techniques are related with entire writings, though translation systems are material for "sentences and the littler units of language." Molina and Albir (2002) allude to the translation strategy as the manner in which an interpreter completes a specific translation process as far as his/her goals. In their perspective, translation strategies influence the entire content, while translation methods influence "miniaturized scale units" of the content. Pedersen as referred to in Majhut (2012) alludes that translation methodologies ought to be utilized for settling on the principle general choices, "for example, regardless of whether to decipher the entire content in a taming or in a foreignizing way" (p. 30). The present investigation receives Newmark's model.

Newmark (1998) presents various contemplations as far as the translation of culture-explicit issues. To begin with, one's definitive thought ought to be acknowledgment of the cultural accomplishments alluded to in the SL content and regard for every outside nation and their societies. Two translation strategies which are at far edges of the scale are regularly accessible; transference, which, for the most part in artistic writings, offers neighborhood shading and



climate, and in specialized writings empowers the readers (some of whom might be pretty much acquainted with the SL) to recognize the referent - especially a name or an idea - in different writings (or discussions) without trouble.

From another vantage point, Jull Costa expresses that " cultural, recorded and topographical references are simpler to make an translation of contrasted with etymological and social ideas that might not have a proportionate in the objective language since they don't require elucidation" (2007, p.118). Managing the social part of translation requires a concession to what ought to be assigned as culture-explicit issues. Halloran (2006) contends that CSIs relates to a specific culture and allude to cultural characters which don't have direct reciprocals in another culture and incorporates references to the establishments, history, or specialty of a given culture (p.80).

Torpo (2009) revolves around social interpretation, especially keeping an eye on the issue of social equivalencies or adversities occurring in the interpretation of Arabic conceptual works. He looks into the interpretation procedures that provoked social setbacks and to complement the critical activity of the mediator as a social insider. He separates figurative language (analogies, everyday enunciations, proverbs) in two compositions: Arabic (the source substance) and English (the goal content). He wraps up his article with the proposal that a mediator needs to anticipate the activity of a social insider for the two messages in order to render a socially progressively unfaltering interpretation. Newmark (1998) battles that interpretation isn't just a transmitter of culture, yet also of the real world, a force for progress, could be instanced by following the course of insurance from Bible interpretation and the defending of Latin as a prevalent language of the pick, with a resulting disincentive to unraveling between various vernaculars. Newmark (1998) is on the conviction that a tremendous number of words can be copied to relegate an unprecedented language or expressing of a talk arrange when that system centers around a particular topic. As per this hypothesis of social word, five interesting classes of " social characterizations" are doled out from each other. Those classes are according to the accompanying: 1) Ecology 2) Material culture 3) Social culture 4) Organizations, customs, works out, frameworks, thoughts 5) Gestures and affinities.

Scientists, for instance, Newmark (1988), Espindola and Vasconcellos (2006) and Chungling (2010) have endeavored to make a characterization of CSIs and make them unquestionable in any substance. Newmark (1988), which is the theoretical arrangement of the present assessment perceives educational interpretation (remains inside the SL culture) from semantic interpretation (moves outside segments into the TL culture). Mohammad Salehi in an article "Reflections on Culture, Language and Translation" (2012) has made an undertaking to portray culture from different viewpoints in interpretation mulls over and to offer an examination of investigators' points of view on the association among culture and language and moreover among culture and interpretation. He points out that, culture and interpretation are among the most



choosing and amazing variables in human correspondence. It is all things considered acknowledged that culture impacts translational talk in different habits.

There are a few speculations supporting the noteworthiness of CSIs in translational investigations and among them are Vermeer (1986, as referred to in Nord, 1997), who contends that culture is whatever one needs to know for how to act, feel, and act in a general public so as to comply with general desires for that society, except if one is set up to embrace the outcomes of their unaccepted conduct (p.18). With regards to Vermeer (1986), Katan (2009) claims that insofar over the long haul, and new fields of studies come to presence the idea of culture changes. He contends that "culture comprises of all that one has to know, ace and feel, so as to survey where individuals from a general public are carrying on acceptably or disobediently in their different jobs" (Katan, 2009, p. 82). The previously mentioned perspectives on the side of the criticalness of CSIs are reflected in Newmark's model of CSIs classification and that is the motivation behind why it is chosen as the hypothetical system of the present examination. The previously mentioned examinations imply the significance of CSIs by tending to the issue of cultural equivalencies or misfortunes happening in the translation of Arabic artistic messages just as marking society as one of the most deciding and powerful factors in human correspondence.

## **Method**

Newmark's (1988) course of action of culture-unequivocal issues (CSIs) will be held onto as the instrument to analyze the interpretation under the examination. In Newmark's (1988) hypothesis there are fourteen methods for interpretation of culture-unequivocal issues: 1) Borrowing (Transference): transliteration that is the path toward moving a SL word to a TL message as an interpretation methodology. It joins transliteration, which relates to the difference in different letters all together: for example, Russian (Cyrillic), Greek Arabic, and so forth into English. The word, by then, transforms into a credit word. It fuses transliteration and is comparable to what is called interpretation. 2) Naturalization: change of SL into TL highlight and morphology which adjusts the SL word first to the average rhetoric, by then, to the customary morphology of the TL. 3) Cultural indistinguishable: a TL evaluated social word replaces the SL social word which means displacing a social word in the SL with a, regardless of the way that not exact, TL word. 4) Functional Equivalent: the usage of a social free word. In this procedure, a without culture word is used, at times, another specific term is used; thusly, it summarizes the SL word. 5) Descriptive Equivalent: Expanding the focal significance of SL word through delineation. In this system, the significance of CBT is explained in a couple of words. 6) Synonymy: It is appropriate exactly where demanding interpretation is immense. It is near TL equivalent. Here the economy's bests precision. 7) Through interpretation, calque or advance interpretation. It is the demanding interpretation of essential collocations, names of affiliations and parts of blends. It can in like manner be called: calque or advance interpretation. 8) Shift/Translation: an interpretation framework by methods for a change. It remembers an



alteration for the language structure from SL to TL, e.g., (I) change from single to plural; (ii) when a specific SL structure doesn't exist in the TL, a change is required; (iii) contrast in a SL activity word to a TL word, change of a SL thing social occasion to a TL thing, and so on 9) Modulation: interpretation including a difference in perspective point of view and class of thought. It happens when the translator copies the message of the principal content in the TL message according to the present norms of the TL, in light of the fact that, the SL and the TL may be unmistakable in setting. 10) Recognized Translation: use of power or generally recognized interpretation of any institutional term. It happens when the mediator regularly uses the power or the by and to a great extent recognized interpretation of any institutional term. 11) Translation Label: a short interpretation generally speaking of another institutional term. 12) Compensation: when the loss of noteworthiness, sound impact, etc are made up for in another part. It happens when the loss of significance in one bit of a sentence is reimbursed in another part. 13) Componential examination: growing a lexical unit into fundamental portions of one to a couple of interpretations. It implies differentiating a SL word and a TL word which has a practically identical centrality regardless of the way that not being it is composed indistinguishable, by displaying, first, their ordinary, and a short time later, their changing sense parts. 14) Reduction and Expansion: narrowing down the criticalness of an articulation into less words or a different way.

## **Results**

To discover cultural issues in English-Arabic translation 24 BA English understudies were approached to decipher a few writings. Given the distinctions as far as religion among Arabic and English. The observed cultural issues in English-Arabic Translation were religion related terms embraced by the members. For instance, most members deciphered "Life and demise" actually as "Alhayattu wal moutu", which isn't satisfactory to the Arab local speakers. "Almauta walhayata" (Lit. the passing and life) is satisfactory in light of the fact that this cultural issue in English-Arabic translation originated from the Qur'anic section ("Allathi khalakal mauta walhayata leabluakom")(Quran, Almulk, p.2). Such religion-related issues are identified with the word request in cultural issues in English-Arabic translation too in light of the fact that the request is distinctive in the two dialects. Correspondingly, a similar issue emerged when a few members rendered "day and night" as "Alnahaar wallet" which isn't adequate at all to Arab readers. The shortcoming of this translation originates from the way that there is another reasonable Arabic cultural identical that originated from the Holy Quran. This reasonable translation ought to be "allailu wannahaar" as it is existent in the Quran. It is taken from the religion of Arab cultural issues. Moreover, a few interpreters will in general decipher "fine" as "Alhamdullah". In spite of the fact that this translation is fairly satisfactory, it neglects to render the accurate significance it has in the Arabic cultural proportionate. Borussia (2010, p.5) contended that these two expressions "are not absolutely comparable" in light of the fact that the Arabic translation has strict ramifications which isn't found in the English expression. In this manner, the proportional here isn't well-suited culturally and strictly.



Unmistakable cultural and sociolinguistic issues that may emerge over the span of deciphering cultural reciprocals from English into Arabic have been investigated in this paper. A point by point portrayal of these issues has been given in the body of this investigation. All the more explicitly, these issues found in members' translations incorporate the request for cultural counterparts, accessibility of cultural and sociolinguistic identical, and issues identified with strict words. As anticipated, the outcomes have demonstrated that interpreters confronted cultural and sociolinguistic issues in deciphering cultural counterparts and had insufficient learning and capability of cultural reciprocals. The outcomes were in accordance with discoveries of different examinations that as long as there are various societies associated with translation, the misfortune is unavoidable. In addition, the discoveries likewise uncovered that some BA understudies taking part in this investigation were inexperienced with cultural counterparts. Along these lines, it is prescribed that colleges offer in any event two courses that encourage cultural counterparts so as to familiarize understudies with cultural reciprocals, which may empower them to conquer such translational issues. Be that as it may, there are confinements with respect to this examination. The discoveries of this paper ought to be deciphered circumspectly as they are constrained to issues identified with the way of life and society of the SL and TL. The subjects who were given out the survey are BA understudies from just three Jordanian colleges. At last, the discoveries of this paper may rouse different examinations identified with different issues in deciphering cultural counterparts, including semantic issues.

### **Conclusion**

According to the findings of the study it can be concluded that the main culture-related issue in translated originated from the distinctions in terms of religious terms among Arabic and English translations of the participants were the most significant cultural issues in English-Arabic translation. The criticalness of cultural issues served as the premise to examine the cultural issues in English-Arabic translation under Newmark's theory. Using a legitimate and fitting method in overseeing CSIs is one of the crucial stresses of every mediator. To this end, the present examination endeavored to show how cultural issues in English-Arabic translations are tended to cause problems in translation. In Newmark's (1988) theory there are 17 methodologies for translation of culture-explicit issues and one of them is a componential examination which is characterized by Newmark (1988) which was adopted in the present study. The results of the study revealed that the distinctions in terms of religious terms among Arabic and English translations of the participants were the most significant cultural issues in English-Arabic translation. The observed cultural issues in English-Arabic Translation were religion-text- related terms which were translated under the influence of religious culture of the Arab participants. The main implication of the study is the significant impact of religion-based cultural issues in English-Arabic translation.





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