

**تحديات الترجمة الثقافية؛ تحديدا المصطلحات من
الإنجليزية إلى العربية: مسألة التكافؤ**
**Challenges in Cultural Translation; Specific
Terminology from English into Arabic: The
issue of Equivalence**

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المخلص

يهدف هذا البحث إلى تسليط الضوء على مفهوم الترجمة الثقافية، وأساليبها، وتأثيرها، ووظيفتها في التفاعل الثقافي، بالإضافة إلى تحديد التحديات التي يواجهها المترجمون خلال عملية الترجمة. وقد حدد البحث أهم التحديات التي يواجهها المترجمون في إنتاج ترجمات واضحة ومفهومة في اللغة الهدف. كما تناول البحث أهم المناهج المستخدمة في الترجمة الثقافية لدعم عملية الترجمة. وتعتمد هذه الدراسة على منهج نوعي، حيث أجرينا هذا البحث من خلال جمع عينات ثقافية وتطبيق تقنيات الترجمة الثقافية. وقد أدت استراتيجيات البحث إلى تقليل الأخطاء وتجنب التعقيدات التي قد تواجه المترجمين، لا سيما فيما يتعلق بالتكافؤ.

Abstract

This research intends to emphasize the notion of cultural translation, its tactics, influence, and function in cultural interaction, as well as to identify the challenges that translators experience throughout the translation process. The research identified the most significant challenges that translators experience in producing clear and intelligible translations in the target language. The research also examined the most essential approaches utilized in cultural translation to help with the translation process. This study employs a qualitative approach. We conducted this research by collecting cultural samples and applying cultural translation techniques. This research's strategy led to fewer mistakes and prevented complications for translators, especially with regard to equivalency.



INTRODUCTION

Background Information

The Centre for Modern Cultural Studies (2013,p.884). defines cultural concept as “the study of relationships between elements in a whole way of life” .Culture influences individuals through various cultural dimensions. According to Centre for Modern Cultural Studies (2013, p.883). Cultural studies encompasses three distinct aspects: first, it construes culture as “the whole pattern or configuration of values and meanings in a society”; second, it consist of all arrangements of culture, whether “high,” “popular,” or “low”; and third, it regards these communicative forms as an integral component of social life” .

Translation is seen as a fundamental cultural phenomenon and a cornerstone of culture. It is the medium via which cultural conversation and exchange occur. The combined interactions that happen when different cultures meet—like sharing ideas, discussing, accepting, or rejecting things—lead to new ways of thinking, handling issues, and analyzing problems. In the absence of culture, the translator encounters an unfamiliar culture that necessitates its conveyance into the target language by all means necessary.

This civilization employs "culture-specific" language to articulate its peculiarities, including proverbs, idioms, and terminology intrinsically linked to the respective culture. So, we must do intercultural translation, which depends on our understanding of the relevant culture. A translator can accurately transmit sense only by understanding the culture of the goal language. According to Larson (1998), translation encompasses both language and culture.

Statement of the Problem

This civilization employs "culture-specific" language to articulate its peculiarities, including proverbs, idioms, and terminology intrinsically linked to the respective culture. So, we must do intercultural translation, which depends on our understanding of the relevant culture. A translator can accurately transmit meaning solitary by understanding the culture of the goal language. According to Larson (1998), translation encompasses both language and culture. Some of the most troublesome topics in the process of cultural translation include religion, politics, social traditions, and terminology related to customs. Cultural differences create the challenge of equivalency when translating from English to Arabic. This issue does not originate from global notions; rather, the primary source is "private culture," which manifests itself via the expression of feelings such as anger, love, hunger, and suffering. A translator's lack of cultural knowledge makes it hard to translate well. Thus, it makes it easier to understand others' feelings in the previously discussed situations. Translation can be difficult due to cultural differences, which can create a



gap between civilizations. During the process of cultural translation, there are several reasons that might produce gaps, including the following:

1. Variations in cultural origins: When cultures and languages are equivalent, it reduces discrepancies during the translation process between the source and target languages (SL, TL). Cultural differences include linguistic variations, which will result in a disparity throughout the translation process. The disparity in cultural phenomena does not imply their existence just inside a certain country; rather, in other nations, these phenomena may have distinct functions or meanings, resulting in translation discrepancies. Consequently, it is important to understand the target culture prior to initiating the transformation process.
2. Non-equivalence: it refers to the absence of a corresponding item in the target language (TL) for an element in the source text (ST). During translation, the interpreter requires a comparable term or expression in the target language; however, this alternative is not always accessible and is not the definitive answer.

Translators may struggle with unique cultural concepts that don't exist in other cultures, causing linguistic disparity. In such circumstances, the translator must intervene. To address this issue, the translator requires to borrow the same phrase from the source language (SL) besides convey the situation to the target language (TL). The translator must inscribe the phrase using TL letters while maintaining the sound of SL.

Objective of the Study

This research aims to detect the issues arising from cultural transformation in language, address the challenge of equivalence in translating from English into Arabic, and provide suitable ways toward mitigate this difficulty. The study aims to ensure that readers of the translated text do not experience alienation regarding meaning or structure while respecting the language of the target text (TT). It investigates the similarities and differences between the source language and the target language to anticipate challenges that translators may encounter during cultural translation. Consequently, this research aids in minimizing translation mistakes and advising interpreters to avoid pitfalls.

Hypothesis

This study posits that enhancing Arab translators' cognizance of the target culture will significantly reduce errors in equivalence during translation and prevent literal translations that fail to convey the complete knowledge to the reader. Whereas seeking suitable answers for an explicit and comprehensible cultural transformation in translation .



Assumption and Limitations

This study aims to demonstrate the significance of cultural alteration and the challenges it encounters, particularly the issue of equivalence cutting-edge in cultural terminology from source into English. It pertains to a dual concepts: cultural in language transformation and its relevance in cultural transfer, with equivalence being a prominent challenge in this field. Within the framework of cultural translation, the study focuses on two languages, Arabic and English, and their respective cultures.

REVIEW OF LITERATURE

The Problem of Equivalence

Baker (2005) asserts that the Arabs initiated the first systematic translation in history, with this initiative originating during the Umayyad and Abbasid periods. the most significant challenges encountered by interpreters in that period is on of exact transformation in translation and the lack of suitable equivalents. Translators globally have the challenge of selecting suitable language, a process intrinsically linked to linguistic equivalence and the idea of equivalency as articulated by Aziz (2013). In this context, 'equivalence' refers to substituting specialized expressions prevalent in the source language with corresponding expressions that are acceptable in the target language; the source and target languages may align in conveying a single reality while employing distinct stylistic and syntactic approaches. Baker is a translation expert who advocates for the notion of equivalence, alongside the idea of comparisons in the data transfer between the source text (ST) and the target text (TT). Baker categorized equivalency into five distinct types:

1. Equivalence at the lexical level: This equivalence is attained when a translator starts the analysis of the source text (ST) by identifying the word as a meaningful unit in the language and formerly extracting the corresponding term in target text (TT). Baker's (1992) explanation of the term is as follows: A word is a complicated entity that may convey many meanings across dissimilar languages. In this instance, the interpreter must concentrate on several elements while examining and interpreting each individual word, including gender, quantity, and tense. The primary concern of the translator is the word, in order to comprehend writings that have been translated by a literal, word-for-word approach. This approach often overlooks the nuances of context and cultural significance that can alter a word's meaning. Consequently, a successful translation requires not only linguistic proficiency but also an understanding of the underlying concepts and values embedded in the source language.
2. Equivalence at the sentence level: A sentence constitutes the agreement of comprehension and written expression. Around two categories of sentence equivalence: (1) verbal syndromes, which occur when many



- words are in close proximity inside the text. Conjugation: The process by which two or else additional words combine on the way to convey a meaning distinct from the individual meanings of each word.
3. Grammatical equivalence refers to the differences in grammar between a and the difficulty of finding a matching term in the target language because grammar rules can vary a lot, which often makes it hard for translators. To achieve this equivalence, the translator needs to look at grammar, numbers, gender, tense, and word order. To get this equivalency, the translator must examine grammar, numerals, gender, tense, and word organization.
 4. Textual equivalence: This kind of equivalence occurs when a substantial quantity of information is present, and this information is consistent across the source text (ST) and the target text (TT). The consistency of the source text (ST) relies on three factors: the target audience, the translation's purpose, and the text type. Ultimately, pragmatic equivalence primarily concerns implicature. Baker (2011) identifies many language traits that facilitate textual coherence, as outlined below:
 - (1) The substitution refers to the procedure of substituting the terms "advanced" or "delayed," which aids in connecting phrases. The replacement is categorized into three types: nominal, real, and saying substitution.

The nominal replacement occurs individually in a combination, serving as an alternative to an element when the keyword is nominal. The replacement is executed by "Do" at the group level and is often used in writing as a substitute for the verbs "be" and "have."

(2) Deletion, an additional expression of textual consistency, is the replacement.

The reader depends on comprehension derived from the preceding phrase. We categorize the deletion as a nominal identifier, removing it from a collection of identifiers. The deletion occurs inside the group itself.
 - (3) Access refers to the manner in which segments of the text are cohesive to establish a consistent relationship, using methods that categorize the connections into supplementary links, inverse links, causal links, and temporal links.
 - (4) Lexical Consistency: This pertains to the choosing of a lexical item that is associated with a previously referenced element. It consists of two repetitions and a verbal congruence. Repeats involve using a synonym, an absolute term, or a broad noun to repeat the lexical item or statement. Public names serve as a crucial source of uniformity. Verbal congruence refers to the association between two words within a certain category that the reader identifies via contextual cues.



5. Pragmatic Equivalence: As per Baker, pragmatic equivalence pertains to the implicit message the author intends to convey (SL), which the interpreter reformulates and communicates to the reader of the target language (TL).

Scientific equivalency examines language use and meaning, not alone as produced by the linguistic system, but also because of the interaction among people in a communicative context. Baker, citing Grice (1975), argues that the term implicature signifies a suggestion rather than a literal interpretation.

METHOD

This research will translate cultural terminology using cultural translation methodologies. Various cultural translation systems have been compiled for the translation of cultural words. The techniques of cultural translation have been compiled by Ghazalah (2006) and other scholars to delineate the approaches for accurately and transparently conveying cultures into the target language. Employing these strategies to translate cultural samples will provide a comprehensible rendition in the target language while also assisting the translator in accurately conveying cultural terminology and streamlining the translation process.

ANALYSIS OF THE DATA

Examination of Samples Translated from English into Arabic

1. Customs and Traditions

"Once bitten, twice shy": لا يلدغ المؤمن من جحر مرتين The same hole does not sting a believer twice. We used the "cultural equivalence" technique to translate the phrase because it directly conveys a cultural connotation in the target language. However, a literary translation of the sentence will convey a different meaning, devoid of any significance. Cultural equivalence executes the translation of customs and traditions from English to Arabic. We used cultural translation approaches to bridge the cultural differences between the two languages, facilitating clear communication in the target language. They also tackle the problem of language equivalency. Occasionally, the translation is inadequate due to the absence of a corresponding term in the target language; nonetheless, the translator compensates with a clear and succinct explanation of the meaning.

2. Linguistics

1. "video" فيديو /

This term is commonly transferred into Arabic as فيديو through the process of transliteration. It conveys the concept of video associated with



a television screen. Since the word does not originate from Arabic language or culture but from English, the cultural translation method of transliteration is employed to render it into Arabic. The differences between languages and civilizations create both linguistic and cultural gaps. Such disparities often lead to a lack of direct equivalence, which makes borrowing across languages necessary in order to fill these gaps and enable the use of multiple translation strategies.

3. Religion

1. "God:" الله This phrase, when translated into Arabic, is rendered as "Allah" by Muslim translators, although non-Muslim translators may substitute it with the name of their own deity, reflecting the many religious practices in various nations. The translation of this phrase is contingent upon the translator's cultural background. This phrase is rendered using the "cultural equivalence" approach. This phrase for religion is rendered as "cultural equivalence. The translator must exercise caution while translating religious writings and use an appropriate methodology to ensure clarity in the translation.

4. Geography

"Tsunami": تسونامي It is a kind of tornado. This phrase does not originate from English or Arabic; rather, it is a Japanese term that has been adopted into English and then translated into Arabic via the practice of transliteration.

The geographical word is rendered by cultural translation procedures (transliteration). Numerous geographical words are used across several languages, with the majority being translated using the technique of transliteration (cultural translation). This enables us to discern the connections across languages and to bridge the gaps between them.

5. History

"Balfour Declaration" (وعد بلفور) The 'Translation Couplet' renders this historical agreement in its written form, as it lacks an Arabic counterpart.

Cultural translation approaches render this historical word as a translation couplet. Languages and cultures are equivalent. This conclusion indicates cooperation at the linguistic level to address the issue of nonequivalence across languages, facilitating an understanding of the



cultures of both the source language (SL) and target language (TL). Nonetheless, it also reveals the vulnerabilities of the TL.

6. Gender:

“Firefighter / الإطفائي Man-Woman”: The designation of fireman was used to eradicate gender discrimination within this occupation. Consequently, it is rendered using the "Classifier" function. Crystal (2003, p. 197) characterizes gender in English as a grammatical category used for the examination of word classes that exhibit distinctions such as masculine, feminine, neuter, animate, and inanimate. In English, unlike most other similar languages, nouns, determiners, and adjectives lack inflectionally marked gender differences (Quirk, 1985). Suffixes or compounding may indicate nouns such as 'princess,' 'poetess,' and 'businesswoman'. The English language employs the 'Classifier' cultural translation approach to convey gender. This is due to the gender disparity that exists across different languages. Certain languages exhibit no distinction between genders linguistically, while others have a gender-based differentiation in their structure. There is no gender equality across languages.

7. Nationality

Jacket"جاكيت" :

This expression is transferred into Arabic through the process of transliteration. While some Arabic speakers use the word (سترة), many others prefer the borrowed form jacket. In this case, the cultural translation method of transliteration is applied to the nationality example. Since there is no direct equivalence between the two languages at the level of nationality, cultural differences lead languages to borrow terms from one another to overcome the challenge of “untranslatability.” Here, priority is given to the source language (SL)

8. Social Class

“The Bourgeoisie البرجوازية”:

This term, which refers to a socioeconomic status, is transferred into Arabic through transliteration since it has no exact equivalent in the Arabic language. The cultural translation strategy of transliteration is thus applied to represent the notion of social class in the target language. The lack of equivalence at the level of social class creates a gap that is filled by borrowing the expression directly from the source language. Many terms related to social class have become widely recognized across cultures due to their adoption and integration from other languages.



9. Social Culture

1. Uncle "عم/خال" :

This kinship term presents a challenge in translation into Arabic because it carries a dual meaning, referring either to the father's brother or the mother's brother. In such cases, the translator must determine the intended meaning based on the context of the text. The word here is rendered using the general sense cultural translation method. The notion of social culture itself is translated into the target language through this same approach. Since social culture differs across languages, translators may sometimes borrow terms, while in other instances a phrase in the source language may carry a distinct meaning in the target language. Therefore, understanding the cultural background of the target language is essential for achieving an accurate translation.

CONCLUSION

Cultural translation is a paramount kind of translation, albeit its sometimes limitations arising from cultural dissonance. This study addresses the challenges encountered by translators in rendering cultural words from English into Arabic. The problem of finding equivalent words is made worse by issues like differences in cultural backgrounds and the lack of direct translations, which means we need to find good solutions and create standard terms in this area.

This study conducted a cultural comparison based on the cultural parameters of both languages and civilizations. It emphasized nine cultural aspects: customs, traditions, language, religion, geography, history, gender, nationality, social class, and social culture. The cultural norms identified were addressed through specific strategies for translating culture from English into Arabic, including using equivalent terms, conveying general meaning, transliteration, employing translation pairs, and applying classifiers. By translating and analyzing cultural examples from English into Arabic, the study demonstrates that cultural translation methods are more effective, as they provide translators with multiple options to select the most appropriate translation strategy.



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