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Translation As Part of Intercultural Communication

***Case Study: Third Year Students at The English Department
of Ibn Khaldoun University - Tiaret***

***A Dissertation Submitted in Partial Fulfilment of the Requirements for the
Degree of Master in Didactics***

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Dedication

TO OUR PARENTS, FAMILIES, TEACHERS AND DEAR FRIENDS

MAROUA AICHA AND OUARDIA

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Abstract

The efficiency of translation in cross-cultural communication refers to the diversity of cultures and languages. The purpose of this research work is to examine the effectiveness of translation in intercultural communication process and how it can facilitate the student's communication, also its role in transferring culture. This research has been conducted under a quantitative method, where a questionnaire was submitted to **Third Year students at Ibn Khaldoun University-Tiaret**, Department of foreign languages English Section. The results obtained demonstrate an interesting role of Translation in Cross-cultural communication. After providing Arabic translation of the idioms given to the students, it became easy for them to assume the direct meaning of even difficult cultural sentences. A detailed explanation and analysis of the findings of this research were provided, alongside solutions to issues that were faced by EFL learners, in the hopes of defeating their comprehension difficulties.

Keywords: EFL Learners, Culture, Cross-cultural, Communication, Intercultural Communication, Translation.

List of Abbreviations

EFL: English as a foreign language.

ELT: English language teaching.

S.L: Source language.

T.L: Target language.

List of Figures

Figure 2.1: The communication process.....	42
Figure 3.1: Students evaluation about their level	53
Figure 3.2: The students aim behind studying English.....	54

English Idioms

Figure 3.3: Students responses about “Idiom 01”.....	55
Figure 3.4: Students responses about “Idiom 02”	56
Figure 3.5: Students responses about “Idiom 03”.....	57
Figure 3.6: Students responses about “Idiom 04”.....	58
Figure 3.7: Students responses about “Idiom 05”.....	59
Figure 3.8: Students responses about “Idiom 06”.....	60
Figure 3.9: Students responses about “Idiom 07”.....	61
Figure 3.10: Students responses about “Idiom 10”.....	63

Arabic Translation

Figure 3.11: Students selection for “Idiom 01”.....	64
Figure 3.12: Students selection for “Idiom 02”	65
Figure 3.13: Students selection for “Idiom 03”	66
Figure 3.14: Students selection for “Idiom 04”	67
Figure 3.15: Students selection for “Idiom 05”	68
Figure 3.16: Students selection for “Idiom 06”	69
Figure 3.17: Students selection for “Idiom 07”	70
Figure 3.18: Students selection for “Idiom 08”	71
Figure 3.19: Students selection for ‘Idiom 09’.....	72
Figure 3.20: Students selection for “Idiom 10”	73

List of tables

Table 2.1: Culture as a fifth skill abilities.....	33
Table 3.1: Students responses about “Idiom 08”	62
Table 3.2: Students responses about “Idiom 09”	62

Table of contents

List of contents

<i>Dedication</i>	<i>I</i>
<i>Acknowledgment</i>	<i>II</i>
<i>Abstract</i>	<i>III</i>
<i>List of Abbreviations</i>	<i>IV</i>
<i>List of figures and tables</i>	<i>V</i>
<i>Table of content</i>	<i>VII</i>
General Introduction	12
<i>Background of the study</i>	<i>12</i>
<i>Statement of the problem</i>	<i>12</i>
<i>Aims of the study</i>	<i>12</i>
<i>Research Questions</i>	<i>12</i>
<i>Hypothese</i>	<i>13</i>
<i>Significance of the study</i>	<i>13</i>
<i>Research Methodology</i>	<i>13</i>
<i>Sample of the study</i>	<i>13</i>
<i>Data Gathering Tools</i>	<i>13</i>
<i>Structure of the Dissertation</i>	<i>13</i>
<i>Chapter One: Translation</i>	
<i>Introduction</i>	<i>15</i>
1. <i>What is Translation</i>	<i>15</i>
1.2. <i>Definition of Translation</i>	<i>16</i>
1.3. <i>Who is Translator</i>	<i>16</i>
1.4. <i>Types of Translation</i>	<i>18</i>
1.4.1. <i>Intra-lingual Translation</i>	<i>18</i>
1.4.2. <i>Inter-lingual Translation</i>	<i>18</i>
1.4.3. <i>Intersemiotic Translation</i>	<i>18</i>
1.5. <i>Methods of Translation</i>	<i>18</i>
1.5.1. <i>Word for word Translation</i>	<i>19</i>
1.5.2. <i>Literal Translation</i>	<i>19</i>
1.5.3. <i>Faithful Translation</i>	<i>19</i>
1.5.4. <i>Semantics Translation</i>	<i>19</i>
1.5.5. <i>Adaption</i>	<i>20</i>

1.5.6. <i>Free Translation</i>	20
1.5.7. <i>Idiomatic Translation</i>	20
1.5.8. <i>Communicative Translation</i>	20
1.6. <i>Other Translation Methods by New Mark</i>	21
1.6.1. <i>Service Translation</i>	21
1.6.2. <i>Plain Prose Translation</i>	21
1.6.3. <i>Information Translation</i>	21
1.6.4. <i>Cognitive Translation</i>	21
1.6.5. <i>Academic Translation</i>	21
1.7. <i>Translation procedures</i>	21
1.7.1. <i>Translation Shifts</i>	21
1.7.1.1. <i>Level Shift</i>	22
1.7.1.2. <i>Category Shift</i>	23
1.7.1.2.1. <i>Structure Shifts</i>	24
1.7.1.2.2. <i>Class shifts</i>	24
1.7.1.2.3. <i>Unit shift</i>	24
1.7.1.2.4. <i>Intra system Shift</i>	24
1.7.2. <i>Transposition</i>	24
1.7.3. <i>Modulation</i>	25
1.7.4. <i>Adaptation</i>	25
1.7.5. <i>Functional Equivalence</i>	26
1.7.6. <i>Descriptive Equivalence</i>	26
1.8. <i>Translation and Culture</i>	26
1.8.1. <i>Relation between Translation and Culture</i>	26
1.8.2. <i>The roles of Translation in transferring Culture</i>	27
Conclusion	28
Chapter Two: Intercultural Communication	
Introduction	30
2. <i>What is Culture</i>	30
2.1. <i>Definition of Culture</i>	30
2.2. <i>Culture as a fifth skill</i>	32
2.2.1. <i>Seelye's definition of Culture</i>	32
2.2.2. <i>River's definition of Culture</i>	32
2.3. <i>The Key Cultural Elements</i>	33

2.3.1. <i>Language</i>	33
2.3.2. <i>Norms</i>	34
2.3.3. <i>Values</i>	34
2.4. <i>Culture and Foreign language learning</i>	35
2.5. <i>Acculturation</i>	35
2.6. <i>Some Approaches for teaching Culture</i>	36
2.6.1. <i>The Foreign Cultural Approach</i>	36
2.6.2. <i>Intercultural Approach</i>	36
2.6.3. <i>The Multicultural Approach</i>	36
2.7. <i>Intercultural Competence</i>	36
2.7.1. <i>Knowledge, Skills, Attitudes and Values involving the intercultural competence..</i>	37
2.7.2. <i>Students Attitudes towards Cultural Differences</i>	38
2.7.2.1. <i>The First Stage</i>	38
2.7.2.1.1. <i>Denial of difference</i>	38
2.7.2.1.2. <i>Defense against difference</i>	38
2.7.2.1.3. <i>Minimizing the difference</i>	38
2.7.2.2. <i>The second Stage</i>	39
2.7.7.7.1. <i>Acceptance of difference</i>	39
2.7.2.2.2. <i>Adaptation and Integration</i>	39
2.8. <i>What is Communication</i>	39
2.8.1. <i>Definition of Communication</i>	39
2.8.2. <i>The elements of Communication</i>	40
2.8.3. <i>Types of Communication</i>	42
2.8.3.1. <i>Verbal Communication</i>	42
2.8.3.2. <i>Non Verbal Communication</i>	42
2.8.3.3. <i>Written Communication</i>	43
2.8.3.4. <i>Listening Communication</i>	43
2.9. <i>Cultural differences in Communication</i>	43
2.10. <i>The impact of Culture on Communication</i>	43
2.11. <i>Intercultural Communication</i>	44
2.11.1. <i>Definition of Intercultural Communication</i>	44
2.11.2. <i>Intercultural Communication Approach</i>	44
2.11.3. <i>Intercultural Communication Theories</i>	45
2.11.3.1. <i>Theories focusing on effective outcomes.....</i>	46

2.11.3.2. Theories focusing on accommodation or adaptation	46
2.11.3.3. Theories focusing on identity management or negotiation	46
2.11.3.4. Theories focusing on Communication Networks	46
2.11.3.5. Theories focusing on Acculturation or adjustment	46
2.12. Translation and Intercultural Communication	46
2.13. The Incorporation of learning Foreign Language and Foreign Culture	47
2.13.1. Learning Culture in the Algerian Universities	48
Conclusion	49

Chapter Three: Data analysis and Research Methodology

<i>Introduction</i>	51
3.1. Method and Procedures	51
3.2. Population	51
3.3. Data Collection	52
3.3.1. Data Collection Tools	52
3.4. Data Analysis	52
3.5. Results	53
3.6. Discussion of the Findings	73
Conclusion	74
3.7. Suggestions and recommendations	75
General conclusion	77
References	80
Appendix	85

General Introduction

Translation is a type of cross-cultural communication strategy as well as a type of cross-language communication behavior. Communication has existed since the beginning of human culture, culture is developed through communication, but communication between various cultures must pass through the bridge of translation. It is no exaggeration to say that without translation, there will not be cross-cultural interaction, integration or development. Translation is a transforming procedure that enables people who speak different languages to comprehend one another's viewpoints and be able to maintain a healthy communication, translation is defined as "The rendering of something in another medium or form" (Simpson and Weiner 1989, p. 410). In another word, it is the transmission of meaning from one language (Source language) to another (Target Language). According to Larson, translation is a difficult procedure; it is now significantly cross-cultural rather than only a cross-linguistic activity. It's quite evident that culture and translation are related to each other and go hand in hand.

This subject is very important in the domain of human sciences and language, there was much research done in this matter such as (A Textbook of Translation) by Peter Newmark that declared translation facilitates communication between people from two different cultures, interacting and exchanging their cultural elements including the language they speak or the religion they follow. As EFL M2 students we have faced some cultural and cross-cultural problems during our learning, understanding what is said can be challenging if people speak too fast or use too much slang and we also noticed the same thing on the level of L3 students which might cause lack of communication and interacting with others.

This research study aims to investigate the role of translation in intercultural communication, in the case of L3 students we look up at demonstrating the effectiveness of translation in intercultural communication during the students learning about exploring more about different cultures in the field of studying civilization also to comprehend and communicate with each other with the given language.

For the reasons above and many more, we had to ask certain questions to undergo our investigation. The research questions were conducted as followed:

- 1. How does translation affect culture?**
- 2. What is the role of translation in intercultural communication process?**

The previous research questions require the following hypothesis, the first one presented.

The effectiveness of translation on culture by transferring it between different people around the world, including communication, which leads to the second hypothesis that contains the role of translation in intercultural communication process, in another word, translation makes communication between cultures easier by providing well translated languages, whether in term of society, economics or religion. These two previous hypotheses might be validated as they can be invalidated, according to the previous hypothesis that showed translation has a great impact in the field of culture and communication, but it can also be harmful by transferring other culture that might not fit certain region's culture. Furthermore, this work was carried out for people to explore more about other cultures and be able to communicate with one another. It's quite obvious that translation is necessary for the spreading of new information, knowledge and ideas across the world. In addition, it is absolutely necessary to achieve effective communication between different cultures.

This research study was worked on with the quantitative research method that deals with numbers, logic and an objective stance. In addition, the work was guided by an online questionnaire which was shared to 62 students of third year at IBN KHALDOUN UNIVERSITY – TIARET faculty of letters and language department of foreign language English section. This questionnaire was divided into three sections, the first section contained two questions to students about their level in the English language and their aim of choosing the English language as a specialty, whereas the second section was about giving the right meaning of different English idioms, in contrast with the third section that included picking the right suggested Arabic translation for each idiom without using internet.

Lastly, moving on to the structure of this dissertation that is presented three chapters, the first chapter focuses on translation in general including its definition, types, methods and its relationship with culture, the second chapter discusses the definitions of culture and its impact on communication that shed the light on intercultural communication that contains its approach and theories, the final chapter demonstrates research methodology and data analysis of the student's questionnaire, it also covers recommendations and the general conclusion.

Chapter One

Translation Concept

Introduction

The human civilization's evolving culture heavily depends on translation; it reduces the cultural and linguistic divide between the populations. A translated piece connects two writers, two languages, two lessons, two cultures, two communities and two audiences. The best approach to spread an author's message across the globe is through translation. Translation has a long and illustrious history; it works well as a communication tool. The bridge that unites two language cultures is made possible through translation. In another word, without translation, cultural communication would not have spread in the world.

This chapter seeks to highlight the term of translation and its definition, including its elements, moving to translation methods listed by Peter Newmark, and then it points up the translation procedures that describe translation shifts. Finally, it demonstrates the relationship between translation and culture, ending up with the role of translation in transferring culture.

1. What is Translation?

Translation is an everyday phenomenon. When communication takes place. The process of translation takes place as well, translation is a profession and discipline has been taken for granted for a long time. It was always considered as a part of language teaching and learning. While the practice of translation has been established for centuries, but the development of the field into an academic discipline only occurred in the end of the twentieth century. Before that, translation had often been neglected as an element of language learning. Mapmaker and Windle (2011:1) state that

The central place occupied by translation and interpreting in human culture has long been recognized, and can hardly overstate. In a globalised world, it is all too easy to take it for granted, and forget that, without these Activities, linguistic communication would be condemned to a degree of cultural isolation which is nowadays difficult to imagine.

This shows how great the role of translation and interpreting is in the cross cultural

and cross-linguistic communication, and how easily translation and interpreting are taken for granted. The ever increasing volume of international contract and trade, cross-cultural cooperation, global interaction, and of text generated by the rise of the internet. When participants do not speak the same language, translators and interpreters have been and continue to be the means of facilitating scientific, cultural, and intellectual interchange.

1.2. The Definition of Translation

Translation comes from Latin "translātus" meaning "to transfer". (Simpson and Weiner 1989, p.410). They define translation as *"The process of turning from one language into another. The rendering of something in another medium or form."*

Translation is a mental activity in which a meaning of given linguistic discourse is provided from one language to another. It is the act of transferring the linguistic structures from one language in to their equivalents in to another language. Translation is an act through which the content of a text is transferred from the source language in to the target language. The language to be translated is called the source language (SL), whereas the language to be translated into or arrived at is called the target language (TL). The translator needs to be full of knowledge of both the source and the target language, in addition to a high linguistic sensitivity; the translator must transmit the writer's intention, opinions and the original thoughts in the translated version as precisely and faithfully as possible.

Translation has been viewed in various ways due to its popularity. According to Gualala (1995), translation is a term that is typically used to describe all the procedures and techniques used to translate the meaning of the source language into the target language. That's when understanding the meaning of the source text before translating is essential to having the correct equivalent in the target language, so the meaning is translated in connection to syntax, style and sounds.

1.3. Who Is a Translator?

A translator is someone who translates something like a speech or a book from one language into another, so that others can comprehend it. A translator is also a person who helps people who speak different languages to communicate.

A translator is someone who does more than just translate words between two languages. Being a translator does not require learning at least two languages because, in order to be translators, knowing vocabulary and the grammar of languages are not enough to bring people coming from different cultural backgrounds.

Sheriff Abuzid (n.d) stated that

It means seeing the world through different eyes. As a translator, I work with people from all over the world. All of them have different interpretation about life and other things. So, have more than two eyes while being translator.

Qasem Mafi (n.d) defined

Translator is a nobleman or noblewoman who translates the source language into target language. Also, he or she is a political researcher. Presidents or classy politicians speak through translator. Translation is a critical job, and your classy translation may save the world.

We can understand from the above explanations that a translator is a mediator between two different languages two different cultures. A translator is also an expert in intercultural communication, whose task is to create a bridge and help others to cross cultural and linguistic boundaries. Therefore, a translator should have the mastery of fields like translation, interpretation, work organization, and management of intercultural communication processes. Translations indeed represent the place where cultures, previously separated, come together and establish ongoing relations. So, it is quite obvious why translation have become so important and the translator is not just the person who translates words, but the one who can find the best way to transpose the main ideas, so that intended audience gets them right. He or She should also take into consideration the social and political background, within which the translation takes place.

1.4. Types of Translation

Roman Jakobson distinguishes between three main types of written translation: Intra-lingual translation, Inter-lingual translation, and Inter-semiotic translation.

1.4.1. Intra-lingual Translation

Or "rewording", which is defined as the interpretation of verbal sign using other indications of the same language. Rephrasing is referred to as intralingual translation, summarizing or changing a text's language and rewriting it.

An example from English; *Face palm*: means pressing the hand against the head to show frustration or embarrassment.

1.4.2. Inter-lingual Translation

Or "translation proper"; an understanding of verbal sign using another language.

Translation between two different languages is called two distinct tongues.

An illustration of this type would be translating an Arabic word into English or an English word into Arabic.

1.4.3. Intersemiotic translation

Such as "transmutation" by using non-verbal sign systems, verbal signs can be interpreted. Intersemiotic translation happens, for instance when a written material is turned into a movie. Performing a scene from a Shakespeare play is an example of this kind of translation.

An example from Arabic is turning *one thousand and one nights* into a TV Show.

1.5. Methods of Translation

The question whether to translate literally or freely is as old as translation itself. Since at least the first century, several writers favored some form of free translation at the start of the nineteenth century; the spirit not the letter, the meaning not the words, the message instead of the format, the matter not the manner.

When cultural anthropologists stated that language was culture-bound, the idea that translation was impossible became more and more widespread. The two writers Vladimir Nabokov and Walter Benjamin, who were considered the "literalists", concluded that translation must be as literal as possible. But in their argument the purpose of translation, the nature of readership, the type of text were not discussed.

Despite the fact that a number of translation procedures have been proposed, it's

obvious that basically good translation cannot be procedure by holding fast to any one of those methods.

During the process of translation, depending on the type of source language used during translation, the translator uses a combination of these several techniques.

The following are some of the methods listed by Peter Newmark in his "A textbook of Translation" are given below:

1.5.1. Word-for-Word Translation

This is sometimes shown as interlinear translation, with the target language words appearing immediately beneath the source language words. The source language word-order is preserved and each word is translated individually by its most common meaning, without regard to context.

Literal translations are used for cultural terms. Word-for-Word translation is mostly used to comprehend the mechanics of the source language or to interpret a challenging material as a pre-translation process.

1.5.2. Literal Translation

The source language grammatical structures are translated to their closest target language equivalents, but the lexical words are again translated individually and out of context. This identifies the issues that need to be resolved as a pre-translation procedure.

1.5.3. Faithful Translation

A faithful translation makes an effort to replicate the exact contextual meaning of the original within the limitations of the target language grammatical structure. It transfers cultural words and preserves the degree of grammatical and lexical 'abnormality' (deviation from source language standards) in the translation.

It makes an effort to be completely faithful as closely as possible to the author's objectives and text realization.

1.5.4. Semantic Translation

The only way translation differs from faithful translation is that it must pay closer attention to the aesthetic value (that is the beautiful and natural sounds of the source language text); compromising on meaning where necessary so that there is no assonance, wordplay or repetition jar in the final version, additionally, it may translate less significant cultural terms into culturally neutral third or functional terms rather than cultural equivalents. For example,

it may change the phrase 'one none relaxant UN corporal' to 'a nun ironing a corporal cloth'. And they make other small concessions to the readership. The difference between faithful translation and semantic translation is that faithful translation is uncompromising and dogmatic, whereas semantic translation is more forgiving, acknowledges the creative exception to 100 % accuracy, and takes into account the translator's intuitive empathy with the original.

1.5.5. Adaption

The freest type of translation is Adaption. The language is primarily utilized for plays (comedies and poetry) themes, characters and plots are typically preserved and the text is rewritten with the target language culture in mind.

Drama or poem being translated literally and then rewritten is a disgusting habit that many poor adoptions have been made, but other adoptions have rescued period plays. Rewriting a play by an established dramatists or poet has led to many poor adoptions.

1.5.6. Free Translation

The topic of the content of a free translation is reproduced without the manner or the form of the source. Typically it's a paraphrase much longer than the original.

Also called intralingual translation which is frequently pretentious and is not translation at all.

1.5.7. Idiomatic Translation

Idiomatic translation replicates the message of the original but has a tendency to distort nuances of meaning by favoring colloquialisms and idioms where they are absent from the original (authorities as diverse as Seteskovitch and Stuart Gilbert tend to this form of lively natural translation.)

1.5.8. Communicative Translation

Communicative translation aim to accurately convey the original text's context in a way that the target audience will find both the topic and the language acceptable and understandable.

1.6. Other Translation Method by New mark

1.6.1. Service Translation

Translation into another language from one's native tongue

1.6.2. Plain Prose Translation

When poems and poetic theatre are translated into prose, stanza is converted into paragraphs, prose punctuation is applied and original language is used. The SL culture and metaphors are kept. In this type, there are no sound affects recreated.

1.6.3. Information Translation

The style seeks to provide all the data in a document in a logical manner, often by reorganizing or summarizing it. This is not a paraphrase in any sense.

1.6.4. Cognitive Translation

This content includes in SL texts is produced in this kind of translation, which also changes any figurative language to literal language and converts to its standard TL equivalents.

1.6.5. Academic Translation

Some universities in the United Kingdom use this translation method. It turns the SL text into a less technical, educated and idiomatic TL form. It adheres to a fictional literary register.

1.7. Translation Procedures

The distinction between translation methods and procedures is that the methods deal with the entire text, whereas procedures deal with sentences and other smaller language units. (New mark, 1987, p.81).

The following section is concerned with procedures such as shifts and modulation in translation.

1.7.1. Translation Shifts

The phrase 'shift in translation' was first used by John Catford (1965) to describe a situation in which a source language item has a textual equivalent but occurs at a different linguistic level. In Catford's view, shifts take place on grammatical and lexical level.

Shift in translation were examined by Vinay and Darbelnet (1995), who also provided a list of seven procedures that translators can employ. The shifts are divided between direct and

oblique translation and borrowing are examples of direct procedures; which oblique translation is a non-direct procedure that includes transposition, modulation, equivalence and adaptation. Both concepts are concerned with grammatical shifts from source text to target text, which may also involve a change from singular to plural.

A shift in translation renders the structure in a way that is familiar to the reader, making it simple to follow and enabling the target text for the reader to understand the text. (Jabok, 2004). An example of a shift in translation would be:

Source text: يعمل أحمد في البنك.

Target text: Ahmed works at the bank. The verb (works) is moved to the middle of the sentence in the target text, whereas it was at the beginning of the phrase in the source text.

Catford divided translation shifts into level shift and category shift, level shift means a SL item at one linguistic level has a TL linguistic equivalent at a different level. In essence, a level shift is a change from grammar to lexis

1.7.1.1. Level Shift

Catford refers to a level shift when a ST item has a textual counterpart on a different linguistic level, he establishes a distinction between the four linguistic levels: Phonology (the medium form of spoken language), graphology, category grammar and syntax (the medium form of a written language), lexis (open sets) and grammar (closed systems), which are connected in language specifies ways to extra-linguistic layers of substance: Grammar and lexis to circumstance substance, graphology to graphic substance and phonology to phonic substance.

However, there can be level shifts, only between the levels of lexis and grammar. This limitation results from Catford's interpretation of translation equivalence, which from his structuralism perspective, is not based on a sameness of meaning, meaning is defined as the total network of relations entered into any linguistic form. As a result, it cannot be the same across languages instead; the requirement for translation equivalence is that two linguistic elements can operate in the same contexts and this is only possible if there is some overlap of pertinent situational characteristics on the level of substance. Consequently, textual and translational equivalence can only be achieved between components that share a level of substance, which is only true for the language levels of grammar and lexis. One illustration of this level shift would be the translation of an aspectual category or an item on the level of grammar with a lexical item that conveys a similarly aspectual meaning, such as the translation of a Russian perfective aspect with the English lexical verb "to achieve" is one

example of a level shift.

1.7.1.2. Category Shift

Category shift come in four different flavors: Unit, structure, class and intra-system shift. These groups are also derived from Holliday (1961), just like the definition and level classification.

A unit is described *as a stretch of language activity that is the carrier of a pattern of a particular kind* (Catford 1965: 5). Each unit is made up of a particular arrangement of units that are typically lower in rank. Units of the grammatical rank system are the sentence, clause, group, word and morpheme. Consequently a unit shift happens when textual equivalents are found on different levels as occurs, for instance, when a clause is translated as a group.

If a unit is composed of lower-rank units in a specific arrangement, that pattern is called a structure. Thus, a structure shift happens when the target structure includes different classes of elements or else when it contains the same classes of elements, but arranges them differently. Catford (1965: 77) asserts that the majority of category shifts occur in the structure shifts. An illustration Catford provides that translation of an English sentence with the elements subject, predicate and complement into a Gaelic clause with the elements predicate, subject, component and adjunct.

A class (an alternative word would be syntactic category) is made up of the various kind of elements that can carry out the same function in the unit above in the rank scale. Thus, "a medical student" being translated into French as «UN étudiant en médecine" would be an illustration of a class shift. French prepositional phrase which belongs to a distinct class, serves as the English adjective phrase's textual equivalent.

In Catford's theory, the term "system" has a narrow definition than in other structuralism theories, where it typically refers to the relationships that exist throughout the totality of a language. The phrase is used to refer to a limited collection of alternates, from which one must select one, such as the pronoun or number system; the French singular "Le pantalon" is used to translate the English plural "Trousers".

Catford (1965, p 76) divided category shift into a structure-shifts, class-shifts, unit-shifts and intra-system-shifts.

1.7.1.2.1. Structure-shifts

These shifts are the most common shifts involving grammatical shifts.

English Adj. +N

Arabic N+Adj.

A new school

مدرسة جديدة

1.7.1.2.2. class-shifts

These are focused on transitions from one section of speech in the SL to another in the TL.

In the following example, sad (adj.) is turned into verb أحزن (made sad).

English

Arabic

Her departure made him sad

أحزنه رحيلها

These shifts can also occur in the part of speech used, as in the sentence. "She wants to go". (Want) a verb is changed into (رغبة) a noun.

1.7.1.2.3. Unit-shifts

This kind of shifting happens when the TL's translation equivalent is at lower rank than the SL.

These changes affect words, phrases, clauses and sentence level.

1.7.1.2.4. Intra-system-shift

This takes place where translation involves selection of a no corresponding term in the TL system. Although SL and TL possess system which approximately correspond formally as to their construction.

Catford (19965, p. 80) gave the illustration of "advice", as a singular English term that became "des conseils", a plural in French.

1.7.2. Transposition

Transposition, as previously mentioned, is a type of oblique translation shift. This method involves using a relevant target language word order and grammatical level that would not impact the translation and its intended source language meaning. For instance 'a polite girl' in English would be translated to 'فتاة مهذبة' in Arabic. Here we observe a movement in the sentence structure from the source language to the target language, where the adjective had previously been at the end of the sentence in Arabic while in the source language the adjective was at the beginning of the sentence.

1.7.3. Modulation in Translation

The two most well known approaches in translation research are literal translation and oblique translation, which were developed by Vinay and Darbelnet (1995, p.31, 33). The former SL is directly transformed, in which the translation follows. The TL adopts the SL's organizational structure and the translator's role is limited. In contrast, the latter approach offers the translator the freedom to experiment and explore the TL translation to attain equivalence.

Modulation falls under oblique translation as a non-direct approach Vinay and Darbelnet (1995) first used the term 'modulation' which they defined as a shift in viewpoint or perspective during translation. Modulation takes place when the 'TL rejects literal translation' (New mark 1998, p.88). It's more difficult for the translator to use modulation the more structurally distinct the SL and the TL are. The translator will modify the message without changing the meaning intended for the reader of the TL during modulation phase. An illustration of modulation in English-Arabic translations, the expression "It's ok" in Arabic literally translates to "هذا جيد"; however it can also signify "لا بأس به". Another instance is "safe journey" which literally means "طريق السلامة" but it could also be translated to "رحلة سعيدة". Here, the translator's talent is applied to the text as he or she considers the phrase in the SL from various perspectives, the modulation technique makes the TT more recognizable and possible for the reader to follow along with the content.

1.7.4. Adaptation

Adaptation occurs when the TL culture is transformed into the SL culture, and then the translator modifies a similar relevant description to suit it in the context of the readers. An example of adaptation in action would be the Arabic proverb "عاد بخفي حنين", which comes from a cultural connotation from a well-known story in Arab culture. According to the legend, a cobbler by the name of Hunain got into a dispute with another man over some shoes and ended up wanting revenge; Hunain threw one of the pair shoes on one side of the road and the other on the other side of the road, the guy found the shoes while returning home, he neglected to watch over his camel while picking up the second. Hunain secretly took his camel. Therefore, the guy returned home with a pair of shoes and lost his camel. Hence, the meaning of the saying "He came back with hunain's shoes" would not be captured by a literal translation of the phrase in its original cultural context. Consequently; it could be changed to "He came back empty handed".

1.7.5. Functional Equivalence

Functional equivalence is used when the SL employs cultural words or a particular term, in which case, the functional impact acts a neutralizer to increase the perceived familiarity of the TL word produced. Newmark refers to this procedure a cultural componential analysis, because of its accuracy and precision in translation. The same procedure is also used when a technical term in the SL lacks a TL equivalent.

1.7.6. Descriptive Equivalence

The descriptive equivalence procedure is used when a concept's purpose in the text requires clarification. It assists in defining terms that requires description of their function. The term "Samurai" in Japanese is used by Newmark as an example, the term is meaningless in many TL languages; however, when it is accompanied by a description, such as the Japanese aristocracy from the eleventh to the nineteenth century and a definition of its purpose, such as "to provide officers and administrators" the translation becomes more comprehensible and makes more sense (Newmark, 1987 p. 84).

1.8. Translation and Culture

Culture varies from country to country. So what exactly is culture? It has been said that culture is simply the way of life for an entire society that are transmitted from one generation to the next. The simple definition implies that culture is a society's language. Norms of behaviour, systems of beliefs and patterns of manners, customs and traditions. When defining a particular community or a certain group of people. Culture is crucial.

Cultural identity refers to the way people from a given environment behave their lives. Also, culture has a big impact on how people interact with one another; it's important for cross-cultural communication as well. There are many connections between languages and cultures.

1.8.1. Relationship between Translation and Culture

Culture and translation are tied to one another and complement one another. It facilitates communication between people who speak different languages.

Translation was once thought of simply the act of switching a text from one language to another, providing the two texts have roughly the same meaning. The primary focus was on the linguistic and semantic translation aspects, whether it the production process or the finished product. It has been always difficult to translate what meaning is intended? It is semantic or pragmatic or social? Finally, these meaning categories were ultimately considered important and have been regrouped under cultural aspects of translation. Today, it is

uncommon to imagine a translation without taking both the source and destination culture into consideration.

Can culture be translated? Can a text culture be translated separately from it? Every academic is aware of the linguistic truth that language and culture linked and that it is difficult, if not possible to separate the two.

A translator is a cultural intermediary who can move from the source culture to the target culture choosing as much as he or she thinks appropriate to serve the aim of translation. He or she introduces the source text's style and context into the destination text through translation. Translations are essential for the sharing of knowledge, information and concepts.

1.8.2. The Roles of Translation in Transferring Culture

1. Making Culture Universal

When it comes to making culture universal and inclusive, translation is essential. It serves as a bridge to communicate between all languages, especially those that are similar to one another given their shared linguistic characteristics and global cultural norms. So it connects every node in the world's network. Additionally, translation implies the presence of cultural borders and the translator is likely aware of these boundaries and their eventual crossing. Without cultural universalities and similarities, it will be hard to translate between different cultures and for individuals to communicate with one another. Translators must be careful when using two languages that need to be translated equally, communicate meaning that are related, figurative and pragmatic. However, only partial semantic equivalency is possible because of the cultural differences between the two parts.

2. Getting Familiar with Popular Culture and Habits

Popular culture evolves with human development and some of these popular cultures influence how we live. We get familiar with the popular cultures and customs of many locations as a result of translation, which unconsciously communicates the culture that is behind this culture. For instance, "Mother Day" as a popular culture demonstrates moms are revered by society, this unique day has so become customary for all nations across all continents. Additionally, ordinary daily habits like accessing the internet have spread around the world and are now practically universal.

3. To Get Acquainted with Cultural and Religion Customs

The cultures and religions of each language are unique. Through translation, every society spreads the distinctive culture that makes it up. Understanding different cultures varied forms of worship is made easier through cultural translation. For instance, praying at a mosque, attending church or celebrating "Christmas day" are all expanded. Translation ties civilizations together in a chain. As a result, it is clear that translation is a form of cross cultural communication; it goes beyond simple linguistic patterns and sentences.

4. Give Advantages of the Source Language Cultures

A good translation makes the reader to consider the cultural setting of the original material. One benefit of transferring concepts, practices and social behaviours from one culture to another is known as cultural borrowing. For example, might be used to spread Iranian hospitality, which is expressed in the way people greet and say Hello to one another when they first meet. The other example is the table manners of some countries, which show how that country's culture is.

Conclusion

The chapter above shows the importance of translation in human's life and its impact on culture. As a result, this chapter demonstrates everything related to translation including its types, methods and translation shifts according to Jakobson, Newmark and Catford.

In addition, it explains the relationship between translation and culture and the translation roles in transferring culture.

Chapter Two

Intercultural Communication

Introduction

The importance of intercultural communication cannot be denied in many fields such as science, academic research, business, management, education, health, culture, politics, diplomacy, etc. Through cultural diversity, social media and the internet, communication between people becomes easier.

In order for the rest of the world not to be isolated and to survive in such an environment, everyone needs to communicate with each other. That is why intercultural communication is essential for all people. The role of translation in intercultural communication is fundamental. It is essential for both international business and social relations. The purpose of translation is to convey thoughts and events in time and space in order to understand, realize, prove something. An increasingly interconnected world and translation fulfills its mission by breaking language barriers.

This chapter seeks to put finger on the concept of culture and its elements and the relation of culture with the foreign language learning, then it spotlights the concept of Acculturation moving to the Intercultural Competence with its components, next it attempt to describe Communication as a concept and the cultural diverse in it, it also includes the intercultural communication as an approach and its theories, ending with the link between Translation and Intercultural Communication.

2. What is Culture?

2.1. The Definition of Culture

The term "culture" covers a broad range of largely invisible facets of social life. Sociologists define culture as a group of people's shared principles, worldviews, linguistic conventions, and customs that may be used to identify them as a whole. The tangible possessions shared by that group or community are likewise considered a part of its culture. Although social structure and economic aspects of society are separate from culture, they are tied to it and constantly inform and are informed by it.

The British Anthropologist Tyler (1870:1) states that "Culture... is that comprehensive system which encompasses knowledge, belief, art, law, custom, and any other capabilities and habits acquired by man as a member of society."

Kroeber & Kluckhohn (1952:181) says that:

Culture consists of explicit and implicit patterns of behavior

acquired and transmitted by symbols constituting the distinctive achievements of human groups, including their embodiment in artefacts; the essential core of culture consists of traditional (i.e. historically driven and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future.

"Culture consists of the derivatives of experience, or more less organized learned or created by the individuals of a population including those images or encodements and their interpretations (meaning) transmitted by past generations, from contemporaries, or form by individuals themselves." according to T.Swartz (1992:324)

Spencer Otey (2008:3) says that:

Culture is a fuzzy set of basic assumptions and values, orientations to life , beliefs, policies, procedures and conventions that are shared by a group of people , and that influence (but do not determine) each member's behavior and his/her interpretations of the 'meaning' of others people behavior.

According to the definitions given above, culture covers every aspect of a person's life Culture is concerned not only with the artistic side of things, but also with people's daily routines, that included their customs, traditions, and behaviors. These features identify which

group people belong to and represent their identities culture is the specific symbol of both individuals and societies.

2.2. Culture as a fifth skill to EFL learners

Over the past several decades, increasing attention has been paid to the place of culture in our classes. As research and practice have progressed over these years, the definition of culture and the relationship between culture and language have been defined and redefined.

Culture considered as the symbols, language, beliefs and values that are part of any society. So here are some different definitions for the concept of culture in relation to language.

2.2.1. Seelye's Definition of culture

Ned Steely(1981) writes: "learning a language in isolation of its cultural roots prevents one from becoming socialized into its contextual use .Knowledge of linguistic structure alone does not carry with any special insight into the political, social, religious, or economic system."

2.2.2. River's Definition of culture

According to Wilga Rivers (1981): "we must focus on both appropriate content and activities that enable students to assimilate that content. Activities should encourage them to go beyond fact, so that they begin to perceive and experience vicariously of language."

Since culture is linked to the customs and values of the speakers of a language, it plays a big part in teaching and learning that language. According to many academics and experts, it is impossible to teach language without also teaching culture.

According to Byram & Risager (1999, p. 58), foreign language teachers are expected to play the position of "*professional mediator between foreign languages and culture.*"

Byram, 1997; Byram & Flemming, 1998; Byram& Morgan, 1994; Choudhury, 2014; Damen, 1997; Tomalin, 2008; Tran, 2010). This advice aids language learners in becoming more familiar with the culture of those who speak the language and their communities.

In general, Foreign Language Education refers to language abilities as separate skills (listening, speaking, reading and writing) , culture as the fifth skill it emphasizes the learner's ability to perceive, to understand, to translate , and ultimately to accept cultural relativity .

Table 01: Culture as a fifth skill abilities

Culture as a fifth skill refer to a set of abilities
1. The ability to perceive and recognize cultural differences.
2. The ability to accept cultural differences.
3. The ability to appreciate and value cultural differences.

Note. From Boas, F. (1887). *Museums of Ethnology and their classification*. Science, 9: 589.

2.3. The Key Cultural Elements

The Cultural elements are all of the elements that form a people's, countries, ethnicity's, or region's culture, together with natural elements, they shape, cohere, and identity societies, having allowed for direct identification and differentiation from others.

2.3.1. Language

The famous Sapir-Whorf hypothesis, named after two linguistic anthropologists, Edward Sapir and Benjamin Lee Whorf, claims that people cannot understand concepts and objects unless their language contains words for these items (Whorf, 1956). Thus, language influences how we recognize the world around us.

For example, the use of the racist language. An old saying goes "Sticks and stones may break my bones, but names will never hurt me" That is true in theory, but not in reality. Names can be hurtful, especially offensive words, which African Americans heard frequently before the civil rights movement. The use of these words, according to the Sapir-Whorf hypothesis, would have influenced how whites perceived African Americans.

More generally, the use of racist terms may reinforce racial prejudice and racial stereotypes.

Another example of the Sapir-Whorf hypothesis can be found in sexist language, where the use of male nouns and pronouns influences how we think about the world (Miles, 2008). Words like fireman and mailman are common in older children's books, along with pictures of men in these jobs, and critics say they send a message to children that these are male jobs, not female jobs. If a teacher tells a second-grade class, "Every student should put his books under his desk," the teacher obviously means students of both sexes but may be sending a subliminal message that boys are more important than girls. For these reasons, several reference books encourage the use of nonsexist language (Maggio, 1998).

Language is essential for communication and thus for the culture of any society, children learn language from their culture, just as they learn how to shake hands, make faces, and understand the meaning of the flag and other symbols. Humans have a language ability that

no other living creatures have; our capacity for language in turn helps make our difficult and complicated culture possible.

2.3.2. Norms

The norms, or standards and expectations for behavior, differ greatly across cultures. Some of the most incredibly interesting cultural norms determine how people stand apart when they communicate and interact with one another (Hall & Hall, 2007) When people who are not intimates talk in the United States, they usually stand three to four feet apart they feel uneasy when someone stands closer to them, especially if they are of Northern European descent . However, People in other countries, particularly Italy, France, Spain, and many Latin American and Middle Eastern countries, would be uncomfortable standing three to four feet apart. This distance is too great for them, indicating that the people talking dislike each other. If a Native American of British origin met a member of one of these societies, they might have difficulty interacting because at least one of them will be uncomfortable with the physical distance between them.

There are two types of norms formal norms and informal norms.

Formal norms, also known as mores (MOOR-ayz) and laws, are the most important standards of behavior in any society. Informal norms, also known as folkways and customs, are standards of behavior that are regarded as less important but still influence how we act.

2.3.3. Values

Another important element in culture is values, which involve judgments of what is good or bad, desirable or undesirable. The values of a culture shape its norms Group harmony, for example, is a central value in Japan. The Japanese value harmonious social relationships and dislike interpersonal conflict. Individuals are relatively passive by American standards, fearing being perceived as attempting to impose their will on others (Schneider & Silverman, 2010). When interpersonal conflicts do arise, the Japanese try to resolve them amicably in order to minimize conflict.

As a result, lawsuits are uncommon; in one case involving disease and death caused by a mercury-polluted river, some Japanese who dared to sue the company responsible for the mercury poisoning were regarded as bad citizens (Upham, 1976). Because Japan is an industrial nation with strong traditional influences, the Japanese value system is somewhat unique, its emphasis on group harmony and community is more usually thought of as a value

found in traditional societies, while the U.S. emphasis on individuality is more usually thought of as a value found in industrial cultures.

"The heart of the difference between the modern world and the traditional one is that in traditional societies people are a valuable resource and the interrelationships between them are carefully tended; in modern society things are the valuables and people are all too often treated as disposable," writes by the anthropologist David Maybury-Lewis (1998, p. 8).

2.4. Culture and foreign language learning

Language is observed to be used in a cultural form to exchange ideas and opinions or to share experiences. It is so interconnected that if the cultural setting and social behavior of a language are not properly understood, it leads to misinterpretation and breakdown in language communication, or it may result in errors and misunderstanding because language is more than just sending or receiving information; it also functions as a social behavior in a specific cultural context. According to the required context to interpret and communicate, there are difficulties that are very complex to understand for foreign or second language learners (Emmitt & Komesaroff, 2003).

According to research in the field of English Language Teaching (ELT), learners face difficulties in communicating language in context, a number of language instruction programs focus on skill development, such as (listening, speaking, reading, and writing), but none of the language learning programs teach cultural context.

However, understanding the target culture not only improves communication skills but also raises awareness about the use of language in intercultural communication.

2.5. Acculturation

Since 1918, scientists have been researching the concept of acculturation. It simply comprehends the phenomena that occur when groups of people from different cultures come into consistent next interaction, leading to changes in the original cultural patterns of either or both groups.

In other words, acculturation is the process by which people or groups transition from living a lifestyle based on their own culture to a lifestyle based on another culture. This happens when people or groups implement the behaviors, values, customs, languages, and dress styles that are exceptional to each group. These cultural changes have an impact on many levels, including psychological, social, group, and individual levels.

2.6. Some Approaches for teaching Culture

2.6.1. The Foreign cultural approach

This method ignores the learners' own nations in favor of concentrating on the culture of the country or countries where the language is spoken. In other words, the foreign cultural approach emphasizes the target culture more and is based on the idea of a single culture. It primarily concentrates on the target culture; it does not address the learners' own cultures or make any comparisons between them. Only the target language is taught, as if it were the majority's first language.

2.6.2. Intercultural approach

This strategy is based on the notion that learning about another culture is best accomplished by contrasting it with one's own. Although the target culture is the primary focus, the IA also addresses the learners' own culture.

The goal is for the learner to get the intercultural and communication skills necessary to serve as a bridge between the two cultures. As it examines the students' perceptions of their own nation, language teaching has been increasingly affected by the intercultural perspective since the 1980s.

2.6.3. The Multicultural approach

The multicultural approach places a special emphasis on the cultural and linguistic diversity of the target country or countries as well as the learners' own and the relationship between the target countries and learners' own because it is based on the notion that multiple cultures can coexist within the same society.

Similar to the intercultural method, comparison is used in the classroom, and the instruction reflects the desire for a fair and anti-racist view of the participating cultures.

The objective of this is to further the intercultural and communication ability of the mediator, albeit at a partially different level.

It is a competency that enables students to utilize the target language as their first language and lingua franca, such as Moroccan Arabic, K. Riseager (2007).

2.7. Intercultural Competence

The acquisition of intercultural competence is never complete and perfect, but to be a successful intercultural speaker and mediator does not require complete and perfect competence.

2.7.1. Knowledge, skills, attitudes and values involving the intercultural competence

The components of intercultural competence are knowledge, skills and attitudes

1) Knowledge:

Knowledge, not just information about one particular culture, but rather knowledge of how social groupings and identities work and what goes on in cross-cultural communication. Knowing about the world of someone you will interact with is helpful if you can predict who you will do so.

If it cannot, it is helpful to envision an interlocutor in order to have a concrete example - a particular country or countries and their social groups - of what it means to learn something about others who have numerous identities.

No teacher can possess or foresee all the knowledge that students may require in the future. Many teachers, in fact, have not had the chance to explore all or all of the cultures that their students may meet.

2) Skills:

Are equally crucial to attitudes and knowledge, and teachers can place equal emphasis on both. Intercultural speakers and mediators require both the attitudes of decency and the abilities of comparison in order to be able to comprehend how misunderstandings can occur and how they might be resolved.

Intercultural speakers and mediators can identify how individuals might misunderstand what is said, written, or done by someone with a different social identity by arranging ideas, events, and documents from two or more cultures side by side and examining how each might look from the other perspective.

3) Attitudes:

Intercultural attitudes are open-mindedness, curiosity, and the ability to suspend one's belief in one's own culture while maintaining belief in other cultures.

This requires the ability to relativise one's own values, beliefs, and behaviors in order to see how they might appear to someone with different values, beliefs, and behaviors.

This is referred to as the capacity to "decentre."

2.7.2. Students Attitudes towards Cultural differences

Since the attitudes of the students toward cultural differences are unpredictable and can vary from one student to another, discussing cultural differences is definitely not a simple or accurate issue.

2.7.2.1. The First stage

2.7.2.1.1. Denial of difference

In this stage, learners and people in general have a tendency to reject the idea of cultural differences and are unable to experience those differences; they assume that others who act in a different way are ignorant and illiterate. These people frequently force their own viewpoints and ideas—which they firmly believe are correct—on others, leaving those others feeling "confused."

They think that their behavior is natural and appropriate, and that other people's behavior, if it differs from theirs, is incorrect and misguided. Because they do not accept cultural differences, these people do not feel intimidated by them, which leads to a condition of utter apathy and avoidance of the foreign culture.

People who are at this stage typically haven't interacted with anyone who isn't like them or have only had minimal contact, thus they lack any experiential support for their beliefs'. Geertz (1973).

2.7.2.1.2. Defense against difference

These learners have discovered that their moral code may not be invincible, and they are not thrilled about it. Students in the defense stage do acknowledge that there are cultural differences and that they exist, but they feel seriously threatened by them and think that other cultures are unquestionably superior.

Although this may be the situation, it is not how things ought to be. They are more sensible than to try to impose their ideas on others, but they are prejudiced about other cultures and would rather have little to no interaction with them. They interpret these disparities as a severe threat because of the way they typically perceive the worlds. Geertz (1973)

2.7.2.1.3. Minimizing the difference

At this stage, students still feel threatened by difference, which is why they attempt to minimize it. However, they do not believe that those who are different are inferior, mistaken, or otherwise unfortunate; rather, they think that differences are real but not particularly

profound or significant, and that despite differences, people are still more alike than different. Byram, M., & Morgan, C. (1994)

2.7.2.2. The second stage

2.7.2.2.1. Acceptance of difference

At this stage, students recognize the depth and legitimacy of disparities. They accept the inevitable existence of various value systems and social conventions and are aware that other individuals are actually different from them. Despite the fact that they still find some of these behaviors difficult to deal with or tolerate, they do not perceive them as a danger or as inferior or improper.

Although they typically don't adopt many of these behaviors for themselves or necessarily change them to be more culturally sensitive, they do have a more forgiving and empathetic outlook. They are neither positive nor negative about differences; they are neutral. In other words, they acknowledge and accept that difference is a reality. M. Byram, C. Morgan (1994)

2.7.2.2.2. Adaptation and Integration

Both behaviors and attitudes change during these two phases. These people's attitudes about difference have changed from neutral to encouraging. They are able to empathize with 46 individuals from many cultures in addition to accepting cultural differences. They are also willing and able to modify their own behavior in order to adhere to diverse conventions, and they have the desire to learn more about other cultures. In many aspects, they develop into what is referred to as being bi- or multi-cultural; they effortlessly change their behavior to fit the culture of the people they are with; they "style flip."

In other words, they do not renounce their own values and views or those of their native culture. Geertz, G. (1973).

2.8. What is Communication?

2.8.1. Definition of Communication

Being able to communicate is a taught talent .While the majority of people are physically able to talk from birth, not everyone can communicate effectively unless they take extra measures to improve and enhance this capacity. We frequently take for granted how simple it is to communicate with one another, to the point where we occasionally lose sight of just how complicated communication actually is.

The word communication is derived from the Latin word “communis” which means to share or to participate. (Communicative English For Engineers And Professionals, p. 1)

Allen Louis says, "Communication is the sum of all things one person does when he wants to create understanding in the mind of another; it involves a systematic and continuous process of the telling, listening, and understanding".

Newstrom and Keith Davis define communication as, the transfer of information and understanding from one person to another person. It is a way of reaching others with facts, ideas, thoughts, and values. It is a bridge of meanings among people so that they can share what they feel and know. By using this bridge, a person can cross safely the river of misunderstanding that sometimes separate people.

Robert Anderson (1979:1) defines it as

“It is an interchange of thoughts, opinions, or information by speech, writing, or signs”.

William P. Galle, et al (1996:4) also defines communication, as "Communication is the meaningful exchange of information between two or more parties and soliciting feedback."

Peter Little (1977:4) communication is "The process by which information is passed between individuals and/or organizations by means of previously agreed symbols."

2.8.2. The elements of Communication

In the process of communication, at least two persons are required: Sender and Receiver.

The process of communication begins when a sender wishes to convey some idea, facts, information or opinion to the receiver. The idea is conceived by the sender and is put in such terms that can be conveyed. He decides the channel of communication and conveys the idea. The idea is received by the receiver and after understanding the idea, action is taken according to the information or direction received from the source.

The process of communication involves the following steps:

- 1) Sender:** The sender is the individual who communicates his thoughts, message, or ideas to the recipient. He serves as the origin of communication and is located at the system's entry point.
- 2) Message:** The topic of communication is considered as a message.

It includes anything a sender wants to transmit to the recipient, such as ideas, feelings, suggestion and orders.

3) Encoding: The process of transforming messages into understandable communication symbols for the recipient. It consists of written words, images, gestures, symbols, etc

Encoding converts the sender's mental thought into a language that can be understood.

4) Media: refers to the road, channel, or medium by which an encoded message is conveyed to the receiver. It is the message's transporter. It can be done in writing, in person, by phone, letter, or on the internet.

5) Decoding: is the process of converting an encrypted message into an effective language that the receiver can understand. The encoded symbols of the sender are translated in this step.

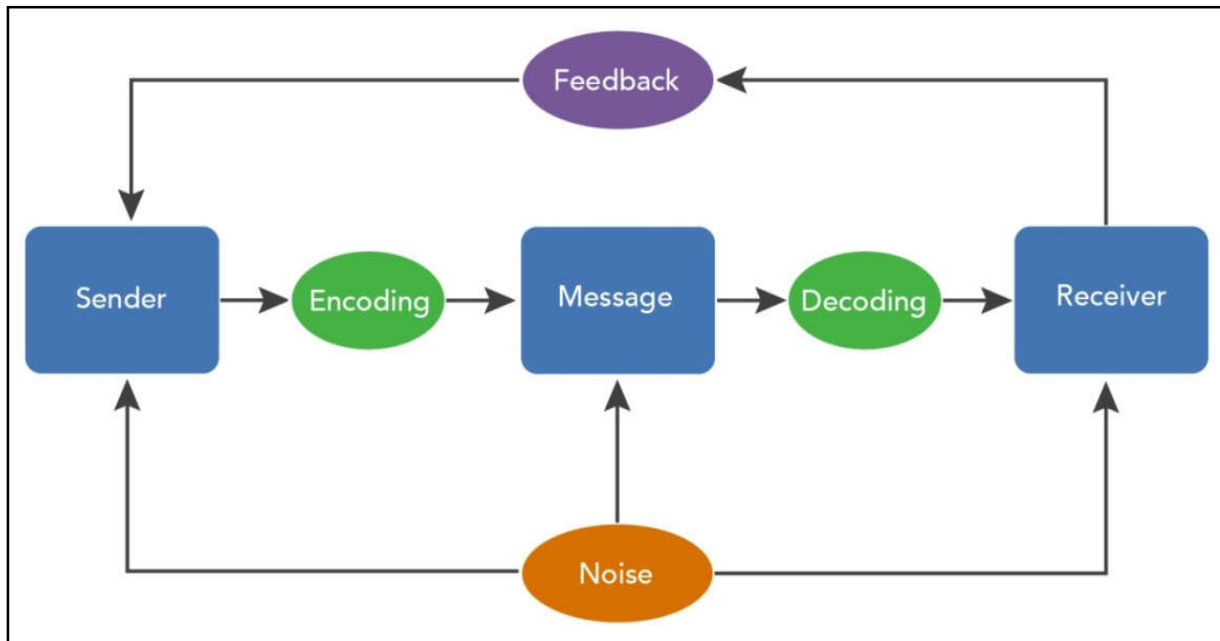
6) Receiver: The person who receives the message of the sender is known as the receiver.

7) Feedback: In order to finish the communication process, feedback is required. Feedback is the process of reversing communication in which the receiver gives his reaction to the sender of the message; Feedback confirms that the message was received and comprehended by the recipient.

8) Noise: is defined as any structure or obstacle that interferes with communication. The obstacle may be caused by the sender, the message, or the receiver. It operates as a barrier to successful communication, and the message is understood differently by the receiver as a result.

Noise can be caused by a disruption in the telephone line, an inattentive receiver, inaccurate decoding, a poor internet connection, awkward motions and postures, and so on.

This whole process of communication can be described in the diagram below:

Figure 01: The communication Process

Note. The process of communication, by Organizational Behavior and Human Relations, n.d. ([https:// courses lumen learning .com/wm -organizational behavior/chapter/ the-process of communication](https://courses.lumenlearning.com/wm-organizational-behavior/chapter/the-process-of-communication))

2.8.3. Types of Communication

2.8.3.1. Verbal Communication

Verbal communication includes all forms of communication that include spoken words or unspoken words, such as sign language. To avoid misconceptions and maximize interest while speaking, it is critical to learn how to properly communicate your thoughts verbally. Use acceptable words, speak clearly, know your audience, answer appropriately, and use an appropriate tone when speaking.

2.8.3.2. Non Verbal Communication

What is stated is only half the battle; the other half is in what isn't expressed. Your tone, facial expressions, body language, hand motions, and eye contact are all examples of this. When you become aware of what the rest of you is doing while you speak, you may make corrections and finally use all of the appropriate nonverbal cues to convey your argument.

2.8.3.3. Written Communication

Written communication is a form of verbal communication, but it is so different than spoken verbal communication that this form gets its own separate type. Written communication can take the form of anything you write or type such as letters, emails, notes, texts, billboards, even a message written in the sky! With written communication, it is important you know your audience, your purpose, and maintain consistency throughout your written message.

2.8.3.4. Listening Communication

Listening is an incredibly crucial component of communication, and mastering the art of listening is essential if you want to be a great communicator. Remember that listening is more than just hearing or respectfully waiting your turn to talk. When others are speaking, you should practice active listening, which includes activating your thoughts and focusing closely on what they are saying.

2.9. Cultural Differences in Communication

Cultural differences in communication refer to the changes observed between people participating in a conversation as a result of differences in their values, beliefs, customs, and actions. Being more culturally aware allows one to face these disparities and communicate effectively.

Intercultural competence is the recognition of similarities and differences in people's cultures without classifying them as desirable or unlikable. Being culturally aware is recognizing how people's similarities and differences influence their behaviors, perceptions, and values. This allows a person to modify their conduct to be on par with persons from other cultures.

2.10. The Impact of Culture on Communication

Communication is greatly influenced by cultural differences, People from various cultural backgrounds communicate in a variety of ways even in their application, their language, words, gestures, and phrases may differ. In times of conflict, culture shapes people's attitudes while conflict is tolerated in certain cultures; it is frowned upon in others.

People from various cultures have varied ways of delivering and questioning about information certain words or subjects may be offensive in one culture but acceptable in another.

Communication is influenced by culture in a variety of ways, it can have an impact on how individuals communicate with one another, the language they use, and the sorts of communication that are acceptable. Culture can also influence how people interpret other people's communication.

2.11. Intercultural Communication

2.11.1. Definition of Intercultural Communication

Intercultural communication is the interaction of people from other cultures. The first study of intercultural communication began in the United States in 1946, with the establishment of the Foreign Service Act by the Foreign Service Institute, based in Washington. It offers foreign diplomats language and anthropological training (Jandt, 2014).

The courses prepare American diplomats and other professionals to advance their careers. It assists them in developing relationships with people from other countries and cultures.

Finally, it assists them in promoting the capabilities of the US foreign affairs community

2.11.2. The Intercultural Communication Approach

The study of Intercultural Communication is related with Edward T. Hall's 1959 book *The Silent Language*. Furthermore, Edward T. Hall applied anthropological notions to the real world of Foreign Service he broadened the anthropological perspective on culture to include communication.

Indeed, Hall characterized culture as a communication process. Furthermore, the hypothesis asserts that new multicultural ways of communication will emerge via the internet.

Edward T. Hall was an anthropologist who pioneered the discovery of important cultural elements, who is often referred to as the “founding father” of the formal study of intercultural communication (Leeds-Hurwitz, 1990). Furthermore, he found and investigated high and low context cultural elements many contextual components assist people understand the rules in a high-context culture.

As a result, many things are taken for granted for someone who is unfamiliar with the culture's "unwritten rules," this can be extremely perplexing, at the same time, very little is taken for granted in a low-context culture. While this necessitates more explanation, it also reduces the possibility of misunderstanding, especially when visitors are present.

Hall is generally acknowledged to be the founder of the field (Leeds-Hurwitz, 1990; Rogers and Steinfatt, 1999). The original paradigm for intercultural communication took form in Conceptualizations by Hall and others at the Foreign Service Institute in the early 1950s.

Hall's early life experiences, including growing up in the culturally varied state of New Mexico and commanding an African American regiment in World War II, had a significant impact on him. According to Hall, his work with the Hopi and Navajo taught him "firsthand about the subtleties and complexities of one of the world's most serious problems: intercultural interactions" (Hall, 1992, p.76).

These personal experiences brought to Edward T. Hall the attention to the intercultural communication problems. which encourages him to start investigating in the field of the intercultural communication ; After Hall's graduation he identified four major influences on his work : (1) cultural anthropology , linguistics , ethnology , the study of animal behavior , and Freudian psychoanalytic theory(Hall, 1992; Sorrels, 1998).

Cultural anthropology had an impact on Hall's development of the paradigm for intercultural communication in both positive and negative ways. Franz Boas and Ruth Benedict were highly influential on Hall at Columbia University (Hart, 1996b).

Hall stated in *The Hidden Dimension* that the connection he made between culture and communication in his seminal book *The Silent Language* began with Boas, who "laid the foundation of the view...that communication represents the core of culture....."

(Hall, 1966, p.1)

Hall's work reflects Boas and Benedict's significant emphasis on cultural relativism. Margaret Mead, who came before Hall in assisting the US government in applying anthropological understandings, and Raymond L. Birdwhistell, who was trained in cultural anthropology and pioneered the study of kinesics, were also influenced Hall.

2.11.3. The Intercultural Communication Theories

Since the 1980s, intercultural communication theory has expanded rapidly, and there are now at least 15 major theories of intercultural communication (Gudykunst, 2003: 167).

Gudykunst (2003: 168) categorizes these theories as covering five main viewpoints on intercultural communication.

We'll give a brief overview of each of them in turn.

2.11.3.1. Theories focusing on effective outcomes

Which is, the primary goal of theorizing is to explain certain outcomes in intercultural communication, such as effective communication and effective group decision making Gudykunst's anxiety/uncertainty management theory (AUM) (1995)

2.11.3.2. Theories focusing on accommodation or adaptation

The theory focuses on how people in interaction adapt to each other. Communication Accommodation Theory (CAT) by Giles' (1973)

2.11.3.3. Theories focusing on identity management or negotiation

In contrast to the preceding two classifications, theories in this category focus on identity adaptability rather than specific communicative behaviors. Face negotiating theory as developed by Ting-Toomey.

2.11.3.4. Theories focusing on communication networks

These theories are based on the idea that the relationships between persons, rather than the characteristics of individual people, determine how people behave.

2.11.3.5. Theories focusing on acculturation or adjustment

For decades, acculturation of immigrants and sojourners has been a major concern in many Western countries. Kim (2001) developed an integrative communication theory of cross-cultural adaptation; Anxiety/Uncertainty management theory can also be included in this category.

2.12. Translation and intercultural communication

For thousands of years, diverse peoples around the world have communicated with one another and this was made possible by translation.

The translator is essential in the process of intercultural communication since he or she must typically not only translate sentences but also interpret the communicants' cultures, he acts as a mediator for both parties, describing the major laws of behavior and customs in the different countries .The translator should choose an equivalent for the linguistic phenomena that directly reflects another culture.

In communication, empathy serves as the foundation for mutual understanding.

It is the ability to put oneself in the shoes of another person and try to perceive the world through his eyes. And if the translator succeeds, the translation procedure is complete and successful.

It is essential to acknowledge that translation is the fundamental process of intercultural communication.

Languages interact, affect one another, become richer, and change as a result of translation. When translating works expressing a certain national culture, not only the target language is influenced by the words designating reality of another culture, but also the receiving culture. However, the agreement made between two interactive national cultures does not always favor the culture that authored the original text.

Radical changes in a translated material's cultural and historical context must always be justified, pertinent, credible, and consistent.

Inappropriate or inconsistent cultural displacements distort the image and give the reader an erroneous impression of the original culture and the authors' attention.

2.13. The Incorporation of Learning Foreign Language and Foreign Culture

People aim to learn other languages for a variety of reasons. Gill James (2003) listed the following motivations for studying a foreign language:

Learning a language for the firm where one works may lead to contracts in countries where such a language is spoken or utilized, resulting in an additional certification.

People may study a foreign language for vacation purposes or to live abroad, but most of us will wish to continue with the language we acquired in school and aspire for a better level of competency in such subject.

Foreign language learning expands one's linguistic experience through influencing language comparisons.

It also gives insight into another culture that is also concerned with the human social experience but in language learning and teaching culture defined as it is the culture associated with a language being learnt (Byram .1989).

As a result, language will be considered as a means of cultural transmission promoting values adverse to those of the 112 areas to which it is transferred; as a result, nations adopting EFL will make these countries perceptual consumers of the knowledge and value systems included in it. Philipson (1992).

The ultimate goal of cultural studies in foreign language instruction is to contribute significantly to the personal development and general education of learners. If such guidance is not provided, cultural studies will never grow beyond the listing and learning of "typical distinctions" and the haphazardness of daily life, as well as basic geography and history (Byram, 1989). On the other hand Language experts argue that learners have behaved differently depending on their age and aspirations due to a strong awareness of the risks of cultural contamination implicit in learning a dominant international language.

The first approach is to contextualize the target language in the context of the student's own location and culture the implied argument is that culture exists not in the heart of language, but in its changeable background, which may be modified like the scenery in a play.

1992.52 (Philipson).

However, the second is to regard scientific, financial, or technical information as being limited value because the majority of advanced language learners are expected to enter the teaching profession.

2.13.1. Learning Culture in the Algerian Universities

Teaching English as a foreign language in Algeria without teaching its cultural backgrounds is down the drain without advantages, because culture cannot be excluded from any course plan of any foreign language teaching or learning each learner must understand and have knowledge within the context he or she is going to learn.

In our Department there is only one module attributed to teach the culture associated with the English Language which is the Civilization module and it is concerned with American Culture / Civilization and British Culture / Civilization which focuses more on their historical development.

The nowadays aim is how to help students benefits from this courses in order to develop their level of English and their fluently and this is the reason behind choosing Translation as a tool to achieve this goal which is hard to attain but it can help a little to facilitate the students understanding about the context they are going to deal with.

Conclusion

The given Chapter demonstrates the effectiveness and the influence of translation towards culture differences and its important role in the intercultural communication process.

As a result, the view of translation as a means of intercultural communication follows from the idea of language as a culture component and this relationship between culture and language can only be understood by individuals who have mastery of both, and they will be able to improve learners' use of the language of study and maximize their potential in cultural knowledge, awareness, and results.

It appears the impact of the cultural awareness in communicating effectively by using translation.

Chapter Three

*Research Methodology and Data
Analysis*

Introduction

In the following chapter, we will present the population of the case study and we will discuss the method used and the procedures and also to the data collection tools used in this research.

This chapter aims at analyzing the data collected that we gathered from the data collection tools that were conducted in this study as well as the questionnaire that investigating the EFL learners background about English language and culture and the effectiveness of Translation on the responses of the students in the Department of Ibn Khaldoun University.

3.1. Method and Procedures

Research is an academic activity and it is a term that should be used in a technical sense. According to Clifford Woody research comprises define and redefine problems, formulate hypotheses or suggest solutions; collect, organize and evaluate data; make deductions and reach conclusions, and the last thing is to test the conclusion and decide if they fit the formulating hypotheses or not. Kothari, C.R. (2004).

The aim of any research is to conduct a study in order to obtain data in any field of research that can be addressed or developed. Proceeding in this range, we used a quantitative method in order to gather the data that validate or invalidate the stated hypotheses. Close ended questions were implied in a questionnaire of 62 students, the questionnaire was divided into three sections the first was about the level of the students in English Language and the main reason behind choosing English as a specialty.

Then, we have chose Ten English idioms without Translation in section two and for the last section we involved Translation as it is the focused part of our study.

This study highlights the Cultural backgrounds of the learners and how they use it in communication. It aims to attain knowledge and understanding of the impact of Translation on Third and Second year students' Intercultural Communication process in Ibn Khaldoun University.

3.2. Population

As it stated, the population for our case of study was Third Year and Second Year EFL students in our Department of Ibn Khaldoun University. All the participants kindly sign their answers to take an important part in this study in order to gain an accurate data collection process.

The purpose behind choosing this set of participants is that they study the two modules of Translation and Civilization, the Civilization module has a strong relation with the cultural part and the module of Translation is conducted for the translation process. Since they have this combination of culture and translation which has a connection to our target the participants considered as a focused sample that will help in conducting the data analysis; and it helps with the efficiency of the research work.

Most importantly, our attempt is to focus on the students responses since they are the main important part in performing the data analysis.

3.3. Data Collection

3.3.1. Data Collection Tools

While conducting this study we seek to put finger on the cultural background of the students and how it helps them in learning English as a foreign language and also how to communicate in this new language. Thus , the aim of this study is to know the relation between Translation and culture and the effectiveness of Translation on the Intercultural Communication process To extend the purpose of this study we collected data from the students responses about different and multiple English idioms and the translation of each one of the given idioms .

So, we transmit an online questionnaire to 62 students to collect their answers and analyze the data collected.

3.4. Data Analysis

A quantitative method used to conduct this work. Quantitative data collected from this questionnaire was analyzed using a descriptive statistical analysis in which we include the basic features of the study data. As we also compared the statistics from the different sections and analyze them, this helps in gaining the results of this work with more efficiency.

The results that gained from this study will be represented in a form of different Graphics and Tables to be well organized.

3.5. Results

Section One

Question 01: How do you consider your level of English?

- * Poor
- * Intermediate
- * Good
- * Advanced

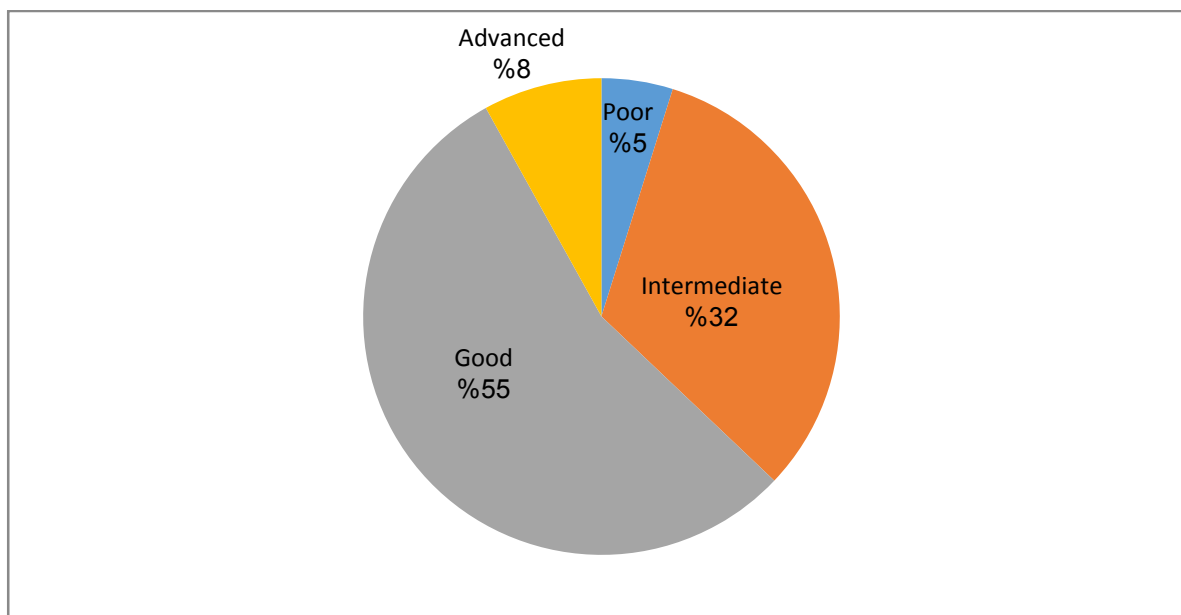


Figure 3.1

The figure above represents the level of the learners in English Language. Most of the students considered themselves in a Good level with a number of 34 which means about **55 %**, then with a **32 %** and a number of 20 students stated that they consider themselves as an Intermediate learners. For the other students there were a number of 05 advanced students (**8%**) and three students said that they have a Poor level in English (**5 %**).

The majority of the students answered that they have a good level since they are Third Year students so they have the ability to understand the language and they are able to communicate and teach in this level.

The objective of this question is to test the level of the students in the English language to expect how they are going to answer.

Question 02: Your aim of choosing English as a specialty is:

- * To speak English fluently.
- * To study abroad.
- * To communicate.
- * To work.

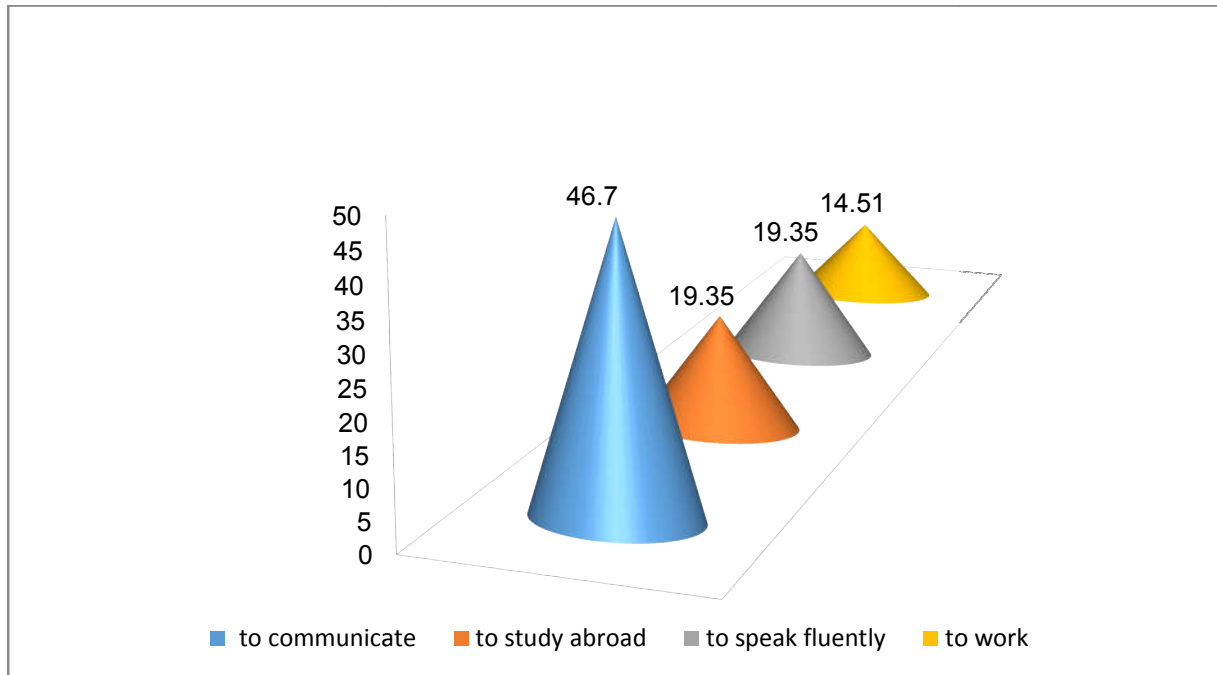


Figure 3.2

The results shown in **Figure 3.2** reveal that **46.7%** from the students have choose to study English **to work** which means as a job opportunity and with an equal percentage **19.35%** of the students go for to speak English fluently and to study abroad. For the remaining students they choose studying English in order to learn how to communicate with foreigners **14.51%**.

The majority of the students have choose to study English to communicate because Communication is the key to understand the world, it helps in transferring ideas and thoughts because every person has some ideas that are unique for his own mind and he wants to convey these ideas to others and this can happen just with communication, that is why people needs to learn new language that can helps them to achieve this purpose.

This question aims to understand the reason behind choosing English as a specialty to study in order to determine their interests towards English as a foreign language.

Section 02: English Idioms

Idiom 01: Bite someone's Head off

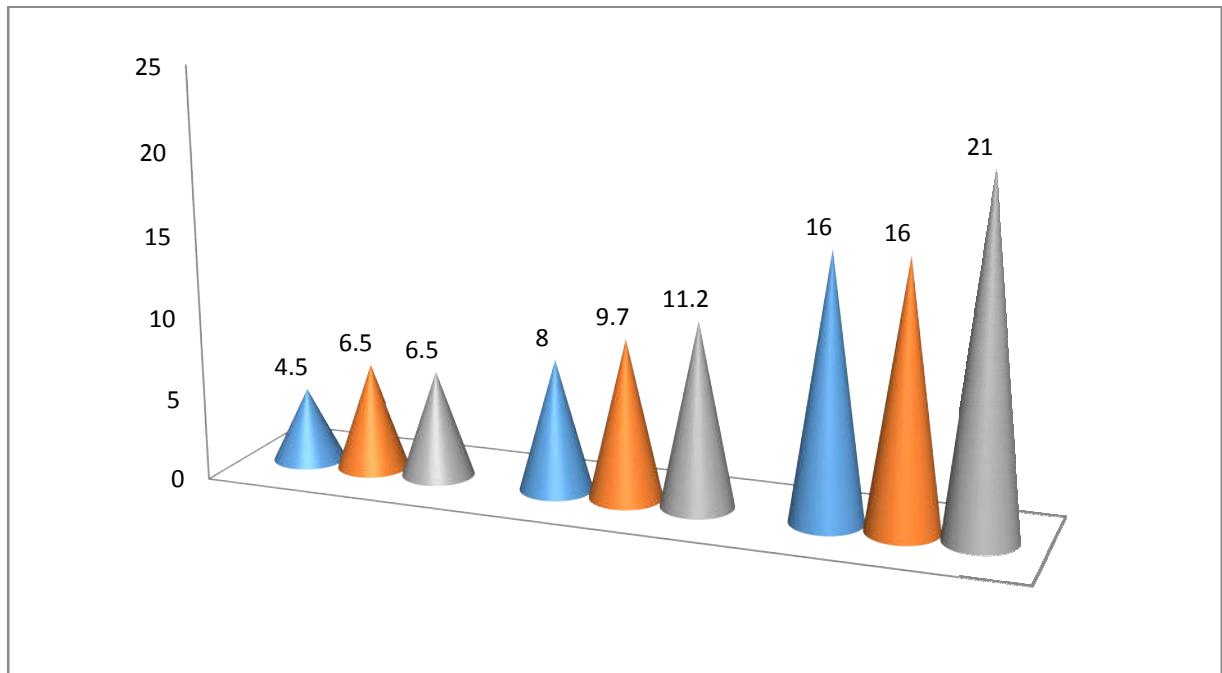


Figure 3.3

The figure's results shows that 10 (16 %) of the students have no idea about the real meaning of '**Bite someone's Head off**' and 13 (21%) said that it is to speak in an angry way. Then 10 (16%) of the students stated that it means to be critical and 07 (11, 2%) of the students answered that it means to fight someone, a group of students said that it is to hit someone 06 (9, 7%). Five students answered that it is like biting someone on his head (8%) and with an equal number of students 04 (6, 45%) the first half said that it is to win a debate and for the second half it means to kill someone. Finally 03 (4, 5%) students did an Arabic translation of the given idiom.

The meaning of the given idiom is to speak to someone angrily when there is no reason to, so as it is shown in the results above there was a different opinion about the exact meaning of the same idiom which means that each student gives his own understanding of what the idiom means.

Idiom 02: At the end of your rope.

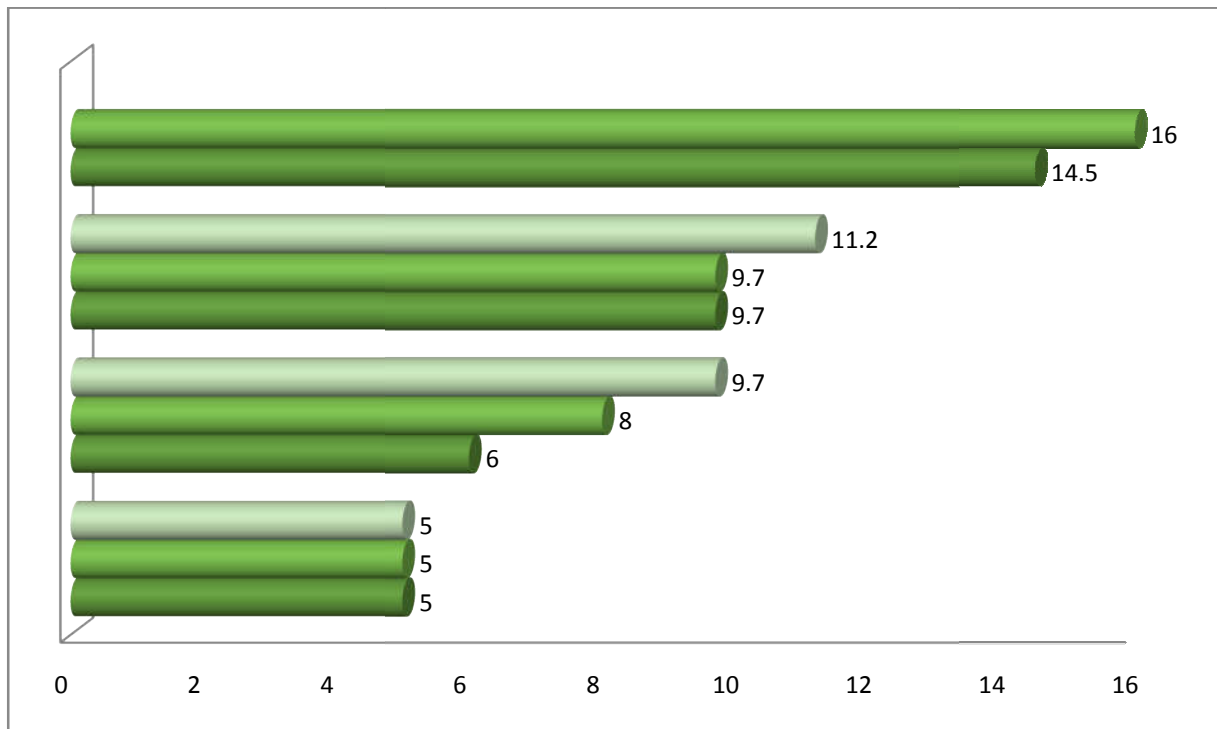
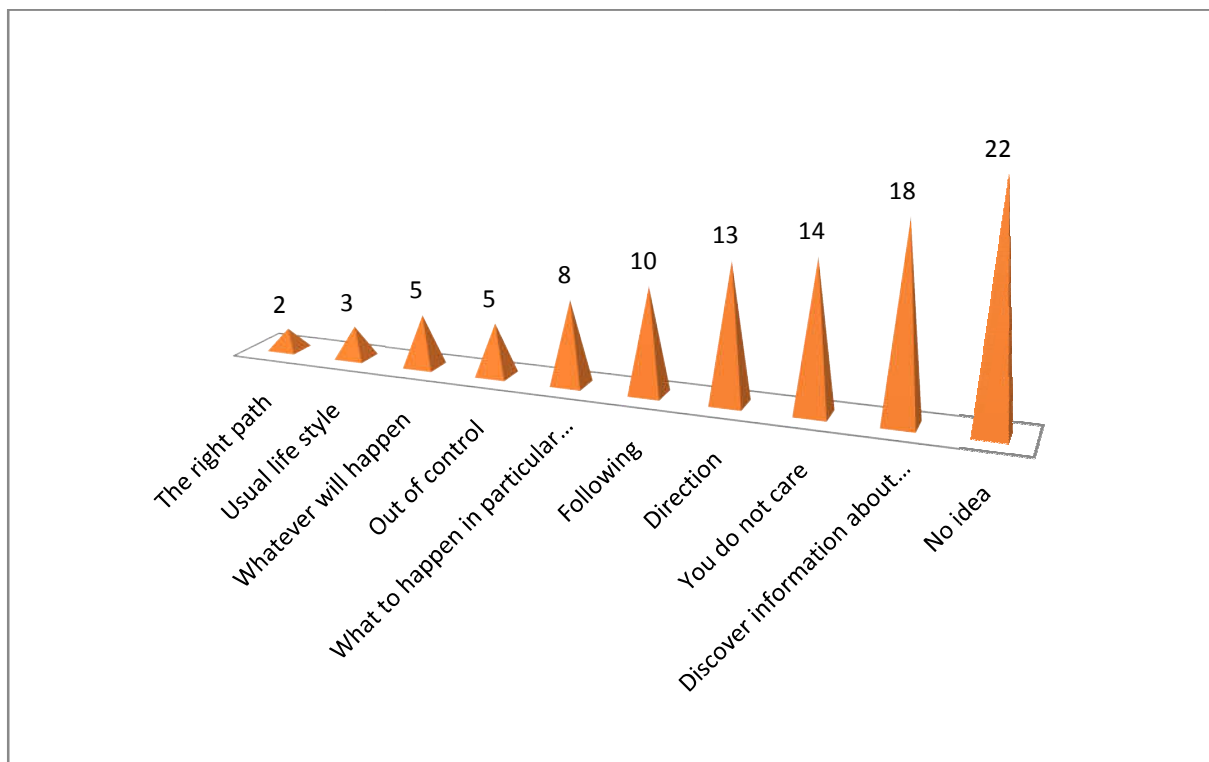


Figure 3.4

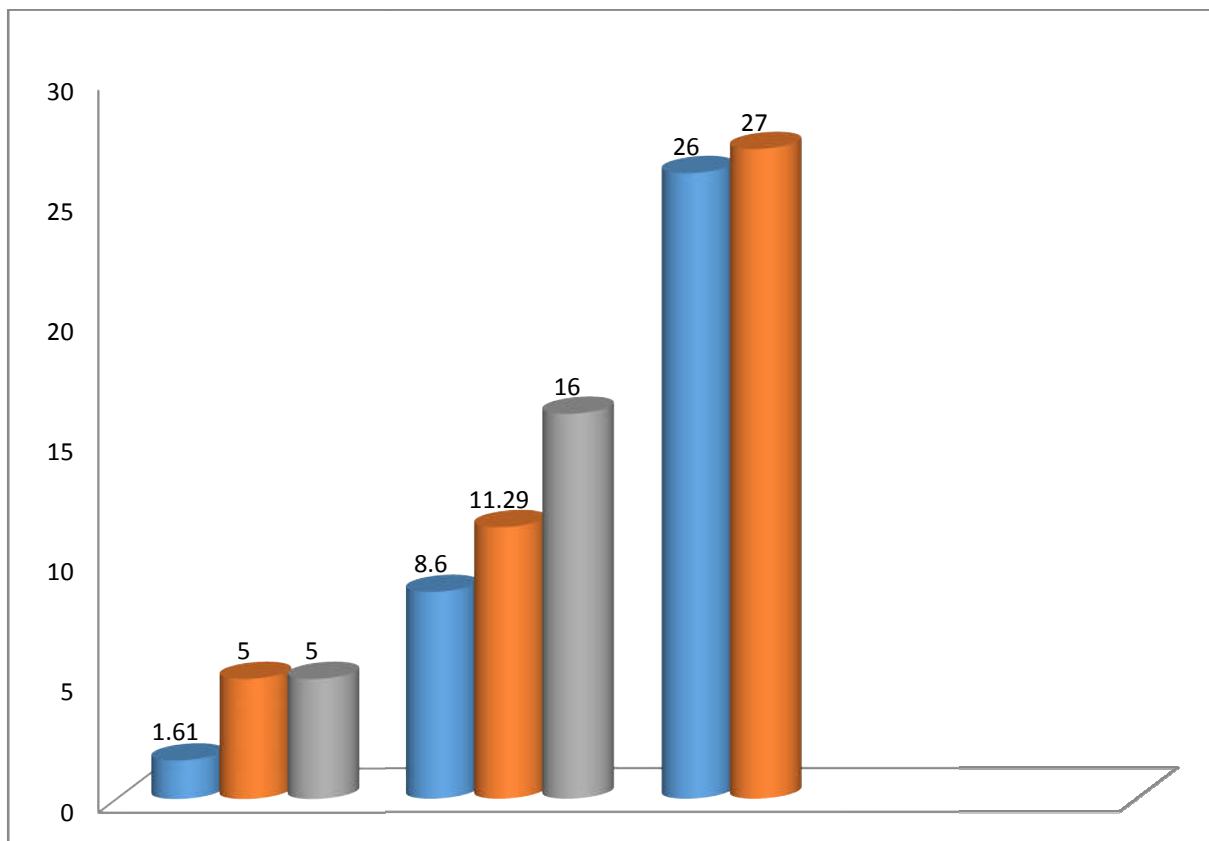
According to the figure above 10 (16%) of the students said that the idiom given “At the end of your rope” means to have no more patience and the same for 07 (11, 2%) of the students said that it is to have no more strength, so 17 (27, 2%) of the students got the right and the correct meaning of the idiom. For the other students 09 (14, 5%) explained it as the end of your life and 06 students (9, 7%) considered it as a difficult situation, with an equal number of the students 06 (9, 7%) have no idea about the idiom’s direct meaning and the other students 06 (9, 7%) said that it is the end of your road. Five of the students (8%) stated that it is when you finish and 6% (04) of the students expressed it as no more chances. Finally the rest of the 09 students, the first 03(05%) students said that it is to lose hope and the second 03(05%) students understood the idiom as a run out of time, the last 03(05%) group of students claim that it is the end of lying.

The statistics shown in the figure above indicates that 45 from 62 of the students did not state the right meaning of the idiom because there was a contrast in the responses, however 27, 2% of the students have got the direct meaning of the given idiom.

Idiom 03: Way the wind blows**Figure 3.5**

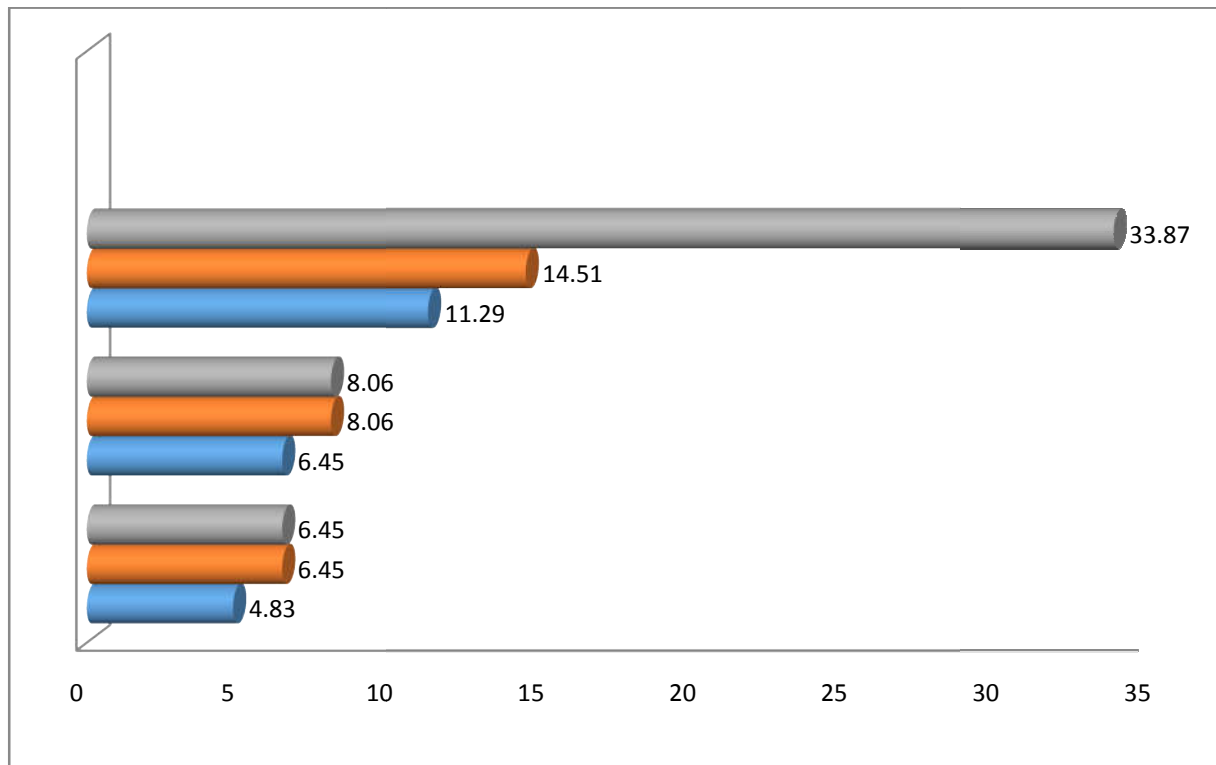
The results above shown that 14 (**22%**) of the students have no idea about what does the idiom actually mean, however 11 (18%) of the students claimed that it is to discover information about something and with a significant percentage of **14%** (09) of the students said that it is when you do not care. other students (08) **13%** stated that it is about the direction and 06 (**10%**) of the students answered with the word following. Then 05 (**08%**) of the students considered it as what to happen in particular situation and with an equal percentage **5%** of the opinions divided between out of control and whatever will happen , the last two students **3%** said that it is the usual life style.

The meaning of the same idiom changes from one person to another because each student can explain it according to his level or his comprehension, his knowledge or his cultural background.

Idiom 04: Knuckle down**Figure 3.6**

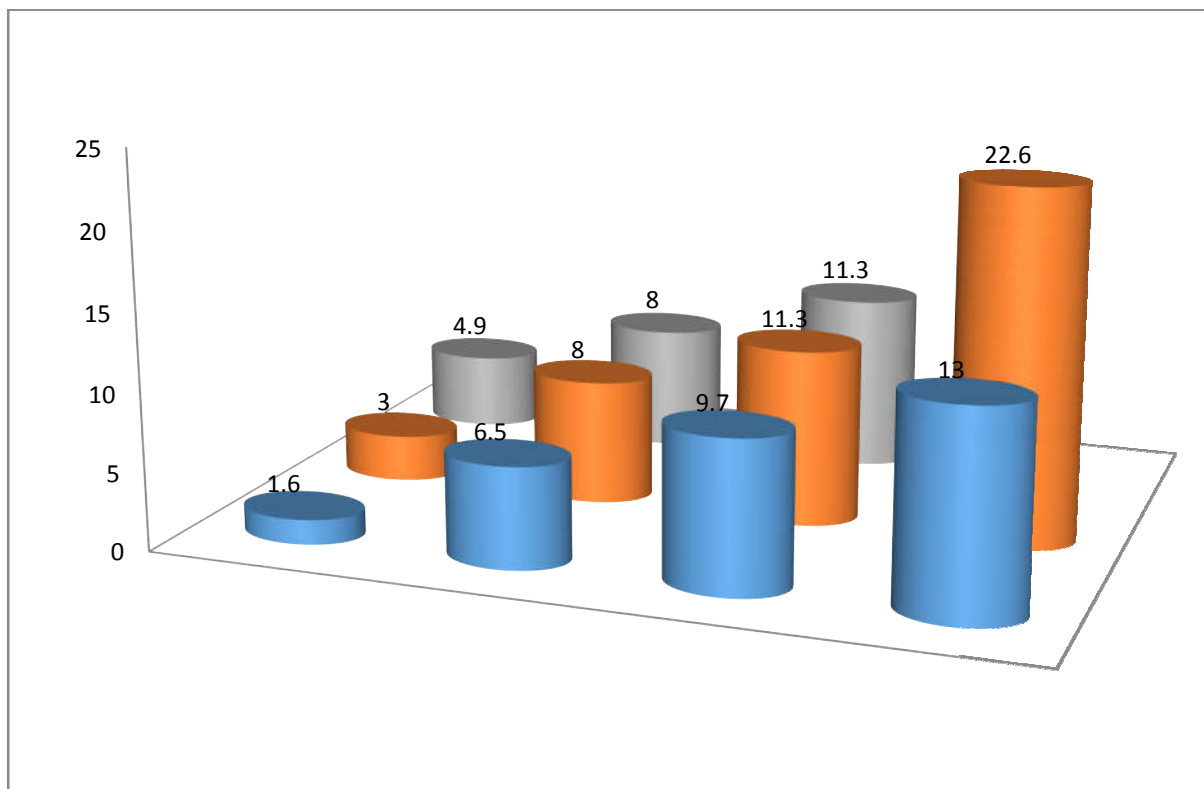
This figure above shows that 17 (27 %) of the students said that to Knuckle down it means to work hard and 16 of the students claimed that they have no clue about the meaning of the given idiom, 10 (16 %) of the students mentioned that it is to start working and 07 (11, 29 %) of them said it is to calm down. Other students 05 (8, 06 %) stated that it is to stay down, however 03 of them (5%) said it to put down and with the same percentage (5%) three students explained it as a fall down , finally one student (1, 61%) said it is to struggle.

The meaning of Knuckle down is to start working or studying hard, so even that there was a group of students who got the right meaning of this idiom on the other hand most of the students did not know what does it actually mean.

Idiom 05: Hear on the grapevine**Figure 3.7**

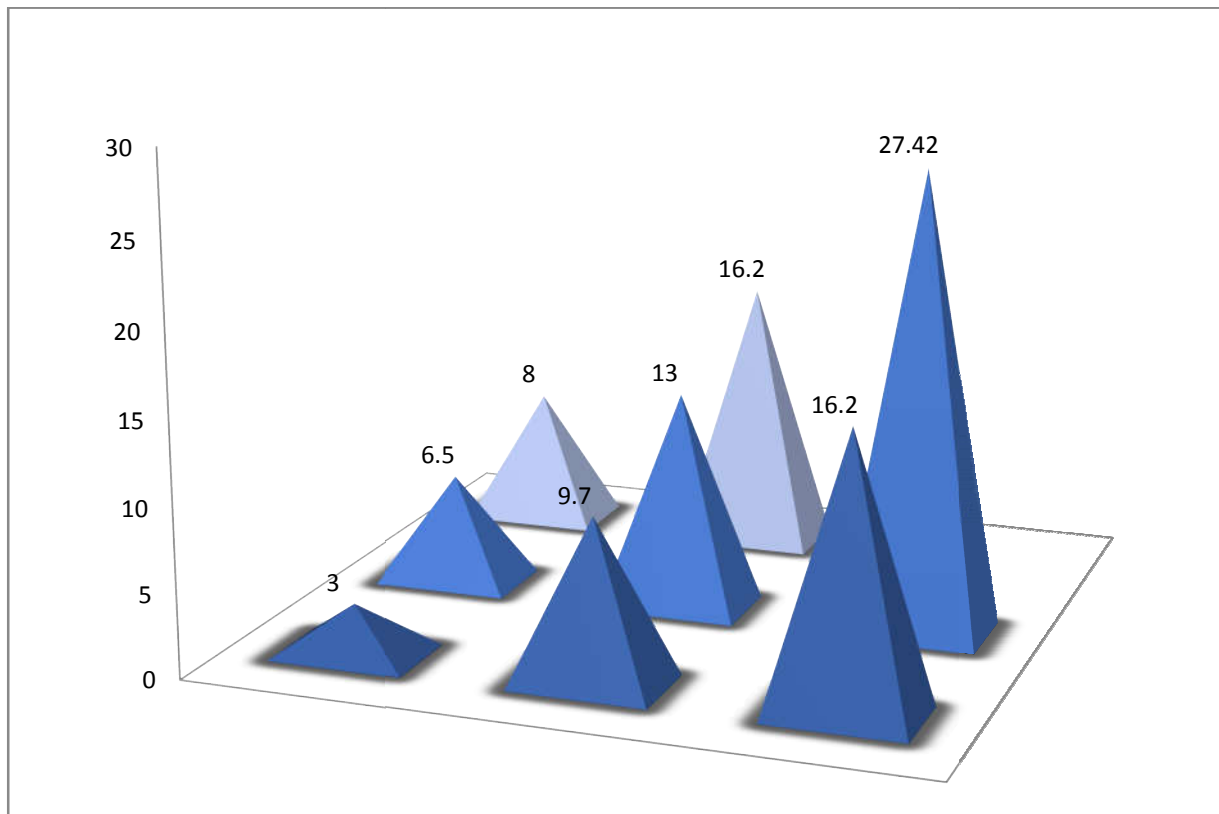
The results of the **Figure 3.7** reveal that 21 (**33, 87%**) of the students have no idea about what does the idiom mean and 09 students (**14, 51 %**) stated that it is to gossip, 07 students (**11, 29 %**) answered that it means rumor and five of them (**8, 06 %**) said it is one of the plants that gives grapes. For the remaining students 05 (**8, 06 %**) of them did an Arabic translation for the idiom and with an equal percentage the first 04 students (**6, 45 %**) said that it is easy to hear and the second 04 students claimed that it is to listen carefully, the last 04 students (**6, 45 %**) claimed that it is to have a strong feeling.

Hear on the grapevine is to hear or learn of something through an informal means of communication, especially gossip. According to the statistics most of the students did not know the correct meaning of the given idiom because there were many different answers for the same idiom.

Idiom 06: Live Wire**Figure 3.8**

Apparently, most of the students have no clue about what the idiom means **22, 6 %**. Then 08 (**13%**) of the students said that live wire is an active person and 07(**11, 3 %**) of them claimed that it is an energetic person with the same percentage (**11, 3 %**) another 07 students did an Arabic translation to the idiom given, 06 (**9, 7 %**) of the students stated that it is to live happily and with an equal percentage **08 %** of the students (05) considered it as an electric wire and for the other 05 students (**08 %**) said that it means to live as you want, 04 (**6, 5 %**) of the students said that it refers to danger and 03 (**4, 9 %**) of the students thought that it means you should be careful. Finally two students (**3%**) said that live wire is an aggressive person and one student (**1, 61 %**) said it is to participate.

The majority of the students did not know the correct and the direct meaning of the idiom given even though there were students who did actually get the right meaning, as it is shown in the statistics there is a big difference between the students who knew and did not know the right meaning.

Idiom 07: At sea**Figure 3.9**

From the results that have been proclaimed in the figure above, 17 (27, 42 %) of the participants reported that 'At sea' means to be confused and 10 (16, 2 %) of them said that it refers to peace, also 10 (16, 2 %) of the students have no clue about the meaning of the idiom and 08 (13 %) of them stated that it is to be lost. Then 06 of the participants (9, 7 %) claimed that "At sea" means the deepness and 05 (8 %) of them considered it as far away, 04 (6, 5 %) of the students said that it is about summer and two students (3 %) answered it is a hint that refers to the fish.

"At sea" means to be confused about something, as it is shown in the clarification above the students have broad and different meanings to the same idiom because each participant has its own view on how he sees the things in general.

Idiom 08: Forty winks

The students responses	Number of the students	Percentage (%)
1. Short period of time	03	4, 83 %
2. Liar	04	6, 45 %
3. Wings	05	8, 06 %
4. Take a rest for a while	06	9, 7 %
5. Short sleep	10	16, 12 %
6. A nap	12	19, 35 %
7. No clue	22	35, 5 %

Table 3.1

The data shown in the table above represents the student's responses about the meaning of "Forty winks" idiom, apparently 22 (**35, 5 %**) of the students did not know what does it actually mean and 12 (**19, 35 %**) of them said that it is a nap. Also 10 (**16, 12 %**) of the participants described it as a short sleep and 06 (**9, 7 %**) of them considered it as taking a rest for a while, for the remaining students 05 (**08, 06 %**) of them said that forty winks means wings and 04 (**6, 45 %**) of the participants claimed that it refers to a person who is a liar, the last 03 (**4, 83 %**) students said that it is a short period of time.

Each one of the students has its own comprehension and its own description about the meaning of the given idiom, which is the main reason behind this contrast in the results.

Idiom 09: Make someone's blood boil

The students responses	Number of the students	Percentage (%)
1. Bit him	03	4, 83 %
2. Arabic translation	04	6, 45 %
3. Annoy him	06	9, 7 %
4. Kill him	08	13 %
5. Make someone angry	41	66, 12 %

Table 3.2

According to the results presented in the table above most of the students 41 (**66, 12 %**) said that make someone's blood boil it means to make him angry and 08 (**13 %**) stated that it means to kill someone, 06 (**9, 7 %**) of the participants said that it is like annoying someone

with no reason and 04 (6, 45 %) of the students did an Arabic translation for the idiom, 03 (4, 83 %) of the participants claimed that it is to bit someone.

Make someone's blood boil means to make him angry, this idiom is well known in the Middle East and in the Arabic culture that's why most of the students know the right and the direct meaning of the idiom.

Idiom 10: Where the rubber meets the road.

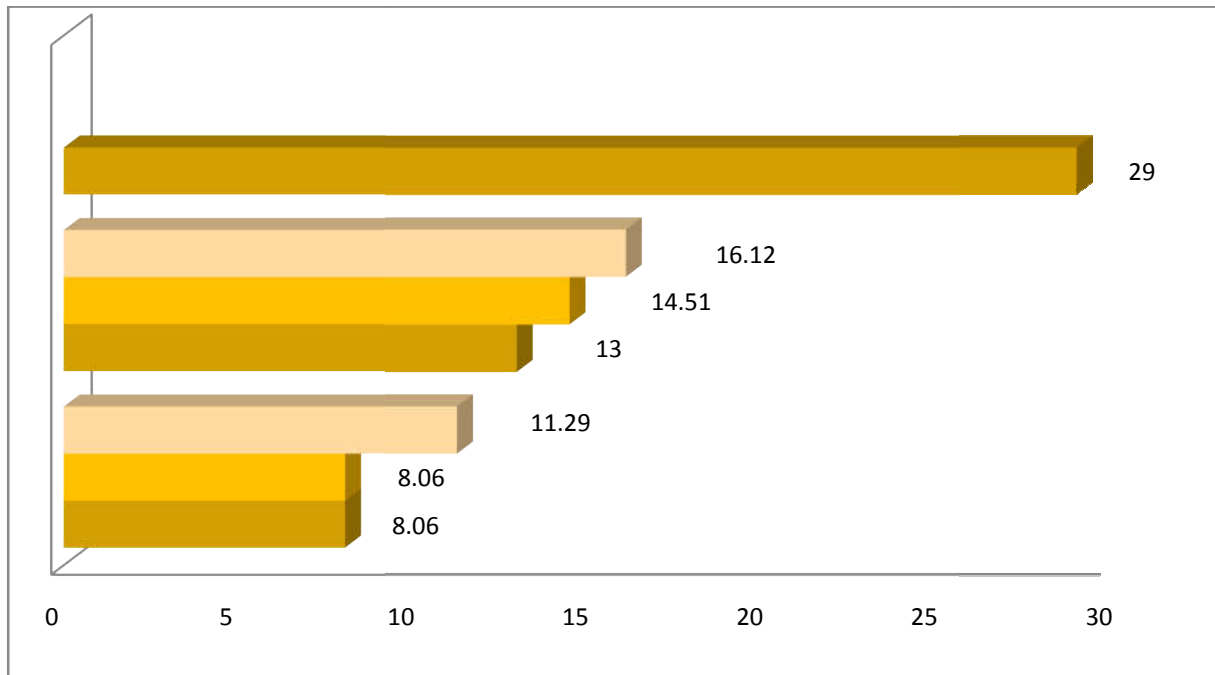


Figure 3.10

The statistics above reveal that most of the students 18 (29 %) have no idea about the meaning of the idiom and 10 (16, 12 %) of them considered it as a problem, 09 (14, 51 %) of the participants said that “Where the rubber meets the road” means the direct point and 08 (13 %) stated that it is cross direction. Some of the students 07 (11, 29 %) did an Arabic translation for the idiom given and with an equal number of students 05 (8, 06 %) said that it is when the actual work done and the other 05 students claimed that it is to say the truth.

Where the rubber meets the road means at the point in a process where there are challenges, issues, or problems and it is also the most important point of something, so according to the statistics shown there always that kind of diversity in the students responses about the correct meaning of the idiom.

Section 03: Translation**Idiom 01: Bite someone's head off**

1. أن يعاند شخصا ما

2. أن يقضم رأس غيره

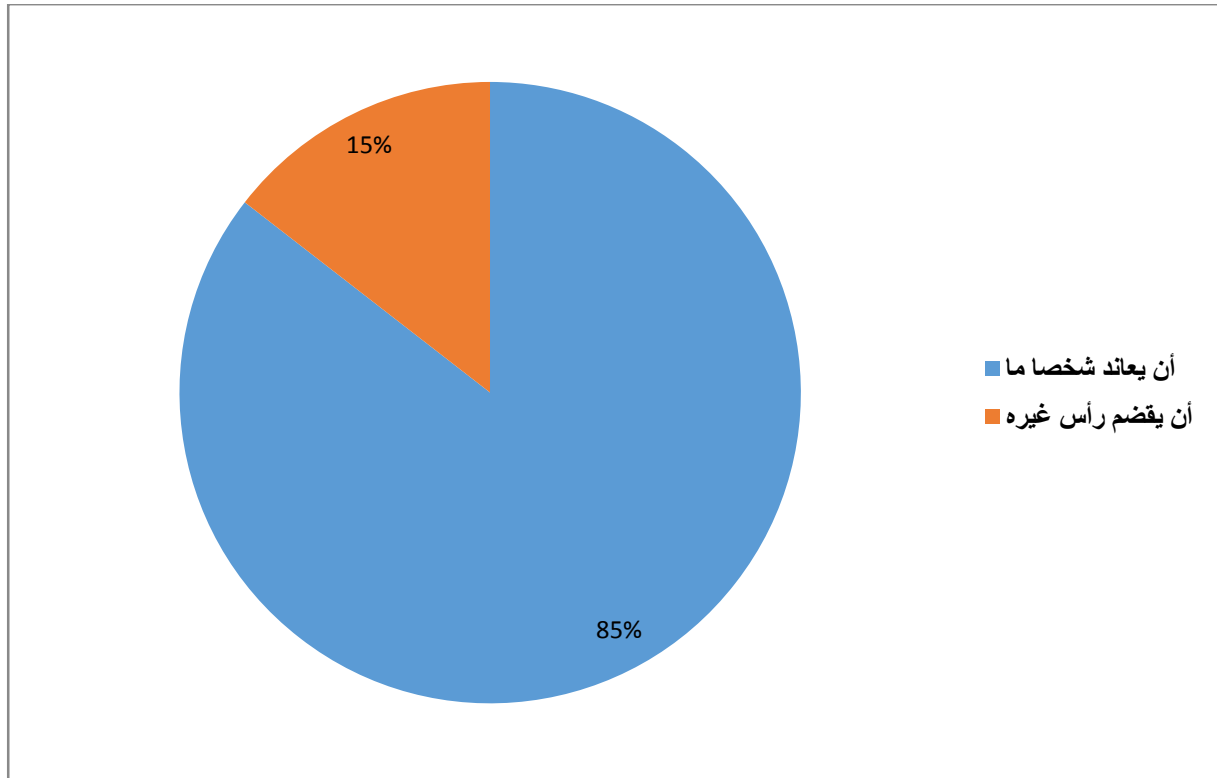


Figure 3.11

The figure above illustrates that the most of the students 53 (85, 5 %) chose the first option, and the other 09 (14, 5 %) students picked the second option.

The results clarify that the participants understand the actual meaning of the idiom.

Idiom 02: At the end of your rope

1. نفذ صبرك

2. في نهاية الحبل الخاص بك

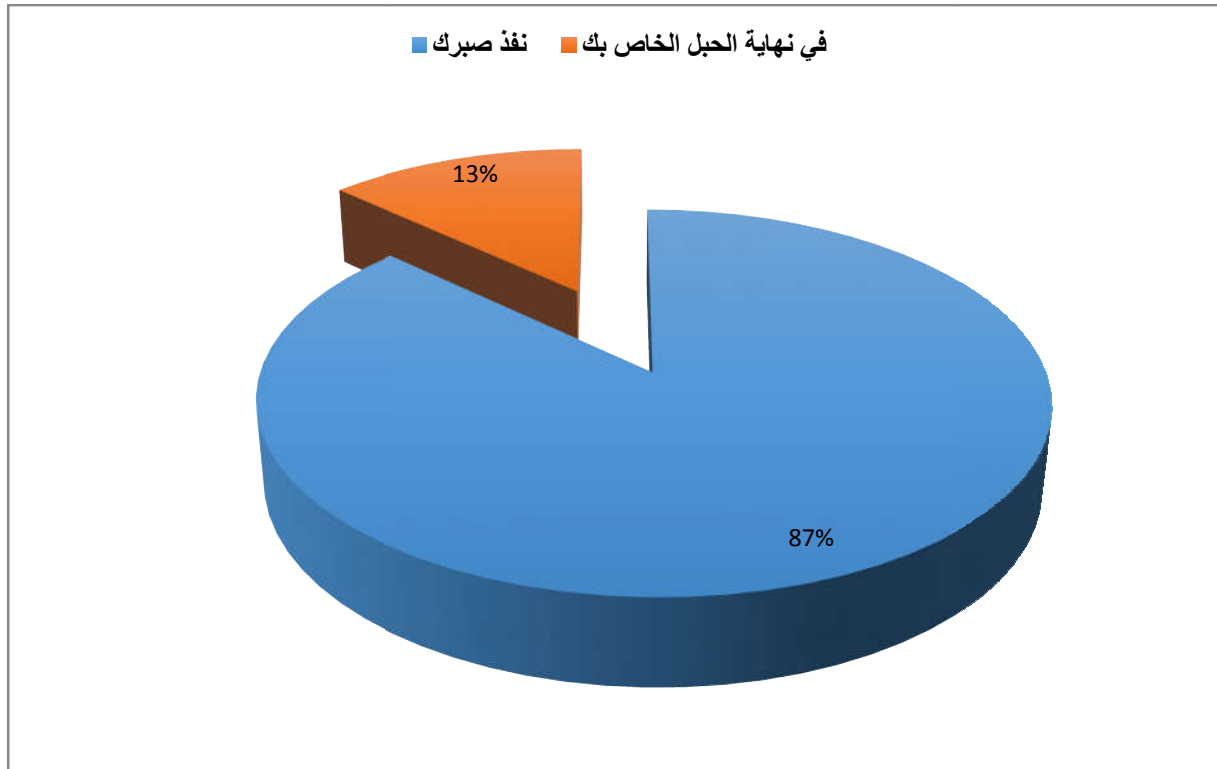


Figure 3.12

Apparently the most of the students 54 (87 %) goes for option one and 08 (13 %) of them goes for the second option.

The results show that the students have chosen the actual and the direct meaning of the idiom rather than the word by word translation.

Idiom 03: Way the wind blows

1. كيف تسير الأمور

2. كيف تهب الرياح

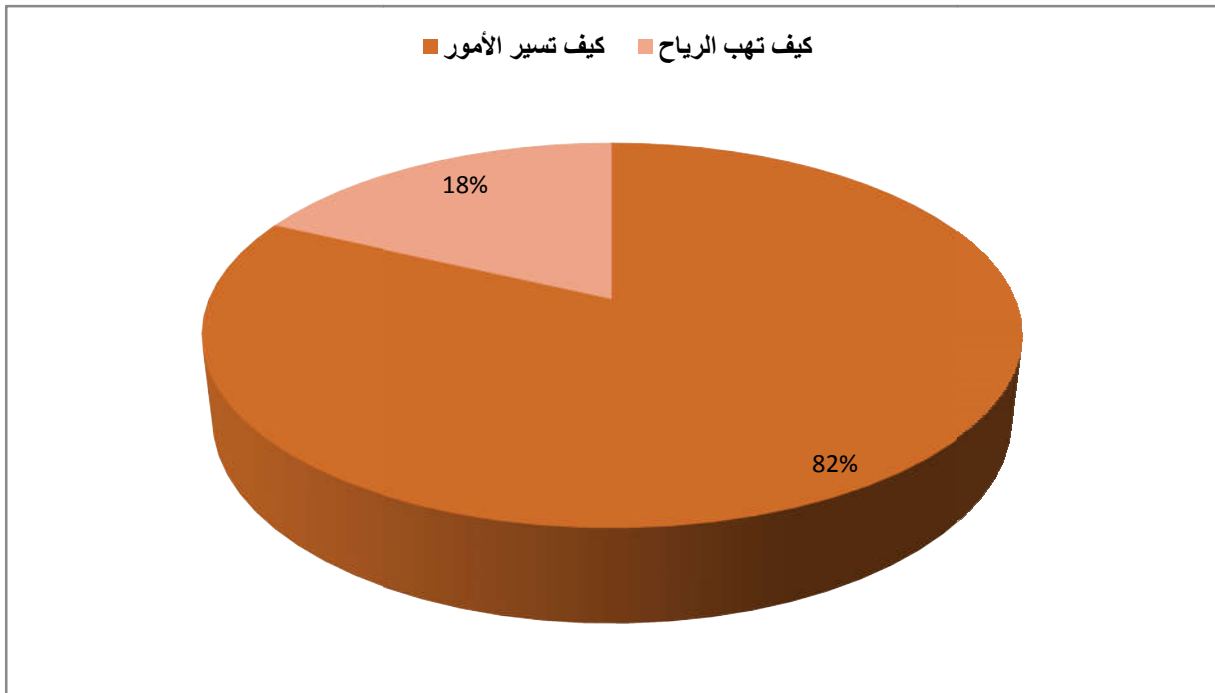


Figure 3.13

The majority of the students 51 (**82 %**) pick the first choice, as for the remaining students 11 (**18 %**) choose the second one.

The idiom given seems a little bit odd and difficult for the students when they were asked to give its meaning in English, after the students provide with the translation it becomes easier to understand by the participants and the statistics above can clarify this.

Idiom 04: Knuckle down

1. عمل بجهد و جدّ

2. أدنى مفصل الأصبع

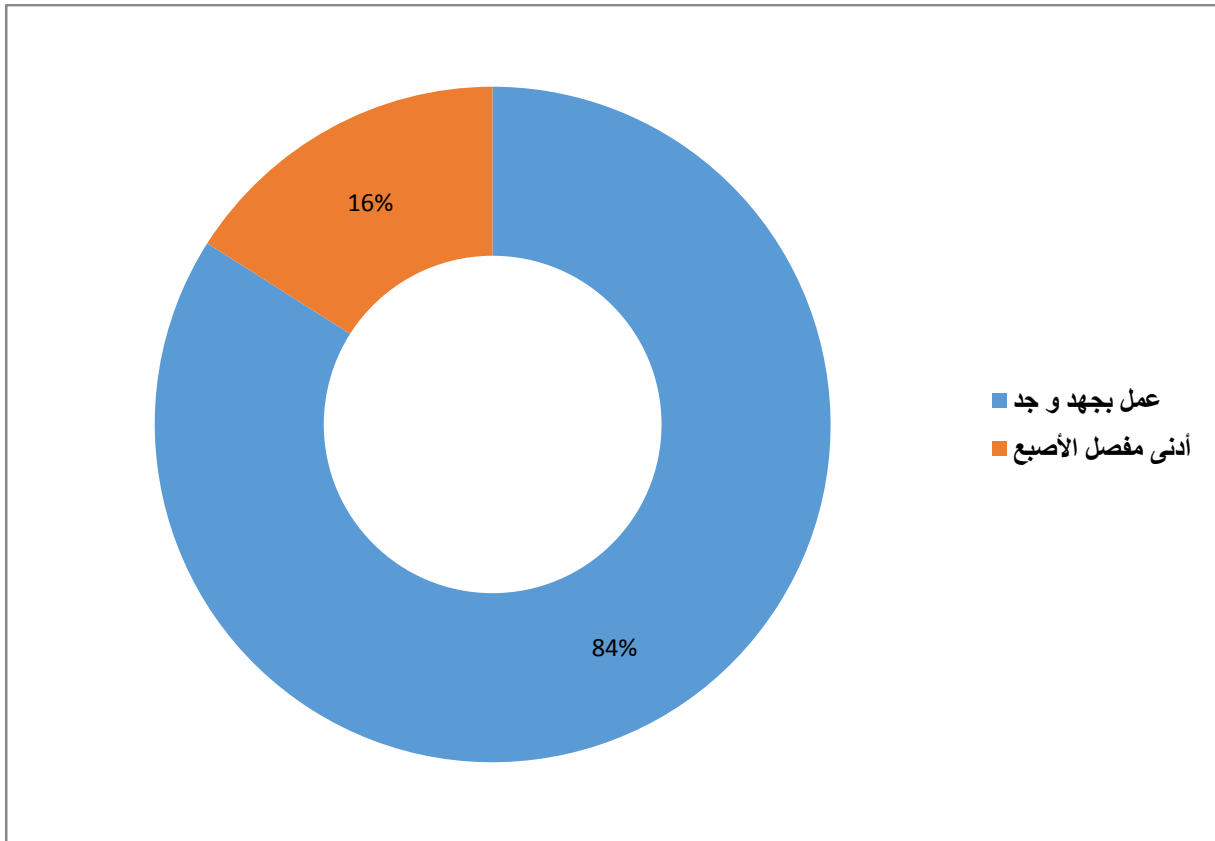


Figure 3.14

The figure above represents the student's responses about the translation of "knuckle down" idiom, as it is shown 52 (84 %) of the participants chose the first option as the correct translation of the given idiom and the other 10 (16 %) goes for the option number two.

Idiom 05: Hear on the grapevine

1. سمع من القيل و القال

2. سمع من شجرة العنب

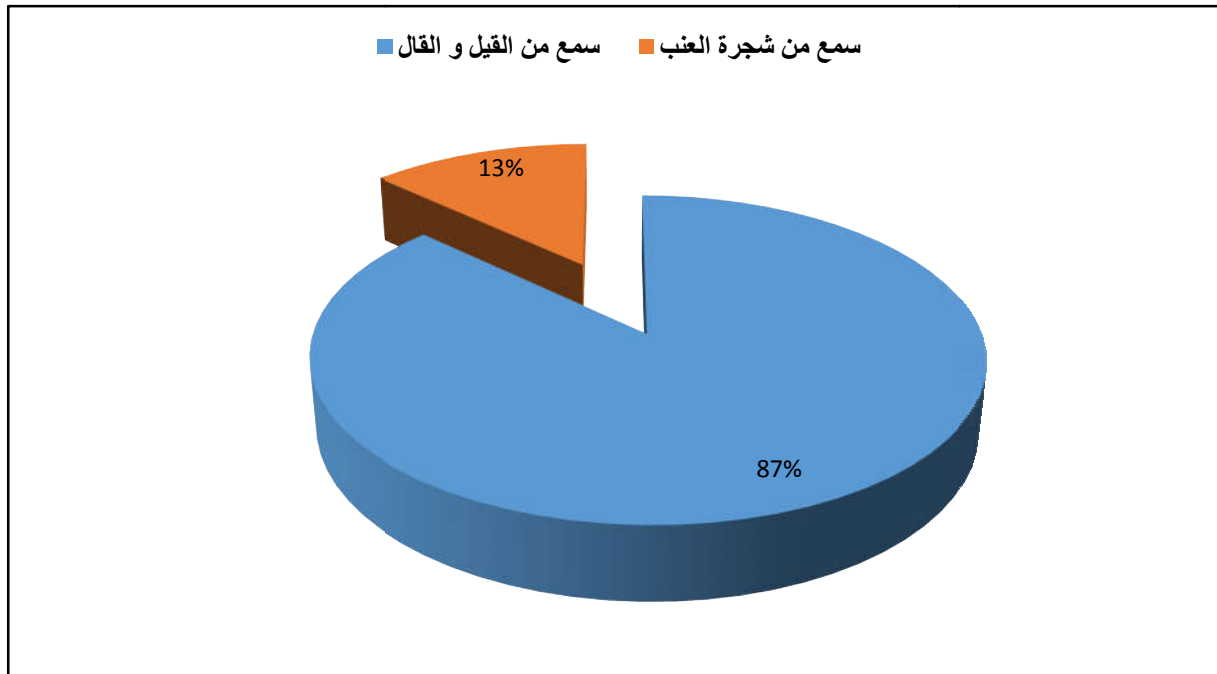


Figure 3.15

The results above demonstrates that 54 (87 %) of the participants have chooses option one as a translation to the idiom given and 08 (13 %) of the rest students select the second option as the correct translation of the idiom.

Idiom 06: Live Wire

1. شخص حيوي و نشيط

2. سلك حامل للتيار الكهربائي

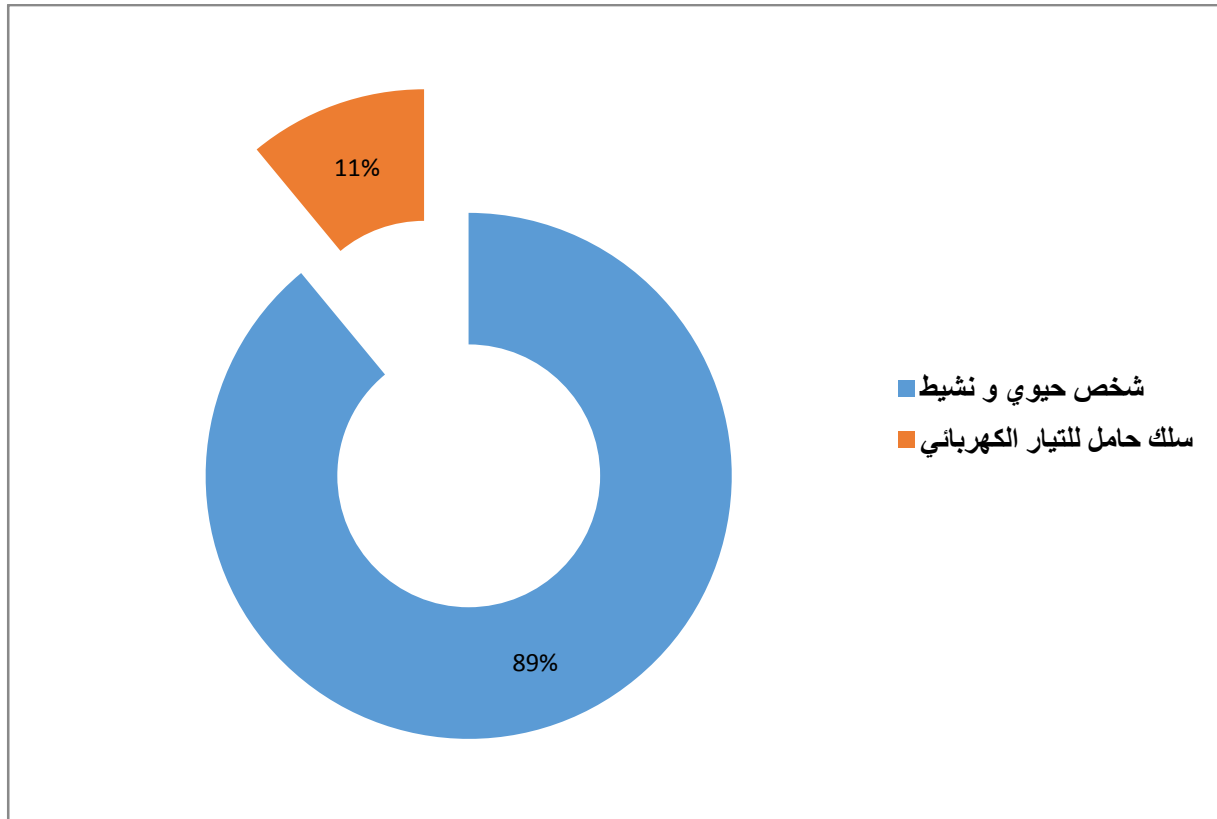


Figure 3.16

According to the results shown in the figure above 55 (89 %) of the students select option one as a translation of “Live wire” and 07 (11 %) of the remaining students goes for option two.

The statistics demonstrate that after the translation provided the majority of the students pick the right translation to the same idiom given.

Idiom 07: At sea

1. شخص مشوش و حائر

2. في عرض البحر

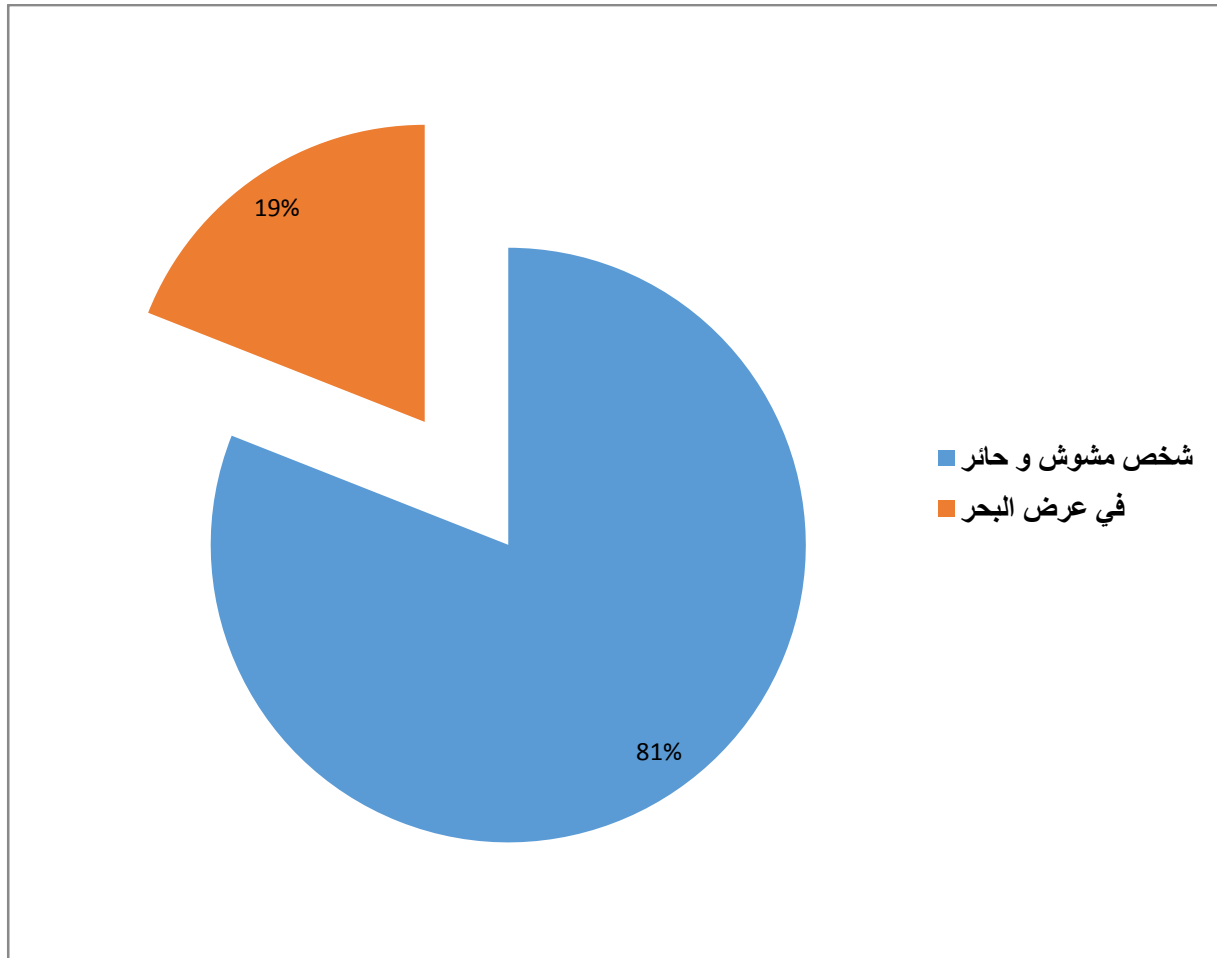


Figure 3.17

The results above represent the student's answers about the right Arabic translation for the idiom given, 50 (**81 %**) of the participants chose the first option and for the remaining students 12 (**19 %**) goes for option two.

Idiom 08: Forty winks

1. قبلولة أو غفوة

2. أربعون غمزه

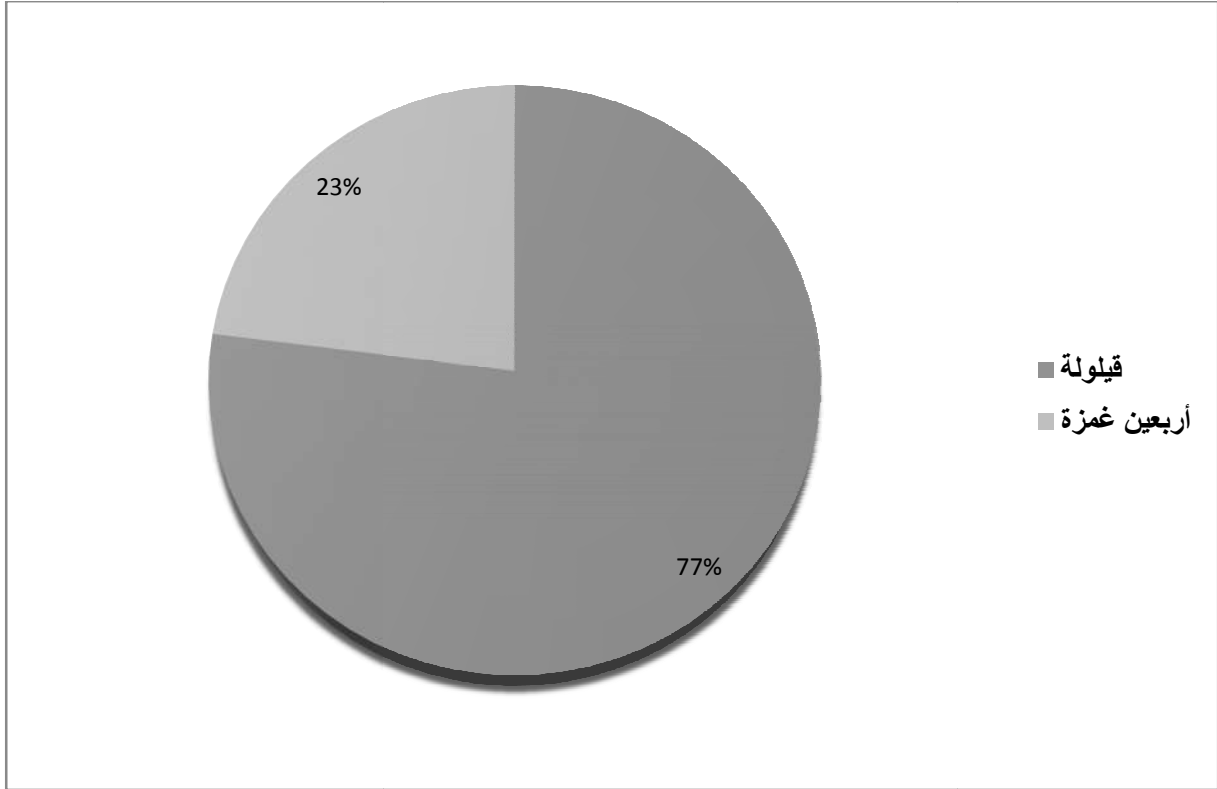


Figure 3.18

According to the figure above 48 (77 %) of the total number of the students goes for the first choice and 14 (23 %) of them chose the second choice.

Idiom 09: Make someone's blood boil

1. جعل شخص ما غاضبا بشدة

2. جعل دم شخص ما يغلي

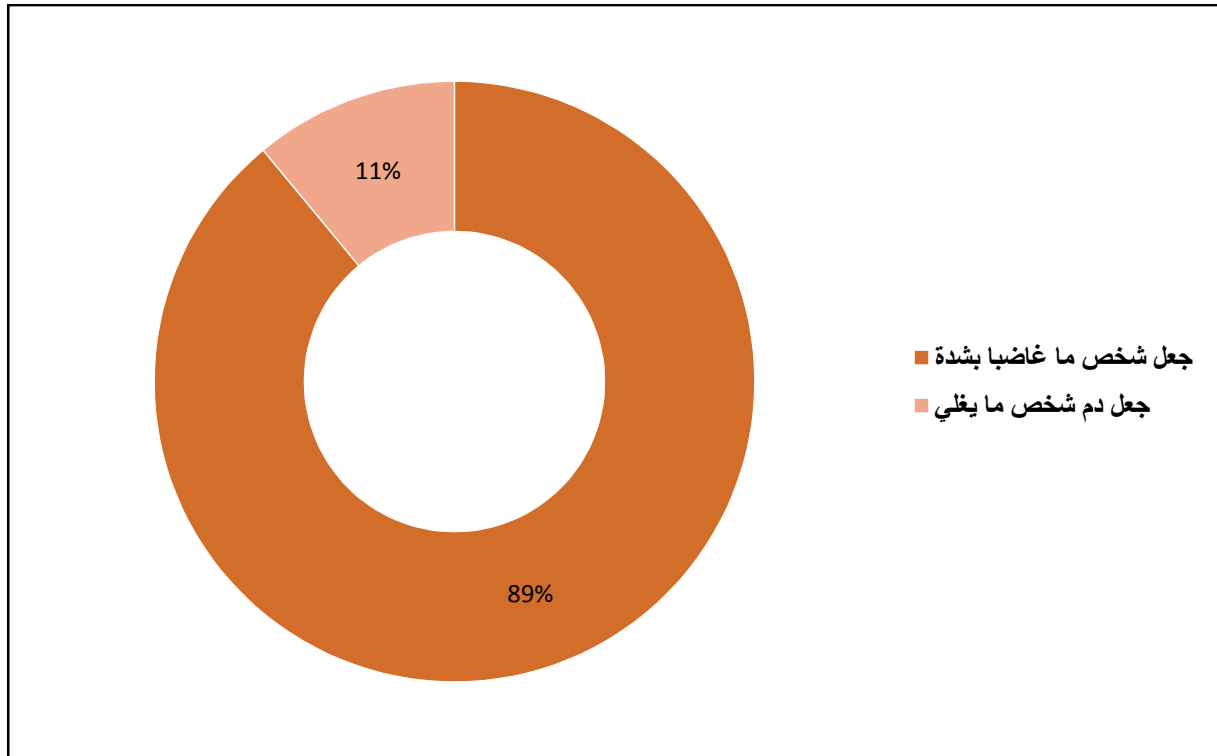


Figure 3.19

Apparently 55 (89 %) of the students chose option one as the right Arabic translation for the idiom given, however 07 (11 %) of the students picked the second option provided.

Idiom 10: Where the rubber meets the road

1. لحظة الحسم أو الحقيقة

2. لحظة التقاء المطاط مع الطريق

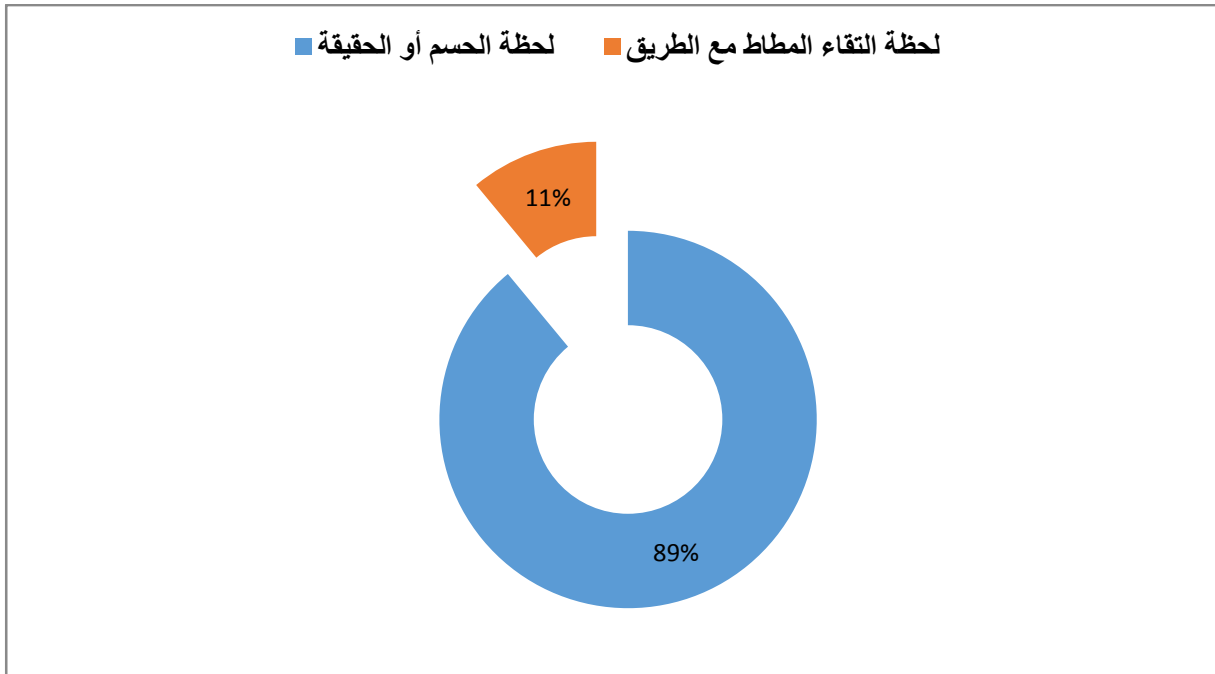


Figure 3.20

The data shown in the previous figure demonstrates that 55 (**89 %**) of the participants chose the first option as the direct meaning of the Arabic translation for “Where the rubber meets the road”, thus 07 (**11 %**) of the rest of students picked option two.

3.6. Discussion of the findings:

The outcomes of this questionnaire have an effective role to attain the main objective of this study. The students were asked to answer the provided questions to obtain the data that is going to be analyzed in order to test the validity of the hypotheses.

After analyzing the results obtained from the student’s response, it is shown that the majority of the students considered in a good level in English which means that they have the ability to understand this language. For most of the students the aim behind studying English is to communicate and learn how to interact with this foreign language.

The data displays that, EFL learners with the advanced level have the ability to recognize the idioms meaning easily, however for the remaining levels the students found it hard to understand its meaning without translation. In addition the cultural background of the EFL learners helps them to realize the direct sense of the idioms as it shown in the example

of “Make someone’s blood boil” which is a well known idiom in the middle east culture that the majority of the students know what does it actually mean. According to these results, we provided the students with the Arabic translation for the idioms in order to test if this can help them comprehend the idioms meaning in an easy way or not.

Finally, this last section (translation) focused on the analysis and results obtained from the students responses. It is shown that the translation that we provide helps the students to clearly and easily understand the meaning of all the idioms given, although there was a contrast in the student’s answers in the previous section (English idioms).

Conclusion:

To conclude, the cooperation of the students had a high contribution to obtain these results. Through the results of the questionnaire analysis we conclude that the cultural background can help the learners to discover and learn about the new language positively which leads to help the learners communicating effectively.

As a result, translation was helpful for the students to grasp the language easily and it plays an important role in improving the EFL learner’s intercultural communication skills.

3.7. Suggestions and recommendations:

The purpose behind doing this study was to investigate the role of translation in the intercultural communication process and also to demonstrate the effectiveness of translation in transferring the different cultures and languages. In order to test the validity of the hypotheses and reaching the end of this scientific research, the study started with referring to the different previous studies in the same field.

Finally, after analyzing the data obtained from the student's questionnaire the results shown that translation has an effective role in facilitating the EFL student's comprehension and also it improves their communication. Students can overcome these kinds of issues by using the following submissions:

- Studying translation allows EFL learners to be upon to the diversity of languages and cultures.
- Translation coordinate the language with its culture, this coordination helps EFL students to communicate effectively.
- The EFL students should be aware in using translation that will make them fit the intercultural communication process.
- Having a cultural background about the language helps in establishing the EFL students understanding.
- Translating texts makes the EFL students gain a greater understanding of how languages are carriers of cultural identities.
- Practicing translation helps EFL students discover different ways of thinking and also different opinions about the language and eventually ways of communicating.
- Teaching translation to EFL students makes them flexible and ready to know how to deal with things that are different in their culture.

General Conclusion

General conclusion:

Intercultural communication is a transactional and contextual process, in which people from different cultures can create, discover and share meanings (Luslig & Koester, 2007:46). Teaching culture side by side with translation to EFL students helps them developing their skills of communication and raises their attention to cross-culture between different countries.

This study tried to investigate to what extent translation can affect the intercultural communication process, and also to demonstrate its role in transferring culture. The research work shed the light on the main concepts that helps in explaining the research problem such as translation, culture, communication and intercultural communication. It comprised three chapters, the first chapter dealt with the concept of translation and some relating elements and also it highlight the relation between translation and culture. The second chapter dealt with the intercultural communication and it's relating aspects according to different research studies. The last chapter was about the research methodology and data analysis, it dealt with the method used and the data collection tools required in this study and also the analysis of the students questionnaire and the interpretation of the data obtained. Finally, it is concluded by the results gained from the whole analysis, the suggestions and recommendations that attempt to establish the role of studying translation and how it can helps in developing the students communication skills.

In this research it was supposed to choose 100 of Third year students in the English department of Ibn Khaldoun University but unfortunately the Algerian students do not like answering questionnaire much, that's why there were just 62 students who answered the provided questionnaire. In addition, while collecting and analyzing the students responses there was such a different ways of thinking and styles of writing that needs a deep clarification in order to get the direct meaning of each explanation, for this reason it took too much time and big efforts to collect the data obtained that it has been represented in a form of graphics and tables based and depend on using the quantitative method. All this work is done to reach the main aim of this research study.

At the end, thanks to research we were able to arrive at ideal results and solutions, which are the big role of translation in facilitating the students understanding and its effectiveness in transferring the different cultures to the students. These results lead to suggest different recommendations for the subsequent readers and researchers that belonging to this scientific field such as, studying translation helps the EFL students discover the different languages and cultures, also translating texts makes students gain a greater understanding of how languages are carriers of cultural identities, ways of thinking and eventually ways of communicating.

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Appendix

Appendix**Students Questionnaire****Dear students,**

We are Master Two Didactics Students, We would be very much pleased to have your contribute to our research that aims at demonstrating the effectiveness of translation in the intercultural communication process and how it can facilitate the student's comprehension.

Your answers are important to the validity of this research.

Thanks in advance

Section 01:

Q 01: How do you consider your level of English?

- Poor
 Intermediate
 Good
 Advanced

Q 02: Your aim of choosing English as a specialty is:

- To speak English Fluently
 To study Abroad
 To communicate with foreigners
 To work

Section 02:**English Idioms:**

Try to guess the meaning of the following English Idioms without Internet assistance.

1. Bite someone's head off

.....

2. at the end of your rope

.....

3. Way the wind blows

.....

4. Knuckle down

.....

5. Hear on the grapevine

.....

6. Live wire

.....

7. At sea

.....

8. Forty winks

.....

9. Make someone's blood boil

.....

10. Where the rubber meets the road

.....

Section 03:**Arabic Translation:**

Pick the right suggested translation for each idiom given without using the internet.

1. Bite someone's head off

1. أن يعاند شخصا ما
2. أن يقضم رأس غيره

2. At the end of your rope

1. نفذ صبرك
2. في نهاية الحبل الخاص بك

3. Way the wind blows

1. كيف تسير الأمور
2. كيف تسير الرياح

4. Knuckle down

1. عمل بجهد و جد
2. أدنى مفصل الأصبع

5. Hear on the grapevine

1. سمع من القيل و القال
2. سمع من شجرة العنب

6. Live wire

1. شخص حيوي و نشيط
2. سلك حامل للتيار الكهربائي

7. At sea

- 1. شخص مشوش و حائر
- 2. في عرض البحر

8. Forty winks

- 1. قيلولة أو غفوة
- 2. أربعون غمزه

9. Make someone's blood boil

- 1. جعل شخص ما غاضبا بشدة
- 2. جعل دم شخص ما يغلي

10. Where the rubber meets the road

- 1. لحظة الحسم أو الحقيقة
- 2. لحظة التقاء المطاط مع الطريق

Abstract

The efficiency of translation in cross-cultural communication refers to the diversity of cultures and languages. The purpose of this research work is to examine the effectiveness of translation in intercultural communication process and how it can facilitate the student's communication, also its role in transferring culture. This research has been conducted under a quantitative method, where a questionnaire was submitted to **Third Year students at Ibn Khaldoun University-Tiaret**, Department of foreign languages English Section. The results obtained demonstrate an interesting role of Translation in Cross-cultural communication. After providing translation to students, it became easy for them to assume the direct meaning of even difficult cultural sentences. A detailed explanation and analysis of the findings of this research were provided, alongside solutions to issues that were faced by EFL learners, in the hopes of defeating their comprehension difficulties.

Keywords: EFL Learners, Culture, Cross-cultural, Communication, Intercultural Communication, Translation.

ملخص:

الحديث عن فعالية الترجمة في التواصل بين الثقافات يستدعي الحديث على تنوع الثقافات واللغات بين البشر، إنَّ الغرض من هذا العمل البحثي فحص دور الترجمة وفعاليتها في التواصل بين الثقافات، بالإضافة إلى إمكانيتها في تسهيل التواصل على طلاب اللغات الأجنبية و دورها في نقل الثقافات. تم إجراء هذا البحث بالاعتماد على المنهج الكمي أين تم نشر استبيان بين طلاب السنة الثالثة بجامعة ابن خلدون-تيارت، كلية اللغات الأجنبية قسم اللغة الإنجليزية. لقد أثبتت النتائج دورا مهما للترجمة في التواصل بين الثقافات، فبعد تقديم الترجمة للطلاب أصبح الأمر سهلا لهم في تقصي المعنى الحقيقي للجمل الثقافية الصعبة. تقترح نتائج البحث حولا للقضايا التي يواجهها متعلمي اللغة الإنجليزية كلغة أجنبية، أملا في التغلب على صعوبات الحاجز الثقافي لديهم.

الكلمات المفتاحية: متعلمي اللغة الانجليزية، اللغة الإنجليزية كلغة أجنبية، التواصل بين الثقافات، اختلاف الثقافات، الترجمة.

Résumé :

Parler de l'efficacité de la traduction dans la communication interculturelle, c'est parler de la diversité des cultures et des langues entre les personnes. Le but de ce travail de recherche est d'examiner le rôle de la traduction et son efficacité dans la communication interculturelle, en plus de sa capacité à faciliter la communication pour les étudiants de langues étrangères et son rôle dans la transmission des cultures. Cette recherche a été menée sur la base de la méthode quantitative. Un questionnaire a été publié auprès des étudiants de **troisième année à l'Université Ibn Khaldoun-Tiaret**, Faculté des langues étrangères, Département d'anglais. Les résultats se sont avérés un rôle important pour la traduction dans la communication interculturelle. Après avoir fourni la traduction aux étudiants, il est devenu facile pour eux d'enquêter sur le vrai sens des phrases culturelles difficiles. Les résultats de la recherche suggèrent des solutions aux problèmes rencontrés par les apprenants d'anglais comme langue étrangère, espérant surmonter les difficultés de leur barrière culturelle.

Mots-clés : Apprenants de l'anglais, anglais langue étrangère, communication interculturelle, différence culturelle, traduction.