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Gain and Loss in the Translation of Cultural Aspects from English to Arabic

Case study: Third Year EFL Students at Ibn khaldoun University of Tiaret

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DEDICATION

In the Name of Allah, Most Gracious, Most Merciful

This work is dedicated in memory of my dearest person,who had always been proud of my continuous success and who would have been most happy to see this work completed: **My Mother**

My deepest love and gratitude goes to my father, Mohammed.

to my little brother and to my sisters.

To my dear friends ; Amel , Ghanya, Halima , Hayat , Linda , sihame .

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This work is dedicated to my incredible parents for their love and support while doing this

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Abstract

The current research seeks to emphasize the idea of gain and loss in the translation of cultural specific items. Gain is accomplished largely through the inventiveness of the translators when they can express the cultural words for good communication, whereas loss happens as a result of cultural and linguistic inequalities that exist between the source and the target language. In addition, cultural specific items (CSIs) are difficult to translate because they are linked to cultural knowledge and the cultural context of the particular culture. The study aimed to investigate the most common translation problems that third year EFL students encounter in translating some cultural specific items from English to Arabic. To achieve the purpose of the study, a translation test, which involved three items and expressions in English and two in Arabic, was prepared in advance. Furthermore, a questionnaire was given to the participants to ask them about their points of view concerning the reasons behind encountering such translation problems. The sample of the study consisted of twenty-one (21) third-year EFL students from Ibn Khaldoun University of Tiaret. The design of the study was a qualitative and quantitative method. The data obtained from the participants' answers in the translation test as well as the participants' points of view in the questionnaire were analysed using the appropriate statistical analyses. The results indicate that third year EFL students encounter different kinds of difficulties when translating cultural expressions. Based on the findings of the study, we presented some recommendations and suggestions to the students.

Keywords: Translation, Gain, Loss, Cultural Difficulties, Source Language(SL), Target Language (TL).

List of Abbreviations and Acronyms

CBTs: Culture-Bound Terms

CSIs : Cultural Specific Items

EFL: English as a Foreign Language

SL: Sourse languge

ST: Sourse text

TL: Target language

TT: Target Text

List of Tables

List of figures

Table of contents

General Introduction

1. 1. The background of the study

A language is a broad system of communication, and it is one of the most important parts of any culture. An international language is a way by which people communicate with one another and is used by a specific group of people who have similar cultural structures, ways of thinking, and geographic backgrounds. To put it another way, language is an essential component of any culture, and it has its own structure and characteristics that are specific to the culture it represents. Humans need to communicate and exchange information and knowledge from resources outside of their own culture and civilization following the industrial revolution and globalization movements. As a result, the field of translation arose.

Generally, translation means rendering the meaning of a text into another language in the way that the author intended the text (Newmark, 1988:5). This definition gives priority to meaning as the principal center for translation. It is essentially the implicit meaning of the cultural elements that must be understood and transmitted by the translator, depending on the intent of the author in the source text. In today's globe, translation studies are at an all-time high because they have become a rich and frequently used metaphor for the current multicultural environment. Translation is considered the process of interpreting a source text's meaning and producing an equivalent text's meaning in another language. Throughout its long history, translation has never received the kind of recognition and respect that other professions .

In its cultural understanding, the process of translation is extremely essential, especially in the translation of literary texts. Such cultural translation is known to be one of the most challenging aspects of translation and involves an effort on the part of the translator to retain the cultural information of the source text. In this case, translation plays an essential role in our

society, especially in the transmission of an idea, document, or knowledge. Its main function is to make as many people as possible available to understand the language of the original documents. This study investigates cultural aspects that are lost or gained in the process of translating an English-language text to an Arabic one. Therefore, translators, whose primary responsibility is to ensure that meaning is translated across different languages, are faced with some challenges because of the contradictions between languages at various levels, including grammatical, semantic, and sociocultural considerations. When attempting to translate a section of text that involves cultural, scientific, literary, or political expression, there are some difficulties. The main issue now is transferring the true meaning of the source language to the target language. This issue may arise as a result of a variety of circumstances, including culture, environment, and the inability to discover the most equivalent words in the target language.

1.2. Aim of the Study

The general aim of this research is to look at the linguistic and cultural challenges that Algerian EFL students face when translating relatively short English sentences into Arabic, identify the underlying causes of these challenges, and offer solutions to these difficulties. The main reasons behind conducting this research are:

To determine the cultural difficulties of the Algerian students' English-Arabic translation of sentences.

To analyze the impact of loss and gain on meaning in the translation of literary texts.

To suggest solutions and help Algerian students deal with the translation of cultural items.

1.3. The Significance of the Study

The significance of this research stems from the fact that few studies have addressed the lexical, cultural, and address issues that Algerian students encounter when translating. As a result, the purpose of this study is to look at the most common cultural, linguistic, and term-of-address issues that Algerian students encounter when translating cultural works from English to Arabic. It also attempted to elicit the participants' perspectives on the causes of such translation issues, which can lead to meaning distortion. Furthermore, it may shed light on the most important methods that professors of translation should follow in order to help their students overcome obstacles that they may encounter when dealing with literary materials. It will also make some suggestions for people who are interested in translation.

1.4. Statement of the Problem

According to the experience of translators who teach translation courses, it is a difficult assignment for most third-year EFL students, and they make several mistakes. On the other hand, these inaccuracies are due to a lack of translation courses or cultural variances between English and Arabic. This research focuses on Algerian EFL students, like other Arab students, who face problems and difficulties in translation from English, their foreign language, into Arabic, their native language, at the sentence level. However, the present qualitative and quantitative study investigates both the linguistic and cultural difficulties. A study has been conducted on 21 participants at the department of English when they performed English and Arabic to check out if there were any difficulties that corresponded to the questionnaire and test data collection tools. This will help to discuss the reasons behind these difficulties and provide solutions to them. The contextual gap in research on gains and losses of cultural/linguistic difficulties in English-Arabic

translation at the sentence level encountered by Algerian students makes the present study both important and necessary, and this study comes to highlight the importance of conducting research on English-Arabic translation in Algeria.

1.5. Research Questions

Based on the above research objectives, the present study proposes the following research questions:

1.What are the difficulties that translators face when translating cultural specific items from English to Arabic?

2.What are the strategies that can be adopted by translators when translating English cultural specific items into Arabic Language?

1.6. Research Hypotheses

It is hypothesized that:

1.translators and students encounter both linguistic and cultural issues in the translation process.

2.There are strategies that can be adopted by the translators when dealing with cultural materials in order to achieve the communicative intent of translation.

1.7. Research Methodology

The present qualitative and quantitative study investigates the cultural difficulties. A study has been conducted on 21 participants at the department of English when they performed English-Arabic. To attain this study, a translation student test was prepared in advance. Moreover, researchers were given five cultural expressions to translate from English to Arabic and vice versa to check out if there are any difficulties, which represent the students'

questionnaire data collection tools. Furthermore, a questionnaire was given to the participants to ask them about their points of view concerning the reasons behind encountering such translation problems. The researchers, using the appropriate statistical analysis, will help discuss the reasons behind these difficulties and provide solutions to them. The contextual gap in research on gains and losses of cultural difficulties in English-Arabic translation at the sentence level encountered by Algerian students makes the present study both important and necessary, and this study comes to highlight the importance of conducting research on English-Arabic translation in Algeria.

1.8. Dissertation Structure

The research begins with a general introduction, which includes the explanation of the problem, the study aims, and the research objectives. In addition, the research questions and methods, as well as the significance of the study, have been addressed. The research is divided into three chapters, as follows: The first chapter contains a review of the translation literature. It discusses the theoretical difficulties that are relevant to translation, such as definitions, types of translation, and strategies, as well as translation problems. It also sheds light on the link between translation and culture. Furthermore, the researcher gives an insight into the most essential aspects of translating culture-specific items (concepts of loss and gain, translatability and untranslatability, domestication, and foreignization in translation). The second chapter is the study's practical component, and it includes the research instruments as well as the description and analysis of the questionnaire and test. It also describes how the test and questionnaire are completed, as well as the study's findings and recommendations. The research comes to a general conclusion in the final part.

Chapter one: Translation and culture

I.1. Introduction

In this study, we present famous scholars' and linguists' definitions of translation, followed by a review of some translation research and the translation difficulties encountered when translating cultural texts from English to Arabic. In addition, there were challenges. with translation that were identified during the translation process of cultural aspects from an English-language text to an Arabic one. The study deals with theoretical studies related to the relationship between culture and translation, definitions, types of translation, strategies, and also translation problems.

I.2. The Concept of Translation

I.2.1. Defining Translation

Many experts give definitions of the meaning of translation. Some of them are as follows:

Newmark believes that "translating into your language of habitual use is the only way you can translate naturally, accurately, and with maximum effectiveness" (1988, p. 3). He also believes that a translator should only translate into his or her native language, even if he or she lives in a target culture, because his or her language will always be "unnatural and non-native" and he or she will produce " unacceptable or improbable collocations" (1981, p.108). These ideas support this study because it also focuses on difficulties faced by EFL students when they carry out translation from English into Arabic.

Newmark (1988) defined as "it is a translation, rendering the meaning of a text into another language in the way that the author intended the text." He believed that "the chief difficulties in translating are lexical, not grammatical, i.e., words, collocations, and fixed phrases or idioms" (1988, p. 32). He goes on to say that difficulties are of two kinds: a) you don't understand them; and b) you find them hard to translate. If you can't understand a word, it may be because all

possible meanings are not known to you or because its meaning is determined by its unusual collocation or is referenced elsewhere in the text (Newmark, 1988, p. 33).

Hatim and Munday (2004:6) define translation as the process of transferring a written text from a source language (SL) to a target language (TL). In this definition, they do not explicitly express that the object being transferred is meaning or message. They emphasize on translation as a process.

Catford, (1978: 20) Translation may be defined as follows: The replacement of textual material in one language (SL) by equivalent textual material in another language. Along similar lines, avertable 1995:1) defines translation as the processes and methods used to convey the meaning of the source language into the target language. Therefore, meaning is the basis of translation as it is the product of different elements of language. It should be understood and conveyed in the same way in the target language.

Roman Jakobson distinguishes three kinds of translation in his article " on linguistic Aspects of Translation"

Intralingual translation or rewording is (an interpretation of verbal signs by means of other signs of the same language).

Interlingual translation or translation proper is (an interpretation of verbal signs by means of some other language).

Inter-semiotic translation or transmutation is (an interpretation of verbal signs by means of signs of nonverbal sign systems).

I.2.2. Translation problems

A translation problem is any difficulty in the source language text that forces the translator to stop translating is known as a translation problem. This is primarily due to grammatical, stylistic, or lexical difficulties

I.2.2.1 Grammatical Problems

Grammatical problems are due to complicated SL grammar or different TL word orders, among the most frequent grammatical Problems of translation as released by Ghazala (1995) are the following:

(1) The translation of verbs (be), (do), and (have), as well as modals.

(2) The translation of tenses and articles.

(3) The translation of adjective and personal pronouns.

(4) The translation of nominal and verbal sentences.

(5) Word order.

(6) The change of word class.

(7) Translation of sentence connectors (like and, or, but, in fact, etc.).

I.2.2.2. Stylistic Problems

The style, or the way of writing, of a certain (SL) text may present several difficulties to the translator. Ghazala defined style as a part of meaning and affects it in different ways. For this problem of formality vs. informality, when a word, a phrase or a clause can be put at the

beginning of a sentence, for instance, "suicide he committed" instead of "he committed suicide." The purpose behind such fronting is to emphasize the fronted word and draw attention to the meaning of the sentence. Other stylistic problems include parallelism, ambiguity, redundancy, the style of irony, passive vs. active style, and nominalization vs. verbalization. (Ghazala 222–280).

I.2.2.3 Lexical Problems

These problems occur when a word, a phrase, or an expression is not clearly and directly comprehended, misunderstood, not known at all to students, or not found in standard dictionaries. Synonymy, polysemy, and monosemy, collocations, metaphors, and idioms Translation and culture are considered as the most difficult lexical problems. (Ghazala 1995).

I.2.3. Translation procedures

The following are the translation techniques as represented by Nida (1964):

A.Technical procedures

Language analysis (both source and target); Although examination of the source language text before attempting to translate it Making semantic and syntactic approximation judgments

B. Organizational procedures

Krings (1986:18) defines "translation strategy" as "a translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task". Moreover, Seguinot (1989) found that translators employ at least three global strategies: According to Seguinot (1989), translators employ at least three global strategies: (a) translating

without interruption for as long as possible; (b) correcting surface errors immediately; and (c) leaving the monitoring for qualitative or stylistic errors in the text to the revision stage.

Moreover, Loescher (1991:8) defines "translation strategy" as "a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it." As it is stated in this definition, the notion of consciousness is significant in distinguishing.

strategies that are used by learners or translators. In this regard, Cohen (1998:4) Cohen (1998:4) claims that "the element of consciousness is what distinguishes strategies from these processes that are not strategic." Furthermore, Bell (1998:188) differentiates between global (those dealing with whole texts) and local (those dealing with text segments) strategies and confirms that this distinction results from various kinds of translation problems. According to Venuti (1998:240), translation procedures "involve the basic tasks of choosing the foreign text." Translation strategies, according to Venuti (1998:240), "involve the basic tasks of choosing the foreign text to be translated and developing a method to translate it." To describe translation strategies, he uses the terms "domestication" and "foreignization." Jaaskelainen (1999:71) considers strategy as "a series of competencies, a set of steps or processes that favour the acquisition, storage, and/or utilization of information." He claims that strategies are "heuristic and flexible in nature," and that adopting them entails a decision impacted by changes in the translator's goals.

Considering the process and outcome of translating, Jaaskelainen (2005) splits strategies into two categories: those that deal with what happens to texts and those that deal with what happens during these product-related strategies, as Jaaskelainen (2005:15) writes, involve the basic tasks of choosing the SL text and developing a method to translate it. However, she maintains that

process-related strategies are a set of (loosely formulated) rules or principles that a translator employs to attain the objectives set forth by the translating situation (p.16). Moreover, Jaaskelainen (2005:16) divides this into two categories: global and local strategy. "Global strategies refer to general principles and modes of action, and local strategies refer to specific activities concerning the translator's problem-solving and decision-making."

The difference between translation methods and translation procedures is discussed by Newmark (1988). He writes that "while translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language" (p.81). He goes on to refer to the following methods of translation:

- Word-for-word translation, in which the SL word order is preserved and the words are translated singly by their most common meanings, out of context.

- Literal translation: in which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.

- Faithful translation: it attempts to produce the precise contextual meaning of the original within the constraints of the TL grammatical structures.

 - Semantic translation: which differs from 'faithful translation' only in that it must take more account of the aesthetic value of the SL text. Adaptation: which is the freest form of translation, and is used mainly for plays (comedies) and poetry; the themes, characters, and plots are usually preserved, the SL culture is converted to the TL culture and the text is rewritten.

- **Free translation**: it produces the TL text without the style, form, or content of the original. Idiomatic translation: it reproduces the "message" of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.

- **Communicative translation** is to render the original's exact context and meaning in such a way that both content and language are easily accepted and understood by the audience.

According to Newmark (1991:10–12), there is a continuum between the two "semantic" and "communicative" translations. Any translation can be "more, or less, semantic—more, or less, communicative—even a particular section or sentence can be treated more communicatively or less semantically." Both seek an "equivalent effect." Zhongying (1994: 97), who prefers literal translation to free translation, writes that "[i]n China, it is agreed by many that one should translate, if possible, or appeal to free translation."

I.2.4. Foreignization and Domestication

The Concepts of "Foreignization" and "Domestication" were first discussed by Friedrich Schleiermacher in the early 19th century, where he argued that there were only two possible application strategies for a translator: "either the translator leaves the author in peace as much as possible and moves the reader toward him, or he leaves the reader in peace as much as possible and moves the writer toward him" (Venuti, 2004:49).

I.2.4.1. Venuti's Foreignization and Domestication

Venuti's foreignization method is based on a cultural basis that is aggressively monolingual, such as Anglo-American culture. Venuti, a strong supporter of foreignization, feels that domestication's aim and activities contain violence. He believes that the phenomenon of

13

domestication entails' an ethnocentric reduction of the foreign text to [Anglo-American] target-language cultural values'. This entails translating in a transparent, fluent, "invisible" style in order to minimize the foreignness of the TT. (Jeremy 2001:146). In contrast to the tradition of "smooth translation," Venuti advocates the "resistant translation" (i.e., foreignization) technique. He argues that foreignization entails choosing a foreign text and developing a translation method along lines that are excluded by dominant cultural values in the target language (Venuti 1997:242).

Foreignization creates anything that is distinct from either the source-language text or a text produced in the target language. (qtd. in Albrecht 1992:4) Venuti (1995: 20) considers the foreignization method to be "an ethno-deviant pressure on [target-language culture] values to register the linguistic and cultural differences of the foreign text, sending the reader abroad." In other words, foreignization can restrain the "violently" domesticating cultural values of the English-language world (qtd. in Jeremy 2001:147). He describes it as' highly desirable 'in an effort 'to restrain the ethnocentric violence of translation'. In other words, foreignization can restrain the "violently" domesticating cultural values of the English-language world (qtd. in Jeremy 2001:147). In short, the foreignization proposed by Venuti and his supporters is a non-fluent or estranged translation style aiming to underline the translator's presence by emphasizing the ST's foreign identity and shielding it from the target culture's ideological dominance.

Domestication and foreignization, according to Venuti, are "heuristic ideas" rather than binary opposites. They may change their meaning across time and location. the movement of the two cultural translation strategies ; foreignization and domestication as follows:
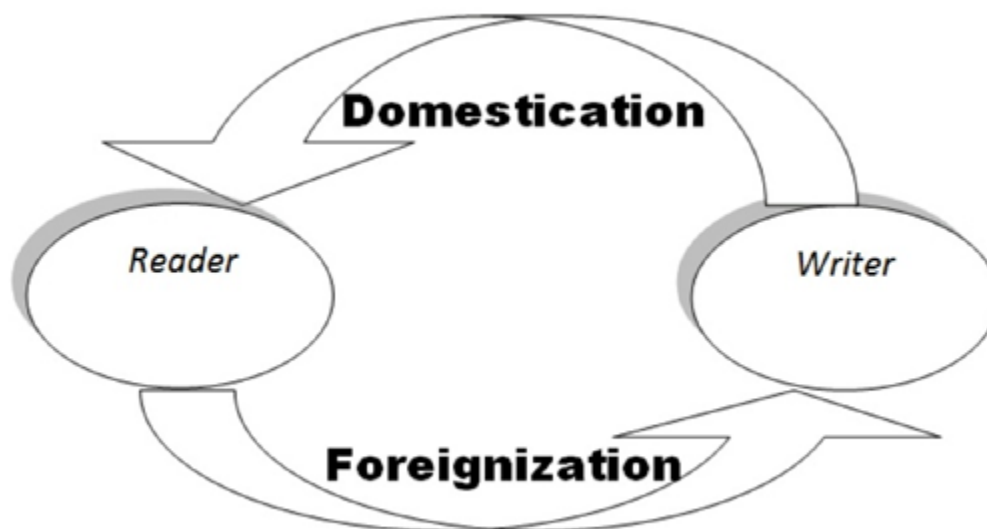
Figure (1). Shows foreignization, Domestication Movement

The figure is adopted from Awadh. G. Baawaidhan (2016.200)

I.3. The Concepts of Culture in Translation
I.3.1. Defining Culture

The term culture refers to a social inheritance, or all of the knowledge, beliefs, habits, and abilities that individuals of a community have access to. The social heritage is the product of a particular society's history; Culture refers to a people's way of life, whatever that may be Culture is not limited to specific domains of knowledge; it encompasses all aspects of human behaviour. Culture has been defined by Edward Taylor that "culture is that complex whole which includes

knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society" (quoted in Katan 1999: 16). Katan defines culture as "a shared mental model or map of the world"; and explains that this model is "a system of congruent and interrelated beliefs, values, strategies, and cognitive environments which guide the shared basis of behaviour" (Katan 1999: 17). He adds that most definitions of culture relate to these aspects. Similarly, Larson defines culture as "a complex of beliefs, attitudes, values, and rules which a group of people share" (Larson 1998: 431).

Culture has been studied and defined in many ways by different scholars representing various disciplines. One of the clearest definitions of culture is provided by Newmark (1988).

"I define culture as the way of life and its manifestations that are peculiar to a   community that uses a particular language as its means of expression".

He also defined most "cultural" words are easy to detect since they are associated with a particular language and cannot be literally translated, but many cultural customs are described in ordinary language.

Peter Newmark categories cultural words as follows:

(1) Ecology: Flora, fauna, winds, plains, hills

(2) Material culture: Food, clothes , Houses and towns.

(3) Social culture: Work and leisure

(4) Organization: Customs, activities, procedures, concepts (political and administrative, religious, artistic)

(5) Gestures and habits.

Adler (1997:15) has synthesized many definitions of culture. She said:

"Culture is something that is shared by all or almost all

"Members of some social group Something that the older

Members of the group try to pass on to the young members.

Something (as in the cases of moral, laws and customs) that

Shapes behaviour, or structures one' s perception of the world".

As a result, several translation scholars consider the differences in the cultures of the source language (SL) and the target language (TL) as one of the main problems encountered by translators. These barriers can be more evident when translating between languages that are culturally different from one another.

I.3.2. Translation of Cultural-Specific Items

Cultural terms or words related to culture may cause translation difficulties for many reasons. The term "culture" concerns references that are culturally significant because they reflect the interests, ideas, customs, and other cultural aspects of a certain community. The terms for local handicrafts, materials, types of food, clothes, geographical or environmental elements, and festivals are cultural terms.

Hence, the English equivalent of "زفاف " [zifaf] is accurately given as "wedding," although the two terms are considerably different because they stir up different images in Britain and any Arab country. For instance, in Arab countries, [zifaf] is done within social habits and religious

rules that should be respected by the whole, such as making a party for the bride, which may take about five to seven days before and after the wedding. However, this does not happen for British brides.

Identifying culture-specific terms requires sufficient knowledge of source and target cultures. It is important to ask whether the reference is understood in both cultures. If the answer is no, the reference should be noted as a "culture-specific term" within the context of that particular language.

Baker (1992) states that one common type of nonequivalence at the word level and which often poses difficulties for the translator is the culturally specific concept, the source language word, which expresses a concept totally unknown in the target culture. These may be abstract or concrete concepts and may relate to a religious belief, social customs, or a type of food. The translator should be aware of the differences between cultures in both the source text and the target text. The Arabic language consists of many unique words that sometimes have no equivalent in any other language. For example, specific Islamic cultural concepts عمادالدين (emadaldien) which means one of the five pillars of Islam, (uddah) which means the period of a Muslim woman must follow after the death of her husband or after a separation stays at home (130 days), الغفران (algofran), which means for giveness in Arabic language, it is a missing concept in English. Some Arabic greetings, such as, may have several English equivalents, including hello, hi, good morning, and good afternoon. term وضوء becomes (wudu), not washing.

Specific food cultural concepts such as the word couscous (كسكس) is one of the most famous traditional dishes in Algeria, the word chorba frik (a type of food) in dialectal Arabic

does not have a corresponding term in English, which means soup or gravy, and crantita (قرنطيطة)is a popular Algerian street food item that is consumed as a snack. There are some English foods that do not exist in the Arabic language, such as pancakes, which look like بغرير . Western culture describes pig meat with many words, such as "ham" or "bacon", and there are many meals taken from pigs, for instance, cracknel, daisy ham, gammon, but Muslims have only one expression to describe pig meat as لحم الخنزير because this meat is forbidden in Islam.

Cultural terms can be of various kinds, according to Aghti, A. (2005: 19). The first one deals with The term "flat cap" is used to refer to a type of head covering, but for a British person, it also connotes a stereotype of the English working-class man. People's culture is reflected through their dress, food, and other practices.

The second category of cultural terminology includes terms that refer to items, institutions, and other entities that are considered to be unique to a country's cultural fabric. By providing brief approximate equivalents, a bilingual dictionary can assist the user in understanding these concepts to a degree. However, a single explanation cannot express the cultural or historical connotations that these names may contain.

The next problematic type of cultural terminology is associated with proper nouns. The problem with certain proper nouns is that they are suggestive and related to the history that is part of the person's own culture. Such nouns, which have association value, are resistant to translation and lose their evocative value when translated. When translated into English, the name (أبو جهل) Abu Jahl [in Arabic] connotes ignorance and arrogance. That is why translation is not a simple transition from one language system to another, but rather a transfer of culture. Therefore, the role of the translator is to facilitate the transfer of cultural elements from one

19

language into another. The message in the source language is embedded in a cultural context and has to be transferred to the target language. This is what makes translation not a mere shift from one linguistic system to another, but rather a cultural transfer. The translator should deal with this problem by paraphrase and transliteration.

I.3.3. Procedures for translating culture-specific concepts (CSCs)

The following part will describe the procedures for translating culture-specific terminology, so you can understand the distinction between procedure and strategy. Graedler (2000:3) suggests the following procedures for translating CSCs:

-Making up a new word

-Instead of translating the SL expression, explain its meaning.

- preserving the SL term intact.

 -Opt for a word in the TL that seems similar to or has the same "relevance" as the SL term.

Defining culture-bound terms (CBTs) as the terms that "refer to concepts, institutions, and personnel which are specific to the SL culture" (p.2), Harvey (2000:2-6) puts forward the following four major techniques for translating CBTs:

I.3.3.1Functional Equivalence Using a referent in the TL culture that performs the same function as the referent in the source language (SL). Harvey (2000:2) writes that authors are divided over the merits of this technique: Weston (1991:23) describes it as "the ideal method of translation," while Sarcevic (1985:131) asserts that it is "misleading and should be avoided."

I.3.3.2.Formal Equivalence, or "linguistic equivalence": It means a 'word-for-word' translation.

I.3.3.3.Transcription, or "borrowing," is at the far end of the range of SL-focused strategies. If the term is officially clear or defined in context, it may be used alone. In some circumstances, especially where the reader is assumed to have no prior knowledge of the SL, the transcription is accompanied by an explanation or a translator's comment.

I.3.3.4. Communicative translation It uses generic phrases (not CBTs) to communicate the meaning of a descriptive or self-explanatory translation. It can be used in a number of situations when formal equivalency is unknown. To avoid misunderstandings, it might be beneficial to provide the original SL term in an essay geared toward a specialized reader.

I.4. Cultural Obstacles in Translation

Nida in Hoed (2006:24) states that there are four obstacles when we translate one language into another. The first is the language itself, and this is the main obstacle because the process of translation involves at least two languages. Because of the differences in linguistic structure and system, the translator must be well-versed in both aspects of the source and target texts. It is impossible for people who are unfamiliar with the English system and structure to translate an English text into Arabic. Sociocultural, religious, and material barriers are the second, third, and fourth difficulties, respectively. All of these barriers can be grouped under one category: the cultural barrier. In truth, the translator's biggest challenges are related to language and culture. If a translator is bilingual (or multilingual) and bicultural (or multicultural), it is not an exaggeration. the cultural barrier has a big impact on translation. Because a phrase does not always have equivalence in another culture, as a result, Nida and Taber recommend that a translator look for the "closest and natural" equivalence. They imply that a word from one culture and language has the same meaning as a word from another culture and language.

Although the meanings of the two words are almost identical, there is still a difference. The "closest and natural" connotation refers to this type of equivalency.

One of the examples that can be given is the greeting "Good night" which is commonly translated into "السلام عليكم". The two greetings, however, are not really the same. In Arabic a person can begin his speech by saying "السلام عليكم" because the speech is made at night and there is no problem at all. On the other hand, in America, people will be confused hearing a person begin his speech by saying "Good night" although it is made at night.

The difficulties of non-equivalence are referred to as "common problems of non-equivalence" by Baker (1992:21). One of the issues stems from a culturally specific concept. He explained that "the source-language word may express a concept which is totally unknown in the target language." The concept can be abstract or concrete, but it must be related to the cultural pillars. Furthermore, the difficulty frequently arises because the source language's idea lacks lexical equivalency. He gave the word "standard" as an example. The Arabian language does not have the word as an adjective.

I.5.Cultural Translatability and Untranslatability
I.5.1. Translatability

The concept of translatability is as old as translation itself, and it is also at the heart of translation's possibilities. Although the concept is well-worn, it remains important in translation studies and beyond. Untranslatability, which prescribes and defines the limitations of translatability, is said to haunt the concept of translatability.

In practice, translators' major responsibility is to identify translatability and be aware of its boundaries, and then design acceptable ways for expanding those limits. The ability to translate

something is determined by a number of criteria, the most important of which is undoubtedly meaning. However, meaning is problematic in several cultural discourses. The act of translation entails the interpretation of meaning before producing it in the target language.

I.5.2. Untranslatability

According to the Scottish philosopher Alasdair Mac Intyre, "some degree of partial untranslatability marks the relationship of every language to every other." However, it is believed to be rare. In fact, it is widely agreed that poetry, puns, and other word plays come close to it This Is due to their ties to sound, imagery, rhythm, a sense, which can be difficult (if no time possible) to translate in to another language without losing some of the original text's fundamental elements.

Translators frequently encounter texts whose idiomatic nature forces them to reconsider their concept of untranslatability and push the target language to its limits.(We all know how important flexibility, originality, and inventive thinking are in this process!)In some cases, a translator will create a culturally suitable equivalent (albeit one that is not the same as the original idea).When options are limited by variables outside the translator's control, the text maybe replaced with something else entirely. When an idea is utterly unfamiliar to a culture, the translator's effort will go above and above to compensate for the conceptual blank. The text will be regarded adequately (albeit imaginatively) translated and, as a result, translatable in all situations.

There are times when translators simply cannot make the decision to stretch the language, substitute content, or explain an unfamiliar concept because they do not have the authority to do so.

I.6. The Relationship Between Translation and Culture

In recent years, the translation community has been emphasizing cultural aspects in translation more and more. As a result, translating is both a cultural transplanting and an intercultural communication activity. The depiction of the cultural-linguistic relationship allows us to better understand the cultural-translation relationship. Both language and culture are transferred during the translation process. To be more specific, culture plays an important role in the translating process

Most researchers and translators have diverse definitions of culture and translation, and some of them study the relationship between the two and how culture affects translation; The relationship between translation and culture has been reinforced and sustained by the spread of English and the expansion of the media. According to Al-Qurashi (2004) in Dweik Journal, translation has been of great importance to all nations as it plays an essential role in transferring knowledge from one culture to another. In practice, translating the cultural aspects of any source language is not easy.

Nida (1964, p.130) believes that "the differences between cultures cause many more severe complications for the translator than do differences in language structure." He argues that translation problems may happen even when the source language (SL) and target language (TL) share the same linguistic and cultural characteristics. This means that translation issues can vary depending on the cultural and linguistic differences between the two languages. As a result, both linguistic and cultural differences between the SL and the TL must be taken into consideration.

I.7. Loss and Gain in Translation

Once the principle is agreed that similarity may not exist between two languages, it becomes possible to deal with the issues of loss and gain in the translation process. It is again an indication of the low status of translation that so much time should have been spent on discussing what is lost in the transfer of a text from SL to TL whilst ignoring what can also be gained, for the translator can at times enrich or clarify the SL text as a direct result of the translation process. In addition, what is often considered "lost" in relation to the SL context can be substituted in the TL context (Bassnett 2002)

I.7.1. The Concept of Loss in Cultural Translation
Classification and Analysis

 Basnett (1991:30) stated that once the principle is accepted that sameness cannot exist between two languages, it becomes possible to approach the question of loss and gain in the translation process. Because of the differences between English and Arabic as two languages from distinct families, one Endo-European and the other Semitic, translation loss is very prevalent, variable, and sometimes unavoidable. There are morphological, syntactic, textual, and stylistic/rhetorical losses at all levels of language. As in the variety of translations of the wonderful Qur'an, it is arguably axiomatic to assert that the more precisely and consummately the text texture is, the more inevitable losses are expected. Gain, on the other hand, is not just uncommon but also difficult to achieve. In fact, the more different the languages, the more losses in translation are made, and English and Arabic are no exception.

Explicit losses, implicit losses, modified losses, and total losses are the four primary categories of cultural losses. The classification is determined by the amount of cultural information that has

been lost (affecting the source language text both at the surface and deep levels). It is important to note that this classification is not absolute and does not have a clear-cut boundary since one loss could be categorized as both linguistic and cultural, depending on the research perspective (verbal losses versus cultural losses). Thus, on the other hand, highlights the intertwining and interdependence of language and culture, implying that the two cannot be separated

I.7.1.1. Explicit Losses:

Explicit losses refer to any loss of cultural information in the source text, both on the surface (verbal signs and structures/'etic') and on the deep level (culture-specific hidden information/'emic'). It was observed that such losses are primarily caused by literal translation, which achieves language equality at the expense of cultural equivalence. Loss of idioms and loss of the speaker's social attitude are two examples of explicit losses.

"فاليوم يوم الخميس و الليلة ليلة الجمعة"

Thus the-today day   the-Thursday… and   the- eve   eve   the-Friday

 "It was Thursday night"   (Abu Sayyid).

"تكلمي...خديجة"

"Khadijah what? Open your mouth" (Farahat's Republic).

The examples in the body of the analysis are presented in three different ways: the first line shows each example in its original Arabic form, the second line shows our literal (word-for-word) translation of the source language, and the third line shows the example in its English form, as reproduced by the translator.

26

These examples show how literal translation results in an explicit loss of the source message, both at the surface (verbal indicators) and at the deep level (non-verbal signs) (cultural information).

On a cultural level, translation obliterates the cultural values inherent in the source (Arabic) vernacular. To begin with, the word choices of 'Thursday' and 'Friday' are not coincidental. Rather, it has a functional meaning for the weekend holiday, which in most Arab countries is Friday. Understanding this function enables us to comprehend the cultural consequences of obscenity and taboo topics.

I.7.1.2. Implicit Losses

Implicit losses refer to the loss of cultural information that was included in the original text but was not explicitly stated. It's a loss of the source-culture spirit, as reflected in its literary legacy. It should be pointed out that this type of losses is challenging because its understanding requires what Bailey (1996: 152) calls, "reading between the lines". That is, target readers are expected to "search for some special possibility of hidden and certainly situation-specific interpretations", loss of idioms, loss of social attitudes, loss of social practices, loss of religious-based idioms, loss of life style as reflected in metaphors, are all examples of implicit losses.

غيض من فيض

The tip of the iceberg

ثم عرف رمضان الطريق الى المستشفى السري

Then   knew–he   proper N. the- way to   the-hospital   the-secret.

"Ramadan, then, knew the way to the hospital for venereal diseases" (Abu Sayyid)

وهل بدأت المسالة في عيد الفطر ام بعده ""

And did start-it   the-problem after days the-feast the-small or after-it

"He could not recall whether the problem started before or after the holy feast" (Abu Sayyid)

"انقلب السحر على الساحر"

"His magic has turned against him"

His evil is being used against him

HE DUG HIS OWN GRAVE

ويحس بالقبعة كأنها حجر الطاحونة فوق راسه"

And   feels-he by the- helmet and as if- it stone   the- mill suffocate breath-him

And he felt the helmet on his head as if it were a heavy weight suffocating him

These examples demonstrate that, while translation is functional and communicatively successful, cultural implications are substantially lost.

I.7.1.3. Modified Losses

Losses resulting from the substitution of cultural expressions in the source text with culturally equivalent phrases in the target text are referred to as "modified losses." This type of loss has a minor impact on the source text. They are comparable to implicit losses in that they do not have a significant impact on the message's topic. They differ from implicit losses in that they acquire more cultural equivalence.

Modified losses are signs of how the two cultures in question represent reality and how people from one culture define the world from their own viewpoints.

I.7.2. The Concept of Gain in Cultural Translation

Gain is a term that refers to the process of enriching or clarifying a source language text. Bassnett (2006) defined gain as, "The enrichment or clarification of the source language text in the process of translation." Nozizwe & Ncube (2014) presented a similar idea, stating that "gain in translation, on the other hand, relates to the enrichment or clarification of the source text, allowing the language and the destination text to be adaptable and useable in any social circle.

Gaining proficiency in translating will aid languages in adapting to their speakers. When two distinct languages communicate, they will have opportunities to adapt. They will eventually complement each other. As a result, the formation of new terminology is feasible in every language since language is dynamic rather than static. Gain is possible because of the dynamism of language (O'Neil, 2006). However, gain is achievable when new communication actions are performed in order to build a new object from an existing one. Relative expressional talents and creativity enable someone to develop. Gain can be achieved mostly on the stylistic/rhetorical level through the following strategies, among others:

1. Adopting a TL-oriented strategy so as to reproduce a natural and original piece of literary art, implementing the principle that "the best translation is the one that does not sound like a translation".

2. Repudiating the formal equivalence which produces literal, wooden, and unnatural translation towards a functional, dynamic one.

3. Introducing an idiom or a rhetorical device in the TT for a non-existent one in the TS.

I.8. Conclusion

In this chapter, we reviewed a number of theoretical studies in the field of translation, mainly those related to cultural translation and the difficulties encountered when translating from English into Arabic. Cultural-Specific Items (CSIs) are always causing a lot of problems for students of a foreign language. They find it difficult to understand its exact meaning. In addition, this leads either to loss or gain because no two living languages can have the same culture nor the same linguistic system. This shows that certain languages have cultural conceptions that are unique to them. It is often realized that cultures are so dissimilar that the languages cannot be agreed upon, and as a result, some notions are sacrificed and therefore lost. Hence, it depends on the translator to assess losses and gains when transferring cultural items from the source language to the target language.

Chapter Two: Field Work

Introduction

This chapter is intended for presenting methodology that has been adopted in our study. In this research, two research tools will be used to test the previously stated hypotheses and to achieve the objectives of this study, also to test how third year EFL students translate cultural expressions from English to Arabic. It describes the population, sample, data collection, and the Instruments of the study. In addition, it explains how the test and the questionnaire are answered and how the data are analyzed.

Research Design:

Data Collection and Statistical Analysis:

The research work is done through a questionnaire and a test that was personally handed over the participants and presented in tables and graphs followed by percentage and frequencies since the test and the questionnaire have always been regarded as a tool of research, because it is the appropriate technique for better answering the research questions and justifying the hypotheses in just a very limited period of time.

The present study proposes the following research questions:

1. What are the difficulties that translators face when translating cultural specific items from English to Arabic?

2. What are the strategies that can be adopted by translators when translating English cultural specific items into Arabic language?

Population and Sample of the Study:

We conducted this study at the level of third year English language students, faculty of letters and foreign languages at Ibn khaldoun University of Tiaret. To take a translation test and respond to the questionnaire, the study was conducted in the second semester during the month of March

in 2022, the participants of this study were twenty-one (21) students selected at random, the sample included 12 females and 9 males whose age range is 18 and above. The demographic data and the general background of the respondents include social data such as gender, age, and linguistic background, all of these students are native speakers of Arabic, they are studying English at university (see Appendix 1).

The Choice of Population

The reason behind choosing third year EFL students is related to their experience with English language; These students have been studying English for three years and translation for two years. These participants have already studied many specialized courses including linguistics, phonetics and translation, they are supposed to have a good knowledge about cultural expressions. and we suppose that these students possess adequate linguistic and cultural competencies in both English and Arabic

Procedures of the Study

1- related to literature review both the theoretical and empirical studies were used.

2- We designed the instrument which consisted of the students' questionnaire and translation test answered by third year students.

3- We personally distributed the questionnaire and the translation test and collected them as well.

4- The results of the test were analyzed according to four categories (i.e. correct answers, acceptable answers, wrong answers, and zero answers.)

5- We presented recommendations and suggestions for further studies.

6- APA style was used in the list of references.

Instruments of the study

The qualitative and quantitative methods were used to analyze the data collection. However, the questionnaire and the test are the instruments used to collect the data. (See Appendices 1, and 2). It was designed to fulfill the purpose of the current research.

Part one: the students' questionnaire

In an attempt to draw the students' attention to the phenomenon of loss and gain and also providing ways to help them reduce the former and increase the latter without deviating from the original. This study aims to provide a comprehensive analysis of the loss and gain in the translation from English to Arabic. Therefore, Algerian students face problems and difficulties in translating from English, their foreign language, into Arabic, their native language, at the sentence level. However, The questionnaire included open-ended and close-ended questions, the students were asked to answer nineteen questions concerning what problems that they face in translation whether lexical , grammatical or stylistic .They are required to tell whether they use translation procedures or not if yes : what strategies they adopted ? In addition, we asked them about the solutions in order to avoid such mistakes when translating.

The questionnaire is composed of two parts, the first parts consists of data about the general background, gender and age, while the second part consists of sixteen questions this study aims at investigating the phenomena of loss and gain in translating cultural aspects from English to Arabic.as well as to get the students 'point of views towards the reasons behind facing such translational difficulties. The questionnaire was conducted in the second semester during The month of march in 2022 from 10:00 to 13.00 pm . It was conducted with two groups of third year students at Ibn khaldoun University, Tiaret. Twenty-one (21) students are chosen randomly most students (100%) had Arabic as their first language, their level of English was heterogenous

ranging from weak and average all of them has passed their translation courses, though the questionnaire was distributed of 30 students, 21 twenty-one students gave back their responses.

The Analysis of the Questionnaire Findings

Personal Information:

Questions 1 through 5

These questions seek to identify the gender and the age of students, in addition, how they evaluate their knowledge in English. Question about the easiest and the difficulties of translation for them, because this gives a clear idea about their experience in the domain of English and translation and adds value to their contributions in this research. Although, the questionnaire reached students their first language.

All of these students are native speakers of Arabic 100% , the sample included twelve females (57, 14%) , and nine males (43%) aged between 18 and 30 .

80% of respondents said that their knowledge in English is Average while 10% of respondents said that their knowledge is weak; and another 10% have an excellent knowledge in English.

As a result, these students can be seen as reliable references to this research.

Answers	Students numbers	Percentage
Female	12	57,14%
Male	9	43%

Table 01 : Gender differences

Question 06 :

The question was: Do you think it is possible to use translation effectively in language classes ?

The question is designed to determine whether students use translation effectively in language classes or not .

Answers	Students numbers	Percentage
I think so	10	48%
I don't think so	11	52%

Table 02: the effectiveness of translation
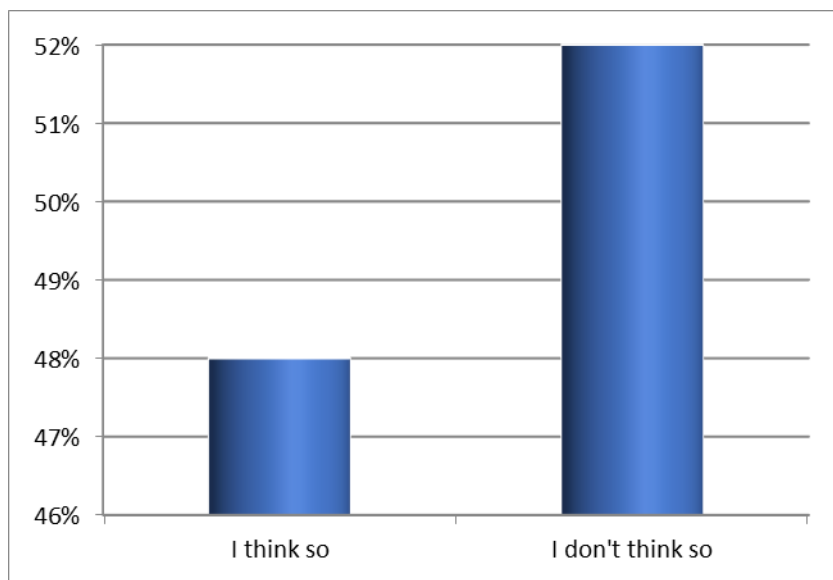
Figure 01 :   The effectiveness of translation

As shown in the table and the graph above; ten students said that I think so it is possible to use translation effectively in language classes (48%) . Yet eleven Students (52 %) said that I do not think so it's possible to use translation effectively in language classes .In addition, students justifications were written in italic .

The ten Students (48 %)said that I think so it's possible to use translation effectively in language classes because for them ;

 -(*Translation is important in English in our world*) .

-(*It so helpful to develop our level*) .

-(*It helps greatly with understanding my classes*).

-(*It helps a lot specially in our field*) .

- (*It's help and make language easy*).

-(*It helps to improve language background*) .

On the other hand, eleven Students (52%) said that I don't think so it's possible to use translation effectively in language classes because;

- (*you should know every details about translation before*).

- (*I have no English vocabulary*) .

- (*We can not generate it in language classes*) .

- (*Problem of time maybe*).

Question 07:

The question was: Do you encounter any difficulties when translating from English to Arabic?

The aim of this question is to see whether students encounter difficulties in translation.

Answers	Students numbers	Percentage
Always	3	14%
Sometimes	14	67%
Rarely	3	14%
Never	1	5%

Table 03 : translation difficulties
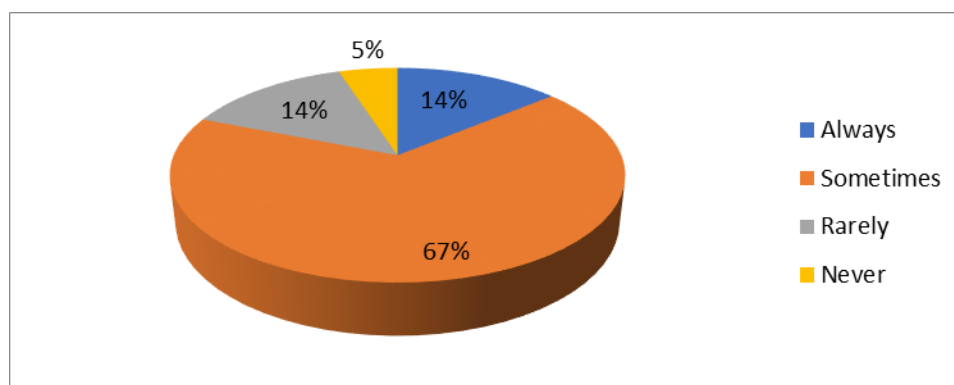
Figure 02 :   Translation difficulties

Table and graph show that:

- Three students (14%) said that Always encounter difficulties when translating   from   English to Arabic.

- Fourteen Students (67%) said that sometimes encounter difficulties when translating from English to Arabic

- Three students (14%) said that rarely encounter difficulties when translating from   English to Arabic.

- Only one Students (5%) said that never encounter difficulties from English to Arabic.

Question 08:

The question was: How many times do you read the text before proceeding with translation?

Answers	Students numbers	Percentage
Once	3	14%
Twice	9	43%
More	9	43%

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Table 04: Student's answers concerning question 08

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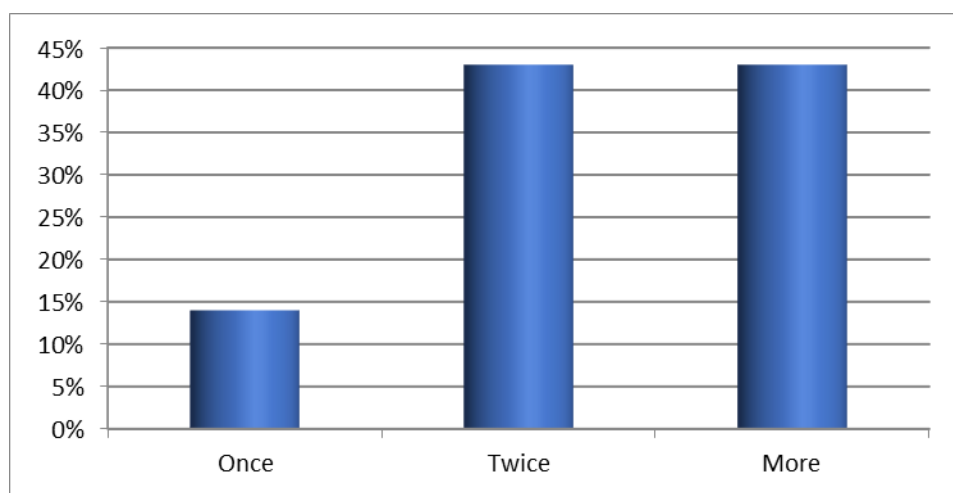
Figure 03: student's answers concerning question 08

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According to the findings, three learners (14%) said that they read the text before proceeding with translation just once time while nine learners said that they read the text twice (43%) nine learners read the text more than three times before proceeding with translation.

Question 09 :

The questions was : When you translate a text , do you focus more on the form or the content?

The questions examines when students translate a text they focus more on the form or the content.

The results reveal 29% focus on the form wether 71% focus on the content. As well as, in relation to the preceding question if Students split the text into units or not .s

Answers	Students numbers	Percentage
The form	6	29%
The content	15	71%

Table 05: Student's answers concerning question 09

Question 10:

The question was: - when dealing with the translation, do you split the text into units?

Answers	Students numbers	Percentage
Yes	14	67%
No	7	33%

Table 06: Student's answers concerning question 10

Fourteen Students (67%) said that yes they split the text into units because for them;

-(It is more easier) .

-(To make it organize and clear) *.*

Seven students (33%) said that no ; they do not split the text into unites they translate a text as a whole because for them;

- (Each part of text related with next part).

- *(Sometimes I understand the text , when I read it as one idea) .*

-*(Better to do it in one piece).*

.In addition, students justifications were written in italic .

Question 11:

 the question was: What is the basis of your translation ?

the purpose of this question is to determine whether students used a translation software or will

be to translate independently.

Answers	Students numbers	Percentage
Dictionaries	11	52%
Google translation	4	19%
Phones application	6	29%

Table 07: Students answers concerning question N 11
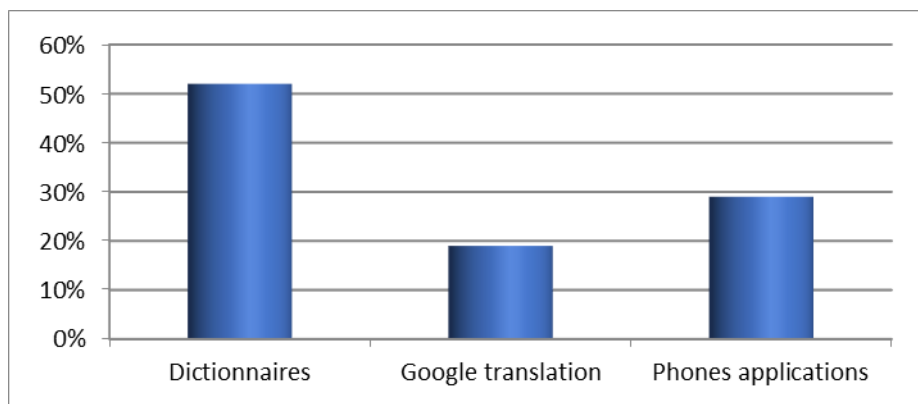
Figure 04: Students answers concerning question 11

 This graph demonstrates the application that students use to translate with dictionaries

accounting for 52 percent of the total. Four participates indicate that the use google translate to

help them with their homework (19 percent) while six students use a phone application to

translate 29 percent.

Question 12 :

The question was: Your translation seems incoherent or incomprehensible, do you :keep it as it is or Reexpress it in your words preserving the meaning of the message.

Answers	Students numbers	Percentage
Keep it as it is	6	29%
Reexpress it in your words preserving the meaning of the message.	15	71%

Table 08 : students answers concerning question 12
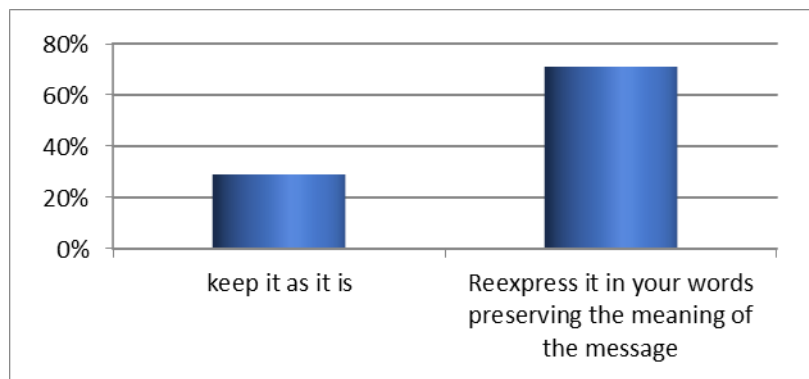
Figure : 05 Students answers concerning question 12

- As shown in the table six students (29%) said that they prefer to keep it as it is

- Fifteen Students (71%) said that they Reexpress it in your words preserving the meaning of the message.

Question 13:

The question was: When translating, do you use translation procedures?

The question is designed to ask Students if they use translation procedures when translating

fourteen Students (67%) said that yes and seven students (33%) said no .

Answers	Students numbers	Percentage
Yes	14	67%
No	7	33%

Table 09 : students answers concerning question 13

In relation to the preceding question, this one seeks to check the translation procedures

whether it is direct translation, Indirect translation or free translation four students said that they

use direct translation (19%) , another four students said that they use Indirect translation

procedures (19%), six Students said that they use free translation. while answering this question

some students selected more than one answer, they consider that they can use two procedures

while translating depending on them .

Answers	Students numbers	Percentage
Direct translation	4	19%
Indirect translation	4	19%
Free translation	6	43%

Table 10: Students answers concerning question 13

Question 14 :

The question was Are you familiar with the terms « Domestication and foreignization » in translation?

The question enquires about the terms Domestication and foreignization in translation.

Answers	Students numbers	Percentage
Yes	6	29%
No	15	71%

Table 11: Students answers concerning question 14
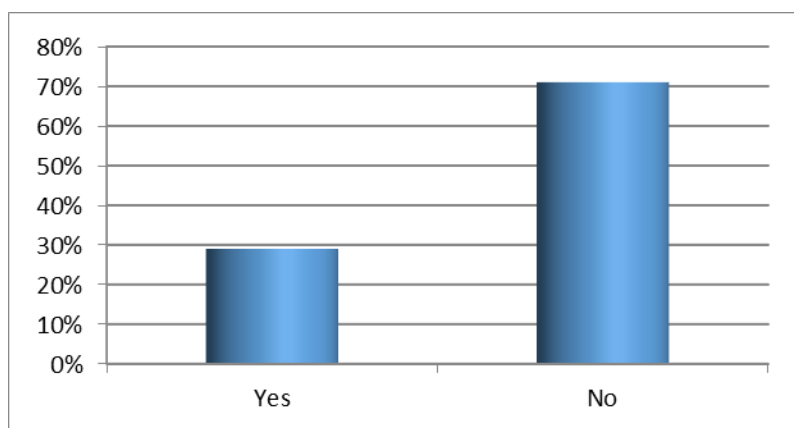
Figure 06 : Students answers concerning question 14

Six students (29%) said that yes they are familiar with these terms while fifteen Students (71%)

said no they are not familiar with the terms Domestication and foreignization.

Question 15:

The question was**:** According to you , is it easier to translate from : English to Arabic or from Arabic to English ?

Answers	Students numbers	Percentage
English to Arabic	12	57%
Arabic to English	9	43%

Table 12 : Students answers concerning question 15
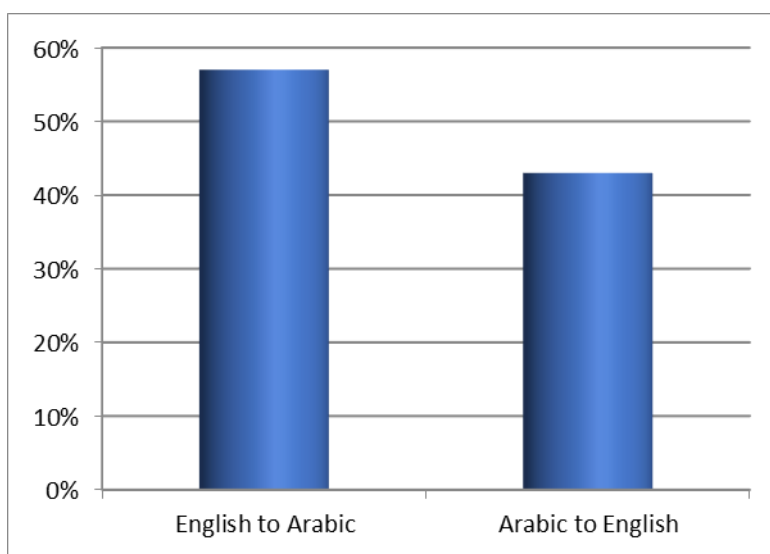
Figure 07 : Students answers concerning question 15

We have asked students whether they found it easier to translate from English to Arabic or Arabic to English, and the result showed that:

Twelve students (57%) agree translating from English to Arabic is easier . while nine students (43%) believe that translating from Arabic to English is easier . the majority of students said from Arabic to English because Arabic language their mother tongue that it will be easy to convey the meaning of the sentence. On the other hand, some of them prefer from English to Arabic.

Question 16 :

The question was: In case of untranslatability of words, especially cultural elements, how can you overcome this lacuna?

Students were asked about untranslatability of words especially cultural aspects, how can they translate the cultural expressions while most of students leave this question empty .

The participants answers are summarized as follows:

-*(14% said that we keep it as it is)*.

- (*In this case we need to know and study culture*).

- *(Research about the equivalent meaning in the source language).*

- *(By using literal translation).*

- *(In this case we need to grow the knowledge by studying culture).*

Question17 :

The question was**:** According to you, what are the most difficult problems that you face in translation? Are they lexical, grammatical or stylistic?

This question intends to discover students ' problems that they face in translation

Answers	Students numbers	Percentage
Lexical problems	9	43%
Grammatical problems	6	29%
Stylistic problems	6	29%

Table 13: Types of students' problem
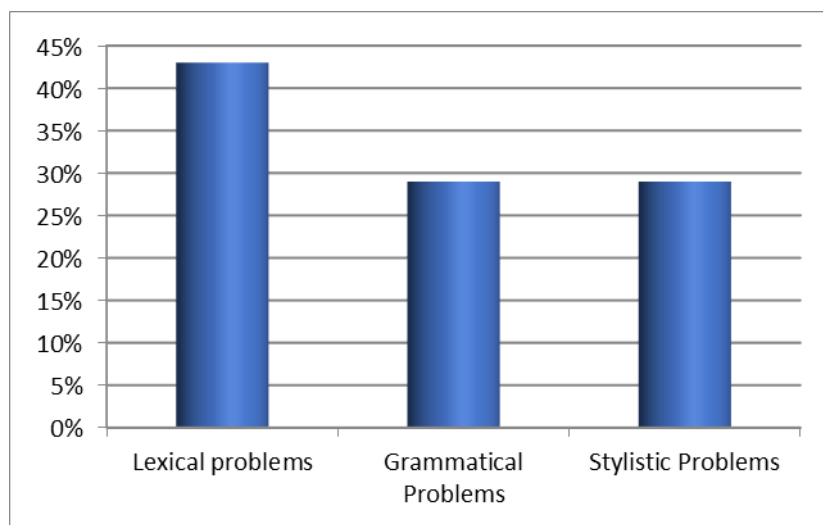
Figure 08 : Types of students' problem

- Nine students (43%) said that they come across lexical problems.

- Six students (29%) said that they come across grammatical Problems.

- Six students (29%) said that they come across stylistic Problems.

Question 18 :

The question was: Are you comfortable with someone asking you to translate an Arabic language into English language?

Answers	Students numbers	Percentage
Always	2	10%
Sometimes	18	85%
Never	1	5%

Table 14 : Students answers concerning questions 18
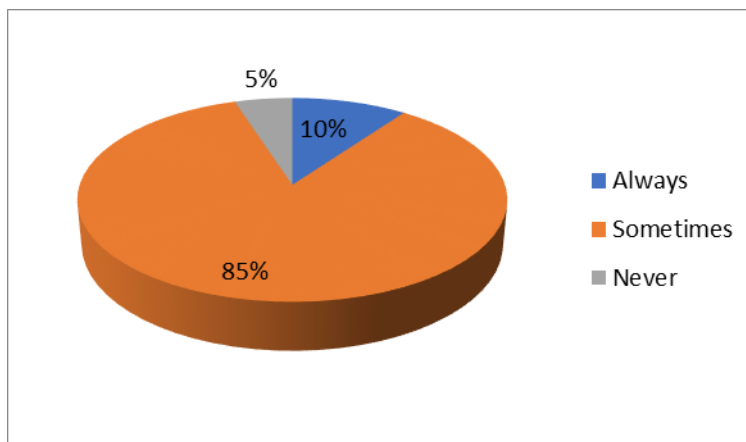
Figure 09: Students answers concerning question 18

This table represents if Students feel comfortable when translating Arabic text into English text eighteen students said that sometimes feel good when someone asking them to translate from Arabic to English (85%) some of them are never feel comfortable (5%) on the other hand, two Students always feel comfortable (10%)

Question 19:

The question was: In your opinion, what are the suggestions to avoid such a problem when translating?

The last question investigates students 'opinion to avoid such translation problems.

 third year students provide some suggestions to translate the content without error, according to them .

The suggestions they provided are presented as follows;

- (*To avoid problem in translation, you must reach your mind and know how to translate not only word by word but know the message and style of write).*

- (In my opinion, I suggest studying and knowing more about vocabulary and culture).

- (We must use only one procedure to avoid mistakes, understand better the meaning).

- (Understanding the intended meaning and the content before translating).

- (In order to avoid a problem when translating we must to learn and know more vocabulary).

- (Understanding the text before attempting to translate).

- (Reading more to gain knowledge and vocabularies).

- (Learning more lexis and vocabulary).

- (Using dictionaries or google translation, take away any mistakes and care about grammar).

- (Reading more and have a good English background).

- (Practicing more translation).

The Discussion of the questionnaire obtained results

The results of the questionnaire show that most of the participants encountered difficulties when they had to deal with translation it seems that the lexical problems are the most dominant kind of problems, also to get the students' points of view towards the reasons behind facing such translational challenges. The study analyzed the participants' responses according to the questionnaire. Cultural difficulties arise due to the distance and the differences between the two languages, and translation scholars consider the differences in the cultures of the source language (SL) and the target language (TL) as one of the main problems encountered by translators.

Part two : Translation Test

Introduction

The test is to find out the difficulties of translating cultural expressions from English language to Arabic language or vice versa. For this research twenty-one (21) students were asked to translate five cultural expressions. The aim of the test is to know what strategies students employed while translating.

Description of the test

The researcher designed a test for third year students to investigate the major difficulties that they face in translating cultural expressions also to complete an oral translation test . In this respect, a test made up of two parts ; the first one three English expressions to Arabic while the second one two Arabic expressions to English are given to third year students to be translated , a test was personally handed over the participants. Moreover, no dictionaries were consulted the researcher make the students translate the expressions according to their knowledge. The students were asked to translate the five expressions/Items the test was given to a similar group from the same population of the questionnaire. The participants were given ten minutes to answer the test . The answers were classified according to four categories: correct answers, acceptable answers, wrong answers , and zero answers .The expressions are :

1- The news warmed my heart.

2- Do not cry over the spilled milk.

3- Break a leg .

4 -. عصفور في اليد أحسن من عشرة على الشجرة

5- اليد الواحدة لا تصفق

English expressions	Correct Answers		Acceptable answers		Wrong answers		No answers	
	Freq	**Percent**	**Freq**	**Percent**	**Frequ**	**Percent**	**Freq**	**Percent**
Expression 01	07	33,33%	03	14,28%	11	52,01%	0	00,00%
Expression 02	06	29%	10	48%	04	19,04%	01	5%
Expression 03	07	33,33%	0	00,00%	09	42,8%	05	24%
Expression 04	03	14,28%	14	66,66%	02	10%	02	10%
Expression 05	01	5%	14	66,66%	04	19,04%	02	10%

Table (15)   : The table of students' translation performance in the test.

Data analysis and discussion

In order to achieve the aim of the research, 21 third year students participated in translating the expressions. The answers divided as correct answers, acceptable answers, wrong answers, and zero answers.

Expression (1) : The news warmed my heart

Whereas the idiomatic expression " the news warmed my heart "is translated correctly by (14.28%) of هذا الخبر أثلج صدري ,) of the respondents by giving its Arabic equivalent i.e. (33.33%) them provided acceptable translation such

(هذا الخبر أسعدني، اسرتني تلك الأخبار، هذه الأخبار أفرحتني)

Another (52.01%) of them provided wrong translation i.e

(خبر أوجع قلبي، الأخبار أفزعتني، الأخبار صدمت قلبي ،الأخبار أدفئت قلبي)

In Arabic language we say أثلج الخبر صدري , while in English we say the news warmed my heart so we translate , أثلج which means chilled into warmed in English. They do not use the word وأدفئ,in Arabic therefore the English language, And in English we do not say the news call my heart or the news chilled my heart but they use warmed . Translators should be aware of both Arabic and English cultures also aware about the differences between them because many problems in translating this expression.

Expression (2): Do not cry over the spilled milk

Table (15) indicated that (29%) of the respondents translated this expression correctly by supplying a similar proverb in meaning and form i.e."لاتبكي مامضى" على .However, (48%) of the respondents provided acceptable translation like

لاتبكي على من لا يستحق ،لاتبكي على ماسبق وحدث . *or* البكاءعلى الأطلال

Furthermore (19.04%) of the participants provided wrong answers, and some of them translated literary such as . لاتبكي على الحليب المسكوب

(5%) of the participants didn't translate it (it considered zero translations).

Expression (3) : Break a leg

As shown in table (15) 33.33 Percent of the participants produced a correct answers for this item " break a leg " which means " good luck "حظ موفق

Whereas(42.8 %) of them provided wrong answers such as ; ""كسرالرجل" or "كسرالساق

However, (24%) of the participants didn't translate it (zero translation).

Expression (4): عصفور في اليد أحسن من عشرة على الشجرة

The English counterpart is:

" A bird in the hand is worth ten in the bush "

The English proverb have the same in Arabic but they replaced" ten birds " by two birds . This replacement comes from the differences between the two cultures which is Arabic culture is more religiously- oriented than English culture while this proverb has a different counterparts in

53

other culture for instance ; the Italians say " better an egg to day than a chicken tomorrow "Whereas Ireland say " A trout in hand is better than salmon in the pool" Japanese culture prefer to say " rabbits instead of birds and trout .

This expression is translated correctly by only (14.28%) of the respondents by giving its equivalent in English i.e. " A bird in hand is worth ten in the bush " . (66.66%) of them provided acceptable translation i.e. " A bird in hand is better than ten on tree " . While (10%) of them provided wrong answers i.e. " don't cross the birgde before you get into it " or " a contented with a little lets you own all " , another (10%) didn't translate it.

According to Dictionary of English Idioms and Proverbs, and this proverb means " It is better to keep what you have rather than to risk losing it by searching for something "

Expression (5): اليد الواحدة لا تصفق

As shown in table (15) , while this proverb is translated correctly by only (5%) by giving its equivalent proverb in English such as " two heads are better than one " .

Whereas (66.66%) of them provided acceptable translation by using literal translation such as ; one hand can not clap , one hand does not clap , team work makes you power . the result was expected because the expression can be easily understood. On the other hand (19.04%) of the participants provided wrong translation such as   in lonely we fall However, (10%) of the participants didn't translate it (it considered zero translations).

Although, this expression is translated literally by most of the students. moreover , according to some scholars, literal translation is not always wrong it sometimes can be correct.

54

Chapter three

Discussion, Interpretation

And Recommendations

Introduction

   This chapter focuses on delving into the details of the previously presented and obtained results and contextually interpreting them. This chapter interprets and analyzes quantitative and qualitative data collected from students' questionnaires and translation tests in accordance with the steps taken in the second chapter. Data analysis is required to confirm or refute the hypotheses proposed in the general introduction. It concludes recommendations and suggestions for further research.

Discussion and Interpretation of the Students' Questionnaire

   This research work is based upon a sample of twenty-one undergraduate students from the specialty of English language. The female gender dominated the sample with 57.14 percent, aged between 18 and 30. At the beginning, students were asked some general questions about translation. Therefore, regarding their knowledge in English, the findings showed that most of them are average, and according to the majority of students, translation is a difficult task. The results also indicated that adopting the appropriate translation strategy is another difficulty that students encountered. In most cases, the students used free translation.

   The results demonstrate that the majority of students do not use translation procedures, which was totally an unexpected result as for a third-year student who studied translation for 2 years and still they do not have a full package about translation and it is the basis to develop their skills and experience. About 43% of the sample used free translation, which shows that students do not pay attention to details such as syntax, style, and so on of the original text, as they are indeed escaping from following the form and organization of the original text. This may also explain the errors that some teachers may make in which they do not focus on teaching them procedures and methods of translation so that the students improve themselves in translation.

Furthermore, domestication and foreignization are two basic translation strategies that provide both linguistic and cultural guidance, however, 71% of third-year students are not familiar with the terms domestication and foreignization, and only 29% of them know these notions. This inability to recognize these two concepts may affect the understanding of loss and gain in translation and make it hard for them to be exact in translation.

Although, many untranslatable words and expressions are related to culture's conception of time, state of being, and social relationships. The findings show that 10% of students said that in the case of untranslatability of words, especially cultural elements they keep it as it is, while most of the students did not respond to the question, which is an unexpected result. As third-year students do not have much knowledge or strategies to overcome this lacuna, and it is also explained that students still face the cultural gap between the ST and the TT. As their target language is not fully developed, they often want to translate a concept but they do not have particular items to express it.

The results also indicated that the most common problem that students face is the disability in dealing with lexical units of two languages while translating. 43% of their responses highlighted this issue. Other sub problems related to this aspect are grammar and writing style, where 29% of their responses highlighted both issues. According to these findings, third-year students do not have enough lexical knowledge that may contribute to the development of translation abilities and conceptual grasp of the text. Moreover, most of the students' mistakes are due to their superficial word-for-word translations of the SL text and their ignorance of Arabic or English equivalence. More seriously, they understand translation as the translation of words only, which is very much in contrast to reality in translation practice.

The results illustrated that among 21 of the sample, 67% of the students find difficulties in translating from English to Arabic. However, only 5% never face any obstacles in translating from English to Arabic, which demonstrates the unfamiliarity of cultural expression. Thus, there are some Arabic words and expressions that have no equivalent in English. Many students found it challenging to translate from English to Arabic, as more than ten countries are home to English. There is a variation in pronunciation as well as expressions just like someone from Scotland and someone from Boston, which makes it hard for the students to shift their way of thinking.

Discussion and Interpretation of the Students' Test

As we can notice that the learners were not able to understand the great contradiction and the striking paradox that they made. If one reads such a translation, he/ she will be confused. These students failed to give a correct translation due to mistakes they made, such as using word-by-word translation that leads to loss of meaning, as well as cultural errors, the difficulties when dealing with untranslatable words, and a lack of knowledge about linguistic aspects. Besides that, the frequency of error in translation in translating from English to Arabic was higher than in translating Arabic to English, which demonstrates that Algerian students were less proficient in understanding foreign expressions. All of these details can change the meaning and alter the message.

Cultural loss

As in the example of the first expression, the term " warmed" in Arab culture is translated into " أَثْلَج " which means "chilled into warmed In English, they do not use the word "أدفئ " in Arabic

58

culture, which means the reverse of the English language, And in English, they do not say the news chilled my heart, but they use the word warmed.

Most students have mistranslated the right meaning of the word " warmed " and rendered it as " أدفئت " leading, therefore, to a loss of cultural aspects in (TT)

Semantic loss

Semantic loss, defined as the over-, under-, or incorrect translation of a (ST), can result in a partial or complete loss of meaning in the (TT). Abdelaal, 2015)

In some cases, we translate idioms or cultural expressions in general, keeping the same meaning, but we fail in gaining the aesthetic value at the level of structure in the target text, so that the two texts will not have the same effect on the receptors.

In other cases, the translation is correct structurally but not semantically, as in the examples of لا تبكي على الحليب المسكوب and اكسر الساق which are correct structurally but have no meaning, which means that the translation loses a crucial part which is the meaning of the message, even though the form is correct according to the standards of the target language.

The Aspects of Gain in the Translations

Gain is achievable when new communication actions are performed in order to build a new object from an existing one. Relative expressive talents and creativity enable someone to develop something new. There are some gains in the translation of two Arabic expressions into English:

59

The total results showed that the students successfully identified and translated the expressions that embody different cultures, which explains their understanding of both languages in addition to their language.

Recapitulation:

Domestication in translation can obliterate cultural identities and characteristics of nations and people, resulting the loss of the original text; however, foreignization is faithful to the original text while respecting CSIs and the style of their literary work, allowing the translator to introduce a new culture and terms to the reader and the language, resulting in a gain of the original text.

Friedrich Schleiermacher argued that if all translations read and sound alike, the identity of the source text would be lost, levelled in the target culture.

Discussion of the main results:

After analysis of the collected data, we managed to draw the following conclusions:

-The results of the questionnaire show that most participants, sometimes, encounter difficulties when they have to deal with translation. The results show that the majority of students' knowledge of English is average.

-The results also indicated that adopting the appropriate translation strategy is another difficulty that students encounter. The students use free translation.

-Most third-year students are not familiar with the terms "domestication" and "foreignization."

-The findings show that few students said that in the case of untranslatability of words, especially cultural elements, they keep it as it is.

-The most common types of issues are lexical, semantic and pragmatic.

-The majority of students sometimes feel good when they are required to translate from Arabic to English.

- Almost all the participants in the questionnaire agree that the researchers noticed that the direct translation is the most strategy used by the students.

-The findings show that the direct translation is the most strategy used by our students. Therefore, students do not use the accurate strategies that may help them to achieve appropriate meaning. In both English and Arabic translations, students used word for word translation or literal translation. However, Paraphrasing strategies are sometimes used, but not in an appropriate way.

-The results indicate that the majority of students faced some challenges when translating cultural expressions. It is also resulted that the lack of knowledge of the source language culture and the misuse of translation procedures produced misunderstanding of the connotation of the context which leads to a wrong translation.

-The students succeeded in giving acceptable translations, thus they kept the meaning, however they had a grammatical and stylistic problems, their translations are not considered wrong, but indeed are poor translations.

Recommendations

This research focuses on the difficulties that third year students face while translating cultural expressions from English into Arabic. Based on the findings of the research, we propose the following recommendations:

- Students must be familiar with the differences between the two languages and cultures (English and Arabic) that allow them to familiarize themselves with cultural expressions.

- Students must deal with idiomatic expressions as a unit rather than with each word.

-Using specialized directories when dealing with translation, such as the Oxford Dictionary of Idioms, the Oxford Concise Dictionary of Proverbs (when translating proverbs), the Cambridge International Dictionary of Idioms.

- Students should acquaint more about target culture, such as reading books, newspapers, and magazines, and watching English series that display cultural elements.

- Translation teachers have to get their students aware of the role of culture in translation and also encourage them to practice cultural translation.

- Learners work in groups on short texts, then regroup and compare their versions and discuss why they are different. This can, then, be compared with the teacher's version.

-Focusing on the literary translation to stimulate language competencies and being open to discovering other cultures.

- Learners examine the causes of errors by looking at poor translation. This can be found in translation software programs on the Internet.

Limitations of the study:

There were some difficulties in the experiment part that was a bit hard as the smaller sample size than expected, because students were not very open to collaborating with us in responding to a questionnaire or doing a test. we asked the participants to answer all the questions, and we collected most of the questionnaire blanks, especially the open-ended questions. There is also the lack of time and reference materials because some references are not available.

Conclusion

The current chapter's main focus is the discussion and interpretation of the results. It introduced the data collected from the students' questionnaire and translation test that are represented in the figures and tables in the previous chapter. Therefore, the focus of this chapter was on data analysis, interpretation, and a detailed discussion, ending with some suggestions and recommendations for students. Moreover, the results indicated that undergraduate students encounter some problems while translating cultural features, such the adoption of literal translation by students which is due to their unfamiliarity with both cultures. However, finding a solution to the problematic lexical and semantic features can be as simple as translating a lot and learning new expressions and words.

General Conclusion

General Conclusion

The current research entitled " loss and gain in the translation of culture-specific aspects from English to Arabic" aims at emphasizing the idea of loss and gain through the translation process especially when transferring cultural features, gain is accomplished largely through the inventiveness of the translators when they are able to express the culturally specific items for good communication, whereas loss happens as cultural and linguistic inequalities that exist between the source and the target language. The question of gain and loss of Cultural-Specific Items is of interest of many translators and the current study shed light on this aspect through EFL students as the Algerian case study.

The amount of gain or loss that CSIs will experience as they are translated is determined by the distance and variances between two cultures. The higher the number, the more the cultural distance and differences, the more the necessity for translators must use their imagination to come up with an acceptable solution. Both parties will eventually be pleased with the translation, for Translators must be aware of the context in which they are working. Between the two, there are customs and other cultural features. (Davies, 2003). Because of the differences between the two languages, (CSIs) are considered understandable.

It was acknowledged that it is highly important to learn about language nevertheless it is also important to learn about cultural differences. Translators should be aware enough about linguistic and cultural background because only with this knowledge he / she understands the real meaning of a sentence they can accurately translate. Therefore, it can be stated that if a translator is familiar with the source text, the translation can be more comprehensible and natural to the target readers.

The research is composed of three chapters designed as follows: At first, the research is proceeded by a general introduction including the background of the study and identifying the various components of the problem to be studied.

Chapter one covered the theoretical and empirical literature review. The first part discussed the theoretical difficulties that are relevant to translation, such as definitions, types of translation, and strategies; as well as translation problems. It also highlighted the relationship between translation and culture. These definitions were defined by the famous scholars and linguists in the field. Furthermore, we gave an insight into the most essential aspects of translating culture-specific items (concepts of loss and gain, translatability and untranslatability, domestication, and foreignization in translation).

Chapter two discussed the research design and methodology employed in this study, we presented our sample, the research instrument, the description of the questionnaire and test as well as analysis the data to discover the correlations of translation and culture.

Chapter three discussed the findings and conclusions which can be drawn from the study and recommendations are outlined. Also, this chapter provided the limitations of the study. Finally, the references and the appendix followed chapter three.

The research was conducted on third year EFL students at Ibn khaldoun University of Tiaret, with two groups of students selected at random, the empirical data were gathered based on two major methods, a questionnaire and test administered to students; all were helpful in answering the research questions and testing the main hypothesis which was; The translator and students encounter both linguistic and cultural issues.

The hypotheses proposed by the study have been confirmed by the findings. Since the research resulted that linguistic problems are as important as the cultural ones, from the fact that language and culture are interconnected. Furthermore, they have supported the second hypothesis and revealed that, aside from word for word and literal translation, students' usage of alternative translation strategies is also restricted. The students should be aware that literal translation is not always a good strategy to achieve a good translation.

In conclusion, improving translation for better communication is difficult, especially when dealing with cultural specific items. The translator should have enough experience and knowledge to convey the meaning. Furthermore, the translator's creativity is necessary because it will aid in the production of a better translation. Finally, we are aware that this work should be carried out at large scale and we hope it has contributed to throw some light on the phenomena of loss and gain in translation. We wish that our research will be useful to students.

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Appendices

Student's questionnaire

Dear students,

    You have been selected to participate in this study aims at investigating the phenomena of loss and gain in translating cultural aspects from English to Arabic. Please take time answering this short questionnaire that is to inquire your opinions, habits and attitudes towards translation.

Read and answer by puting an (X) next to your answer. You can choose just one answer

1. **What is your gender ?**

    a. Male ☐   **b.** Female ☐

2. **What is your age ?**

    18-29 ☐   30-35 ☐   More than 35 ☐

3. **Is Arabic your first language ?**

    a. Yes ☐

    b. No ☐

4. **How do you evaluate your knowledge in English ?**

    a. Weak ☐   **b.** Average ☐   **c.** Excellent ☐

5. **According to you, translation is :**

    a. Easy ☐   **b.** Difficult ☐

6. **Do you think it's possible to use translation effectively in language classes ?**

    a. I think s   **b.** I don't think so ☐   .

Please, specify : ……………………………………………………………………

7. **Do you encounter any difficulties when translating from English to Arabic ?**

    Always   Sometimes   Rarely   Never

    ⬭   ⬭   ⬭   ⬭

8. **How many times do you read the text before proceeding with translation ?**

    a. once ☐   **b.** Twice ☐   **c.** More ☐

9. **When you translate a text , do you focus more on :**

    a. The form ☐   **b.** the content ☐

10. **When dealing with the translation, do you split the text into units ?**

    a. Yes ☐

    b. No ☐

    Clarify please : ………………………………………………………………

11. **What is the basis of your translation ?**

    a. Dictionaries. ☐

    b. Google translation. ☐

    c. Phones applications. ☐

    Others : ……………………………………………………………………

12. If your translation seems incoherent or incomprehensible, do you :

   a. Keep it as it is. ☐

   b. Reexpress it in your words preserving the meaning of the message. ☐

13. When translating, do you use translation procudures ?

   a. Yes ☐   **b.** No ☐

   If yes, choose one :

   a. Direct translation (litteral translation). ☐

   b. Indirect translation (Adaptation). ☐

   c. Free translation. ☐

14. Are you familiar with the terms (Domestication and foreignization) in translation ?

   a. Yes ☐   **b.** No ☐

15. According to you, is it easier to translate from :

   a. English to Arabic ☐   **b.** Arabic to English ☐

16. In case of untranslatability of words, especially culturel elements, how can you overcome this lacuna ?
   ....
   ....

17. According to you, what are the most difficult problems that you face in translation?

   a. Lexical problems. ☐

   b. Gramematical Problems. ☐

   c. Stylistic problems. ☐

18. Are you comfortable with somone asking you to translate an Arabic text into English text ?

   Always   Sometimes   Never
   ⬭   ⬭   ⬭

19. In your opinion, what are the suggestions to avoid such a problem when translating ?
   ....
   ....

Thank you for your cooperation.

Translation student's test

The news warmed my heart

Do not cry over the spilled milk

Break a leg

عصفور في اليد أحسن من عشرة على الشجرة

اليد الواحدة لا تصفق

Abstract

The study aims to investigate the most common translation problems that third-year EFL students encounter in translating cultural specific items from English to Arabic. To achieve the purpose of the study, a translation test, which involved five expressions both in English and Arabic, was prepared in advance. Furthermore, a questionnaire was given to the participants asking them about their points of view concerning the reasons behind encountering such translation problems. The sample of the study consisted of twenty-one (21) third-year English language students from Ibn Khaldoun university of Tiaret. The design of the study was both qualitative and quantitative method. The data obtained from the participants' answers in the translation test as well as the participants' points of view in the questionnaire were analyzed using the appropriate statistical analyses. The results indicate that L 3 students encounter different kinds of difficulties when translating cultural expressions. Based on the findings of the study, we presented some recommendations and suggestions to the students.

Key words: translation, gain, loss, cultural difficulties, strategies, Target Language (TL), Source Language (SL).

الملخص

تهدف هذه الدراسة إلى استكشاف مشكلات الترجمة الأكثر شيوعًا التي يواجهها طلبة السنة الثالثة أثناء ترجمة بعض العناصر الثقافية من الإنجليزية إلى العربية. وبغية تحقيق الغرض من الدراسة، تم إعداد اختبار الترجمة مسبقًا، والذي تضمن خمسة تعابير باللغتين الإنجليزية والعربية. علاوة على ذلك، تم تقديم استبيان للمشاركين من أجل معرفة وجهات نظرهم فيما يتعلق بالأسباب الكامنة وراء مواجهة مشاكل الترجمة هذه. تكونت عينة الدراسة من واحد وعشرين طالبا وطالبة في السنة الثالثة من تخصص اللغة الإنجليزية في جامعة ابن خلدون   بتيارت. وقد صممت الدراسة بالاعتماد على الأسلوبين النوعي والكمي وتم تحليل البيانات التي تم الحصول عليها من إجابات المشاركين في اختبار الترجمة وكذلك وجهات نظر المشاركين في الاستبيان باستخدام التحليلات الإحصائية المناسبة. وتشير النتائج إلى أن طلبة المستوى الثالث يواجهون أنواعًا مختلفة من الصعوبات عند ترجمة أشكال التعبير الثقافي. وبناء على نتائج الدراسة قدمنا بعض التوصيات والاقتراحات للطلبة

الكلمات المفتاحية: الترجمة، المكسب، الخسارة، الصعوبات الثقافية، الاستراتيجيات، اللغة الهدف، اللغة المصدر

Résumé

L'étude vise à explorer les problèmes de traduction les plus courants auxquels les étudiants de troisième année licence anglais sont exposés lors de la traduction de certains éléments culturels spécifiques de l'anglais vers l'arabe et vice versa. Pour atteindre l'objectif de l'étude, un test de traduction a été préparé à l'avance, qui comprenait cinq expressions en anglais et en arabe. De plus, un questionnaire a été remis aux participants en demandant leur avis sur les raisons de rencontrer ces problèmes de traduction. L'échantillon d'étude était composé de vingt et un (21) étudiants et étudiantes en troisième année licence à l'Université Ibn Khaldoun de Tiaret. La conception de l'étude était à la fois qualitative et quantitative. Les données obtenues à partir des réponses des participants au test de traduction ainsi que les opinions des participants au questionnaire ont été analysées à l'aide d'analyses statistiques appropriées. Les résultats indiquent que les étudiants du troisième niveau font face à différents types de difficultés lors de la traduction d'expressions culturelles. Sur la base des résultats de l'étude, nous avons fait des recommandations et des suggestions pour les étudiants.

Mots clés : traduction, , gain, perte, difficultés culturelles, stratégies, langue cible (LC), langue source (LS)