

# The Effects of Cultural Barriers on EFL Learners in English-Arabic Translation

Assist. Lecturer Eman Abdulsalam AL-Khalil

Corresponding Author Address: Department of English, College of Education for Humanities, Basra University, Basra, Iraq.

## Abstract:

The present paper investigates the cultural barriers that obstacle EFL learners in translating culture - specific terms and expressions from English into Arabic. The barriers are posed in translation because of the learners' lack of cultural competence of the source language (SL) and their failure to find their counterparts in the target language (TL) due to the influence of the native tongue, and the improper use of bilingual dictionaries. This will lead to misunderstanding of the meaning and hence mistranslating the cultural equivalents in the targeted language. The purpose of the study is to emphasize the effective role of the cultural factors in translation, and their close relation to language, as a subject matter of translation process. The study also aims to show how the cultural problems are encountered in translating some specific terms and expressions from English into Arabic by inexperienced EFL learners of translation. Some proper translation strategies are proposed as best solution to overcome such problems for the sake of conveying the intended meaning of the SL into the TL. To fulfill the aim of the study, some representative samples for cultural - related difficulties at hand are discussed. The study concludes with some recommendations to be employed when practicing translation by EFL learners to overcome the cultural barriers, and improve the students' performance in translating and the quality of translated texts from English into Arabic.

**Key words:** translation, culture, cultural barriers, translation strategies

## تأثير الصعوبات الثقافية على متعلمي اللغة الانكليزية كلغة أجنبية في الترجمة من

### الانكليزية الى العربية

إيمان عبد السلام عبد الحافظ الخليل  
جامعة البصرة – كلية التربية للعلوم الإنسانية  
قسم اللغة الانكليزية

### ملخص البحث:

يعنى البحث بدراسة الصعوبات التي تواجه متعلمي اللغة الانكليزية كلغة اجنبية في ترجمة من ثقافة لغة المصدر (اللغة الانكليزية) والإخفاق في إيجاد نظيراتها بلغة الهدف ( اللغة العربية) بسبب تأثير اللغة العربية الأم على النصوص المترجمة وعدم الاستخدام الأمثل للقواميس ذات اللغتين، ما يؤدي إلى الالتباس في فهم المعنى السياقي لهذه المصطلحات والتعابير بلغة المصدر وبالتالي الفشل في إيجاد البديل الثقافي لها بلغة الهدف.

إن الهدف من الدراسة هو التأكيد على أهمية الدور الفاعل للجوانب الثقافية في عملية الترجمة لما لها من ارتباط وثيق الصلة باللغة باعتبارها المكون الأساسي لمادة الترجمة. كما تهدف الدراسة أيضا إلى الوقوف عند أنواع الصعوبات التي يواجهها متعلمو اللغة الأجنبية وبالأخص غيرا لمتمرسين منهم بعملية الترجمة ومحاولة إيجاد الحلول والإستراتيجيات المناسبة لنقل المعنى الصحيح بلغة الهدف.

ولتحقيق الأهداف المرجوة من الدراسة، تم اختيار بعض التعابير والمصطلحات الانكليزية وتحليل الصعوبات التي يعاني منها الطلبة عند ترجمتها وتقديم الاقتراحات والتوصيات من اجل تجاوز هذه الصعوبات لتحسين أداء الطلبة في الترجمة وكذلك تحسين نوعية النصوص المترجمة من الانكليزية الى العربية.

الكلمات المفتاحية: الترجمة ، الثقافة ، الصعوبات الثقافية ، إجراءات الترجمة

## Introduction

In the last few decades, intercultural translation, among other recent Translation Studies and social linguistic issues, has received special attention by scholars and linguists to bridge the gaps in translating culture to solve economic and social problems (Kramsch, 1996:83-92) i.e. the problems of *untranslatability*, *faithfulness*, *equivalence*, *transparency*, *competence* ... etc. The fact is that nothing can be untranslatable especially for those who are highly experienced and skillful translators who are able to find the SL equivalents in the TL.

In fact culture is a very crucial area in translation. It is not meant to be understood in a narrower sense, apart from its other components. Language is culturally embedded as its main aspect. In other words, culture is the umbrella under which all other aspects of social behaviour can come, including language, religion, politics, economy, history, traditions, education, beliefs, ecology...etc. So language is an integral part of such cultural components. These are globally conveyed through intercultural studies and social sciences (Ghazala, 2004:169).

The cultural gaps often occur in translating texts of different cultures, such as English and Arabic, our concern here, that belong to totally different language families of completely different language systems. In the sense that the first belongs to Indo-European Germanic, whereas the second belongs to Semitic languages. The gaps often jump up while translating the SL text, will impact the TL translated text especially when the non-linguistic elements as culture, geography ... etc. are not found in the context of the TL culture. These elements should be considered in translation. Therefore, a translator should not be only bilingual, but also bicultural (Ghazala, 2006:194).

For instance, there is a difficulty that arises in translating the English proverb, "All roads lead to Rome" which is literally translated into *كل الطرق تؤدي إلى روما*. It is a culture-specific and has no straightforward, literal relation to its equivalent in Arabic. It won't be understood by the TL readers, thus not accepted in the Arab culture. In such a case, a translator has to depend on compensation using his/ her own ingenuity and bicultural competence to deal with the problem. So a good possible Arabic version, as more popular and familiar to TL readers, would be *كل الدروب الى الطاحون/اهل مكة ادرى بشعابها* to compensate for the cultural feature in the context of Arabic language (Ghazala, 2006:143).

Richards & Schmidt (2010: 151) define Culture as "a set of practices, codes and values that mark a particular nation or group: " the sum of nation or group's most highly thought of works of literature, art, music, etc." The culture of individuals in this sense is not presented just in their oral and written products (language), but in their behavior (body language) as well.

Samovar et al. (1981:24), on the other hand, admits that: culture and communication are

inseparable, for culture does not only indicate all the procedures of communication among people but also encode various messages that allow different interpretations of meanings under various situations and conditions. In other ways, culture is a product of communication.

Culture and communication are inseparable because culture not only dictates who talks to



whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted... Culture...is the foundation of communication.

In the globalized world of 21th century, and because of the scientific advancement, vast academic research and modern technology, the need arisesto social communication nationally and internationally. Thus foreign language learning necessitates linguistic and cultural competence or the ability to use a language socially and culturally in appropriate ways.

However, learning a foreign language and communicating in this language become challenging for learners of foreign languages, especially when the culture of the native language and the target language are too distant as in the case of English and Arabic (Elachachi, 2015:13-129).When the cultural discourse is misinterpreted by these learners, this will be reflected in their translating, hence creating cultural barriers, by bringing the SL alternatives and applying them in the TL translation. This will affect the effective and transparent transfer of the cultural features of the SL into the TL.

The real challenge for EFL learners' lies when a "concept" does not exist in the target culture of TL translation and we must find a way to explain it, so that the text makes sense as a final product that is easily understood by the intended audience. That is why the task is not simply explained as "translation" but rather as 'interpretation' ([http:// translation-blog. trustedtranslations.com](http://translation-blog.trustedtranslations.com)).

For example, in translation from English into Arabic we find the word "owl". While we can all recognize what kind of bird is; it does not symbolize the same in both cultures. In English, the owl symbolizes wisdom; on the contrary, in Arabic it has a very negative connotation, as it represents pessimism. In such a case, the translator should transcend the literal and find a way to express the symbolism in the text, beyond words.

Likewise, the English collocation a "poet laurate" would be translated mistakenly by Arab learners into a 'poetic prince'. These learners are warned against undertaking such literal understanding of translation of words, disregarding the collectability of language in general, and Arabic in particular. Therefore, the suggested Arabic version would be امير الشعراء / شاعر البلاط that preserves the meaning of the original (Ghazala, 2006:110).

Thus, the study aims to investigate the cultural differences between the two languages at hand in a hope to build on that basis suitable procedures to overcome the cultural difficulties resulting from such differences when translating terms and expressions from English into Arabic. It also aims to help Arab learners to overcome such cultural gabs posed in translating cultures in order to achieve success in their English translated texts into Arabic.

### **What is Translation**

*Translation* has been variously defined by linguists and translation academics. Simply, translation consists of transferring the meaning of the SL into the TL by moving from the first language *form* to the second language one by means of semantic structure which must be held constant in the translated text(Larson,



1984:3). Translation, thus consists of studying not only the lexicon and grammatical structure, but also the communicative situation and cultural context of the SLT, analysing it to determine its meaning, and then reconstructing this same meaning using the appropriate lexicon and the grammatical structure of the TLT and its cultural context.

Hatim and Munday (2004:6), on the other hand, give a comprehensive perspective when defining *translation* as a *process* of transferring a written text from a SL to a TL, by a translator in a specific socio-cultural context, and a written *product*, or TT, which results from that *process* and which functions in the socio-cultural context of the TL. Moreover, *translation* is a cognitive, linguistic, visual, cultural and ideological phenomena which are integral part of the *process* of transferred written text, and a written *product* resulting.

### **Translation and Culture**

Undoubtedly, culture is one of the most intricate issues in translation and the *translatability* of cultural expressions is still debatable among translation theories nowadays. For language is a cultural phenomenon in the first place (Ghazala, 2004:169). The fact that examining the process of translation needs to focus on language as its main core (Bassnett, 1996:13).

However, cultural expressions and terminology are communicated among nations of highly sophisticated and advanced technology throughout their languages. To be noted that culture is not restricted to mean "man's general intellectual and educational background only but broadly, it refers to all socially conditioned aspects of human life" as "what people have to learn as distinct from their biological heritage" (Snell-Hornby, 1988:39 cited in Ghazala, 2004:169).

In this sense, culture is not a material concept of isolated emotions, ideas, people and social behaviour one has in mind, rather it is an integrated combination of all the above that form models of what people socially say and do as products and by products of their cultures.

Ghazala (2004:171) also views translation as a culturally bound *process*. It is not merely a transference of absolute words from the SL text into the TL text, but entire culture with all its prospects; social, political, geographical, ideological ... and all the surrounding details. The following line is taken from one of Shakespeare's sonnets, as an instance:

"shall I compare thee to a summer's day". Arabic learner's literal translation of such a sentence would be "هل لي ان اqارنك بيوم الصيف" which would cause some problems as far as the equivalent effect is concerned. In the Arab world, a summer day is very hot and undesirable while it is very nice in Europe. Thus, in the Arabic language, one should not use 'Summer' to admire a girl but rather 'Spring'. The environment, and the geographical differences have effects in one way or another on the culture of every society. For what is welcomed in a particular society might not be so in another. Thus, the best translation should be "هل لي ان اqارنك بيوم الربيع" (Shall I compare you to a Spring's day) would keep the positive image of 'Spring' as it has a positive connotation in the Arab world.

Other linguists propose a perfect correspondence between culture and translation. They view translation as " an act of transforming cultural





information, and translators are required not to be only bilingual but bi and multicultural as well"(Vermeer, 1986,cited in Snell - Hornby, 1988: 82).And this refutes others claim that culture is untranslatable, which is untrue (Robins, 1996: ch.10).

### **Translation Barriers**

Barriers of translation can be basically referred to as all the difficulties and problems of whatever kinds often translators or learners of foreign languages face when translating a text from SL into the TL. Such difficulties and problems constantly jump up when the latter stop translating to think about, or use a dictionary to cheque the meaning of words to find the SL equivalent (Ghazala, 2006:18).

Translation problems are allocated various titles in the literature, such as 'challenges' and 'pitfalls' (Clark, 2002:20). Others alternate between 'problems' and 'difficulties' (Pointers, 1992) and (Maurilio: 1980). New mark (1981) also uses 'problems' and 'difficulties' without differentiating between the two labels. Moreover, they are also referred to as 'defects' by (Pym,1992:37), 'mistranslation' by (Lauscher: 2000) and 'mis-matches' by (Hatim and Mason,1997).

For translation does not only involve transmission of *a message* from one language into another but also a transmission of another culture. To translate efficiently from an alien language into his / her own language, the translator has to put himself / herself in the place of his/her reader and start to identify the problems. He must identify the 'situations' where there is cultural overlap and try to bridge the gap caused by the cultural distance between the two languages. Take for instance, the English collocation "Attorney General" has more than one Arabic version in translation as / رئيس القضاة قاضي القضاة / النائب العام / المحامي الاول / . It is very confusing for Arab learners to choose the suitable version that fits a particular context and not the other unless being thoroughly involved in that context and skillfully able to choose the proper one (Ghazala, 2006:68).

Every language carries its own genius. In other words, each language contains certain distinctive characteristics which distinguish it from other languages. This appears in the level of word-building, capacities, techniques for linking clauses into sentences, markers of discourse, style, text types such as poetry, proverbs, advertisement, argumentative text, expository text, legal text, etc. All these aspects of language stem from the richness of language in both structure and vocabulary determined by the cultural focus of that language.

It is wise now to deal with some of the difficulties that arise in translating culture.

#### **a The Cultural Untranslatability**

The cultural untranslatability is always one of the main cause of any translation problems especially those arising from the cultural differences of languages belong to a totally different background. Catford (1965) differentiates between 'linguistic' and 'cultural' untranslatability. The former is due to the linguistic differences between the SL and TL, while the latter, our concern here which is more crucial than the former in translation,



occurs "... when a situational feature, functionally relevant for the SL text, is completely absent from the culture of which the TL is a part" (Catford, 1965, cited in Bassnett, 1996:31).

For instance, the habit of an Arab man who swears to divorce his wife for such and such varies from one situation to another. A man in one situation can say: علي بالطلاق لاتفعل الشيء الفلاني which literary means "I swear to divorce my wife if you do not do that particular thing". In another situation he can say: علي الطلاق لا احد يدفع العشاء غيري which again means "I swear by the divorce of my wife that no one will pay the dinner but me."

The notion of swearing by divorce is very popular and frequent in the Arab culture which varies from one place to another. In the first example a man swears an 'oath' in form of a *threat* or *warning* to prevent someone from doing a particular job depending on the context where and when this particular utterance is used. In another situation, like for example when a wife insists on visiting her parents very frequently whether her husband likes it or not and then the latter wants to stop her from going, so he might resort to the oath of divorce as in the first example. If, therefore, she disobeys him by going to her parents after he utters this sentence then she will be legally divorced.

In the second example, the utterance can, for instance, take place in a restaurant where a number of people go for a meal and each of them wants to pay. In this situation, one of them swears by the divorce of his wife that he will pay. As soon as he utters this sentence then everyone respects his word and lets him pay. If therefore, he is disobeyed then his marriage might break up and as a result he has to go, to a judge, an equivalent of 'priest', to tell him about what happened and ask if that disobedience damages the religious bond/vow of his marriage. From an Islamic point of view the concept of swearing by divorce is prohibited, but people still use it despite the strong view by Islamic scholars against those who use it.

As far as the concept of cultural untranslatability is concerned, the notion of swearing by divorce cannot be translated into English linguistically or culturally. The reason for that is, first the absence from English culture and second, is that the target receiver will not understand the concept itself, and as a result might have a strange attitude towards it, even if the concept is being explained by complex paraphrasing. Besides, and added to many other cultural concepts which exist and are accepted in one culture and which are untranslatable to other cultures as the target receiver will perceive them as alien and awkward, it is believed that this concept cannot be translated into English.

Indistinguishing between the words and expressions in the SL which express physical phenomena and those which represent mental notions, Newmark (1981: 5-134) states that: "theoretically, all physical phenomena should be translatable accurately, as they are concrete and in the sensible world, whilst mental concepts should be untranslatable, as they are ideal and peculiar to one individual".

Bassnett-McGuire (1980: 30-31) holds the same view and sees that culture is untranslatable. He covers some examples from languages which belong to



different backgrounds, such as the large number in Finnish for variations of snow, in Arabic for the different aspects of camel behavior, in French for types of bread, etc. Such examples put the translator face-to-face with untranslatability problems (Bassnett-McGuire 1980: 94).

### **b Cultural Equivalence**

Cultural equivalence is the most intricate issue in translation theories and the most difficult in practice as it has close relation to human activity. Culture as is well defined by (Bayer, 2007:176) as "the way of life of a certain society as well as its intellectual, social and artistic activities such as literature, drama, music, painting ... etc".

Cultural equivalence aims at reproducing the cultural features of the SLT in the TLT. These vary from things specific to geographical situation, history, politics, religion, interpersonal or inter - community social behavior, to any cultural events having an effect on the community language. Problems occur when the cultural features are dissimilar or unknown thus not acceptable between the SL and TL community. Thus, the English idiomatic expression "Rome was not built in one day" with its Arabic correspondent: "Macca was not built in one day", is a good example that certifies the above argument (Bassnett, 1996: 13).

Larson (1984:431) believes that one translates culture and not only language. He argues that: "Language is part of culture and, therefore, translation from one language to another cannot be done adequately without knowledge of the two cultures as well as the two languages structure".

In the case of zero equivalent a translator will depend on compensation when using his/ her own ingenuity and bicultural competence to deal with the problem, for both English and Arabic have corresponding idiomatic expressions. And so in the process of interlingual translation, the substitution is made not only on the basis of the linguistic elements in the phrase, nor similar life, but on the basis of the image which functions in the TL culture and context as well.

### **c Meaning Loss in Translation**

The issue of whether there could be full equivalent translation between different languages has always been debated. Sultana (1987: 269-284) argues about the impossibility of achieving full substitution of the SL text into the TL one whatever translation attempts are being made due to the different nature of languages and their meanings. Nida (1964: 156) states:

Since no two languages are identical, either in the meanings given to corresponding symbols or in the ways in which such symbols are arranged in phrases and sentences, it stands to reason that there can be no absolute correspondence between languages. Hence there can be no fully exact translation. The total impact of a translation may be reasonably close to the original, but there can be no identity in detail.

Song (1991:63-79) points out that there is no absolute interpersonal communication, nor can anyone expect there to be. Absolute communication is a very difficult target even within the same language. De Waard and Nida (cited in Song: 1991: 63-69) maintain that even between two scholars discussing something in their field of specific competence there will be always some kind of loss in the communication. Such a loss could be at least twenty percent.



Therefore, there is always some loss to be expected in translation. Catford (1965) points out that 64% is the maximum achievable goal in the TL. This is an essential factor in discussing fidelity in translation. Information loss is considered to be the main reason for the inevitable imperfectness of communication. The translator's main job is to try to keep such loss to a minimum degree (Catford, 1965, cited in Bassnett, 1996:31).

Salzmann (1954: 9-137) argues that aesthetic translation, that is of a particular original source, is only an approximations. In other words, such translation fails to produce a successful equivalence for the same reasons that are caused by some other morphological translation to be intrinsically non-equivalent.

#### **d Lack of Cultural Competence and Translator's Limited Knowledge**

Cultural translation is considered to be one of the most essential and complicated issues in translation. If the translator does not have any cultural background of the source language then he/she will face difficulties conveying the whole meaning of the cultural patterns that are included in the original text. Nida and Taber (1969: 199) view cultural translation as "A translation in which the content of the message is changed to conform to the receptor culture in some way, and/or in which information is introduced which is not linguistically implicit in the original."

Language and culture are too closely interrelated where by the former reflects an aspect of the latter and plays the major role in the course of the translation. So, unless having a solid foundation of the cultures of both the SL and the TL, and wide world knowledge, a translator is most likely to fail in grasping the implied meaning (Larson 1984:432).

Thus, translators' cross-cultural awareness and open minded understanding of how languages work across cultures are necessarily required. Cultural roots, however, play a major part in the translation process. Al-Shawi (2012:141) points out that "words which have various connotations in one language may not have the same emotive associations in another. Different languages frequently reflect different connotations and associations of feeling because of the differences in cultural roots."

#### **e The Nature of the Culture Specific Expressions and Terms**

Translating culture - specific expressions and terms such as idioms, collocations, sayings are the much more problematic in the area of translating culture and therefore requires special attention. While translating such expressions, a translator might not be trapped by literalism by having a mastery of culture-dependent/bound expressions in terms of both meaning and their cultural associations. Having a good cultural background enables translators not only to find their true intended meaning but also to provide the equivalent functional counterpart in the TL (Sadiq, 2008:50). Translators are also required to be well-updated of newly-coined expressions particularly by modern media and journalism. Thus, the translation challenges so far are due to:

*a. The non-literal use of meanings.* Expressions of this type can never be understood literally, i.e. their individual constituents tell nothing about the meaning of the whole expression. For instance, the English culture – specific







*The Effects of Cultural Barriers on EFL Learners in English.....*

expression 'He was Hannibal of his times' and 'He was like Richard, the lion's heart' cannot be translated literally since it makes no sense to Arabic culture. Therefore, the more plausible rendition to it is the Arabic expression كان عنتر زمانه when *Antar* is a well-known historical figure (a hero of a very famous romance of Arab chivalry). It culturally connotes a meaning specific to that cultural context which corresponds to English.

b. *The rigid and odd word grouping* of some of the cultural expressions especially idioms and collocations. Thus translating the English collocation 'shadow minister' literally into Arabic as 'وزير الظل' would be vague and alien. For the concept of 'shadow minister' in the British political system, refers to different organizations in the same system; as it consists mainly of the two opposing parties, the Labor and the Conservative. So, it is difficult for general Arab readers to understand the concept of 'shadow minister' when they are not familiar with the British political system. Thus the suggested version is وزير الحزب المعارض (the minister of the opposing party).

Therefore, translation between culturally unrelated languages poses a great deal of real challenges and a translator is required to be well - acquainted and well-equipped with the required translation strategies.

**Translation Strategies**

A translation 'strategy' or a procedure as named by Bayer (2007:65) and many others is "a method sought to solve a problem during the transfer by a translator (whether consciously or not) in order to maximize or obtain equivalence".

In any translation project a translator opts to use the appropriate strategy that suits a particular problem that crops up while translating as a solution to that problem. So, not only the linguistic factors are to be taken care of in this task but also how the latter functioned in the proper socio-cultural context of both the SL and TL. Below are some of the suggested strategies as described by Baker (1992:72):

**a Full Equivalence**

This strategy involves using an expression of Similar Meaning and Form. It also consists of equivalent lexical items and grammatical structure that match the original. Thus the English idiomatic simile, He's as cunning as fox "has its equivalent in the Arabic culture as انه ماكر كالثعلب which means 'a deceptive person'.

**b Partial Equivalence**

This strategy means using an expression of similar meaning but a dissimilar form by finding its equivalent in the TL which has the same meaning to that of the SL one, but consists of different lexical items to express the same idea. For instance, the English idiom "a pain in the neck" has its almost the same Arabic idiom but with different form, سكينه خاصرة. The meaning of both idioms are the same since the two expressions refer to an *annoying person*.

**c Paraphrasing**

This is the commonest way to translating culture - specific expressions when a match cannot be found, at the lexical and formal levels, in the TL. It is adopted

when it seems inappropriate to use idiomatic language in the TT because of the differences in stylistic preferences of the SL and TL (Baker, 1996:73). Hence a translator is required to use explanation and amplification of the meaning of the ST via conveying the content without the form. It is sometimes advisable when the translator encounters a culture-specific expression that cannot be lexicalized in the target culture. 'Good Friday', for instance, is a biblical collocation that tends to convey spiritual or theological meanings. It has nothing to do with good or happy occasion, rather it refers to the day on which Jesus Christ had been crucified. Such kinds of discourse should be paid the due attention and never translated literally into الجمعة الجيدة/الجمعة العظيمة but rather into جمعة الالام (Friday of Pains).

#### **d Compensation**

The strategy of compensation means a translator may either omit or play down a feature at the intra- and extra- linguistic levels in the SLT and introduce it elsewhere in the TT. It is used to make up for any loss of meaning, emotional force, or stylistic effect which may not be possible to reproduce directly at a given point in the TT. It is the most proper strategy adopted for a kind of cultural untranslatability which occurs 'when socio-cultural factors cover a different range of experience' in the SL and TL (Baker, 2005: 38). For instance, 'to pull one's socks' which means (to do the best), socks are not pulled in Arabic, only in English. However, spirit and energy can be pulled in Arabic, instead. Therefore, it is better translated idiomatically يشمر عن ساعديه وقت الجد / يشد الهمة which is an identical with another standard English idiom 'to roll up one's sleeves'.

#### **e Adaptation**

In Macmillan English Dictionary for Advanced Learners (2002), 'adapt' means "to change your ideas or behaviour so that you can deal with a new situation". In translation, it does not

mean to change the form and the content of SLT to meet the requirements of informality in the TL community. To Wills (1982:99), adaptation is the "amounts to textual compensation for socio-cultural difference between the SL and TL communities". Mostly it concerns cultural-bound textual units, as expressions, finding their cultural counterparts in the TL as named by Nida (1964) 'a cultural substitution'. This happens when both languages in concern use the same idea or situation but using different culture - bound symbols. For instance, both English and Arabic have expressions to prevent the evil spirits by saying 'Touch wood' or 'Knock on wood' in English with its counterpart in Arabic culture as ماشاء الله /ma:sha:ʔalla:h/ , or, on the other hand, 'to express pleasant feelings through metaphorical use of temperature by saying 'Heart warming' in English with its counterpart in Arabic as اثلج الصدر /ʔathlaja aSSadr / (Bayer, 2007: 80) .

#### **Conclusion and Recommendations**

This study has investigated the cultural barriers EFL learners encounter when rendering culture - specific terms and expressions from English into Arabic. The study has also suggested some of the proper strategies to overcome such problems or barriers in order to convey the intended meaning of the SL into the



TL. On the basis of the investigation, some recommendations are raised to be employed when practicing translation by EFL learners to overcome the cultural barriers and improve the quality of translated texts from English into Arabic.

1. Providing greater exposure and enhancing students' knowledge to relevant materials about various aspects of English and Arabic cultures that would help them to handle the culture based translation which occur in translation texts.
2. Providing extensive practice in the translation of different cultural categories (historical, social, religious, ecological, etc.) into Arabic culture based translation that belong to two highly problematic categories of Islamic-oriented culture based translation and the fixed phrases category represented in idiomatic, proverbial and metaphorical expressions.
3. Increasing the awareness of EFL learners of the various translation procedures employed in the rendition of English culture based translation into Arabic.
4. In setting a translation assignment, EFL learners should always provide a translation brief that defines the context, purpose and readership of the text to be translated. Students should be made aware of the significance of taking the translation brief into account while translating.
5. The tendency among EFL learners in Arab universities to depend heavily on dictionaries while translating should be seriously addressed. This requires, as an initial step, changing the rampant attitude among those learners of viewing a dictionary as "the authority" on language rather than a useful tool for the translator.

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*The Effects of Cultural Barriers on EFL Learners in English.....*

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*The Effects of Cultural Barriers on EFL Learners in English.....*

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No . : 4  
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