Difficulties that Jordanian Graduate Students Majoring in the English Language Face when Translating Culturally – Bound Expressions

الصعوبات التي يواجهها طلبة الماجستير ـ تخصص اللغة الإنجليزية ـ في الجامعات الأردنية في ترجمة التعابير الثقافية

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Authorization

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Dedication

This thesis is dedicated to my beloved daughters Tina and Katia

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Abstract

This study aimed at investigating the difficulties that Jordanian graduate students majoring in the English language face when translating culturally – bound expressions. Particularly, it aimed at answering the following questions:

1- What are some of the difficulties that Jordanian graduate students majoring in the English language face when translating culturally –bound expressions?

2- What are the reasons behind these difficulties?

3- What recommendations can be made to ease these difficulties?

To achieve the goal of this study, the researcher selected a random sample that comprised 40 graduate studensts who were enrolled in the M.A programme in three Jordanian univirsities during the second semester 2009/2010. The researcher designed a translation test that consisted of 40 statements which M.A students were asked to translate. Twenty of the expressions were translated

from English into Arabic and the other twenty were translated from Arabic into English. Each statement contained a culturally-bound expression based on Newmark's categorization of cultural expressions. Proverbs, idioms, collocations and metaphors.These expressions were extracted from different cultural materials i.e. legal, historical, religious, social... etc. The researcher also conducted informal open-ended interviews with students and experts in the field of translation to compile more information.

The results of the study revealed that graduate students face different kinds of difficulties when translating culturally-bound expressions.These difficulties are mostly related to: 1) unfamiliarity with cultural expressions 2) achieving the equivalence in the second language, 3) ambiguity of some cultural expressions. The study also revealed that lack of cultural interaction with native speakers, lack of courses that are related to culture, poor researching skills and lack of knowledge of the proper use of translation techniques might stand behind these difficulties.

الصعوبات التي يواجهها طلبة الماجستير – تخصص اللغة الإنجليزية – في الجامعات الأردنية في ترجمة التعابير الثقافية

إعداد

ميساء سعيد سليمان

إشراف

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ملخص الدراسة

هدفت هذه الدراسة، إلى معرفة الصعوبات التي يواجهها طلبة الماجستير – تخصص اللغة الإنجليزية – في الجامعات الأردنية، في ترجمة التعابير الثقافية. وركزت تحديداً على إجابة الأسئلة التالية:

1– ما هي بعض الصعوبات التي يواجهها طلبة الماجستير لدى ترجمة التعابير الثقافية؟

2– ما هي الأسباب التي تؤدي إلى هذه الصعوبات ؟

3–ما هي التوصيات التي يمكن تقديمها لتخطي هذه الصعوبات؟

وللاجابة عن هذه الأسئلة، قامت الباحثة باختيار عينة عشوائية من طلبة الماجستير، تكونت من 60 طالباً تم اختيارهم من ثلاث جامعات أردنية. وقامت الباحثة بتصميم امتحان ترجمة يتكون مـــن 40 جملة . وتمت ترجمة 20 جملة من العربية إلى الإنجليزية، و20 من الإنجليزية إلـــى العربيـــة. واحتوت كل من هذه الجمل على تعبير ثقافي، حسب تصنيف "نيومارك" للتعابير الثقافية. وتم اقتبـــاس

الأمثال، والمجازات، والمتلازمات اللفظية، من مواد ثقافية متنوعة، مثل النصوص القانونية، والدينية، والتاريخية ،،، الخ . كما قامت الباحثة بإجراء مقابلات مع عينة من الطلاب، والخبراء في مجال الترجمة، للحصول على كم أكبر من المعلومات.

وأظهرت النتائج أن الطلبة يواجهون العديد من الصعوبات لدى ترجمة التعابير الثقافية التي تتمحور في الغالب حول 1) عدم المامهم بهذه التعابير 2) الاخفاق في الوصول إلى المكافىء اللغوي 3) الغموض في معاني بعض التعابير الثقافية. كما أظهرت النتائج، أن قلة التواصل الثقافي مع الناطقين الأصليين باللغة الإنجليزية، والنقص في عدد المقررات المتعلقة بالثقافة، وعدم امتلاك الطالب ما يكفي من مهارات البحث، وعدم التمكن من استخدام طرق واستراتيجيات الترجمة كما يجب، قـد تكـــون الأســـباب وراء الصـــعوبات التـــي يواجههــا الطلبـــة.

Chapter One

Introduction

1.0   Background of the study

Translation is more than a profession; it is an art in which the translator aims to recreate the source text taking into consideration, faithfulness, accuracy and equivalency while conveying the message of the author. Theorists and linguists defined translation, suggested methods, procedures and strategies for translating different types of texts , tried to figure out what kind of problems a translator may encounter, and came up with some solutions to help overcome these problems.

The purpose of translation is communication. Basically human beings use language as the most important means of communication, and language is influenced by people's culture and beliefs whether consciously or unconsciously. Therefore translation involves both language and culture; yet most of translation definitions did not directly imply cultural expressions. For instance, Catford (1965) states that translation is the replacement of textual

material in one language by equivalent textual material in another language (p.20) .Similarly Savory (1968) maintains that translation is made possible by an equivalence of thought that lies behind its different verbal expressions. Even Newmark (1981) who gave a huge importance to cultural elements in his suggestions of methods and procedures still did not indicate culture in his definition as he stated that "translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language" (p.7).

In his attempt to define translation and the role of a translator, Nida (1964) took into consideration the cultural elements by stating that "the role of a translator is to facilitate the transfer of the message, meaning, and cultural elements from one language into another and create an equivalent response to the receivers" (p.13). He also suggested that the message from the source language is embedded by a cultural context.

According to Newmark (1988) foreign cultural expressions include ecological, material, and social cultures. They also include expressions related to social organizations, political, religious, artistic, gestures and habits. Cultural expressions can also be found in proverbs, collocations, phrasal verbs and figures of speech including metaphors.

In translating general texts and culturally-bound expressions, scholars such as Nida (1964) and Newmark (1988) have suggested different techniques

/methods to be used in translation in general and cultural expressions in particular. Nida (1964) asserted that "in order to achieve an equivalent response ,the translation should make sense; convey the spirit and the manner of the original; have natural and easy form of expressions" (p.164).He also focused on achieving two types of equivalence in translation namely:

a) Formal equivalence: focuses attention on the message itself, in both form and content. It requires that the message in the target language should match as closely as possible the different elements in the source language (p.159).

b) Dynamic equivalence: is based on the principle of equivalent effect, where the relationship between the receptor and message should be substantially the same as that which existed between the original receptors and the message (p. 159).

Similarly, Newmark (1988) emphasized the importance of communicating the original message accurately, clearly and briefly. He discussed translation methods based on whether the emphasis of the translator is on the source language (SL) or the target language (TL), as shown below: (p.45)

SL	TL
Word-for-word Translation	Adaptation
Literal Translation	Free Translation
Faithful Translation	Idiomatic Translation
Semantic Translation	Communicative Translation

While defining each of these methods, Newmark (1988) briefly mentioned how cultural expressions are treated by each method. He explained that cultural expressions are translated literally and out of context in **word-for-word** and **literal translation** while in the **faithful translation** they are transferred with preserving the grammatical and lexical abnormality in translation. In the **adaptation** technique which is considered the freest form of translation ,the source language culture is converted to the target language culture and the text is rewritten while in the **free translation** is a process of reproducing the matter without the manner and it is more likely an "intralingual translation" (p.47) , and not a translation at all. In the **communicative approach** "cultural components tend to be transferred intact in expressive texts; transferred and explained with culturally neutral terms in informative texts; replaced by cultural equivalents in vocative texts. Badly or inaccurately written passages should be corrected in the communicative translation unlike the **semantic translation**" (p.47).

According to Newmark (1988) "The more culturally remote in time and space a text, the less is equivalent effect even conceivable unless the reader is imaginative, sensitive and steeped in the SL culture" (p.49).He also added that " there will always be a certain degree of loss in meaning when a text is translated ...if the text describes a situation which has elements peculiar to the natural environment, institutions and culture of its language area, there is an inevitable loss of meaning, since the transference to the translator's language can only be approximate" (p.7).

Briefly, Newmark (1988) recommended that when the text has many cultural elements it should be translated communicatively, and he asserted that words in general and cultural expressions in particular should be translated in context.

Culturally-bound expressions used in social, religious, geographical, political, literary and media texts constitute a major problematic area in translation especially when the translator belongs to a completely different culture from the author's.

1.1 Statement of the problem:

Despite the fact that translation studies have gained a big popularity in many Jordanian and Arab academic and cultural institutions, there are still many difficulties that the English language students encounter while translating

culturally-bound expressions especially when translating those types of texts such as historical, religious, geographical and social.

Therefore, the researcher decided to focus on the problems that face Jordanian graduate students in translating culturally-bound expressions which can be found in a variety of texts.

1.2 Objectives of the study:

This study aimed to investigate the difficulties that graduate students majoring in English in Jordanian universities face in translating texts that contain a lot of culturally-bound expressions. It is also an attempt to unfold the factors that cause these problems and to give some recommendations to help overcome them. In order to achieve these goals, the study will answer the following questions:

1.3 Questions of the study:

4- What are some of the difficulties that Jordanian university graduate students majoring in the English language encounter when translating culturally – bound expressions?

5- What are the reasons behind these difficulties?

6- What recommendations can be made to ease these difficulties?

1.4 Significance of the study

Many studies were conducted in the world at large on the problems that translators encounter in translation, but the empirical studies that deal with

culturally-bound expressions in the Arab world are relatively small and the focus was on one particular category of the culturally-bound expressions such as idioms or proverbs. Therefore, this study may fill a gap in literature since it aims to investigate the difficulties taking into consideration all kinds of culturally-bound expressions .It is also of use to professional translators, students of translation , curriculum developers and planners and other cultural organizations concerned with the spread of knowledge via translation. Results of this study and its recommendations for future research may help other researchers who wish to embark on this topic.

Although the sample used in this study is relatively small, it nonetheless has the general characteristics of the population at large. Although most of the previous empirical studies used one major instrument i.e. test, this study utilized another important instrument which is interviews with students and professional instructors in the field.

1.5 Limitations of the study

1- Results of this study cannot be generalized beyond the selected sample, which is composed of students enrolled in the M.A English language program in three Jordanian universities.

2- The results of this study are also limited to the test and interviews that were constructed by the researcher.

1.6   Definition of basic terms

Translation: Is the process of transferring, the message, meaning, and cultural elements from one language into another and attempting to create an equivalent effect on the translated text reader similar to the effect on the source text reader.

Culturally-bound expressions: These are terms and expressions such as proverbs, collocations, metaphors, and idioms that are specific to a certain culture and embedded in different types of texts i.e. social, religious, political, geographical and even some legal texts.

Jordanian graduate students: Students who are majoring in the English language in three Jordanian universities.

Chapter Two

Review of Related Literature

2.0   Introduction

In this section the researcher reviews two parts. The first part deals with the theoretical literature which is the bases on which this research is built. The second part is the empirical studies which have dealt with issues related to translating culturally-bound expressions. The empirical studies that have been conducted locally, regionally and internationally are discussed in chronological order.

2.1   Review of theoretical literature

In this part the researcher explains the theoretical framework on which this research is based in terms of the difficulties in translating culturally bound expressions and some suggested techniques and strategies for translating them.

2.1.1 Language, culture, and the difficulties involved in translating culturally-bound expressions:

Many theorists and linguists have elaborated on the intimate relationship between language, culture and translation i.e. Nida (1964), Ivir(1987), Bassent(1980), Larson (1984), Newmark (1988), Baker (1992) and others.

Nida and Taber (1974) defined the cultural translation by stating that it is "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" (p.199). Furthermore, Nida (1964) explained that "no translation that attempts to bridge a wide cultural gap can hope to eliminate all traces of the foreign setting "(p.167). He added that " it is inevitable that when source and receptor languages represent very different cultures there should be many basic themes and accounts which cannot be 'naturalized' by the process of translating"(p.167).

Stressing the importance of cultural knowledge , Ivir (1987) stated that "language is a 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 structures" (p.208)

Bassnett (1980) emphasized the significance of considering both language and culture in translation process .He viewed language as the heart within the

body of culture, and stressed that besides the linguistic notions a whole set of extra-linguistic criteria should be taken into consideration.

Dweik (2000) emphasized that differences between the two cultures certainly cause difficulties not only in translation but also in learning foreign languages. He elaborated on the causes of interference problems that results from either lack of knowledge of language two or from language one. He also discussed the role of non linguistic factors that either impede or enhance bilingualism. Newmark (1988) believed that the untransability of a certain text is more likely to exist when the level of cultural overlap between the source language (SL) and the target language (TL) is high, which means that it is more likely that the translator will be unable to bridge the gap between both languages. Meanwhile, Nord (1991) stressed the effect of cultural difference on translation; he stated that "this is why there will never be a common translation code for all cultures. What we can achieve, though, is agreement on a general theory of translation which allows for specific variations when applied to particular cultures, taking into account the culture-specific conventions of translation and the expectations the members of a particular culture have of a translated text"(p.92).

Similarly, Baker (1992) mentioned that SL "source language" word may express a concept which is totally unknown in the target culture. It may be a religious belief, a social custom or even a type of food. She discussed the most common non-equivalents which a translator comes across in the process of

translation. Cultural differences can cause some serious difficulties for translators that are not familiar with them. Some texts involve a considerable amount of cultural expressions and terms, such as metaphors, collocations, proverbs, religious terms and institutional terms. The role of a translator in such cases will go beyond conveying the meaning to conveying the culture.

Toury (1980) for instance, commented on the reality of the term equivalence by stating that "equivalence is a theoretical term, denoting an abstract, ideal relationship, or category of relationships between TTs (Target texts) and STs (Source Texts) , translations and their sources. If something is ideal, it is only wished for and not real, therefore equivalence only attempts to give the same meaning as in the original, but does not cover all the aspects of the original term or cover more than what the original term covers".(p.39)

Newmark (1988) on the other hand believed that the equivalent effect of the translated text is the desirable result, rather than the aim of any translation but he explained that it is an unlikely result in two cases: (a) if the purpose of the SL text is to affect and the TL translation is to inform (or vice versa); (b) if there is a pronounced cultural gap between the SL and the TL texts.

 Metaphors, collocations, proverbs, idioms and phrasal verbs are also considered cultural specific items and they are considered a problematic area in translation as well, for instance the metaphor "as white as snow" will not be easily understood by a reader who lives in a geographical region where it does

not snow. Dagut(1976) for instance, stated that " there is no simplistic general rule for the translation of metaphor, but the transability of any given SL metaphor depends on 1)the particular culture experiences and semantic associations exploited by it ,and 2)the extent to which these can, or cannot, be reproduced non anomalously with TL, depending on the degree of overlap in each particular case (p.32).

All the above mentioned definitions and opinions reflect a fact that an adequate, accurate and beautiful translation cannot be achieved without the translator having cultural awareness.

2.1.2 Suggested strategies, techniques and procedures for translating culturally-bound expressions

Theorists and scholars spared no effort in suggesting strategies to deal with culturally-bound expressions; Newmark (1988) categorized the cultural words as follows:

1) Ecology: flora, fauna, hills, winds, plains

2) Material Culture: food, clothes, houses and towns, transport

3) Social Culture: work and leisure

4) Organizations Customs, Activities, Procedures, Concepts: political, administrative, religious and artistic

5) Gestures and Habits

Based on these categories he suggested different procedures to be followed ; these are:

- Naturalization: it adapts the SL word first to the normal pronunciation, then to the normal morphology of the TL.

- Cultural equivalent: which means replacing a cultural word in the SL with a TL one. However, they are not accurate.

- Functional equivalent: which requires the use of a culture-neutral word.

- Descriptive equivalent: where the meaning of the culturally-bound expression is explained in several words.

- Componential analysis: which is "comparing a SL word with a TL "target language" word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components." (p.114).

- Synonymy: it is a "near TL equivalent" (p.84). Here economy trumps accuracy.

- Through-translation: it is the literal translation of common collocations, names of organizations and components of compounds. It can also be called: calque or loan translation. (p.84).

- Shifts or transpositions: which involves a change in the grammar from SL to TL, for instance, (i) change from singular to plural, (ii) the change required when a specific SL structure does not exist in the TL "target language", (iii) change of an SL verb to a target language word, change of an SL noun group to a TL noun and so forth. (p.86).

- Modulation: it occurs when the translator reproduces the message of the original text in the TL text in conformity with the current norms of the TL, since the SL and the TL may appear dissimilar in terms of perspective. (p.88) .In other words, it is using a phrase that is different in the source and target languages to convey the same idea.

- Recognized translation: it occurs when the translator "normally uses the official or the generally accepted translation of any institutional term." (p.89).

- Compensation: it occurs when loss of meaning in one part of a sentence is compensated in another part. (p.90)

- Paraphrase: in this procedure the meaning of the culturally-bound texts is explained and the explanation is much more detailed than that of descriptive equivalent. (p.91)

- Couplets: it occurs when the translator combines two different procedures. (p.91)

- Notes: this is an additional information in a translation. (p.91).

Meanwhile, Graedler (2000) , suggested four procedures to deal with culturally-bound expressions which are:

- Making up a new word.

- Explaining the meaning of the SL expression instead of translating it.

- Preserving the SL term intact.

- Opting for a word in the TL which seems similar to or has the same "relevance" as the SL term.(p.3)

Harvey (2000) mentioned that culturally-bound expressions consist of "concepts, institutions and personnel which are specific to the SL culture" (p.2). Based on his definition he came up with techniques that might ease the difficulties involved in translating them such as :

- Functional Equivalence: which means using a referent in the target language (TL) culture whose function is similar to that of the source language (SL) referent.

- Formal Equivalence or 'linguistic equivalence': which means a 'word-for-word' translation.

- Transcription or 'borrowing' (i.e. reproducing or, where necessary, transliterating the original term): It stands at the far end of SL-oriented

strategies. If the term is formally transparent or is explained in the context, it may be used alone. In other cases, particularly where no knowledge of the SL by the reader is presumed, transcription is accompanied by an explanation or a translator's note.

▪ Descriptive or self-explanatory translation: It uses generic terms to convey the meaning. It is appropriate in a wide variety of contexts where formal equivalence is considered insufficiently clear. In a text aimed at a specialized reader, it can be helpful to add the original SL term to avoid ambiguity (p.2-4).

Gaber (2005) asserted that culture-bound words can be translated by using five different techniques. The first one uses "cultural equivalent" words or phrases such as translating "it rains cats and dogs" by its Arabic equivalent " انها تمطر كأفواه القرب". The second technique is the "functional translation" where the translator uses words/phrases that have the same function in the source language i.e. translating "hello" as "السلام عليكم". The third technique is "paraphrasing" in which the translator explains in the target language the meaning of the word/phrase in the source language such as translating the word "thesaurus" by " معجم الألفاظ المترادفة والمتضادة ". The fourth technique is "glossing" where the translator gives additional information in a footnote or within the text to explain the cultural word or expression such as explaining the Arabic word "AL-Zakat" by "is one of the "Five Pillars of Islam," and is an important religious obligation

for Muslims. It requires the giving of an individual's wealth. Historically, it was levied in Islamic countries as a tax upon adult Muslims". The fifth technique is "borrowing" where the translator borrows from the source language the word or phrase and Arabize it such as translating " internet" by "إنترنت" .

2.2 Empirical studies

This section describes some of the studies that were conducted in different parts of the world including Jordan and the Middle East. Some of these studies dealt with the difficulties in translating culturally-bound terms, strategies and techniques that are used to translate such expressions . These studies are listed in chronological order.

2.2.1 Studies related to cultural knowledge, cultural differences and other difficulties in translation:

Olk (2002) conducted a study that aimed to explore the influence of cultural knowledge on translation performance of German students of English. The sample consisted of 19 German students at a German university. They were asked to translate an English article for publication in the German news magazine Der Spiegel. The text had a significant number of British cultural references, and in order to gain deeper insight into potential knowledge problems the students were asked to think aloud while translating i.e. to verbalize any thought that came to mind while translating. The study found that

the students often lacked sufficient knowledge about British culture to deal with widely-used cultural concepts which led them to use inappropriate solutions. The findings suggested that factual reference sources have an important role in translation activities.

Littlemore (2003) conducted a study about the effect of cultural differences on translating metaphor interpretation. This study aimed to investigate the ways in which Bangladeshi students interpreted metaphors used by their lecturers during a short course at a British university. Students were asked to interpret a number of metaphors presented in context and to identify the value judgements that were being expressed through these metaphors in these particular contexts. Hofstede's (1980) cultural values questionnaire was administered to identify areas of disparity between the (working) cultures of the Bangladeshi students and their British lecturers. The results showed that the kinds of (mis)interpretations that the students made of (the evaluative content of) the metaphors appeared in accordance with the cultural differences between both.

Alghussain (2003) conducted a study about areas of cultural and linguistic difficulty in English-Arabic translation. The main objective of her study was to identify cultural and linguistic difficulties in English/Arabic translation. To achieve this aim, she chose Al Azhar University-Palestine as a case study in order to base the recommendations of this research on actual difficulties

encountered by students learning English/Arabic translation. The researcher chose 26 texts dealing with different Western cultural subjects. Ten texts were devoted to political subjects in British, culture. Another ten texts dealt with different Western, and particularly British, social subjects. Six texts were related to important concepts in Christianity. Seven students from the English Department at Al Azhar University-Palestine were asked to translate these texts. The researcher analysed 177 translated texts and identified various linguistic and cultural problems in their translations. Students' choice of word order, connectors, active and passive, the emphatic particle, tenses, transliterations and loan words, proper-noun equivalents, singular and plural, definiteness and indefiniteness, classifiers, punctuation, acronyms, metaphors, puns, collocations, polysemy, adverbs, use of colloquial Arabic and other grammatical and stylistic errors were discussed. Results of her research indicated that cultural difficulties are typically the result of differences between Western culture in general and British culture in particular, and Arab Palestinian culture. Students choice of cultural transplantation, literal translation, translation by omission, translation by addition and the tendency of some students' to reflect their own experiences, religion and culture in their translations were noticed and discussed.

Abdel-Fattah and Zughoul (2003) aimed in their study to find the extent to which university English language learners can use English collocations properly and render their meaning. A two-form translation test of 16 Arabic

collocations was administered to both graduate and undergraduate students of English. The first form included the English translation in a multiple-choice format whereas the other was given as a free translation task. The findings confirmed that Arab learners of English at all levels face difficulty in translating English collocations which are basically culturally-bound terms.

Almasri (2004) investigated the semantic and cultural losses in the translation of literary texts. In her research she mainly aimed to identify and analyse the nature and causes of these losses that occur in translations of selected literary texts from Arabic into English. More specifically, the study aimed to analyse the strategies adopted by the translators that led to such losses. These translated texts were analysed within the framework of the semiotic/pragmatic approach to translation –based on Peirce's (1931-1966) general theory of signs. The results showed that linguistic/semantic losses are losses of verbal signs that affect the source text seriously (blocking the understanding of the source message), or moderately/tolerably (affecting its aesthetic values). Cultural losses, on the other hand, are losses of the hidden cultural information that reflect the social norms, religious beliefs, and ideological attitudes of the source text. Whereas semantic losses result from cases of mistranslation, superficial interpretation of the semantic and pragmatic equivalents, and literal translation, cultural losses result from the lack of pragmatic equivalence on the surface level, and/or the deep level of the source text. The results also showed that semantic and cultural losses could be

marginalized in translation by furnishing the grounds and providing target readers with the background knowledge that facilitates the decoding of source-language situations, and considers the cultural connotations inherent in the source text.

Aldahesh (2008) conducted a study on translating idiomatic English phrasal verbs into Arabic. The study aimed to explore difficulties posed to Arab professional translators and Arab translation students when translating idiomatic English phrasal verbs into Arabic, and to propose a number of recommendations for professional translators, lexicographers and pedagogues. Translation tests were conducted to identify types of errors and translational pitfalls made by Arab professional translators and Arabic translation students when handling the most problematic and challenging idiomatic English phrasal verbs. The study revealed that there are in fact lots of difficulties encountered by Arab professional translators and Arabic translation students when dealing with the phenomenon of idiomatic English phrasal verbs. The most important aspect of such difficulties is the failure to achieve functional-pragmatic equivalents of such verbs. Literal translation, mistranslating, reducing idioms to sense and breaching of the Arabic language system, along with covertly erroneous errors, such as wrong Arabic collocation, shift of register, incorrect delivery of speech acts, usage of paraphrasing and usage of Arabic colloquial and regional dialects, were the major reasons behind the failure of delivering the appropriate

functional pragmatic equivalents of the idiomatic English phrasal verbs listed in the translation tests.

2.2.2 Studies related to strategies and techniques for translating culturally-bound expressions.

Adab (1998) discussed the translation strategies and cross-cultural constraints through a case study of the translation of advertising texts. This study aimed to identify the nature of some recurring choices made by different translators in the attempt to recreate ST information in the TL in such a manner as to reproduce as closely as possible the informative, persuasive and affective functions of the text as advertising material. Through contrastive analysis of pairs of advertising texts, SL and TL, French and English ,the researcher attempted to create awareness of potentially successful strategies, within the constraints of context, text type, intended TL function and TL reader profile will enhance quality and cost-effectiveness (time, effort, financial costs) in the production of the target text. She concluded that when evaluating the success of a translated advertising text, constraints could be defined in terms of the culture-specific references or assumptions on which a Source Text may build in order to achieve its intended communicative function within the target community.

ALdebyan (2001) in his thesis titled "Strategies for Translating Arabic Cultural Markers into English: A Foreignizing Approach" suggested that cultural markers are among the most difficult problems translators are likely to encounter. The research aimed to explore the translation strategies employed in translating cultural markers from Arabic into English. His study was based on six Arabic novels translated into English. The study explicated the means, methods and strategies the translators of these novels used in dealing with such markers. It also explored the effects of using domesticating (which means a translation that removes all traces of SL's linguistics or unfamiliar expressions) and foreignizing translation (which is a kind of transplantation that aims to keep the particularity of SL's culture) strategies on the quality of translation, its faithfulness, effect and reception. The study showed that the most successful translations were the ones that employed foreignizing translation strategies because it helped maintain the identity of the source text and kept it closer to the original text. It also supplied details and information necessary for familiarizing the TL readers with and educating them about the source culture, its people, literature and language and it facilitated cultural understanding and communication between cultures and nations.

Arnaiz (2003) conducted a study that aimed to analyse through descriptive analysis the techniques used by three different Spanish translators when translating a specific group of culture-bound elements in the first part of

Shakespeare's "Henry IV". She focused only on a group of culturally-bound elements related to money and measurements since these elements were especially relevant throughout the tavern scenes in (The First Part of Henry IV) and played an important part in the dynamics of those scenes. The main finding of her study was that the selected translators did not follow a specific technique when translating culture-bound elements, but resorted to different strategies such as literal translation and cultural equivalents which made the translation incomprehensible for Spanish readers. It seemed that the translators had assumed that the readers were acquainted with many aspects of the English culture.

Badawi (2008) aimed to investigate the ability of Saudi EFL prospective teachers to translate cultural-bound expressions and to identify the most common strategies. The participants were 43 EFL prospective teachers whose age ranged from 21 to 23 years old. The sample was limited to the fourth year English language majors who were supposed to be well acquainted with English language and translation techniques. The instruments he used were a culture-based translation test and a translation strategy awareness questionnaire. The study revealed that that EFL prospective teachers' performance in translating culture-bound English expressions was very poor as reflected by their scores on the culture-based translation test. EFL prospective teachers' translation strategy awareness was very poor as reflected by the low frequency of their responses on the translation strategy awareness questionnaire. Literal

translation and guessing strategies are prevalent among EFL Saudi prospective teachers.

Abu-shaqra (2009) investigated the problems and the strategies adopted by the students in translating specific lexical and semantic collocations from three religious texts namely, the *Holy Quran*, the Hadith, and the *Bible*. The sample consisted of 35 MA translation students enrolled in three different public and private Jordanian universities. The researcher used a translation test that comprised 45 short sentences of contextual collocations selected from the three mentioned religious texts. The students were required to translate these collocations from English into Arabic. The findings of her study showed that students adopted various strategies to overcome the problems in rendering certain expressions. The study also showed that literal translation is the most adopted strategy in translating the semantic collocations in the *Holy Quran* and the *Bible*.

Balfaqeeh (2009) conducted a study about strategies for translating idioms and culturally-bound expression within the human development genre. The study aimed to investigate the acceptability of domesticated or foreignized strategies to the readers. Following Hatim's (2001) schematic representation of action research, this study included qualitative and quantitative methods implemented in pair-in-depth interviews and a quantitative survey. The survey questionnaire was developed based on an observation of data collected from different books. The results showed that domesticated translation strategies

were more acceptable to Arab readers. Moreover, Arab readers cared more about the core message and appreciated translated idioms and cultural expressions using Arabic equivalents, though literal translation and deletion gained minor preferences.

Reviewing the above mentioned empirical studies helped the researcher in determining the instruments of the current study.

Chapter Three

Methods and Procedures

3.0 Introduction

This chapter deals with the population and the sample of the study, the research instruments, validity and reliability of the instrument, procedures of the study, research design, data analysis and statistical treatment.

3.1 Population and sample of the study

The population of this study consisted of M.A students who were enrolled in the English language M.A program during the second semester 2009/2010 in Jordanian universities. A sample of 40 students was selected randomly from three Jordanian universities namely, University of Jordan, Petra University and Middle East University.

The demographic background information about the students' general background included social data such as gender, age, nationality, number of years they have worked in translation, and the number of years spent in English speaking countries. Table 1 below shows the demographic characteristics of the students:

Table (1): Demographic Characteristics of the Sample

1	**Sex**	**No.**
	Male	25
	Female	15
2	**Age**	**No.**
	20-24	4
	25-29	12
	30-34	22
	Above 35	2
3	**Nationality**	**No.**
	Jordanian	35
	Non-Jordanian	5
4	**Number of years worked in translation related fields**	
	None	29
	0-5	11
	More than 5	None
5	**Number of years spent in a country where English is the first language**	
	None	35
	0-5	5
	More than 5	None
6	**Total number of respondents**	40

3.2 Instruments of the study

The researcher designed a translation test, (see Appendix E, p.87) which was created specifically to meet the needs of the current study. The test was piloted and pretested before it was administrated to a sample of M.A students. It

included 40 culturally-bound statements; the respondents were asked to translate 20 of them were translated from Arabic into English and the other 20 from English into Arabic. The statements represented a variety of cultural terms chosen from different types of texts. Each statement contained a culture-bound expression, based on Newmark's categorization of cultural terms. Proverbs, idioms, collocations and metaphors were taken into account as many of them are considered cultural specific expressions.

Sixty copies of the test were distributed by the researcher, but only 40 responses were received back. Furthermore, a cover letter which explained the purpose of the study and the official approval to carry out this study were given to the respondents (see Appendix A, p.82).

The second instrument was informal open-ended interviews; the researcher interviewed four experts who taught translation courses and five M.A students enrolled in English language and literature program, (see Appendix G and H, p.97 and p.98). Each interview consisted of three questions. The questions were related to the difficulties the students encountered, the causes and solutions that could be given to ease the difficulties. This technique helped the researcher to compile more information that could not be compiled from the test.

3.3 Validity of the instruments

To insure the validity of the test, a panel of four university professors who have teaching experience in linguistics and translation, (see Appendix B, p.83) were requested to determine the face and the content validity of the test. The professors were asked to provide their comments, notes and recommendations on the appropriateness of the content. The professors were responsive and provided the researcher with valuable suggestions and recommendations. Accordingly, some changes were made to the test. For example, one professor recommended adding some collocations and deleting some idioms and proverbs.

3.4 Reliability of the instruments

For the purpose of achieving a high degree of reliability of the test, the researcher conducted a pilot study which aimed to answer the following two questions:

1- Was the time given to the students enough to translate the 40 statements and to use all the external resources needed?

2- Were the statements clear enough?

The reliability of the test was determined by means of test – retest. The test was administrated to ten M.A students who shared the same characteristics

of the population. However these ten students were not from the sample. They were asked to take it as homework in order for them to be able to use external resources. The students brought the test back after a week. After two weeks the test was administered again to the same ten students. Later, the test was distributed to the selected respondents.

3.5 Procedures of the study

The researcher used the following steps in conducting this research:

1- The researcher reviewed literature from different resources. Translation theory was the main aspect of the review of literature. The contribution of theorists such as Newmark, Nida, and Baker were useful and formed the theoretical framework of the study.

2- The researcher read a number of articles that were related to translation problems in general, translation and culture, cultural awareness and how they affect the translator's performance, and strategies in translating culturally-bound expressions. These studies provided the researcher with more information about the topic of the current study, and helped her in determining the significance of the research in comparison with other studies.

3- The researcher then determined the questions and the objectives of the study in addition to its significance.

4- The researcher and based on the dimensions of the study determined the instruments needed to answer the main questions which were a translation test and informal open-ended interviews with translation experts and M.A students.

5- The validity of the test was achieved by asking a panel of university professors who are specialized in linguistics and translation to determine the suitability of the test items and their relation to the questions and objectives of the study.

6- A test − retest procedure was conducted to determine the reliability of the test. The researcher asked ten students to take the translation test. Those M.A students were not part of the sample but they shared the same characteristics of the participating sample.

7- A letter of permission was obtained from the Middle East University for Graduate Studies (see Appendix A, p.82) to assist the researcher.

8-The test was distributed by the researcher in April during the second semester of the academic year 2009-2010 in addition to an explanation of the purpose of the study and the official approval to carry out this study.

9- The researcher conducted the open-ended interviews with the students and experts in the field of linguistics and translation to compile more information about the topic of the research and to compare it with the results of the test that was used previously.

10-The researcher collected the tests after one week of distributing it to M.A students.

11- The test was corrected and the interviews were re-written.

12- The data which were taken from the test, were interpreted and the results were presented by using simple tables each of which had a title and a number, and each table was followed by a commentary highlighting any items of interest. Then, the researcher analyzed the results by using simple descriptive statistics for each item in the test.

13-The findings of the study were discussed and were followed by conclusions and recommendations for future studies.

3.6 Data analysis and statistical treatment

Data were collected by means of translation test and open-ended interviews. For the test, the participants were asked to translate the statements. The total score of the test was 40 marks and the scale of marks was also validated by the panel of experts as follows:

1- Correct answer was given two marks. The answer was considered correct if the cultural expression was rendered correctly.

2- Acceptable answer was assigned one mark. The answer was considered acceptable if the cultural expression was rendered correctly ,but no further explanation was given if needed including answers that had some slight linguistic error that did not change the meaning.

3- Wrong answer was given zero mark if the answer failed to render the cultural term and/or committed some fatal linguistic errors that changed the meaning of statements.

Results of the test were presented in simple tables by using frequencies and percentages followed by the texts that described the content of the tables. Results of interviews with the translation experts and M.A English language and literature students were narrated and described by the researcher.

Finally, results were discussed and explained in light of the previous theoretical and empirical literature and with reference to the limitations of the study. The study ended with conclusions and recommendations for further research.

Chapter Four

Results of the Study

4.0 Introduction:

This chapter answers the questions of the study which aimed at investigating the difficulties that M.A students face when translating culturally-bound expressions. Following are the study questions and their results. The three research questions are:

7- What are some of the difficulties that Jordanian university graduate students majoring in the English language encounter when translating culturally – bound expressions?

8- What are the reasons behind these difficulties?

9- What recommendations can be made to ease these difficulties?

4.1 Results related to the first question:

Results of students' performance in Part 1 (the English –Arabic test) are presented first in table 2 below and the results of Part 2 (the Arabic –English test) are presented next in table 3 p.50. Each item is discussed separately to show the kind of difficulties the student faced and what might be the reason behind poor translation performance of students.

4.1.1 Results of part 1(The English-Arabic test):

Table (2): Students' Translation Performance in the English-Arabic Test

Statements of English test	Correct Answer 2 Points		Acceptable Answer 1 Point		Wrong Answer Zero		No Answer	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Statement No. One	5	12.5%	17	42.5%	17	42.5%	1	2.5%
Statement No. Two	20	50%	11	27.5%	9	22.5%	0	0%
Statement No. Three	14	35%	7	17.5%	19	47.5%	0	0%
Statement No. Four	14	35%	19	47.5%	7	17.5%	6	12%
Statement No. Five	22	55%	13	32.5%	5	12.5%	0	0%
Statement No. Six	17	42.5%	15	37.5%	7	17.5%	1	2.5%
Statement No. Seven	14	35%	16	40%	10	25%	0	6%
Statement No. Eight	13	32.5%	18	45%	8	20%	1	2.5%
Statement No. Nine	0	0%	14	35%	24	60%	2	5%
Statement No. Ten	25	62.5%	11	27.5%	4	10%	0	0%
Statement No. Eleven	12	30%	17	42.5%	11	27.5%	0	0%
Statement No. Twelve	22	55%	1	2.5%	17	42.5%	0	0%
Statement No. Thirteen	20	50%	1	2.5%	19	47.5%	0	0%
Statement No. Fourteen	13	32.5%	23	57%	3	7.5%	1	2.5%
Statement No. Fifteen	25	62.5%	7	17.5%	7	17.5%	1	2.5%
Statement No. Sixteen	17	42.5%	6	15%	15	37.5%	2	5%
Statement No. Seventeen	17	42.5%	10	25%	12	30%	1	2.5%
Statement No. Eighteen	12	30%	6	15%	8	20%	14	35%
Statement No. Nineteen	18	45%	4	10%	16	40%	2	5%
Statement No. Twenty	32	80%	6	15%	1	2.5%	1	2.5%

Statement (1) After what happened, he does not want to date any other woman; he does not know that <u>every Jack has his Jill.</u>

Table (2) shows that only 5 (12.5%) respondents out of 40 provided a correct translation for the first statement by translating the English idiom "every jack has his jill" into an equivalent idiom in Arabic such as "لكل قيس ليلى" or by paraphrasing it such as "لكل شخص من يناسبه"; seventeen (42.5%) of the respondents provided an acceptable answer but it seems that there were some shifts in formality due to unfamiliarity with the standard Arabic idiom or translation such as "لكل قمحة كيالها"، "لكل فرس خيالها"، "لكل توأم "لكل طنجرة غطاها"، روحه". However,17 (42.5%) of the respondents provided wrong answers that might be similar in form such as "لكل جواد كبوة" or based on the context such as "كل شيء قسمة ونصيب". Cultural differences were obvious in some translations as some respondents translated the expression "dating a woman" into "searching for a wife" since in their culture if they are dating a woman then the purpose is getting married while in other cultures it might be different.

Statement (2) I believe that our boss <u>woke up on the wrong side of the bed today.</u>

The results show that 20 (50%) of the respondents could provide an correct translation such as "في مزاج عكر" or "ممتعض".11 (27.5%) of them could provide an acceptable answer such as,"ليس بحالة جيدة"، "ليس سعيدا" and 9 (22.5%) respondents provided wrong answers either by using literal translation or by

trying to guess the meaning such as "لم ينم"، "أمضى ليلة عصيبة"،"صحا من نومه متأخرا"، "جيدا".

As shown in the examples of wrong answers, respondents connected the meaning to the word "bed" or "woke up" and assumed that it is something related to sleeping problems. Perhaps unfamiliarity with this cultural expression, and probably not recognizing it as a cultural specific expression led the respondents to mistranslate it.

Statement (3) Sarah left the home after she left him a <u>"Dear John letter".</u>

This statement was translated correctly by 14 (35%) respondents by paraphrasing it such as "رسالة وداع" ، "رسالة تخبره فيها أن علاقتهما انتهت". 7 (17.5%) respondents provided extra explanation which made it acceptable but not as brief and direct such as "رسالة أخبرته فيها أنها لا تفكر بالعودة"، "رسالة وضحت فيها أسباب هجره". At the same time, 19 (47.5%) of the respondents provided wrong translation such as "رسالة تهديد"، "تاركة جون للأبد" "رسالة تطلب فيها الطلاق" ، "رسالة بدأتها بعزيزي جون".

The cultural influence made some respondents assume that Sarah is married since she left the home which is shared only by married couples. Lack of familiarity with the source culture can be a reason behind this assumption.

Statement (4) Apply for the job and remember to <u>make hay while the sun shines.</u>

In translating this statement, Table 2 indicated that 14 (35%) of the respondents provided correct translation by using the equivalent proverb in Arabic which is **"وتذكرأنه اذا هبت رياحك فاغتنمها"**. Meanwhile, 19 (47.5%) of the respondents provided an acceptable translation such as **"فالحياة فرص"، "واغتنم الفرصة"**. However, there were some shifts in formality such as **"ودق الحديد وهو حامي"** which gives the same meaning of the proverb. On the other hand, 7 (17.5) of the respondents provided wrong translation such as:

"وتذكر أن لا تؤجل عمل اليوم إلى الغد"،"واعمل عملك حين تشرق الشمس"، "وتذكر أن تعمل بجد"

Lack of researching skills might be one of the reasons behind these mistakes since the equivalent of this proverb can be easily found by searching in one of the specialized dictionaries or just by looking it up on the internet.

Statement (5) She should not expect him to change. <u>What is bred in the bone cannot come out of the flesh.</u>

The table reveals that 22(55%) of the respondents provided correct translation of the proverb such as **"من شب على شيء شاب عليه"،"الطبع غلب التطبع"**. However, 13 (32.5%) of the respondents provided an acceptable translation by paraphrasing the proverb and just conveying meaning using a phrase that has a similar meaning such as **"انه لن يتغير أبدا" ، "هذه العادة تسري في دمه"**. Shifts in

Only."ديل الكلب ما بنعدل"،"طبع البدن ما بغيرو إلا الكفن" formality appears again such as

5 (12.5%) provided wrong translations due to literal translation as in

"العظم لا يخرج من اللحم",and irrelevant translation such as in

. "لايغير الله ما بقوم حتى يغيروا ما بأنفسهم"

Statement (6) The meeting was very successful and the ideas flowed.

This collocation and metaphorical expression was rendered correctly by
16(42.5%) of the respondents by using a correspondent collocation or
metaphorical expression such as "انسـابت فيـه الأفكـار" and "تـدفقت الأفكـار".Only 15
(37.5%) of the respondents provided acceptable translations such as:

"غنيا بالأفكار"،"تمخض عن العديد من الأفكار" "مليئا بالأفكار"

Also, 7(17.5) of the respondents failed to translate it and provided wrong
answers such as: "الأفكار متسلسلة"،"الأفكار فريدة"، "الأفكار كانت منسجمة".

**Statement (7) I do not think it is a good idea to take him with us. He is still
wet behind the ears.**

This expression was translated correctly by 14 (35%) of the respondents
such as "لا يزال طري العود" "لا يزال غضا"،"الايزال ناعم الأظافر" . Only 16 (40%) of
the respondents provided an acceptable translation such as "لا يزال صغير
السن"،"تنقصه الخبرة".Furthermore, 10 (25%) provided wrong translation as where
they depended on context to figure out the meaning of this expression such as
"لا يزال مريضا"،"لا يزال مشغولا"، "لا يزال يصغي للغير" ، "لا يزال غارقا في أوهامه"، "لا يزال
غرا" .

Statement (8) Road conditions are difficult <u>because of the driving rain.</u>

The collocation "driving rain" was rendered correctly by 13(32.3%) of the respondents by providing a correspondent collocation in Arabic or an expression that gives an equivalent effect such as:

Only"بسـبب الأمطــار الغزيـرة"،"لأنهــا تمطــر كــأفواه القــرب"،" بسـبب انهمــار الأمطــار بغــزارة". 18(45%) provided an acceptable answer which conveys the message to the reader such as:

"بسبب الهطول المتواصل للأمطار"،"بسبب انهمار الأمطار"،"بسبب المطر الشديد"،"بسبب الأمطار".

However, 8 (20%) of the respondents provided wrong answers which probably resulted from their unfamiliarity with the collocation or because they did not look it up in a collocations dictionary. It was obvious that they depended on guessing the meaning from the context as in

"بسبب العواصف"،"بسبب الازدحام"،"بسبب السيول"،"بسبب الانجرافات"،"بسبب أزمة السير".

Statement (9) Judy Nelson filed a <u>palimony suit</u> against women's tennis star Martina Navratilova after their break up in 1991.

None of the respondents could provide an correct translation for the word (palimony) .Only 14 (35%) of them automatically replaced it with the word (alimony) "نفقة" without providing any extra explanation or footnote to explain the difference between both .This word or term is culturally unknown in the Arab world, since the type of relation that results in this kind of suits is

unknown in the respondents' culture as well. In addition to the translation error, 24 (60%) of the respondents assumed that Judy Nelson is a male since the context shows that Martina is a female. This is so cultural because not only the palimony is unknown but the same-sex relations is also not prevalent in this culture and being open about it and raise it in a newspaper or a magazine as a headline is not acceptable. Some respondents also replaced the phrasal verb "break up" by the term "divorce" "الطلاق", since based on the respondents' culture, if there was an "alimony suit" it was assumed that a "man" filed against a woman, and by default they were married.

Statement (10) <u>A man is known by the company he keeps.</u>

This proverb was translated correctly by 25 (62.5%) of the respondents who provided an equivalent Arabic proverb or saying such as:

"القرين بالمقارن يقتدي"،"عن المرء لا تسأل وسل عن قرينه"، "قل لي من تصادق أقل لك من أنت" .

Meanwhile, 11(27.5%) of the respondents provided an acceptable answer although some of them rendered the word man as "رجل" while in this context it refers to any human being such as: "يعرف الرجل من أصحابه". Only 4(10%) of the respondents provided wrong answer by either translating it literally or trying to guess the meaning such as:

"يعرف الرجل من الشركة التي يوفرها"،"يعرف الرجل من مكان عمله"،"يعرف الرجل من مدى التزامه بمواعيد الدوام"

However, it should be mentioned here that literal translation is not always wrong and according to many scholars it is sometimes the best, instead it can be attractive to the reader of a news headline for instance. Still sometimes it can result in a totally wrong translation especially if used to translate idioms or proverbs where the words are not used in their normal context.

Statement (11) He is so spoiled because he is the <u>Benjamin of the family.</u>

This expression was rendered correctly by 12 (30%) of the respondents by providing the exact equivalent expression used in Arabic:"اخـر العنقـود". Meanwhile, 17(42.5%) of the respondents paraphrased it as in

"الصـغير"،"أصـغر إخوانـه"،"أصـغر الأبنـاء"،"أصغر أفراد العائلة".However, 11 (27%) of the respondents provided wrong answers which showed a lot of cultural influence sometimes as in "لأنه ابن لعائلة ثرية"، "لأنه كبير العائلة"،"الذكر الوحيد في العائلة".

Statement (12) He said to the waiter "I want a pizza with extra cheese, and <u>step on it!".</u>

It was shown in Table (2) that 22 (55%) of the respondents rendered this expression correctly as "عجل بالطلب"،"استعجل بها"،"بسرعة من فضلك".Wrong answers were provided by 17(47.5%) of the respondents such as

"اجعلها رقيقة"، "أريدها ساخنة"، "كبيرة"، "وأكد على الطلب"، "أريدها رقيقة جدا".

It seems that the expression "step on it" gave some respondents the impression that the pizza needs to be thin, and this error was committed probably as a result

of not using a reliable resource to extract the real meaning of the expression and depending on " what could it mean" technique.

Statement (13) Well, after this long discussion, I think <u>we are on the same page.</u>

This expression was rendered correctly by 20(50%) of the respondents as in "أعتقد أنني أوافقك الرأي"،"أظننا نتفق"،"أعتقد أننا متفقون".Although half of the respondents were able to give the correct answer, it seems that almost the other half 19(47.5) provided wrong answers by giving exactly the opposite meaning of the expression such as:

"أعتقد أننا نراوح مكاننا"،"أعتقد بأنه نقاش عقيم"،"أعتقد بأننا مختلفان في الرأي"،"أعتقد بأننا لا زلنا في المربع الأول"، "أعتقد بأننا ندور في حلقة مفرغة".

If the respondents were not familiar with the expression and did not go back to an external resource and depended only on their imagination on figuring out what "on the same page" may mean, such a result will be expected.

Statement (14) The test will not be easy. I think you have <u>to lock and load.</u>

This expression is used to relate to any activity in which preparations have to be made for an immediate action, and originally was used in the military. Only 13(32.5%) of the respondents rendered it correctly either by using a similar expression in Arabic that is also related to military or by simply giving the brief direct equivalence, such as:

"اشحذ همتك"، "تسلح بالدراسة"، "عليك الاستعداد"، "عليك التحضيرله جيدا".

On the other hand, 23(57%) of the respondents provided an acceptable translation that goes with the context such as:

"عليك أن تدرس بجد"، "أدرس ليل نهار"، "ابذل قصارى جهدك"، "تفرغ للدراسة".

However, 7(17.5%) of the respondents provided wrong answers such as:

"عليك أن تغش"، "فكر مليا"، "أغلق عليك الأبواب، "عليك أن تركز".

Statement (15) He <u>put on a lot of weight</u> when he <u>gave up</u> tennis.

This statement that contains two phrasal verbs was translated correctly by 25(62.5%) of the respondents as in

"زاد وزنه، توقف عن اللعب"،"كسب الكثير من الوزن ،اعتزل اللعب"

Only, 7(17.5%) of the respondents provided acceptable translations that convey the meaning but they were not direct or brief and had some assumptions such as:

"أصبح بدينا بعد أن ترك لعب التنس"،"أصيب بالسمنة بعد أن ترك الرياضة".

Only, 7(17.5%) of the respondents provided wrong answers either by translating the proverb literally or not looking it up such as:

"لقد وضع عليه الكثير من الوزن بعد أن استسلم من التنس"،"لقد وضع عنه الكثير من الوزن بعد أن توقف عن لعب التنس"، "خسر وزنا كبيرا بعد أن توقف عن اللعب".

It is probably the preposition that accompanies the phrasal verb that confused the respondents and made them provide wrong translations that sometime make no sense to the reader.

Statement (16) Samer has found it hard to <u>come to terms with </u>his illness.

The expression "come to terms with" in this statement was rendered correctly by 17(42.5%) of the respondents by giving a similar expression in Arabic such as

"التعايش مع طبيعة مرضه"، "التأقلم مع صعوبة مرضه"، "تقبل حقيقة مرضه".

Meanwhile, 15(37%) of the respondents provided wrong answers by using literal translation or trying to guess the meaning such as

"أن يوافق على شروط مرضه"، "وجد صعوبة في التعبير عن مرضه"، "أن يصدق حقيقة مرضه".

Statement (17) I think that John will not<u> buy the story,</u> he is a <u>sharp cookie.</u>

This statement was translated correctly by 17(42.5) of the respondents as in

"لن يصدق القصة لأنه ذكي"، "لن يصدق هذه الرواية لأنه حذق"، "لن يصدق القصة لأنه حاد الذكاء".

Only, 10 (25%) of the respondents provided an acceptable translation although there were some shifts in formality as in

"لن يشرب المقلب فهو أذكى من ذلك"، "لن تمر القصة عليه فهو لا يسهل خداعه".

However, 12(30%) of the respondents provided wrong translations by using literal translation such as

"لن يشتري القصـة فهو حاد"، "لـن يبتـاع الروايـة فهـي لا تناسب ذوقـه الفنـي"، "لـن يشـتري القصـة فهو بخيل"، "لن يشتري القصـة لأنه يظنها سخيفة".

Statement (18) <u>Lot's</u> family had been specifically warned not to look at the destruction of the wicked people of <u>Sodom.</u>

A considerable number of the respondents 14 (35%) decided to skip translating this statement. This could be due to the religious nature of the statement to avoid making religious mistake "which is not acceptable" or because of unfamiliarity with the name (Lot) and (Sodom). On the other hand, 12 (30%) of the respondents provided an correct translation as in

"عائلة لوط، سدوم"، "عائلة النبي لوط،سدوم و عمورة".

However, 8 (20%) of the respondents provided a wrong translation by not rendering the proper name correctly or by using a verse from the Holy Quran that talks about the same subject but it was not a correct translation as in

"حذرت عائلة لوت"،"حذرت العديد من العائلات"،"عائلة لوتس قد تم تحذيرها"،"فأسر بأهلك بقطـع مـن الليل واتبع أدبار هم ولا يلتفت منكم أحد وامضـوا حيث تؤمرون".

Statement (19) She was so happy. Did she tell you that she has<u> a bun in the oven?</u>

While 18(45%) of the respondents provided an accurate translation such as

"انها حامل"،"انها تنتظر مولودا"،"سترزق بطفل".

Though at the same time, 16(40%) of the respondents provided wrong translation that was obviously produced due to lack of research such as

"أن لديها حبيب"، "أنها تحتفل بعيد ميلادها"، "إن لديها مفاجأة"، "أنها تتوقع شيئا"، "أن هنـاك شيئاً في الطريق".

Statement (20) <u>**A bird in the hand is worth two on the bush.**</u>

This proverb was conveyed correctly by most of the respondents 32(80%). Probably because it has a commonly used equivalence in Arabic which is

"عصفور في اليد خير من عشرة على الشجرة".

However, only 6 (15%) provided acceptable answers such as

"عصفور بالايد ولا عشرة على الشجرة"، "عصفور في اليد خير من اثنين على الغصن".

4.1.2 Results of part 2 (The Arabic-English Test)

Table (3) Students' Translation Performance in the Arabic-English Test

Statements of Arabic test	Correct Answer 2 Points		Acceptable Answer 1 Point		Wrong Answer Zero		No Answer	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Statement No. One	1	2.5%	11	27.5%	16	40%	12	30%
Statement No. Two	5	12.5%	31	77.5%	2	5%	4	10%
Statement No. Three	18	45%	7	17.5%	11	27.5%	3	7.5%
Statement No. Four	17	42.5%	13	32.5%	7	17.5%	2	5%
Statement No. Five	5	12.5%	33	82.5%	___	0%	5	12.5%
Statement No. Six	2	5%	3	7.5%	11	27.5%	5	12.5%
Statement No. Seven	7	17.5%	27	67.5%	1	2.5%	3	7.5%
Statement No. Eight	5	12.5%	31	77.5%	1	2.0%	4	10%
Statement No. Nine	15	37.5%	4	10%	17	42.5%	9	22.5%
Statement No. Ten	20	50%	8	20%	3	7.5%	2	5%
Statement No. Eleven	26	65%	10	25%	2	5%	2	5%
Statement No. Twelve	10	25%	16	40%	12	30%	3	7.5%
Statement No. Thirteen	24	60%	1	2.5%	11	27.5%	4	10%
Statement No. Fourteen	8	20%	24	60%	4	10%	6	15%
Statement No. Fifteen	4	10%	20	50%	10	25%	3	7.5%
Statement No. Sixteen	9	22%	___	0%	28	70%	7	17.5%
Statement No. Seventeen	5	12.5%	16	40%	12	30%	10	25%
Statement No. Eighteen	22	55%	___	0%	8	20%	7	17.5%
Statement No. Nineteen	9	22.5%	7	17.5%	17	42%	---	0%
Statement No. Twenty	1	2.5%	27	67%	8	20%	4	10%

Statement (1)

المـادة 137 من قانون الأحوال الشخصية الأردني : النساء المتزوجات بعقد صحيح والمفترقات عن أزواجهن بعد <u>الخلوة</u> بالطلاق أو الفسخ <u>عدتهن</u> ثلاثة أشهر إذا كن بلغن الإياس.

Table 3 shows that 12 (30%) of the respondents did not provide any translation for this statement. This can be related to specialized legal and religious terms in it. Only 1 (2.5%) provided an correct translation in addition to providing a footnote to explain the term (Iddat) since it has no one-to-one equivalent in English, as in

"Article 137 of the Jordanian law of civil status: *Iddah for those women married under a valid contract, if in menopause, and separated from their husbands by divorce or disengagement after the privacy is three months."

In <u>Islam</u>, *iddah* or *iddat* (<u>Arabic</u>: العدة; *period of waiting*) is the period a woman must observe after the death of her spouse or after a <u>divorce</u>, during which she may not <u>marry</u> another man. The period, three months after a divorce and four months and ten days after the death of a spouse, is calculated on the number of <u>menses</u> that a woman has. *Iddah* was intended to ensure that the male parent of any offspring produced after the cessation of a <u>nikah</u> would be known.

Meanwhile, 11 (27%) of the respondents provided an acceptable translation without providing any extra information. This can be a result of unfamiliarity with this translation technique or it might be that they did not find it necessary to provide such an explanation. Only 16 (40%) of the respondents provided

wrong translation such as "grace period", "waiting period", "three months pause".

In addition to the term (Iddat) the term "خلوة" , was translated by some respondents as "consummation of marriage" while actually this presents a problematic area even for religious judges and in religious court, as until the moment they did not agree about the "privacy" and if it means that the marriage was consummated or not.

Statement (2)

تعتزم الإمارات إلزام الشركات والمؤسسات المالية الإسلامية بدفع زكاة مالها مع نهاية كل سنة مالية.

This statement was translated correctly by 5 (12.5%) of the respondents which means using the glossing technique for the term "زكاة" and providing a footnote that explains the meaning of it as in

"UAE intends to oblige Islamic financial companies and institutions to pay *Zakat el mal at the end of every fiscal year."

Zakah or Zakat El-Mal is an annual tithe on one's wealth or possessions. Also, Zakah is one of Islam's obligations and one of its five main pillars

On the other hand, 31 (77.5%) of the respondents used the glossing technique or called it "Islamic Tax" without providing any further information about the meaning of the term "Zakat", probably some of the respondents assumed that this is a well known term that did not need explanation.

Statement (3)

أماط البحث الجنائي اللثام ،أمس، عن اخطر العصابات المتخصصة في سرقات السيارات في الأردن.

The metaphorical expression "أماط اللثام"and the proper name "البحث الجنائي" were rendered correctly by 18 (45%) of the respondents. They used a similar metaphorical expression and replaced the proper name by the correct equivalence as in

"The Criminal Investigation Department (CID) yesterday unveiled the most dangerous gangs specialized in stealing cars in Jordan."

Table 3 shows that 7 (17.5%) of the respondents provided an acceptable translation without using a metaphorical expression as in "caught, arrested, revealed, found" .Yet, 11(27.5%) of the respondents provided wrong translation for the proper name "البحث الجنائي" such as: "the forensic police" , "policemen", "criminal police", "police department".

Statement (4)

أقدم لغة مكتوبة معروفة في بلاد ما بين النهرين كانت السومرية.

The table shows that the terms "بلاد ما بين النهرين" and "السومرية" were translated correctly by 17 (42.5%) of the respondents as in

"Sumerian was the oldest written language in Mesopotamia".

Only 13 (32.5%) of the respondents provided an acceptable translation by replacing "Mesopotamia" by "Iraq" which cannot be totally wrong but still this is unfaithfulness to translation because the author of the source text used it for an intended meaning.

Also, 7 (17.5%) of the respondents provided wrong translation by using literal translation such as "the country between the two rivers", or by using transliteration such as "Al-Sumariyya Language"

Statement (5)

يعتبر المنسف الطبق الرئيسي في المناسبات الأردنية.

The kind of food mentioned in this statement is a material culture term. As table (3) shows, only 5(12.5%) of the respondents rendered it correctly by using both glossing and a footnote as in

"*Mansaf is the main dish in Jordanian occasions" .

Mansaf (Arabic, منسف) is a Jordanian dish. Today it has been adopted as the national dish of Jordan, made of lamb cooked in a sauce of fermented dried yogurt and served with rice.

Meanwhile, 33 (82.5%) of the respondents used only the glossing technique although it would be difficult for a tourist who is interested in reading about Jordan to figure out what Mansaf can be "kind of snacks, sweets, soup...etc".

Statement (6)

<div dir="rtl">

تشير الدراسات إلى أن الأردن يشهد وفق الإحصائيات الرسمية حوالي <u>25 جريمة شرف سنويا.</u>

</div>

The term "honour killing crimes" is widely used lately in the newspapers and the reports of some international organizations, so a lot of the respondents found it unnecessary to add extra information which in this case can be reasonable. This statement was translated correctly by 21 (52%) of the respondents as in

"According to studies and as per official statistics Jordan witnesses about 25 honour killing crimes annually".

Meanwhile, 11 (27.5%) of the respondents provided wrong translation and sometimes added a footnote that was not correct such as "dignity crimes", "murder cases related to adultery", "crimes of passion", "sharaf crimes: illegal relation between a man and woman is a crime".

Statement (7)

<div dir="rtl">

رغم غزو الموديلات الرجالية الحديثة ، لا تزال <u>الدشداشة</u> العراقية محافظة على حضورها.

</div>

Although the word "الدشداشـة" is a known figure in Arabic language and culture, it is still not known for a foreigner so it will need clarification. Only 7 (17.5%) of the respondents translated it correctly by providing the needed information as in

"Although men-modern fashions are prominent in Iraq, Iraqi *dishdasha is still worn"

A thawb or thobe (Arabic: ثوب, ṯawb), dishdasha (دشداشة dišdāšah), kandura (كندورة kandūrah) khameez (قميص qamīṣ), or suriyah in Libya, is an ankle-length garment, usually with long sleeves, similar to a robe.

While 27 (67%) of the respondents translated it in an acceptable way using the glossing technique without providing a footnote. Only one (2.5%) of the respondents provided a wrong translation using the word "gowns" to convey the meaning.

Statement (8)

<div dir="rtl">

أكدت المحكمة قرار حظر النقاب في الجامعات المصرية .

</div>

The word "النقاب" was rendered correctly by 5 (12.5%) of the respondents; they clarified that it is a veil to cover the face as in

The court confirmed the decision to ban * AL niqāb in Egyptian universities.

* A niqāb (Arabic: نقاب) is a veil which covers the face, worn by some Muslim women as a part of the hijāb.

However, 31 (77.5%) of the respondents translated it as "veil" without stressing that it is the face cover that was banned and not the head cover. Such a mistake might result in an objection made by the Egyptian court or authorities for changing the facts.

Statement (9)

<div dir="rtl">

نظرة المجتمع قد تدفع <u>باللقيط</u> للانطواء.

</div>

The word "اللقيط" was translated correctly by 15 (37.5%) of the respondents as in "The image drawn by the society for a foundling may force him to solitude".

While 17 (42.5%) of the respondents provided wrong translation such as "the bastard", "illegal person", "orphan who for unknown parents", "abandoned baby", only 4 (10%) of the respondents provided an acceptable translation by paraphrasing it as

"a child or a baby for unknown parents".

Statement (10)

<div dir="rtl">

ابدأ بالعائلة <u>فالأقربون أولى بالمعروف.</u>

</div>

This expression which is derived from a religious text was rendered correctly by 20(50%) of the respondents by providing the English equivalent expression "proverb" as in

"Start with your family since charity begins at home"

However, 9 (22.5%) of the respondents did not provide any translation while 3 (7.5%) of them provided wrong translation such as "family is more blood-related to you", "blood is stronger than water".

Statement (11)

<div dir="rtl">

ما أن رآنا حتى <u>شمر عن ساعديه</u> وبدأ بالمساعدة.

</div>

The expression "شمر عن ساعديه" was translated correctly by 26(65%) of the respondents by simply conveying the meaning of the expression in English as in "Once he saw us, he started helping". Still 4 (10%) of the respondents provided an acceptable translation by giving a close but indirect translation such as "he offered his help", "he suggested to give us a hand", "he was willing to help".

Only 2 (5%) of the respondents provided a literal translation as in "he pulled up his sleeves and helped". Such expressions can be tricky and might lead the respondents to avoid simple, direct and brief translation.

Statement (12)

<div dir="rtl">

لقد كانت <u>خسارة المصنع فادحة.</u>

</div>

The Arabic collocation was rendered correctly by 10 (25%) of the respondents by using an appropriate collocation in English such as "great loss", "grave loss", and "catastrophic loss". Meanwhile 16 (40%) of the respondents provided an acceptable translation as in "tragic loss", "major loss", "huge loss", "very big" .

Only 12 (30%) of the respondents provided wrong translation such as "fatal loss" , "serious loss". The adjective "fatal" which is "فادحة أو فادح" collocates in

Arabic with both nouns in Arabic "خطـأ" and "خسـارة" but it is not the same in English where "fatal" collocates with "mistake".

Statement (13)

أوردت الصحف أن الجندي البريطاني قتل بنيران صديقة.

The collocation "نيران صديقة" is widely used in the news reports and headlines, so 24 (60%) of the respondents Table 3 shows were familiar with it and rendered it correctly as in "Newspapers reported that the British soldier has been killed by a friendly fire". On the other hand, 11 (27.5%) of the respondents provided wrong translation as in "by the coalition forces", "by a British soldier", and sometimes they adopted literal translation as in "by his girlfriend", "by a friend of his".

Statement (14)

يبدو أن "إسرائيل" تضرب بعرض الحائط جميع القرارات الدولية.

This expression "تضرب بعرض الحائط" was translated correctly by 8 (20%) of the respondents by using an equivalent expression that is used in English as in "Israel seems to flout all international resolutions", "Isreal throws all international resolutions out the window", "Israel has ears of mud ...". Meanwhile 24(60%) of the respondents paraphrased it in an acceptable way as

in "Israel does not care....", "Israel seems to be careless about ....", "Israel ignores ....". At the same time only 4(10%) of the respondents gave wrong translation using either literal translation such as "Israel throws to the wall ....." or by not being objective and adding their personal impression as in "Israel as usual ignores ...."

Statement (15)

كان لا بد له من التيمم لأداء الصلاة.

The religious term "التيمم" was translated correctly by only 4(10%) of the respondents by combining the glossing technique and the footnote that are needed in such a case where an equivalence does not exist, as in

"He had to perform *Al-tayammum to pray"

Tayammum (Arabic: تيمم) refers to the dry ablution in Islam using sand or dust, which may be performed in place of wudu or ghusl (ablution), only if no clean water is readily available.

On the other hand, 20 (50%) of the respondents used only one technique which is the glossing without providing any further explanation. This makes it hard for the reader to understand what exactly he has to do in order to pray.

Moreover, 10 (25%) of the respondents provided wrong translation such as "put dust in himself", "wash with dirt" , "purify with sand". Usually if religious terms have no equivalent in the target language ,a further explanation is

necessary. Assuming that the reader is familiar with such terms can result in poor translation.

Statement (16)

<div dir="rtl">

يذكر الإسلام عن النبي <u>سليمان</u> أنه كان قادرا على فهم لغة الطيور والنمل.

</div>

The proper name "سليمان" was translated by the equivalent name in English "Solomon" by only 9 (22.5%) of the respondents. However, 28 (70%) of the respondents transliterated it such as "Sulaiman", "Sulayman", "Suleiman", "Solaiman" which is in this case considered to be wrong because a foreigner might think that this is a proper name for another prophet or so.

Statement (17)

<div dir="rtl">

يرى البعض أن صفة عانس فيها إساءة لمن <u>فاتهن قطار الزواج.</u>

</div>

The metaphorical expression "من فاتهن قطار الزواج" was translated correctly by 5 (12.5%) of the respondents by replacing it either by a similar metaphorical expression or by a phrase   that conveys the message such as

"missed the train of marriage", "missed the age of marriage" . Meanwhile 16 (40%) of the respondents provided an acceptable translation by paraphrasing it such as "who did not get married", "a woman who had never been married". Only 12 (30%) of the respondents provided wrong answers such as "missed the

opportunity to get married", "did not have the chance to get married", "did not find a husband".

Statement (18)

<div dir="rtl">

منظمة العفو الدولية تطالب القوات السعودية واليمنية بحماية المدنيين في صعدة .

</div>

The "organizational name" "منظمـة العفو الدوليـة" was translated correctly by 22 (55%) of the respondents using the equivalence in English "Amnesty International" while 10 (25%) of the respondents skipped translating it. On the other hand 8 (20%) of the respondents provided wrong translations either by literally translating it or trying to guess the meaning without going back to a reliable resource as in " Forgiveness International Organization", "International Association for Amnesty".

Statement (19)

<div dir="rtl">

كيف تستطيع فتاة أن تشكو والدها في المحكمة وهو وليها والقائم على أمرها.

</div>

The cultural religious terms "وليها و القائم على أمرهـا" was translated correctly by using the closest equivalence in English which is "guardian" by 9 (22.5%) of the respondents. However, 17 (42.5 %) provided wrong translation for it based on what a guardian means for them such as "her authority", "her provider", "her ruler", ,"her supporter", "her master" .Only 7 (17.5%) provided an acceptable translation by paraphrasing it as in "while he is her father and the one responsible " .In addition, 7(17.5%) of the respondents decided to skip translating it.

Statement (20)

<div dir="rtl">

يوجد لدينا أفضل أنواع <u>اللب</u> المصري للتصدير.

</div>

Only 1(2.5%) of the respondents rendered the word "لب" correctly by using the footnote technique to explain it, as in "We have the best quality Egyptian *seeds for exportation"

Egyptian seeds are roasted and salted watermelon seeds. They are one of the traditional Egyptian snacks.

While 27 (67.5%) of the respondents used the glossing technique without providing any further information "Lib" or translated it into "seeds" or "nuts" also without providing any extra information. Only 8(20%) of the students provided wrong literal translation such as "pulp".

The results of both tests show that most of the respondents encountered difficulties when they had to deal with culturally-bound expressions. These difficulties were mainly about finding the acceptable equivalent expression and using the proper techniques of translation to render the meaning.

In addition to the tests, the interviews with the M.A students and translation teachers revealed some other difficulties.

4.1.3 Results related to the first question based on the interviews

Five students were interviewed and were asked three questions. The first question dealt with the difficulties that they encountered while translating a text that contained culturally-bound expressions. Their answers are summarized as follows:

1- Unfamiliarity with some culturally-bound expressions was the main difficulty as some of these expressions do not even exist in the students' culture.

2- Inability to find the equivalence in ordinary dictionaries and the need for more specialized dictionaries and resources.

3- Lack of knowledge of legal terms that are related to a specific culture.

4- The ambiguity of some religious norms and terms.

5- Uncertainty about which translation technique can be more appropriate to render the meaning accurately.

The experts in translation and linguistics had answered this question based on their experience. The first expert mentioned that the main difficulty in translating a culture-specific expression is that it usually has an idiomatic meaning which should be memorized. Meanwhile, the second expert had clarified that " the very name of "culture-specific expressions" or "*culturally-bound expressions*", at least indicates the *what* and the *why* of their difficulty.

They are simply difficult to comprehend and/or to translate because they are *specific* to a given culture in terms of their linguistic *structure*, semantic *denotation* and, more significantly, their socio-cognitive *relevance*". Moreover, the third expert indicated that the main difficulty in translating culturally-bound expressions is defining them. He explained that a lot of students do not have a clear definition of culturally-bound expressions which makes it difficult to recognize them and understand them and later render them in the second language. For the fourth expert the students' inability to understand the background of the idiom is one of the main difficulties. He added that "This is the core of the problem, when a student does not know the background of the idiom, then he will not understand its usage. The issue here is not the wording but it is the context itself .In some cases it is the matter of the words included in the idiom. This is of course attributed to our students' weakness in English".

Furthermore, he added that in many cases the weak cultural background of the students even in their Arab context makes them unable to guess the equivalent context in our culture.

4.2 Results related to the second question

The second question of this study is about the reasons behind the difficulties that students encounter while translating culturally-bound expressions. The answers of the student were as follows

1- Lack of communication with the second language native speakers.

2- Lack of knowledge of how to overcome the issues of style and formality of both languages.

3- The need of effective researching skills in a way that saves effort and money.

4- Depending on the context most of the time while this might not be helpful when it comes to idioms and proverbs.

5- Lack of courses that deal with cultural with cultural situations and contexts.

6- The huge gap between both cultures.

The translation teachers and professors had their own point of view regarding the reasons that might stand behind the poor translations of some cultural texts. For instance, the first expert mentioned that "translation trainees in Jordan are generally weak in both English and Arabic. Their world knowledge is also poor. They, therefore, have to sit an entrance exam in which not only the two languages concerned should be tested but also their cultural and world knowledge". Therefore, he believes that translation should be studied

by people who have encyclopedic knowledge. He also added that "Culture-specific expressions are of course more difficult than ordinary plain language because they are deeply rooted in culture and often do not have literal meaning; rather, they have an idiomatic one and they are usually underestimated by both translation trainers and trainees". The second expert gave some examples to explain the reasons behind the difficulties in translating culturally-bound expressions, he stated that "On the level of structure, take these examples in Arabic and imagine their denotations, apart from their pragmatic connotation and relevance, if literally rendered into English

على راسي؛ تكرم؛ ولو؛ السلام عليكم؛ ما تشوفو مكروه؛ إن شاءالله؛ نعيماً.

And so on and so forth in a list that may include, at least, hundreds, if not thousands, of such expressions that are very frequently used in different Arab communities and can be extremely difficult to translate, or even comprehend by a non-Arab, for example British, readership . This difficulty is certainly posed on the level of semantic denotation, the result of which is the misunderstanding of the meaning(s) of such expressions as intended in actual verbal communication, i.e. in their relevant (pragmatic) context of use".

For the third expert, lack of cultural awareness and lack of cultural interaction can stand behind these difficulties. He gave the word "Donkey" as an example and explained that in the Arab culture if you called someone a donkey he will get upset and feel insulted because it has a bad connotation and

it means idiot or stupid , while in the western culture the word donkey is used to describe a hard working person which is positive and respectful. He added that lack of knowledge of translation strategies and theories among students can also be one of the main reasons behind the difficulties they encounter. Meanwhile, the fourth expert stated that "the main reason is the lack of our students' communication with other cultures. People think that through technology our students are strongly in touch with the cultures of others, but as a matter of fact they are not. This makes students much behind understanding the cultural contexts of others. This may include problems related to (a) Ecology (environment, climate, weather, geographical features etc), (b) Social culture and (c) Religious culture".

4.3 Results related to the third question

The third question, what can be done to ease these difficulties, received the following responses

1- Adding more courses that concentrate on second language culture.

2- Having the chance to interact with native language speakers through activities that are arranged by the university.

3- Providing the students with lists of specialized dictionaries and useful resources for cultural expressions.

4- Creating some relationships between the universities and some translation centers and offices to give them the chance to be familiar with new terms and practice translation before they enter the real market.

The professors, and through their experience, had provided some suggestions and solutions that can help the students in overcoming these difficulties. The first expert suggested that a special course should be assigned especially for these expressions. He stressed that Students should be encouraged to do some research on this topic, especially in research writing. Furthermore, he suggested that a course on Arabic and English culture should be given to translation trainees. On the other hand, the second expert stated that "to ease the difficulties of such expressions for the aim of understanding, successfully using and, consequently, translating them into a foreign or alien language/culture, foreign learners, I believe, must become familiar with these expressions and their use in actual contexts". He explained that this will lead students to be familiar with their pragmatic connotation and socio-cognitive effects. About the role of a translation tutor, the second expert suggested that "s/he is supposed to use as many expressions as s/he can and explain to her/his students the exact context of use of each of these expressions and by time the learners will, hopefully, get grips of the basic expressions used by native speakers in different contexts". He also stressed the issue of literal translation and mentioned that translators cannot render such expressions into another language literally,

except in very few cases, when both the linguistic structure of a given expression and its pragmatic connotation are identical in two or more different languages and cultures such as the use of "Apologies!" in English and "اعتذاراتي!" in Arabic, unlike in "Sorry to hear about Bush and his gang!" in English and "عظم الله أجرَكم!" in Arabic. In the latter case, literal translation would be useless and even counterproductive leading to misunderstanding.

The third expert shed light on the need of constant, reliable, well compiled and comprehensive bilingual dictionaries. He stated that since language cannot be divorced from culture there should always be culturally-specific courses that are taught side by side with language courses. In addition to these courses, he believes that it would be very helpful for language students to spend at least a year whether working or studying in a country that speaks the language they are learning; this is an effective way for them to become familiar with the culture of the second language. Meanwhile, the fourth expert stated that "All what we can do is to try to expose students to various cultural experiences. This is of course difficult but it can be done through exposing them through movies, internet and so on. We and through translation courses that we teach can also give students as much as we can of the cultural translation texts and explain to them what each text reflects".

Chapter Five

Discussion and Recommendations

5.0 Introduction

This chapter presents a brief summary and a short discussion of the findings of the three questions. It also attempts to explain and interpret the results in the light of the reviewed literature. The chapter concludes with recommendations and suggestions for future research.

5.1 Discussion of the findings of question one: *What are some of the difficulties that Jordanian university graduate students majoring in English language encounter when translating culturally –bound expressions?*

Results related to difficulties encountered by graduate students while translating culturally-bound expressions indicated that most of the students found it difficult to achieve the equivalence or the equivalent effect of the culturally-bound expressions used in the tests. This result agrees with Newmark (1988) as he stated that "the more culturally remote in time and space a text, the less is equivalent effect even conceivable unless the reader is imaginative, sensitive and steeped in the SL culture" (p.49). This finding also agreed with

Al-Dahesh(2008) who found that failure to achieve the equivalence is one of the most important difficulties.

The results also indicated that adopting and deciding the appropriate translation technique is another difficulty that students can encounter. As shown in the translation test results discussion, a lot of the students either used literal translation or used glossing technique without giving any footnote or explanation for the reader. It was also shown that in many cases the students depended on the guessing technique which means depending on the context to figure out the meaning. Despite the big importance of the context it might not unfortunately be useful when it comes to cultural expressions because the words in an idiom for instance are most of the time used totally out of context. This result agrees with results of the study conducted by Badawi (2008) about the ability of Saudi EFL prospective teachers to translate cultural-bound expressions and to identify the most common strategies as he found that literal translation and guessing strategies are prevalent among EFL Saudi prospective teachers. The findings indicated that the students were highly influenced by their culture and this was reflected in their translation. Cultural differences play a major role in making the translation a hard task for translators in general and students in particular. This result agrees with the results of Alghussain (2003) who indicated the tendency of some students' to reflect their own experiences, religion and culture in their translations.

5.2 Discussion of the findings of question two: *What are the reasons behind these difficulties?*

The results indicated that lack of cultural awareness is a major reason behind these difficulties. This result agrees with Ivir (1987) who stated that "language is a 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 structures" (p.208). This finding also agrees with Olk (2002) whose study indicated that the students often lacked sufficient knowledge about British culture to deal with widely-used cultural concepts which led them to use inappropriate solutions.

The results indicated that unfamiliarity with translation strategies can also stand behind these difficulties. This finding agrees with Al-Dahesh (2008) who found that literal translation, mistranslating, reducing idioms to sense and breaching of the Arabic language system, along with covertly erroneous errors, such as wrong Arabic collocation, shift of register, incorrect delivery of speech acts, usage of paraphrasing and usage of Arabic colloquial and regional dialects, were the major reasons behind the failure of delivering the appropriate functional pragmatic equivalents of the idiomatic English phrasal verbs listed in the translation tests.

The results also indicated that lack of researching skills is a reason behind not being able to get the needed information about an expression. It also

indicated that the huge gap between both cultures is one of the reasons of the difficulties and poor translation sometimes. This agrees with Nida(1964) who stated that "no translation that attempts to bridge a wide cultural gap can hope to eliminate all traces of the foreign setting "(p.167).

5.3 Discussion of findings of question three: *What can be done to ease these difficulties?*

The results of this question indicated that some extra cultural based courses can help the students become familiar with some cultural situations and concepts in both TL and SL. This result agrees with Al-Debyan who found in his research that familiarizing the TL readers with and educating them about the source culture, its people, literature and language will facilitate cultural understanding and communication between cultures and nations.

The results also showed that being aware of how to use translation strategies and translation tools can ease the task of translators and students. Due to the importance of this point a lot of scholars such as Newmark,(1988),Harvey (2000), Gaber (2005) and others came up with techniques and strategies that can be used when dealing with culturally-bound expressions. So the tools are already there in the translation theories and what is really needed is to familiarize students with them and their use.

The results of this also showed that cultural interaction is needed even if through movies and magazines, and this is very important to narrow the gap

between both cultures. Building relations between universities and training centers in addition to creating activities that allow students to observe the foreign culture will be helpful for them to notice the differences and try to avoid being influenced by their culture while translating. It will also make them avoid making assumptions that the reader is familiar with their culture.

5.4 Conclusions

The data obtained by means of test and interviews indicated that M.A students encountered many difficulties while translating culturally-bound expressions such as achieving the appropriate equivalence and using the proper techniques in translation. Literal translation and cultural influence resulted in poor performance by the students in the test.

Students and professors elaborated on the reasons behind these difficulties and through their answers it was clear that unfamiliarity with both cultures is a major reason for poor translation of texts that are embedded in culture. It was also concluded that students are not aware of when a certain translation technique is needed and if combining two techniques is necessary.

Almost all the participants in the interviews had agreed that familiarizing students with their own culture and the foreign culture is a must, and this can be done through extra courses that deal with cultural situations and contexts and through providing the chances for a better cultural interaction between native language speakers of both languages.

5.5 Recommendations

The present study addressed the issue of the difficulties that M.A students encounter while translating culturally-bound expressions and the reasons behind them in addition to suggestions on how to overcome them. In light of the results of this study the following are recommended:

1-Narrowing the gap between cultures through adding more courses that deal with culture for language students in particular.

2- Making sure that students are aware of their own culture.

3- Providing list of references and names of well compiled and reliable dictionaries and resources that students can make use of.

4- Asking students to make presentations in the classroom about one or more cultural elements in both cultures.

5- Adding more research assignments to students for improving the quality of their researching skills.

6- Encouraging students to practice translation more often and in real translation environment.

7- Encouraging the students to watch movies and documentaries in addition to reading books about other cultures which will allow them to accept the others and understand their culture and be more tolerant with habits and norms that are sometimes totally different from their beliefs and culture.

8- Stressing the role of the teacher in making the students realise that understanding others and being open-minded does not mean giving up their own beliefs or traditions.

9- Encouraging the students to study courses that are not directly related to translation such as geography and management...etc. This will widen their knowledge and make them more familiar with the world around them.

10- Further research in this area is needed taking into account different kinds of population such as working translators.

5.6 Suggestions for future research

The study recommends investigating the difficulties that interpreters encounter when interpreting culturally-bound expressions in either consecutive and/or simultaneous interpretation. Further studies are needed to investigate the effect of years of work experience and/or number of years spent in an English speaking country on the performance of translators when it comes to culturally-bound terms.

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Appendix A

MEU's Letter of Permission

Appendix B

Panel of Experts and Validation Committee

Name	Position	Specialization	Place of Work
1- Yowell Aziz	Professor	Comparative Language Science	Petra University
2-Mohammad Awwad	Professor	Contrastive Linguistics	Philadelphia University
3- Mahmoud Kanakri	Professor	Phonetics	Al-Al Bayt University
4- Suleiman Al-Abbas	Assistant Professor	Applied Linguistics	Amman AL-Ahliyyah University
Interviewed Experts			
1- Abd Al-Baki As-Safi	Professor	Translation	Al-Zaytoonah University
2- As'ad Abu-Libdeh	Assistant Professor	Linguistics	Applied Science University
3- Suleiman Al-Abbas	Assistant Professor	Applied Linguistics	Amman AL-Ahliyyah University
4-Nafez Shammas	Assistant Professor	Linguistic and Pragmatic Equivalence	Petra University

Dear Professor:

Based on your experience in the field of language studies, I would like to ask for your assistance in determining the face and content validity of the main instrument that will be used in collecting data for my M.A thesis titled (Difficulties That Jordanian Graduate Students Majoring in English Language Face When Translating Culturally –Bound Expressions).

The instrument is a translation test that consists of 40 items which M.A students will be asked to translate. Twenty of the expressions will be from English into Arabic and the other twenty will be from Arabic into English.

In order to answer the questions of the study, each statement contains a culturally-bound expression. Newmark's categorization of cultural terms is taken into consideration. Proverbs, idioms, collocations and metaphors are extracted from different cultural materials i.e. legal, historical, religious, social... etc.

Your time, assistance and cooperation in commenting on the following are highly appreciated:

1. Do the statements cover an efficient amount of culturally-bound expressions?

    _____
    _____
    _____
    _____
    _____

2. According to your experience will this test help showing the difficulties that M.A student face when translating culturally-bound expressions?

_____
_____
_____
_____

3. Please feel free to make any further suggestions or comments:

_____
_____

_____

Appendix D

Demographic Data Questionnaire

Dear student,

For the purpose of collecting information about the demographical characteristics of the sample, kindly fill in this form by putting an X next to your answer.

Thank you,

Maisa Suleiman

M.A Student , MEU

Demographic Data:

Number of years you have worked as a translator:

☐ None ☐ 0-5 ☐ More than 5

Number of years you have spent in a country where English is the first language:

☐ None ☐ 0-5 ☐ More than 5

Age:

☐ 20-24 ☐ 25-29 ☐ 30-34 ☐ 35 and above

Nationality:

☐ Jordanian ☐ non-Jordanian _____

Gender:

☐ Male ☐ Female

Dear student,

This test will only be used in writing my M.A thesis titled "Difficulties that Jordanian Graduate Students Face when Translating Culturally-bound expressions". Your participation is highly appreciated.

P.S: The usage of any external resource such as dictionaries and internet is allowed.

A-Translate the following into Arabic:

1. After what happened he does not want to date any other woman; he does not know that **every Jack has his Jill.**

    _____

2. I believe that our boss **woke up on the wrong side of the bed** today.

    _____

3. Sarah left the home after she left him a **"Dear John letter".**

    _____

4. Apply for the job and remember to **make hay while the sun shines**.

    _____

5. She should not expect him to change. **What is bred in the bone cannot come out of the flesh.**

_____

6. The meeting was very successful and **the ideas flowed.**

    _____

7. I do not think it is a good idea to take him with us. He is **still wet behind the ears**.

    _____

8. Road conditions are difficult because of the **driving rain.**

_____

9. Judy Nelson filed **a palimony suit** against women's tennis star Martina Navratilova after their breakup in 1991.

_____

10. A man is known by the company he keeps.

_____

11. He is so spoiled because he is **the Benjamin of the family.**

_____

12. He said to the waiter "I want a pizza with extra cheese , and **step on it!"**

_____

13. Well, after this long discussion, I think **we are on the same page**.

_____

14. The test will not be easy. I think you have **to lock and load**.

_____

15. He put **on a lot of weight** when he **gave up tennis**.

_____

16. Samer has found it hard to **come to terms with** his illness.

_____

17. I think that john **will not buy the story**, he is **a sharp cookie**.

_____

18. **Lot's** family had been specifically warned not to look at the destruction of the wicked people of **Sodom**.

_____

19. She was so happy; did she tell you that **she has a bun in the oven?**

_____

20. A bird in the hand is worth two on the bush.

Part 2- Arabic-English Test

Translate the following into English

ترجم ما يلي إلى اللغة الإنجليزية:

.

1. المادة 137 من قانون الأحوال الشخصية الأردني: النساء المتزوجات بعقد صحيح والمفترقات عن أزواجهن بعد **الخلوة** بالطلاق أو الفسخ **عدتهن** ثلاثة أشهر إذا كن بلغن الإياس.

_____
_____

2. تعتزم الإمارات إلزام الشركات والمؤسسات المالية الإسلامية بدفع **زكاة مالها** مع نهاية كل سنة مالية.
_____

3. **أماط البحث الجنائي اللثام** ,أمس, عن أخطر العصابات المتخصصة في سرقات السيارات في الأردن.

_____

4. أقدم لغة مكتوبة معروفة في **بلاد ما بين النهرين** كانت **السومرية.**

_____

5. يعتبر **المنسف** الطبق الرئيسي في المناسبات الأردنية.

_____

6. تشير الدراسات إلى أن الأردن يشهد وفق الإحصائيات الرسمية حوالي 25 **جريمة شرف** سنويا.

_____

7. رغم غزو الموديلات الرجالية الحديثة ،لا تزال **الدشداشة** العراقية محافظة على حضورها.

_____

8. أكدت المحكمة قرار حظر **النقاب** في الجامعات المصرية.

_____

9. نظرة المجتمع قد تدفع **باللقيط** للانطواء.

_____

10. ابدأ بالعائلة، **فالاقربون أولى بالمعروف.**

_____

11. ما أن رآنا **حتى شمر عن ساعديه** وبدأ بالمساعدة.

_____

12. لقد كانت **خسارة المصنع فادحة**.

_____

13. أوردت الصحف أن الجندي البريطاني قتل **بنيران صديقة.**

_____

14. يبدو أن اسرائيل **تضرب بعرض الحائط** جميع القرارات الدولية.

_____

15. كان لا بد له من **التيمم** لأداء الصلاة.

_____

16. يذكر الإسلام عن **النبي سليمان** أنه كان قادرا على فهم لغة الطيور والنمل.

_____

17. يرى البعض أن صفة عانس فيها اساءة **لمن فاتهن قطار الزواج.**

_____

18. **منظمة العفو الدولية** تطالب القوات السعودية واليمنية بحماية المدنيين في صعدة .

_____

19. كيف تستطيع فتاة أن تشكو والدها في المحكمة و هو **وليها و القائم على أمرها.**

_____

20. يوجد لدينا أفضل أنواع **اللب المصري** للتصدير.

_____

End of test

Thank You

A- English-ArabicTest's Model Translation

1 ـإنه لا يريد مواعدة امرأة أخرى بعدما حصل، لأنه **لا يعي أنه سيقابل امرأة أخرى**

تناسبه.

2 ـأعتقد بأن رئيسنا **استيقظ اليوم بمزاج عكر.**

3 ـغادرت سارة المنزل، بعد أن تركت له **رسالة وداع.**

4 ـتقدم لهذه الوظيفة، وتذكر المثل القائل: **إذا هبَّت رياحك فاغتنمها.**

5 ـعليها أن لا تتوقع منه التغيير؛ **فالطبع غلب التطبع.**

6 ـكان الاجتماع ناجحا **وتدفقت خلاله الأفكار.**

7 ـلا أعتقد بأن فكرة اصطحابه معنا صائبة، فهو **لم يشتد عوده بعد.**

8 ـإن حالة الطرق صعبة بسبب **الأمطار الغزيرة.**

9 ـأقامت جودي نيلسون دعوى قضائية ضد نجمة التنس مارتينا نافراثيلوفا، مطالبة

إياها **بالنفقة القانونية*** بعد انفصالهما سنة 1991.

10- عن المرء لا تسأل وسل عن قرينه. أو (قل لي من تصاحب، أقل لك من أنت)

11- إنه مدلل لأنه **آخر العنقود** .

12- قال للنادل: أريد بيتزا مع جبنة إضافية، **واستعجل بالطلب.**

13- حسنا، بعد هذا النقاش الطويل **اعتقدنا بأننا متفقان.**

14- لن يكون الامتحان سهلا، وأعتقد بأنه عليك **الاستعداد جيدا.**

15- **لقد زاد وزنه** كثيرا عندما **توقف عن** لعب التنس.

16- وجد سامر أنه من الصعوبة **أن يتقبل مرضه.**

17- أعتقد بأنَّ هذه **القصة لن تنطلي** على جون، **فهو شخص حذق.**

18- لقد تم **تحذير عائلة لوط** على وجه التحديد، من النظر إلى الدمار الذي حل بقوم

سدوم العصاة.

19- كانت سعيدة جداً؛ هل أخبرتك **بأنها حامل؟**

20- **عصفور في اليد، خير من عشرة على الشجرة.**

_____

* النفقة القانونية التي وردت في النص، هي نفقة مستحقة، نتيجة لانفصال شخصين يعيشان معا بلا عقد

زواج، وتختلف عن النفقة المستحقة كنتيجة للطلاق الرسمي (Alimony) .

Part 2: The Arabic-English Test's Model Translation

1-Article 137 of the Jordanian law of civil status: **Iddah**[1] for those women married under a valid contract, if in menopause, and separated from their husbands by divorce or disengagement after the privacy is three months.

2-UAE intends to oblige Islamic financial companies and institutions to pay **Zakat el mal**[2] at the end of every fiscal year.

3-The **Criminal Investigation Department**[3] unveiled yesterday the most dangerous gangs specialized in stealing cars in Jordan.

4-Sumerian[4] was the oldest written language in **Mesopotamia**[5].

5-Mansaf[6] is the main dish in Jordanian occasions.

6-According to studies and as per official statistics Jordan witnesses about 25 **honor killings crimes**[7] annually.

---

[1] In Islam, *iddah* or *iddat* (Arabic: العدة; *period of waiting*) is the period a woman must observe after the death of her spouse or after a divorce, during which she may not marry another man. The period, three months after a divorce and four months and ten days after the death of a spouse, is calculated on the number of menses that a woman has. *Iddah* was intended to ensure that the male parent of any offspring produced after the cessation of a nikah would be known.

[2] Zakah is an annual tithe on one's wealth or possessions. Also, Zakah is one of Islam's obligations and one of its five main pillars.

[3] The Criminal Investigation Department (CID) is the premier investigative agency and staff authority for criminal investigation matters within the Jordanian Police Force.

[4] **Sumer** was a civilization and historical region in southern Mesopotamia, Iraq. It is the earliest known civilization in the world and is known as the Cradle of Civilization.

[5] is a toponym for the area of the Tigris-Euphrates river system, along the Tigris and Euphrates rivers, largely corresponding to modern Iraq,[2] as well as some parts of northeastern Syria,[2] some parts of southeastern Turkey,[2] and some parts of the Khūzestān Province of southwestern Iran.[

[6] **Mansaf** (Arabic, منسف) is a Jordanian dish. Today it has been adopted as the national dish of Jordan, made of lamb cooked in a sauce of fermented dried yogurt and served with rice.

7-Although men-modern fashions are prominence in Iraq, Iraqi **dishdasha**[8] is still worn.

8-The court confirmed the decision to ban AL **niqāb**[9] in Egyptian universities.

9-The image drawn by the society for **a foundling[10]** may force him to solitude.

10-Start with your family since **Charity begins at home**[11].

11- Once he saw us, he started helping .

12- The factory has incurred a big loss.

13-Newspapers reported that the British soldier has been killed by a **friendly fire**[12].

14-Israel seems to **flout**[13] all international resolutions.

---

[7] An **honor killing** (also called a **customary killing**) is the murder of a family or clan member by one or more fellow family members, where the murderers (and potentially the wider community) believe the victim to have brought dishonor upon the family, clan, or community.

[8] A **thawb** or **thobe** (Arabic: ثوب‎, *ṯawb*), **dishdasha** (دشداشة *dišdāšah*), **kandura** (كندورة *kandūrah*) **khameez** (قميص *qamīṣ*), or **suriyah** in Libya, is an ankle-length garment, usually with long sleeves, similar to a robe.

From Wikipedia, the free encyclopedia: http://en.wikipedia.org/wiki/Thawb

[9] A **niqāb** (Arabic: نقاب‎) is a veil which covers the face, worn by some Muslim women as a part of sartorial hijāb.

[10] A deserted or abandoned child of unknown parentage.

[11] An idiom that means you should try to help your family and friends before you help other people.

[12] Is an expression meaning fire from one's own side or allied forces, as opposed to fire coming from enemy forces, and was a term originally adopted by the United States military.

13 To express contempt for the rules by word or action; To scorn

en.wiktionary.org/wiki/flout

15-He should have been performed tayammum[14] to pray.

16-The Islam says that the Prophet Solomon[15], peace be upon him, was known to be able to understand the language of birds and ants.

17-Some people believe that it is offensive to describe those who missed the opportunity to marry as "**spinsters**"[16].

18-Amnesty International[17] demands the Saudi and Yemeni forces to protect civilians in **Sa'ada**[18].

19-How can a girl file a complaint against her father in a court for preventing her from marriage, whilst being her guardian.

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[14] **Tayammum** (Arabic: تيمم) refers to the dry ablution in Islam using sand or dust, which may be performed in place of wudu or ghusl, only if no clean water is readily available.

From Wikipedia, the free encyclopedia: http://en.wikipedia.org/wiki/Tayammum

[15] The Prophet Sulaiman (Solomon) was the youngest son of the Prophet Dawud (peace be upon him). He was born at Jerusalem. The name of his mother was Saba. As he was a talented fellow with versatile gifts, his father made him his heir.

From ISLAM 101: http://www.islam101.com/history/people/prophets/sulaiman.htm

[16] Socially, the term is usually applied only to women who are regarded as beyond the customary age for marriage, and is sometimes considered an insulting term, more degrading than the term "bachelor" for males.

From Wikipedia, the free encyclopedia: http://en.wikipedia.org/wiki/Spinster

"Spinster" is "a single woman who has remained single beyond the conventional age for marrying," according to Miriam Webster.

[17] Amnesty International is a worldwide movement of people who campaign for internationally recognized human rights for all.

From the website of the Amnesty International: http://www.amnesty.org/en/who-we-are

[18] **Also spelled** *Saada*, is a town, northwestern Yemen, in the mountainous Yemen Highlands.

20-We have the best quality **Egyptian seeds**[19] for exportation.

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[19] Egyptian roasted salted watermelon seeds is one of the traditional Egyptian snacks.

Appendix G

Open-Ended Interview Questions – for Experts

Informal interviews

Open-ended questions:

1- Based on your experience, what are some of the difficulties that students face when translating culturally-bound expressions?

2- What do you personally think the reasons behind these difficulties?

3- In your opinion, what can be done to ease these difficulties and facilitate the translation task for the students?

Informal interviews

Open-ended questions:

1- As an M.A student, what are the difficulties you face when you translate texts that contain culturally-bound expressions?

2- Why do you think you face these difficulties?

3- In your opinion, what things can help you to overcome these difficulties?