

المؤتمر الدولي الافتراضي المحكم
عالمية اللغة العربية و أثرها في التواصل الحضاري

الباحثة : د. نعيمة بوغريرة

أستاذة محاضرة ب-جامعة باجي مختار-عناية

boughnaima50@gmail.com

0553809114

Title :

Translation Strategies for Efficient Civilisational Interactions

-The Case of Arabic and English Cultures-

Dr. Naima Bougherira

Abstract

Diverse cultural legacies and semantic systems of the world result in disparities in discourse and functional use of language among persons from various cultural origins, resulting in an intercultural awareness of communication in our age of globalization. The component of translation has become increasingly important in smoothing out cultural disparities. Translation is often regarded as the most important mode of intercultural communication, because translation is the most comprehensive cultural manifestation of humanity in its interaction. It seems that no language exists that is not rooted in a cultural context, and that no culture exists that is not founded on the basic structure of a single natural language. Through a descriptive method, this paper highlights and analyses the crucial role of translation and its procedures in tackling the Arabic and English linguistic transfer and how they should be conducted in the framework of cross-cultural contexts.

Keywords : Translation Strategies; Civilisational Interactions ; Intercultural Communication ; Linguistic Transfer ; Cross-Cultural Contexts.

استراتيجيات الترجمة للتفاعل الحضاري الفعال -دراسة ثقافة اللغتين العربية والإنجليزية -

د. نعيمة بوغريرة

الملخص

تؤدي الموروثات الثقافية المتنوعة والأنظمة الدلالية للغات العالم إلى تفاوتات في الخطاب والاستخدام الوظيفي للغة بين الأشخاص من أصول ثقافية مختلفة، مما يؤدي إلى الوعي بين الثقافات للتواصل في عصر العولمة. لقد أصبح عنصر الترجمة ذا أهمية متزايدة في التخفيف من التفاوتات الثقافية. غالبًا ما تُعتبر الترجمة أهم وسيلة للتواصل بين الحضارات، لأن الترجمة هي المظهر الثقافي الأكثر شمولاً للإنسانية في تفاعلها. يبدو أنه لا توجد لغة غير متجذرة في سياق ثقافي، ولا توجد ثقافة غير قائمة على البنية الأساسية للغة طبيعية واحدة. من خلال دراسة وصفية، يُسلط هذا البحث الضوء و يحلّل الدور الحاسم للترجمة وإجراءاتها في معالجة نقل اللغة العربية والإنجليزية وكيف ينبغي إجراؤها في إطار دراسة سياقات متعددة الثقافات.

الكلمات المفتاحية: استراتيجيات الترجمة؛ التفاعلات الحضارية؛ التواصل بين الثقافات؛ نقل لغوي؛ سياقات متعددة الثقافات.

1- Introduction

It is now commonly recognized that translating a work into a new language necessitates not just a grasp of the source and target languages, but also an understanding of the cultures involved. Translators are expected to be not just bilingual but also culturally competent. In terms of translation education, the relevance of cultural understanding should be represented in the training of translators and interpreters, with culture-related disciplines being included in university curriculum. However, because the reality of curriculum design entails managing a vast number of courses, such incorporation is regrettably not so simple. We argue in this study that the quantity of culture-related disciplines in the Translation and Interpreting Degree's curriculum is still insufficient to raise students' cultural awareness. As a result, this paper examines a methodological suggestion for boosting cultural learning in the language and translation training to transfer not only a language but a whole culture and civilization.

Different cultural heritages and semiotic systems result in disparities in speech act and pragmatic language use among people from various cultural origins, resulting in intercultural communication. In the globalized world, the cultural dimension of translation has become increasingly important. Translation is widely regarded as the most important mode of intercultural communication. Because translation is the most thorough cultural representation of the human being, it is necessary to research translation and translation procedures in an intercultural context.

Pragmatic errors frequently appear in communication among people with different cultural backgrounds and thus people fail to achieve desired objectives. Similarly, cultural untranslatability has long been the greatest obstacle to communication and translation. Translation study could never underestimate cultural differences; on the contrary, it has to take it into serious consideration and analyze the causes of such distinctions in depth to find the optimum strategies in overcoming such obstacles.

2- Disparities in Culture and the Responsibility of the Translator

Challenges arising from cultural discrepancies are the most significant issues for translators and have resulted in the most widespread misconceptions among readers. Culture has its own limitations when it comes to converting source text to target text. Each society or group of people constructs their own culture, which is revered, performed, and recognized along with its constraints, related to historical background, local situations, and faith with their specific language.

Constraint in translation is a cultural feature that is not always imposed from the outside world. Suitable behaviour patterns will differ from one location to another. Nowadays, the main issue in translation is undoubtedly influenced by different cultural values in the source and target languages. It is the translator's commitment to select which norms take precedence over others. It is up to the translator to decide whether the cultural traditions of the source language, target language, or a combination of both must be taken into account. The translator then is required to be aware of the following cultural approaches in order to be able to proceed in his translations between cultures namely, Arab and English.

A translator is forced to know about the peculiarities of both cultures and their values, norms, and features to be interpreted adequately and sensed in the target language. There is no good translation without cross-cultural cognizance and communication.

Indeed, any organization cannot function without effective communication. Its internal and external interactions are critical to the day-to-day activities that lead to success. Communication can be difficult if it is vague and deferred. There are additional challenges with cross-cultural communications: information is misinterpreted or taken out of context for a variety of reasons, including racial prejudice, stigmatizing, or cognitive dissonance or bias.

Racial prejudice, also known as ethnocentrism, occurs when one judges others based on his or her own cultural values; stereotyping is a well-known concept that refers to stigmatizing by imposing unfair and sweeping generalisations on others. "Confirmation bias" is defined as « the process whereby the bias is confirmed when people see what they expect to see; they are blinded to the positive attributes of others » (Locker and Findlay, 2009, p. 108). Cultures have always recognized and supported one another based on shared history and personal prejudices.

In terms of context, Edward Hall (1977) defines communication. According to him, context and interpretation are intricately linked. He defines high-context communication as a message in which information is implicit and understood clearly by those within the community (or culture) but not by strangers, and where content is either in the physical context or integrated in the person (p.786). Low-context civilizations, such as Canada, the United States, and many European countries, place a high importance on communication's social components. It is critical in these anglo-saxon cultures to interact efficiently and with a clear goal. To enlighten, convince, or engage effectively, information is given in a logical, thorough, action-oriented, and personal manner. Many Asian and Arab civilizations, on the other hand, which are high-context cultures, prioritize interaction in terms of information (Locker and Findlay, 2009, p. 108).

This may explain why high-context cultures deliver information while being unconcerned about the arrangement or ranking of the data presented. Low-context cultures favor explicit approaches (what you hear is what you get), whereas high-context cultures prefer oblique techniques "the use of implicit and indirect messages in which meanings are embedded in the person or in the sociocultural context" (Gudykunst et al., 1996, p.512). Individualistic cultures are prevalent in low-context societies, while collectivist cultures are prevalent in high-context societies.

The pattern of communication between cultures is influenced by these individualistic and collectivistic tendencies. Within high-context cultures, individuals who are part of the culture comprehend what is said and what is not stated. As Triandis observes, collectivist cultures "communicate elliptically, giving just a few clues, and letting the listener 'fill in the gaps'" and "collectivists emphasize the harmony of the relationship within the ingroup, so they do not confront, but instead use a lot of 'maybe,' 'probably,' while individualists see nothing wrong with some confrontations that will 'clear the air' and tend to use extreme terms such as 'terrific,' 'the biggest'" (Triandis, 1995, p. 173). Information must be clearly conveyed (or typed) in low-context cultures for others to notice or understand it.

Nonetheless, not everyone in these civilizations has the same cultural code, and hence not everyone from a particular cultural group interacts in the same way. Within high-context societies, some people prefer a straightforward approach and explicit messages. In any culture, the more individualistic a person is, the more likely they are to choose low-context communication techniques, and the more collectivistic a person is, the more likely they are to prefer high-context communication types. In addition, the global economy has influenced much of the business communication to follow the ways of low-context cultures. Apart from cultural

influences, individual personalities, professional experiences, and personal preferences all play a role in how one communicates.

Cultural diversity can be caused by a variety of factors that a translator should take into account. To start with, people's values are inextricably linked to their expressive behaviors. Every culture has its own set of values that help people discern between good and evil, right and wrong, social rules, and so establish a set of moral standards and behavior norms. Although cultural mores differ, their preservation is rational within their own sociocultural context, hence it is erroneous to suggest that one culture is more evolved or outdated than another.

Take for instance, Arab cultural values linked to Islamic teachings and ethics, principles such as modesty and caution, family social life, not being forceful or arrogant, being pleased with what one has, following the right path, and collectivism, egalitarianism, and altruism are highly valued. Western society, on the other hand, and precisely English culture is more focused on the individual, and autonomy and individualism is strongly promoted. The freedom of acting and speaking in a democratic way are primordial. As a result, in Western culture, being comfortable with the status quo without a confrontational explicit communication equates to a lack of entrepreneurial spirit and ineptitude.

In contrast to self-reliance and "individualism" in the United States and the Anglo-Saxon World, social life in the Arab region is characterized by "situation-centeredness," in which loyalty to one's extended family and larger "in-group" supersedes over personal goals and interests. (Nydell, 1987; Yousef, 1974). Khalid (1977) calls communal cohesion "undoubtedly the most desired value" within Arabs' value system (p. 127).

Furthermore, religious culture that has infiltrated people's life has a huge impact on how they think and act. Traditional religious cultures can be seen in variances in worship and taboos amongst people of various faiths. Islam, as the most influential religion in the Arab world, has had a widespread and far-reaching impact among Arabs for generations, thanks to the Quran and Hadith, or Islamic Law (Sharia).

Traditional religious culture in English-speaking countries, however, is dominated by Judeo-Christian and Western philosophical traditions. People have diverse perspectives as a result of different religious cultures, and it is clear that the eastern and Western ways of thinking are vastly different. Arabs, for example, pay closer attention to their experiences, instincts, and insights in the process of reasoning, therefore their manner of thinking is generally equivocal, and they assess others' life relying on experiences and sensations. Westerners, on the other hand, think more about logic and analysis and are hence more concrete in their thinking. Different cultures' styles of thinking will have a direct impact on intercultural communication and may result in failure of translation.

A translator should also be aware of the social values of both Arabs and English, or Anglo-Saxons. In Arab culture, for example, social loyalty is extremely important. One of the most crucial aspects of Arab society is the family. While Arabic parents teach their children self-reliance, individuality, and responsibility, family loyalty is the most important lesson instructed in Arab families. In contrast to the extreme individualism seen in England or North America, where everyone is out for himself or herself, individual rights, families living apart from relatives, and so on, Arab society emphasizes the importance of the group. The needs of the group, according to Arab culture, are more important than the needs of a single person.

For example, in Saudi Arabia's Bedouin tribes, "intense feelings of loyalty and dependence are fostered and preserved by the family" (Gannon, 2004, p. 70). Likewise, Margaret Nydell, in her book *Understanding Arabs: A Guide for Modern Times*, writes "family loyalty and obligations take precedence over loyalty to friends or demands of a job" (2006, p. 71). She goes on to state that "members of a family are expected to support each other in disputes with outsiders. Regardless of personal antipathy among relatives, they must

defend each other's honor, counter criticism, and display group cohesion..." (71). In Arab families, according to Islamic teachings, of all members of the family, however, the most revered member is the mother (Esherick, 2006, p. 68).

Furthermore, family honor is one of the most important characteristics in the Arab family, and social exchanges between men and women occur very rarely outside of the place of work. Men and women avoid being alone together. They must take caution in social situations because their interactions can be interpreted negatively and lead to gossip, thereby tarnishing women's reputations. Women can freely socialize with other women and male family members, but they must have close relatives present to socialize with men who are not part and parcel of their own families. These rigid practices are in place to safeguard women's reputations. Bad behavior has an impact not only on women, but also on the honor of her family. Countries and households have different customs in different Arab countries. For Westerners, Arab values appear to be conservative and rigorous, however they must remember this when dealing with or transferring from Arab culture.

Likewise, Arabs tend to think in a more holistic manner. People that think holistically are interested in fully comprehending the world's interconnectedness and highlight the inseparable unity of man and nature, individual and group. They see the world as a collection of organically interconnected units that create a whole. Traditional Arab medicine exemplifies this. The human body is an organic whole whose equilibrium must be maintained, according to alternative medicine. Any ailment may be traced back to an imbalance of a specific system within the organic whole, and it can be healed by restoring that equilibrium.

On the contrary, reductionism features the Western way of thinking. It is the belief that an object can be perfectly understood by separating it into the constituent parts, and ideas can be comprehended by consecutively analyzing the ways, the principles and motifs of its construction. The basic assumption of it is that each component of the whole matter is an independent part, from the analysis of which the general knowledge of the whole can be obtained.

Furthermore, because social standards differ between countries, language usage guidelines are bound to vary. Speaking method is made up of a variety of components, the most essential of which are language rules. Cultural distinctions in a plethora of language rules that pervade various areas of speech act. These distinctions turned out to be not only many, but also enormous. For example, when Americans send out invitations, they often include the phrase "come if you want to" to show respect for their visitors' preferences, but Arabs may see this as a lack of seriousness in their invitation, or as being reluctant in inviting them, because generosity is one of the traits of Arabs, and they usually demonstrate it by being courteous to one another. Nydell (2006) says that Arabs can be defined as, humanitarian, loyal and polite (p. 72). Tarek Mahfouz (2011) explains in the book "Arab Culture" that it is common for Arabs in dinner situations to insist on guests to eat the last piece of the meal or to fight over who will pay the bill at a restaurant for generosity (455).

When Arabs accept an offer, they generally add the words "I will try to come to" to show their courtesy, which may leave Americans perplexed because they are unsure whether or not they would attend. Meanwhile, both cultures in the preceding example have courteous invitations that are just for the sake of being polite, but their expressions are somewhat different. As a result, if the communication participants are unfamiliar with the conventions of the two languages, they may take the courteous phrase seriously or dismiss the earnest invitation, neither of which is acceptable for the other side.

Besides this, when it comes to personal space, Arabs, as opposed to Westerners, are more tolerant of crowding, jostling, and adjacency in public areas. Samovar and Porter (1991) compare English and Arab space perceptions:

The English value personal space very highly. Arabs, on the other hand, view space quite differently. In crowded shops, theaters, or train stations, the typical Englishman “queues up” instinctively. An Arab, on the other hand, may crash the line like an NFL inside linebacker attempting to sack a quarterback. The British may perceive this Arabic response to lines and space as uncivil. (p. 106)

While this phrase may conjure up ideas of brutality and disdain in the minds of Westerners, Nydell (1987) agrees that Arab societies split people into friends and strangers. As a result, “‘public manners’ are applied and do not call for the same kind of considerateness” (p. 30). The distinction between public and private self, which is typical in Western societies and represents the division of mind and body, is not made by Arabs (Hall, 1966). Instead of physical separation from immediate surroundings, privacy is achieved through psychological detachment. The findings of prior research strongly show that contact and personal space are influenced by a wide range of contextual factors. We should be suspicious, however, of stereotypes that say that Arabs, for example, are at ease with a two-foot conversational distance compared to five feet for Americans. (Almaney & Alwan, 1982, pp. 96- 97). Physical proximity can have sexual, hostile, or aggressive implications, therefore Americans in culturally diverse settings may feel uncomfortable by violation of their personal space. Arabs, on the other hand, may feel belittled or ignored if Americans or others turn their backs on them.

In sum, people anticipate that their own cultural standards and norms will be utilized to interpret and assess the verbal and nonverbal behaviors of others during the cross cultural communication process. As a result, cultural variations in communicative competence and language rules, as well as knowledge of these differences, will determine whether communication is successful and whether intercultural circumstances will enhance or impede cultural connotation translation.

3- Translation and the Challenge of Cultural Differences

It seems that no language exists that is not rooted in a particular culture, and that no culture exists that is not founded on the basic structure of a single natural language. Only until the country has its own language will its culture be fully restored. To minimize mistranslation caused by such misunderstanding, the translator should pay great attention to the source language's sociocultural background, as well as distinctions in geographical surroundings, living habits, and customs and traditions of all civilizations.

The eternal problem of any translator in the world is expressing the message expressed in the text of a language they are translating from to the language they are translating into in the same style, tone, manner, and essence. It is permissible for a translator to maintain the meaning with minor changes in tone. However, in certain fields of expertise, the translator's abilities to transfer the original meaning and style of the source language to the target language are put to the ultimate challenge.

Take, for example, Arab-English translation, where the text with a deep historic culture is the most difficult element of the process. The translation of Arabic classics like the Mu'allaqat (Arabic: المعلقات), and Quran, for example, may face such a difficulty. As we all know, the notion of Wahdaniya (God's Oneness) lies at the heart of Islam, and a translation of the term can't possibly capture its original profound significance, hence the most common translation for all cultures is God. Most Westerners, on the other hand, require some explanation to grasp the Islamic sense of the word, which refers to Allah, the sole, peerless, and sovereign God as opposed to Trinity for Westerners.

Arabic, a language that dates back to the 6th century, is unquestionably one of the world's oldest and most fascinating languages. Proverbs have always been a significant part of Classical Arabic, Modern Arabic's ancestor, and they continue to be so today. Furthermore, several of these proverbs and idioms have traveled throughout the world and are now part of many other languages. Here are some examples of intercultural translation, in which the translator must have a cultural background in the target language to make not only a linguistic transfer but rather a cultural and civilizational conveyance.

1. لا يلدغ المؤمن من جحر مرتين. (la yuldağ il-mo'men min gohr marratein.)
Meaning : The believer is not bitten from the same hole twice.
Alternate version: Fool me once, shame on you. Fool me twice, shame on me.
2. الطيور على اشكالها تقع. (it-tuyuur 3ala aškaaliha taqa3u.)
Meaning : Birds fall together for their shapes.
Alternate version: Birds of a feather flock together.
3. التكرار يعلم الحمار. (it-tikraar yi3allim il-humaar.)
Meaning: Repetition can teach even a donkey.
Alternate version: Practice makes perfect.
4. إنك لا تجني من الشوك العنب. (inaka la tejni mina el-shawkil-3ineb.)
Meaning : You can not get grapes from a hawthorn.
Alternate version : One can't get blood from stone.
5. الجوع أمهر الطباخين. (el-jou3 amhar ettabakhine)
Meaning : hunger is the most skilled among cooks.
Alternate version : Hunger is the best sauce.

A good translation is commonly defined as one that does not appear to be a translation due to its high accuracy in expressing a meaning in a target language, as well as the style, cognitive evocations, and values connoted being the same or very close to those in the source language. This preceding concept, which can be used to any translation task, is especially significant when dealing with idioms, which present an issue that must be addressed from two perspectives: meaning and style, form and substance, literal meaning and its metaphorical equivalent. The reason for this is that idioms represent an idea in a more creative approach, one that is rooted in a specific cultural context, which cannot be overlooked when translating idiomatic expressions. When a match cannot be discovered in the TL or when it appears inappropriate to employ idiomatic language in the TT due to stylistic differences between the SL and the TL, paraphrasing may be the most prevalent method of translation. However, it could be argued that the translator should use this method only when he has no other choice but to paraphrase.

Similarly, the two languages also have very different linguistic images. To express the idea that something is impossible to happen, the English say: It is like trying to milk a duck; Arabs may say hata yabyad el Ghourab (It will happen only if the crow gets white). A similar example is shown in timid as a rabbit in English is interpreted in Arabic as cowardly or weak (Jaban), which is not the same connotation. The beauty of translation is that it allows both the translators and the audience to enter the realms of another culture—often one that is very different from our own. A comparable relationship occurs between English culture and language and Arabic culture and language. What if an Arabic term cannot be substituted for a

single English term? Or perhaps one in Arabic with only one English word? There is no other option for a translator to explain the difficult term but to utilize more words, syntagmas, or even sentences.

When it comes to translating from Arabic to English, it is the Islamic terminology that trouble translators. Take a look at this example! The Islamic concept of "Hoor Al-Ayn" refers to the brilliant whiteness and profound blackness of the eye. "Al-Ayn" is Arabic for "eyes." When taken as a whole, the term ("Hoor Al-Ayn") refers to lovely virginal ladies with lovely eyes who will be rewarded for martyrdom or good actions performed during a lifetime according to Islamic values. As you can see, when there is no analogous term, the translator is often forced to explain the facts behind the term rather than translating it verbatim with no sense or clarification for an audience unfamiliar with a similar term of any kind.

Also, Polysemic terms are widely known for posing translation challenges. Aside from polysemic words, there is another type of word that has a lot of connotation and denotation in one linguistic culture but has little or no meaning in another one. Thus, cultural differences result in a semantic gap, which is defined as the lack of equivalence of cultural information contained in source language to cultural information contained in target language, implying that a cultural phenomenon of one nationality does not exist in another culture. For example, Arab words like in arabic there is more than 100 words that means "Love" (هوى، ولع، غرام، عشق، ...) while most of them are always translated into one word which is (Love).

Arab civilizations have numerous variations from Western cultures in terms of traditions and practices. The Islamic faith and Arab culture are inextricably linked. While Islam is the most widely practiced religion, other faiths are tolerated and respected. The majority of Arabs believe that God is in charge of and orchestrates most of life's events. Man is completely reliant on God's will and powerless to influence many of life's occurrences. As a result, everyone in Arab society need religious affiliation. The majority of Arabs feel that there should be no distinction between mosque and state, and that religion should be taught in schools. Islamic law (Sharia) is as significant as any other sort of law, despite the fact that there are many different sects of Islam. According to Islam, piety is the most admirable virtue someone can have. As a matter of fact, during the transational process, a translator should be conscious about the traditions and customs ehind both Arabic and English languages :

Everyday Arabic Traditions should be known to the translator for instance, it is not polite to say "No". The term "As God wills it" is a nicer way to say "No."

According to Arab Academy (2017), a foreigner working on Arab culture either for research purposes or translation ought to be acquainted with its cultural contexts. For example, in salutations, handshakes are a frequent way of greeting and saying goodbye. In the Arab world, long handshakes, grabbed elbows, and walking hand in hand by two males are commonplace. Hugging is reserved for intimate friends. Because Arabs are known for their hospitality, you should be aware of the proper etiquette while getting a warm welcome wherever you go in the Arab world (Greer, 2020). In public, contact between members of the opposite sex is deemed inappropriate. To eat, touch, and offer presents, only use your right hand. During conversations, long and direct eye contact is common. It is considered impolite to make prolonged eye contact with a woman. It is impolite to inquire about a man's wife or female family member. Arabs do not adhere to strict timetables. It is considered offensive to appear rushed when meeting with an Arab. People should avoid raising their legs in front of an Arab, or sitting up higher than others when sitting. Bad manners include leaning against walls, slouching on chairs, and putting your hands in your pockets. These behaviors seem to be normal in Western societies. Also, it is considered disrespectful in the Middle East to eat everything on one's plate, and before entering, one must remove his shoes and leave them at the entryway. Similarly, Different perspectives in viewpoints can also indicate cultural differences. Examples of everyday

communication, such as greetings, acknowledgement, apologies, and partings, can be used to describe it from a linguistic standpoint. Arabs show concern for others by inquiring about their personal lives. Arab greetings frequently take into account the other's situation and intent, such as: Did you eat? What are your plans? Is it true that you're heading to work? Such questions are an inextricable component of Arab respectful discourse with no specific purpose, but they make Westerners uncomfortable. The expression of discount might also reveal such a difference in opinions. Arabs, it appears, worry more about how much they had to pay for the product, therefore they liked the word discount (80% of the original price), whereas English preferred the expression 20% off, implying that they care more about how much less they would have to pay (Geronomics and Society, 2016). When Arabs will welcome you with the phrase "بيتي بايتك" / "bayti baytek" ("My home is your home"), it is the same as if someone in America said, "Make yourself at home," so simply relax and don't go roaming around the house as if it were your own.

Finally, the best tip for dealing with the Arab world is to use common sense. Yes, some cultural qualities and beliefs may differ from those in Westerners' native country, but knowing the fundamentals of customs and etiquette will go a long way. Most Arabs are aware that you are a foreigner, and making a mistake in acting, interpreting, or translating is typically overlooked, but attempting to learn about their culture and learning Arabic can go a long way toward getting to know the friendly and welcoming Arabs.

Beyond the above factors, language and thought are interconnected and influence each other on a daily basis with the mental activity of thinking and speech. Arabic is a typical analytic language, which is characterized by a relatively frequent use of function words, auxiliary verbs, and changes in word order to express syntactic relations, rather than of inflected forms according to The Random House College Dictionary (1975). English sentences are combined in hypotactic way, in which the dependent or subordinate construction or relationship of clauses are linked with connectives. For example, when the English sentence I shall despair if you don't come is translated into Arabic, the connective if would be neglected with no loss of meaning.

4. Acknowledging Intercultural Setting

Language is the carrier of culture. Translation involves the transfer between two different cultures carried by two different languages. The act of translation always process under a certain cultural background, thus the general knowledge and value positioning people holds toward translation is inevitably affected by their culture. Thus, the translation attitude of translators and even specific translation methods adopted are also restricted by their own historic culture.

Techniques of efficient communication advance on a daily basis, resulting in a rapid increase in the frequency and intensity of crosscultural communication, while translation, an intercultural as well as an interlinguistic activity, plays an increasingly important role in bridging the gap between cultures, as it deals with dual linguistic and cultural barriers. In his book *Language, Culture, and Translation*, Eugene Nida (1996) proposed the idea that a successful translation was more dependent on the translators' familiarity with the two cultures than on their command of the two languages, because words could only work within their own cultural contexts, which is critical in the preparation of the reestablishment of identity (15).

As a result of this process, translators are better able to understand their own cultures and see how their cultures influence their conduct. After that, translators would be able to breach the divide between self and other by suspending themselves, allowing them to undertake a full

analysis and forecast of the original work's innermost thinking and feelings. At the same time, they bring their target readers into the picture, who are the intended recipients of the translated message. Thus, translators demonstrate their cultural care for both the author and the target audience throughout the first translation process by respecting cultural differences, thinking and perceiving from both perspectives. Although Nida might overstate the necessity of culture for the completion of translation, it is true that awareness of the related cultures and languages is of the same importance to translators.

People's perceptions and explanations of various phenomena, things, and actions are influenced by their cultural backgrounds. The fundamental issue that prevents efficient communication or successful translation is a lack of understanding of pragmatic transfer. Rules of language use vary according to culture, and some cultural standards and norms that are not widely accepted may only be described in the context of that culture, and cannot be used to describe other cultures; otherwise, intercultural communication may suffer.

People select and organize correlating expressions to form verbal or non-verbal messages to convey their meanings in interaction based on specific social, cultural, and hidden communication rules, sometimes with the assistance of knowledge in accents, syntax, and other grammar rules of one language. People encode the message in their own unique way, assuming that others would perceive it in the same way. However, because to the varied social and cultural backgrounds of the communication participants, people are frequently not aware to sociolinguistic distinctions in real life and may inadvertently adopt pragmatic transfer (Bassnet, 1986, p. 86). As a result, message receivers may struggle to comprehend the original meanings in their original form. Between the message sender and the receiver, the translator would have to assist in deciphering the message and safeguard the meaning from being misconstrued, not only from a literal standpoint, but also from a cultural standpoint.

The assumption of differences is the beginning point for translators in order to complete the assignment. Translation labor would be considered too easy or even superfluous if the presumption of difference was not made. Translators must assume various cultural origins and be aware of various modes of expression, as well as reevaluate their own cultural traits and develop a better understanding of their own knowledge.

To succeed in the process of translation, translators must be aware of cultural identities and emotional states of themselves and others, willing to step outside their own perspectives and show respect and politeness for the other person's value system. Only when they can fulfill these, can expected communication in translation be properly conducted.

Cultural differences cannot be removed, but attitudes toward exotic cultures can be influenced through rational and practical thinking. Because translation is both a linguistic and a sociocultural phenomenon (Bassnet, 2002, P.125), revealing the interplay between discourse and sociocultural factors, a thorough examination of the relationship between linguistic varieties and sociocultural influences, as well as illustrations of variations from various perspectives, would provide excellent theoretical guidance for intercultural translation.

5. Translation Strategies to Overcome Intercultural Discrepancies

Translators must constantly enhance their intercultural awareness and communication abilities while researching the causes of cultural differences and their impact on translation practice in order to become proficient in intercultural translation and thus attain the high standard of translation.

5.1 Translation Equivalence

Translation equivalence becomes a major criteria for judging translation quality and a core notion in Western translation studies in the 1950s and 1960s, when some translation

theorists place it at the center of their theories. Theorists, on the other hand, asserted that full equivalence did not exist. Translation equivalence is a relative concept because the loss of source language information during the translation process is unavoidable, and translators can only help to minimize this loss and achieve as close to equivalence as possible (Bassnet 2002), which is dependent on how to deal with cultural differences and successfully transfer distinct features of the source culture to the target language. As a result, it is uncommon for a translation to reach perfect equivalence. Knowledge of intercultural barriers reflected in the translation process necessitates translators' ability to function effectively within a variety of cultures, which may provide critical assistance in overcoming cultural barriers in the language conversion process and, as a result, achieving equivalent translation.

5.2 Transliteration

The process of moving a word from one language's alphabet to another is known as transliteration. Transliteration aids in the pronunciation of foreign words and names. A transliteration, unlike a translation, does not teach you the meaning of a word written in another language; instead, it offers you an indication of how the word is pronounced by fitting it in a familiar alphabet. It replaces the letters in the word's original alphabet with letters from a different alphabet that sound similar. Words in one language can be comprehended by someone who speak a different language. In essence, translating a foreign term entails deciphering its meaning. Transliteration, on the other hand, makes a language easier to understand for those who are inexperienced with the alphabet. Transliteration emphasizes pronunciation above meaning, which comes in handy when addressing foreign people, places, and cultures.

Transliteration is required if you need to read a text in another language and are more interested in pronouncing it than understanding it. However, if you want to understand what it means, translation explanation are required. Transliteration is more common than you might think. You should be grateful for transliteration whenever you read international news! We imagine most people would be perplexed if news items included references to 京, الدولة الإسلامية, في العراق والشام, or Mockba instead of their Latin-alphabet equivalents: Beijing, ISIS or ISIL, and Moscow.

Likewise, restaurant menus are another typical site where transliteration is used. Other venues where transliteration is used include libraries, where individuals can search for content in multiple writing systems; the academic community, particularly in research papers; and our everyday language. Words like karate (Japanese) and pajamas (Urdu) were borrowed and transliterated from their original text into the Latin script by the English language.

5.3 Domestication and Foreignization

The right application of domestication and foreignization may be the most significant method in pragmatic translation. Domestication and foreignization are concepts that stem from a thesis written by Schleiermacher, a German translator, in 1813. He claimed that there are two sorts of rendering by the translator in translation: one that moves the reader towards the author, and the other that moves the author towards the reader (Schleiermacher, 2012, p. 49). Domestication, according to American translator Venuti (1998), entails shaping the source text to the target culture and bringing the author into the target culture, whereas foreignization is keeping the source text's distinguishing features and bringing the reader into the exotic world (p. 420). As a result, domestication can aid readers in better comprehending cultural gaps on a linguistic level, whereas foreignization delivers more original cultural information from the source language.

Notwithstanding, when using domestication and foreignization techniques, translators must strike a balance: too much domestication can result in the loss of cultural connotation in

the source text, and too much foreignization can make the text too harder to comprehend for target readers, resulting in a failed translation.

To successfully translate cultural diversity, translators should aim to preserve the distinctive characteristics of the source text rather than masking them (Newmark, 1991, p. 44). They must also have faith in the creativity and perspective of their target audience. After all, the primary goal of target readers is to receive a taste of unique culture. In fact, the goal of the foreignization approach is to ensure true domestication through readers' respect and admiration of the original texts, which means that readers display, correlate, and store the foreign culture provided by translators in their personal perspectives, then reposition their perspectives and absorb the distinguished culture of the source language to enhance their own awareness of language and culture.

5.4 Analysis of Target Readers' Reception

Modern translation research in the late 1980s and early 1990s focused more on the receptive activity of target readers. According to Reception Theory, there is no absolute interpretation of meaning, and literature only takes on meaning through the reader's reception process. As a result, the reader has a subjective and vital role to play in the process (Liangqiu and Puyu, 2013, p.78). The importance of target readers in the translation process has been underlined, as well as the impact of reader acceptability on translation tactics.

As a consequence, translators must take into account the satisfying reading experience of target readers. Another important criterion for evaluating translation work is how well it is received by target readers. Translators, as privileged readers of the original material, must assume responsibility for composing a convincing and legible translation. The argument of untranslatability will be examined in a multicultural framework, and translators must be able to perceive and forecast target readers' aesthetic orientation and cultural acceptability (Zhou and Jin, 1987, p. 85).

Translators must make legitimate and appropriate intercultural communication by rewriting and reconfiguration and redesigning while maintaining the target readers' exotic cultural viewpoint (Venuti, 2008, p. 76). Any cultural barrier encountered during the translation process, such as figurative speech, image transfer, humor, and so on, has its own significance in the context, and how that meaning is realized in a new language and cultural context is up to the translators. Rewriting in an intercultural setting aims to highlight the sensitive meaning drawn from deep-rooted cultural history and to bring target readers' reading experiences closer to those of the original work's readers.

Reconfiguration in translation, on the other hand, could minimize the foreign culture's unneeded weirdness. Loss of meaning in linguistic or cultural connotation is avoided to the greatest extent possible by such coordination. Translators are able to break free from the dilemma of literal vs. free translation, reconstructing and reassembling the meaning through flexibility based on a comprehensive comprehension of the original language. As a result, intercultural translation brings two cultures together.

The aptitude to rewrite and reconfigure texts necessitates that translators cultivate themselves into those individuals who can communicate across cultures. This talent should be examined in the context of intercultural communication. Translators must continually re-examine and investigate the ever-present contradiction between their works' untranslatability and multicultural intelligibility.

Translators must be able to adapt well to cross-cultural communication in order to bridge the cultural divide between different countries. Cultural transfers are involved in every stage of translation, shifting the focus of translation research from text to culture. It also takes into account the works' distinctive cultural and historical settings. The harmonization of text format and content was unavoidable as a result of cultural and pragmatic transfer. In order to portray

the aesthetic mood as well as the energy of the language of original works, equivalence in language format and function must be meticulously respected.

It is critical to effectively implement reconfiguration and rewriting in order to tackle cultural barriers. Only in this way can accurate and effective translation attract and reach target readers, allowing them to truly understand the relationship between cultures. who not only value a diverse range of cultures, but are also continuously establishing their own identity and analyzing their conduct and values in comparison to and in conjunction with a diverse range of cultures. Overcoming the constraints of living in a single cultural environment, such translators would merge features of target readers' cultural viewpoints with those of other cultures, effectively manage cultural diversity, and ultimately achieve the ultimate aim of intercultural translation.

6- CONCLUSION

In an increasingly integrated world, cultural interchange is critical to intercultural communication; intercultural translation, a key conduit of communication between cultures, should be researched in this context. Translators must continually re-examine and investigate the ever-present paradox between their works' untranslatability and multicultural readability.

Translators must be able to adapt well to cross-cultural communication in order to bridge the cultural divide between different countries. Cultural exchanges are involved in every stage of translation, shifting the focus of translation research from text to culture. It also takes into account the works' distinctive cultural and historical circumstances. The harmonization of text format and content was unavoidable as a result of cultural and pragmatic transfer. In order to portray the aesthetic mood as well as the energy of the language of original works, equivalence in language format and function must be carefully respected. It is critical to effectively implement reconfiguration and rewriting in order to overcome cultural barriers. Only in this way can accurate and efficient translation attract and impact target readers, allowing them to truly understand the relationship between cultures.

Although culture translation is commonly seen as one of the most difficult components of translation, it is also one of the most complex and so exciting aspects of the job. It is also a huge field for the translator's comprehension of the languages with which he or she is working, and it is necessary to provide a high-quality result of a proper translation because it entails a profound study of the languages involved. Despite their differences in language, English and Arabic share many cultural values, both in expression and meaning, and many of them are very similar.

The cultural perspective of the attributes related to colors, body parts, religion, historical chapters in the context the text belongs to, and many other factors that shape the meaning of the unit one is translating are also important elements to consider, and they may be the subject of future articles because they are so important in translation. Context and culture, in fact, form the setting in which words are born, generated, and always at the base of their right interpretation. Culture-bound translations of civilizational implications are also stated to describe a society and represent the thoughts of a group of people.

Finally, communication codes can be used to understand, predict, and control communication. They can be used to improve communication and manage conflict. People do not communicate in a machine-like manner. They can learn to modify and adjust to other codes and even adjust and modify their own code. Communication codes are steeped in cultures but there is still potential for change and the opportunity to avoid troublesome aspects of codes. Moreover, knowledge of codes is crucial for conflict resolution. Practitioners can direct conflicting parties to contexts and activities designed to maximize opportunities for success. Still, it is important to underscore that just as cultures change and evolve, so do codes. Codes

are not deterministic and they can be moderated and altered, as any communication can, by the properties of particular contexts.

REFERENCES

- Almaney, A. J., & Alwan, A. J. (1982). *Communicating with the Arabs: A Handbook for the Business Executive*. Prospect Heights, IL: Waveland Press.
- Arabic Customs and Traditions (May 15th, 2017). *Arab Academy*. Cairo, Egypt <https://www.arabacademy.com/arabic-customs-traditions/> Accessed on 28 February, 2021.
- Arab Culture From: Genomics and Society, 2016. <https://www.sciencedirect.com/topics/social-sciences/arab-culture/pdf>. Accessed on March 2nd, 2021.
- Bassnett, Susan (1986). *Translation Studies*. Minneapolis: University of Minnesota Press.
- (2002). *Translation Studies*. London: Routledge.
- Esherick, J. (2006). *Women in the Arab World*. Philadelphia: Mason Crest Publishers.
- Gannon, M. J. (2004). *Understanding Global Culture: Metaphorical Journeys Through 28 Nations*. 3rd Edition. Thousand Oaks, CA: Sage Publications.
- Greer, Gary. Arab Culture: A Quick Guide to Arab Traditions And Habits. <https://kaleela.com/arab-culture-a-quick-guide-to-arab-culture-and-traditions/> Accessed on March, 1st, 2021.
- Gudykunst, W. B., Matsumoto, Y., Ting-Toomey, S., Nishida, T., Kim, K. & Heyman, S. (1996). The influence of cultural individualism-collectivism, self-construals, and individual values on communication styles across cultures. *Human Communication Research*, 22, 4, 510-543.
- Hall, Edward. T. (1966). *The Hidden Dimension*. New York: Doubleday.
- (1977). General and Theoretical: Beyond Culture. *American Anthropologist*. Volume 4, Issue 4, November, pp. 783-784.
- Khalid, M. (1977). The Sociocultural Determinants of Arab Diplomacy. In G. N. Atiyeh (Ed.), *Arab and American Cultures* (pp. 123-31-42). Washington, DC: American Enterprise Institute for Public Policy Research.
- Liangqiu, Lv, & Puyu, Ning, (2013). EST Translation Guided by Reception Theory. *Journal of Modern Linguistics*, 3(2).

- Locker, Kitty, O. and Findlay, Isobel. (2009) How Will the Context affect Reader Response. <https://www.coursehero.com/file/p24lovn0/How-will-the-context-affect-reader-response-Locker-Findlay-2009/>
- Mahfouz, Tarek. Arab Culture, An In-depth Look at Arab Culture Through Cartoons and Popular Art (English and Arabic Edition). Ed. Thane Floreth. 2011 ed. Vol. 1. pp.474
- Newmark, Peter (1991). *About Translation*. Clevedon: Multilingual Matters.
- Nida, Eugene. A. (1996). *The Sociolinguistics of Interlingual Communication*. Brussels: Les Editions du Hazard.
- Nydell, M. (1987). *Understanding Arabs: A Guide for Westerners*. Yarmouth, ME: Intercultural Press.
- (2006). *Understanding Arabs: A Guide for Modern Times*, 4th Ed., (Boston: Intercultural Press,
- Samovar, L. A., & Porter, R. E. (1991). *Communication between Cultures*. Belmont, CA: Wadsworth.
- Schleiermacher, Friedrich (2012) 'On the different Methods of Translating.' Trans. Susan Bernofsky. In *The Translation Studies Reader*, ed. Lawrence Venuti. 3rd ed. London & New York: Routledge. 43-63.
- The Random House College Dictionary. (1975). Publisher New York : Random House.
- Triandis, H. C. (1995). *Individualism and Collectivism*. Boulder, CO: Westview Press.
- Venuti, Lawrence (1998). *The Scandals of Translation: towards an Ethics of Difference*. London: Routledge.
- (2008). *The Translator's Invisibility. A History of Translation*. 2nd ed. London & New York: Routledge.
- Yousef, F. S. (1974). Cross-cultural communication aspects of contrastive social values between North Americans and Middle Easterners. *Human Organization*, 33(4), 383-387.
- Zhou, Ning, & Jin, Yuanpu (1987). *Reception Aesthetics and Reception Theory*. Shenyang: Liaoning People's Publishing House.