

**ATILIM UNIVERSITY**  
**GRADUATE SCHOOL OF SOCIAL SCIENCES**  
**DEPARTMENT OF TRANSLATION STUDIES**

**DIFFICULTIES IN TRANSLATING CULTURE SPECIFIC TERMS FROM  
ARABIC INTO ENGLISH: THE PROBLEM OF EQUIVALENCE**

**Master's Thesis**

**Harith Abdullah MAHMOOD**

**Ankara-2020**



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## ACCEPTANCE AND APPROVAL

This is to certify that this thesis titled “DIFFICULTIES IN TRANSLATING CULTURE SPECIFIC TERMS FROM ARABIC INTO ENGLISH: THE PROBLEM OF EQUIVALENCE” and prepared by [Harith Abdullah Mahmood] meets with the committee’s approval unanimously as [Master’s Thesis] in the field of [School of Social Sciences], Department of Translation and Interpretation Following the successful defense of the thesis conducted in [January, 16, 2020].

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## ETHICS DECLARATION

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## ÖZ

MAHMOOD, Harith Abdullah. Kültüre Özel Terimlerin Arapça'dan İngilizce'ye Çevirisinde Karşılaşılan Zorluklar: Eşdeğerlik Problemi, Yüksek Lisans Tezi, Ankara, 2019.

Bu çalışma, güncel çeviri piyasasında çevirmenin karşılaştığı sorunları ortaya koymayı, kültürel çeviri kavramını, bu süreçte kullanılan stratejileri, kültürel alışveriş üzerindeki etkisi ve rolünü vurgulamayı amaçlamaktadır. Bu çalışmada, hedef dilde açık ve anlaşılır bir çeviri ortaya koymak amacıyla çalışan çevirmenin karşısına çıkan en önemli sorunları ele almıştır. Ayrıca bu çalışmada, kültürler arası çeviri işinin kolayca yapılabilmesi amacıyla, kültürel çeviride kullanılan en önemli methodlar ele alınmıştır.

Bu çalışmada, nitel araştırma method kullanılmıştır. Bu çalışma, kültürel örnekler toplanarak ve bu örnekleri kültürel çeviri method ile hedef dile çevirerek yürütülmüştür. Kullanılan method, hataları azaltmaya yardımcı, ve çevirmenin karşılaştığı sorunları, özellikle de eşdeğerlik problemini azaltmıştır.

Anahtar Kelimeler:

Kültürel Çeviri, Çeviri, Kültür, Eşdeğerlik, Sosyolinguistik

## ABSTRACT

[MAHMOOD, Harith Abdullah]. [Difficulties in Translating Culture Specific Terms from Arabic to English: Problem of Equivalence], [Master's Thesis, Ankara, 2020].

This study aims to highlight the concept of cultural translation, its strategies, its impact and its role in cultural exchange and to identify the problems faced by the translator in the translation process. In order to produce a clear and understandable translation in the target language, the study showed the most important problems that face the translator. The study also discussed the most important methods used in cultural translation to facilitate the task of translation. In this research, a qualitative method is preferred. This study was conducted via collecting cultural samples and translating them by using the cultural translation methods. The used method in this study resulted in reducing the errors and avoiding the problems that face the translator, especially the problem of equivalence.

Keywords:

Cultural Translation, Translation, Culture, Equivalence, Sociolinguistics

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## 1. INTRODUCTION

### 1.1 Background Information

Cultural studies compare the cultures of people that fall under each of these great civilizations, or those cultures' sub-communities. Cultural studies is a different field from anthropology such that to the study of primitive cultures but also can be used to study areas, subjects, and phenomena in contemporary societies, for example, the dominant culture and sub-cultures of economically oppressed groups such as the working class, ethnically black or sexual, etc.

As Centre for Contemporary Cultural Studies (2013) defines the theory of culture as “the study of relationships between elements in a whole the way of life” (p.884). Culture teaches cultural elements to people from various aspects. According to CCCS (2013) that there are three distinct aspects of cultural studies as such “first, it interprets culture as ‘the whole pattern or configuration of values and meanings in a society’; second, it includes all forms of culture, whether ‘high’, ‘popular’ or ‘low’; and third, it views these expressive forms as an integral part of social life”(p.883).

Culture represents all the values and customs of society. All these things fall under the concept of social culture. Culture also represents the cultures of all cultural classes in society. These cultural differences are part of social life. Culture in society represents customs, traditions, all arts, even laws, and all these actions are learned by the person through contact with society. All things that a person recognizes as a member of society such as customs, traditions, art, morals, and beliefs, Tylor (1871). The culture of each composite includes knowledge, beliefs, arts, ethics, law, custom, and other abilities or habits acquired by man. Culture is also a homogenous mix of memories, perceptions, values, symbols, expressions, creations and aspirations that the human community maintains through its internal identity.

Translation is one of the most important cultural phenomena and one of its pillars, which is the bridge through which communication and cultural exchange are done. It is the sum of interactions that occur as a result of a form of communication between different cultures such as influence, import, dialogue, rejection, representation, etc., leading to the emergence of new elements in the way of thinking and dealing with issues and analysis of problems. Without culture, the interpreters, face a strange culture that requires to transfer it into (TL) in any way.

This culture expresses its peculiarities in a "culture-related" way; cultural words, proverbs, and of course idioms whose origin and use are intrinsically and uniquely related to the culture in question. Therefore, we are called upon to do multicultural translation whose success depends on our understanding of the culture with which we work. An interpreter can convey the meaning only by knowing the culture of the target language. As Larson (1998) said, translation consists of language and culture.

The translation is closely related to culture. Translation has contributed effectively to the transfer of cultures; they are like the body and the spirit. Culture is the heart of translation and its active core. When translation stands out and plays its role, culture is enhanced and reaches to its highest level. The translation is enriched by culture. And thus, they interact with each other, and have roles to perform, which creates an atmosphere of scientific and cultural life in society.

## **1.2. Statement of the Problem**

Religion, politics, social traditions, and custom related terms are considered to be some of the most problematic areas in cultural translation. One of the problems created by culture in the process of translation from English into Arabic language is the problem of equivalence. This problem does not emerge from the global concepts, but the main cause is 'private culture', through feeling express such as, causes pain, love, hunger, and angry. It is quite difficult for a translator to translate without having enough knowledge about the culture of the target language. This helps to understand the feelings of peoples in the situations that we have mentioned it earlier.

The translator may face problems in decoding the message in the case of translating texts between different cultures which are not closely related to each other. The translator, in this case may encounter a rare form of words, unusual syntax, strange combinations of words and unfamiliar themes during the process of translation. As a result, the translator would face problems in decoding the original message. In this case, no translation that attempts to bridge a wide cultural gap can hope to eliminate all traces of the foreign setting. The translator must translate in an attempt to domesticate the target text but sometimes he/she will foreignize certain terms or words. Domestication means changing the source language (SL) values and making them readable for the target language (TL) audience. Foreignization is keeping the values of the SL and exposing the audience to them.

Each country's culture is unique. Culture represents the way of life of a specific society; its integration, state policy, ideas, and language. This is an integral part of the culture of society. Different cultures lead to problems in the process of translation such as making a gap between cultures. There are several factors can cause gaps in the process of cultural translation such as;

1. Difference in the cultural backgrounds; when there is an equivalence between cultures and the language, it doesn't cause any gaps during the translation process between (SL) and (TL). In the case of cultural differences, this means a difference in language, and these differences will create a gap in the translation process. In case of a difference in cultural phenomena doesn't mean the presence of this phenomenon in a particular country only, but in other countries, it may have a different function or meaning from one state to another, which leading to make a gap in translation. It is, therefore, necessary to be familiar with the target culture before starting the translation process.

2. Non-equivalence; Non-equivalence means there is no equivalent in (TL) language of an item in the source text (ST). In the process of translation, the translator needs a word or phrase equivalent in (TL) language, but this option is not available always, and not the final solution:

In some cultures, and languages, there are some conditions that a translator may encounter by translating something rare that exists in a specific culture and does

not exist in another one, thus creating the problem of language inequality. In such a case, the translator must act. In order to solve this problem, the translator must resort to borrowing the same term from the (SL) and transferring it to the (TL). The term should be written by (TL) letters, but the same pronunciation of SL.

There are some terms in different languages that appear to give the same meanings of the same objects, but in fact, it refers to quite different things. Extension and Intension. This happens when the translator attempts to define the same object which is different from one country to another. Because of the difference in intention and extension in the languages reflect cultural gaps. The terms may have a major meaning, but at the same time, they may have secondary meanings which are totally different from their main meaning.

Derivation: People's way of thinking about things and their interpretation of these things are an expression of their culture. People differ in reactions and emotions and in interpreting things or creatures according to their culture. Since the original text always has various responses from different kinds of receptors, this makes the question of equivalence more complicated in the sense that it would be impossible for the translator to know about all these different responses and which one to take care of during his own process of translation it may be very difficult to expect to have the same response from people of different generations in the same society as well as from a completely different culture. The translation should provide the (TL) reader with the total informational, emotional and connotation content of the original message.

### **1.3. Purpose of the Study**

The purpose of this study is to identify the problems created by cultural translation, and to solve the problem of equivalence in cultural translation from English into Arabic and to find appropriate solutions to overcome this problem. The study is aimed to allow the reader of the translated text not to feel alienated either in terms of meaning or structure, and to respect the language of (TT), by researching the similar aspects in the first language and the difference between two linguistic systems, and the second language (TT) so as to predict the problems that translators are expected to face during the process of cultural translation, and thus helps in

several things, including reducing translation's errors and alerting translators to avoid mistakes.

#### **1.4. Hypothesis**

In this study, it is hypothesized that increasing the awareness of Arab translators by increasing the knowledge of the target culture will contribute effectively in avoiding mistakes in equivalence during the translation process, as well as avoiding literal translation that does not give the full idea to the reader. While finding appropriate solutions for a clear, and understandable cultural translation.

#### **1.5. Assumption and Limitations**

This study assumed to show the importance of cultural translation and the problems it faces, specifically the problem of equivalence in cultural terms from Arabic to English. This study is related to two terms: cultural translation and its significance in cultural transfer and the equivalence, which is one of the most prominent problems facing cultural translation. This study is limited with two languages and their cultures, Arabic and English language through the process of cultural translation.

#### **1.6. Duration of Study**

The duration of this study were two semesters.

#### **1.7. Definitions of Specific Terms**

1. *Equivalence*: It is the impact that we discover in the translated text, compared to what we have experienced in (ST), which makes us say that it represents two sides of a single coin, whenever we turned it we found the same picture. When reading the translated text, the reader does not feel the translation, but as if it is written in that language.
2. *Culture*: It is the integrated style of knowledge, beliefs and human behavior that depends on the ability to learn and transfer knowledge to future generations.
3. *Translation*: The translation is a mental activity in which the meaning of a given language discourse is clarified from one language to another. It is the process of

moving linguistic entities from one language to their equivalents in another language.

4. *Cultural translation*: It is the practice of translation that respects and clearly shows cultural differences. This type of translation solves some problems associated with differences between cultures, such as dialects, food, or architecture.



## 2. REVIEW OF LITERATURE

### 2.1. The Problem of Equivalence

According to Baker (2005), the Arabs were the first who make the first systematic translation in history and the beginning of this movement dates back to the Umayyad and Abbasid Age. One of the most prominent problems faced by translators in that ages is the literal translation and the absence of the appropriate equivalent. The problem faced by translators in the world is to choose the appropriate vocabulary and this process is related to linguistic equivalence, and linguistic concept of equivalence according to Aziz (2013). In this context, 'Equivalence' means replacing special expressions common in the source language with equivalent expressions in use and palatable in the target language; the two languages, source, and objective, can correspond to a situation to express one reality, but using different stylistic and synthetic methods.

Baker is one of the translation scholars who supports the concept of equivalence, in addition to the concept of similarities in the information flow of information between the (ST) and the (TT) Baker divided equivalence into five types:

1. Equivalence at the level of a word: This equivalence is achieved at the level of the word when the translator starts in this type of equivalence during the analysis of the (ST) and look for the word as a meaningful unit in a language and then extract the equivalent word is in the (TT). Baker's (1992) definition of the word as following; words a complex term in which one word can give multiple meanings in different languages. In this case, the translator must focus on many factors, when he considering and translate every single word, such as gender, number, and tense. The first thing the translator cares about it is the word to understand the translated texts that translated according to a word by word translation.
2. Equivalence at the level of sentences: The sentence is the unity of understanding and written idea. There are two types in the equivalence of sentences (1) verbal syndromes, in the case of more than word within a short space from each other

in the text. (2) Conjugation: In the case of two or more words to give a different meaning from the meaning of each word separately.

3. Grammatical equivalence: The grammatical equivalence refers to the variety of grammatical denominations across languages, and the difficulty of finding an equivalent term in the (TL) due to the diversity of grammatical rules in languages in addition to the diverse languages, which is often one of the obstacles faced by the translator. In order to achieve this kind of equivalence, the translator must study grammatical, numerical, masculine, feminine, tenses, and arrangement of words.
4. Textual equivalence: This kind of equivalence happens when there is a large amount of information, and this information is consistent between the (ST) and the (TT). In addition, the consistency of the (ST) is based on three factors: the target audience, the purpose of the translation and the text type. Lastly, pragmatically equivalence deals mainly with implicature. According to Baker (2011), there are a number of linguistic features that contribute to the achievement of the textual coherence, which is listed below:
  - (1) The replacement, which means the process by which refers to the word used to the word advanced or delayed, this process helps to link sentences. The replacement is divided into three types; nominal, actual and saying substitution. The nominal substitution is done by one and one in the case of a combination as an alternative to an element in which the keyword in the group is considered a nominal. The actual replacement is done by "Do" at the actual group level and is heavily used in writing and is an alternative to the verb except "be" and "have".
  - (2) Deletion, another manifestation of textual consistency, is the substitution. The reader relies on an understanding through the previous sentence. The deleting is divided into a nominal name that is deleted within a group of names. The actual deletion is done within the actual group.
  - (3) Access, which means the way in which parts of the text are coherent to achieve a consistency relationship, through tools that divide the connection into an extra link, reverse link, causal link, and time link.
  - (4) Lexical Consistency: It is a lexical selection related to another element that has been mentioned earlier. It is divided into two repetitions and a verbal congruence. In repetitions, the lexical element or expression is re-mentioned with a synonym

or an absolute element or a general noun. Public names are an important source of consistency. Verbal congruence is the relationship between two words belonging to a specific group that the reader recognizes through context.

5. Pragmatic Equivalence: According to Baker, pragmatic equivalence has to do with the implicit sense that the author wants (SL) to tell the reader and the interpreter rephrases the author's intent and receipts it to the reader of (TL). Scientific equivalence is the study of language and its use and the study of meaning not as generated by the linguistic system but also as a result of the interaction of participants in the communicative situation. Drawing from Grice (1975), Baker argues that the term implicature is used to refer to what is implied and not to the literal meaning.

## **2.2. Sociolinguistics**

Sociolinguistics is a modern science field that has attracted the interest of linguists. Since this field is related to the study of language, anthropology, and culture, it studies the rules of societies where it is concerned with studying the social functions of language and ways of using language in society. Macro-sociolinguistics investigates how social structure affects the way people talk and how language variants and patterns of use correlation with social attributes such as class, sex, and age Coulmas (1997). As for Hudson (1996), it is the relationship between language and its impact on societies from various aspects such as social, linguistic and cultural. Hudson (1996) has described the difference as following: Sociolinguistics is the study of language in relation to society. This field seeks to describe the ways that people use it to practice social life.

If language is the main component in the formation of people's identities, society is the container in which all cultures and identities are poured, which, if it is cracked, it is restored through language. Language is one of the most complex human phenomena as a complex system of symbols. It is one of the most important outlets used to penetrate the depth of the culture and social structure of the people, but rather to formulate and bequeath it to be one of the most important factors in the formation and building of the society, to participate in a fundamental and effective in identifying the collective identity of the human group that speaks. The term

sociolinguistics refers to this mutual rapprochement between language and society, they are two sides of one coin, and there is no society without language and no language without society.

There are numerous factors influencing the way people speak which are investigated by sociolinguistics

### **2.2.1. Customs and traditions**

Tradition represents everything that inherited by society, where the same habits are passed from generation to generation. These customs represent the culture and identity of the community. But these traditions are not mandatory and not need to be learned intentionally, but they are a way of the life that has been learned since childhood. Tradition refers both to the process of handing down from generation to generation, and something, custom, or the thought process that is passed on overtime Horner (1990). Thus, we can say, for instance, traditional dance is one of the customs and traditions that have been inherited from the societies. There are dances dedicated to some festivals and events within the community, as well as to remember the past and history of society.

Tradition does not affect the modern way of life. Rather, it is the ideas and actions that society loves without being affected by society itself. Old traditions remain important and specific in a society. Tradition is not the opposite of modernity; perhaps it is modernity's strength, its richness, and one of its essential sources of meaning in life, Graburn (1993). Modernity has revived some of the traditions of the community. For example, the Christmas trees were once decorated with nuts and apples, but now they are decorated with bright lights and ribbons, etc.

Customs are the things that people are used to unconsciously in society a, or within specific families and groups. They are the rules written by certain people so that others can apply them and adhere to them. 'Habit' mean any action related to the daily life of a particular community. Many societies give a importance to the customs and traditions of their communities because they include fashion, habits, and law. Customs and traditions are phenomena of the behavior of the societies, and these behaviors vary from one community to another.). It is the reutilizing of choice that

makes a particular pattern of behavior or action into a custom, not just the fact of its being shared, Goodenough (1981). In other words, customs have a recurrent pattern of socio-temporal distribution.

There are several customs and traditions in Arabic countries. Firstly Dikec (2002) emphasizes that 'Hospitality' involves forging, celebrating, and reinforcing relationships between people. It is one of the most important Arab customs, which are considered as sacred duties, which are due to Bedouins who are known for their constant migration, which influenced the Bedouin to be hosted by each other in order to survive in the desert environment. According to Janardhan (2002) hospitality is inherent in Arab Bedouin heritage.

Second, 'henna' was used for the first time in five thousand years, where it is believed to bring luck and health, According to the Arab world, it is extracted from dried henna leaves, kneaded and then painted on hands or feet in geometric shapes complicated by women. Some women believe that it expels evil and brings positive energy. The henna plant, also called *Lawsonia Inermis*, exists in Persia. Henna was also used to dye clothing and wool of animals. The use of henna in this age is limited to its use by brides and this is traditionally customary throughout the Arab world.

Third, food may be the most of the rituals and customs in the Arab world are taken from the Islamic religion, where Islam states that it is forbidden for a Muslim to eat pork or drink wine. It also stipulates that meat must be slaughtered according to the Islamic Sharia'a. It is also common to drink Arabic tea or coffee in most Arab countries, which expresses the appreciation and generosity. The customs indicate that the hospitality must be accepted, since the refusal would reduce the affairs between the host and the guest. Another Arabic customs is pouring food in large pots to welcome the guests and to indicate the generosity in the provision of food. It is worth mentioning that the use of the right hand among the Arabs in the completion of various tasks such as food and drink is approved according to Islamic law (The deputy chief of staff for intelligence, 2016).

Ramadan derives the Arab-Islamic identity of the national civilization and culture rooted in the depths of their children. It is an ancient heritage that stands out in those customs and traditions inherited by children generation after generation. The

holy month of Ramadan is reflected in these customs and folklore that was associated with the coming of this month, whether through popular songs or governance stories. In many Muslim countries, you will find many customs and traditions to welcome the holy month of Ramadan and every Islamic and Arab country has its own characteristics through the popular songs and special psalms that tell the reception of the holy month.

The joy of the children here is emphasized as they celebrate in their own way in with their own songs, and games that mimic the month of Ramadan. In the Arabian Peninsula, houses and mosques are decorated in cities and countryside to welcome the holy month, where people buy Ramadan lanterns and different colors, shapes, and sizes decorated with houses, mosques, shops, and streets. The fasting during Ramadan typically includes the increased offering of “salat” (prayers), recitation of the Quran, and an increase of doing good deeds and charity, Bukhari (2012).

According to Arabic customs and traditions, marriage is accomplished through three steps: the first step is to identify and getting to know the girl. The second step is to send the husband's parents to the wife's family to officially request for her hand from her family. The third step is agreeing on the engagement date and determine about the dowry provided by the wife and after a period the wedding will be held As Granqvist said (1931)

*"A man does not expose himself to refusal. If he is not certain that his proposal will be well received, he sends someone to the girl's home to make a preliminary inquiry. The messenger can also ask the girls' relatives directly if they wish to give her to such and such a man, in this manner preparing them for a proposal. If they answer that he is welcome, he is sure that they wish the marriage to take place. The usual thing is that the formal request for the bride is not made by the young man himself but by one or several friends or relatives who act as intermediaries"(p.10).*

Marriage ceremonies differ from one region to another in urban areas. Marriage is held in specially designated wedding halls and in some rural areas the weddings are held at the groom's house.

When it comes to British people's customs and traditions, afternoon tea comes first. The observance of the custom originated amongst the wealthy social classes in England in the 1840s, because they ate breakfast early and sat down at the

dinner table until late in the morning so, people like Duchess of Bedford VII, Anne-Marie Russell, used to have a cup of tea and a snack between 3 pm and 4 pm. She started to invite her friends to participate in these sessions, which turned into a habit followed by most of British people Pettigrew (2001).

Today they still drink afternoon tea and sometimes they add milk, sugar or sour cream. However, they also enjoy the taste of other foods (customarily cucumber sandwiches or egg and cress sandwiches) as well: early in the morning as soon as they wake up they enjoy themselves with a few pieces of biscuits and enjoy tea again while eating breakfast and at 11 o'clock in the afternoon and then in the evening before their immortality sleep Downton (2019).

The fish and potatoes are one of the traditional and famous British dishes, it is usually eaten as a takeaway rather than in the restaurants Black (1996). The history of this dish dates back to the second half of the 19th century, and Hegarty (2009) mentioned about novel named *Two Cities* Once by Dickens (1859) he emphasizes the sentence of Dickens (1859) about the dish, "Husky chips of potatoes, fried with some related drops of oil"(p.9). The first restaurant serving a fish dish was Potato Joseph Malin Restaurant in London 1860, however, the dish in that era was brought by the Jewish way Rayner (2005).

Morris Dance, Britain's one of the most famous traditions, is one of the characteristics of England. These dances are famous for the use of swords, bells, sticks, and napkins. This traditional folk dance is believed to have originated in the early 15th century and it is still popular in England. It is strongly believed in England that this dance has a magic effect to ward off evil and bring good luck over the years. Every region in the UK has its own patterns with simple differences in the practice of this dance. In the northwest of the kingdom, for example, short sticks are used during dancing while in the border areas feathers are used. William (1943), mentioned that Dick Ford was the best fiddler, and he knew all the movements of the dance. The date of the dance is back to 1448 and the dance was funded by Goldsmiths' Company in London (Heaney, 2004). Nowadays, there are three main organizations to support the Morris dance; Morris Ring, Morris Federation, and Open Morris.

Cheese-rolling in Gloucester is an annual Spring Break is a famous event taking place on Cooper Hill near Gloucester in the city of Cotswolds, England. The event, named after the hill, is a traditional event where the competition begins between people by chasing a big rolling wheel of cheese Park (2016). The event dates back to the year of 1826 when the festival was run by ad hoc committees, but in 2010 it happened unforeseeably as the festival began without spontaneous management BBC (2010).

Pancake races in Buckinghamshire area one of the most important traditions held in Britain every year. These races are held on Tuesdays in February or March immediately before Ash Day, the first day of Lent, and the end of the races is celebrated in some countries by consuming pancakes. On these days, people all over the UK make pancakes to eat, however in the British province of Buckinghamshire, it's quite different, they do not make pancakes to eat but they are made to enter the annual pancake races. Passers pass through the town as they flip a pie in the frying pan while running, and the story of this event dates back to 1445, after that the lady of the church heard the church bells and she made the pancakes and rushed to the church and the pan was in her hand Miller (2005).

New Year celebrations start with New Year's welcoming songs, before a month or more. New Year's Eve is celebrated at Times Square in New York City or at Trafalgar Square in London by dropping an electric ball to mark the moment when the New Year begins, attracting large crowds. New Year festival, most of the social, cultural, and religious observances worldwide that celebrate the beginning of the New Year. Such festivals are among the oldest and the most universally observed New Year festival, (2018).

When it comes to the procedure of marriage in Britain, the first step is that the couple starts to get to know each other and then husband gives her the wedding ring to ask her to marry him. After that, they determine the wedding date. Before the day of the wedding, the bride makes a small party where she invites her friends and relatives who usually give gifts to the bride. The weddings usually held in churches, and the bride and groom's families and their friends are invited to the ceremony. Traditionally, the Christian bride wears a Western-style white dress while the groom wears a suit. The bride's head is covered with a white veil and a crown - or a set of

white flowers - carrying a bouquet of flowers in her hand (Christian and Jewish Marriage, 2018). Another British tradition is that laying flower petals on the path of the bride and her court when they walk to the church.

### **2.2.2. Language**

Language is a pattern of symbols and signals that ultimately form a knowledge tool or system of communication between people. The language varies from one country to another but it has the same goal, which is the only way to understand and transfer ideas between people. It is one of the most important means of friction and understanding and communication in various fields of life among individuals in society, without which the cognitive activity of individuals cannot be. Language is, according to Cambridge dictionary (1995) a system of communication consisting of a set of small parts and a set of rules which decide the ways in which these parts can be combined to produce messages that have meaning.

In Arab countries, Arabic is the main language, although there are some secondary languages such as (Kurdish, French, and Hebrew). The inhabitants of the Arab world speak Arabic. Arabic is the richest language in terms of words in the world because it contains more than 12.3 million words, and its speakers are more than 422 million Hazem (2008). Arabic is one of the most widely spoken languages in the world; it is one of the six languages of the world according to the UN classification. Arabic has also been spoken not only for conversation but also used for writing.

The League of Arab States contributed to the preservation of the Arabic language through computerization of Arabic language, the Arabic material, and its varied skills of conversation, reading, writing and listening Abdul Majeed Omar (1437). The Arabic language is known as the language of " (ض ظ-Z) because it is the only language that has this letter, and it is one of its characteristics of the Arabic language Muhammad al-Qusi, (2016). The Quranic language cannot be read except in it is the Arabic language, and it is necessary to understand its meaning, and some of the acts of worship, such as the prayers. They are not correct except they are read via Arabic language Sadiq (2011).

English is also one of the most widely spoken languages in the world and it is the official language of Britain and many other countries. According to Oxford Dictionary (1989) the number of English words are 171,476 while the number of words currently used is 47,156. Globalization has helped the spread of English all over the world rapidly. Bolton (2004) "reports that more than 600 million Asians use English, and every Asian city has news and radio and TV programs in English" (p. 388). Spreading is one of the most important features of English, and other features that distinguish English from others are easy to learn.

### **2.2.3. Religion**

Religion is one of the most important components of human personality, way of thinking, behavior patterns, and dealing with himself. Schmidt (2013) define religions as "systems of meaning embodied in a pattern of life, a community of faith, and a worldview that articulate a view of the sacred and of what ultimately matters." Religions are a set of beliefs and ideas of the person, a belief in a set of behaviors and obligations and acceptance in life, and follow a particular religion and faith is religious.

Although there are many religions in the Arab world, Islam occupies the first place of religions in the Arab world. The Islamic religion is the divine approach, which is put in order to worship Allah. God sent the Islamic religion through Prophet Muhammad in order for humans to be a Muslim. He or she must adhere to the principles of Islam, otherwise, he /she is not a Muslim. All the Islamic sects agreed on the five pillars of Islam. Abdullatif (2003) states "Islam means to worship Allah and surrenders to His order" (p.216).

Sunnah is the Islamic community, which includes the largest number of Muslims, and it is based on the sources of four basic legislation namely: the Qur'an, the Sunnah, consensus and measurement. This category was called the Sunnis because of their belief in the year of the Messenger of Allah. According to Mustafa (2008) The Sunnis are those who "follow everything that the Prophet Muhammad mentioned by saying, do or report"(p.57). They are those who follow the Qur'an and the sayings of the Prophet Muhammad and follow his actions and qualities of

morality. There are four doctrines followed by the Sunnis, which are Hanafi, Maliki, Shafei, and Hanbali

Shia, as Nasser bin Abdullah (1993-1414H) mentioned that "Shia sect, according to All-Mufaid, that Shia, is the followers of the commander of the Faithful "Ali bin AbiTalib" as a way of allegiance and belief to his imam after the Prophet Muhammad and denied anyone who wants to be commander of the Faithful instead of "Ali bin AbiTalib" (p.41). It is believed that the Shiites as a thought and doctrine were not born suddenly, but it took a period of time, and it passed several stages. But the origin of the Shiite faith continued to its origins at the Sabbaians when they recognized of the books of the Shiites, who said that the son of Saba who testified that the Imamah should be "Ali bin AbiTalib" through the commandment of Prophet Muhammad. The Shiites are divided into five sects the Shi'a, Emamiah, Al-Rafdah, Al- Jaafariyah, and EthniAshar (Nasser bin Abdullah, 1993-1414H).

Christianity occupies the second rank in religions in the Arab world after Islamic. According to Sami (2007) "Christianity is the message that Jesus came to complete the words of the prophet Moses, certified to the teachings of God to the Israelites, and called them to unification and virtue, but quickly lost their origins, and mixed with ideas and beliefs of idolatry" (p.173). Christianity existed in the Middle East when the Middle East was the cradle of Christianity, where it was the main religion since the 14th century until the advent of Islam. While today they reach 5% compared to 20% in the early 20th century. According to Munqez (2007), Christianity has three major groups;

- Catholics: They are led by Pope Francis in Rome and is spread throughout Europe.
- Orthodox: They follow the churches of Greece, and spread in Russia, Asia, and Egypt.
- Protestants: It is a Christian reform movement that divides Catholicism and is spread to Germany, America, Canada, Scotland, Norway, and the Netherlands.

Sabean religion is considered one of the oldest and most mysterious religions and it ranks third most common religion in the Arab world. The word "Saba" in Mandaean Aramaic mean cleansing by water Drewer (1963). Their original home is

in Iraq and they were living in areas overlooking to the river. According to Aziz (2008) "They sanctify and worship the planets and the planets, especially the polar star and those who turn in their prayers" (p. 222).

Yazidi is a religion that emerged from the ancient Babylonian religion in Mesopotamia (Iraq). Some Islamic scholars and others believe that the Yezidi religion is divisive from Islam, and others believe that religion is a mixture of several ancient religions such as Zoroastrianism and Manichaeism or an extension of the Metairie religion. The main characters in the Yezidi religion are UdayIbn Musafir and Tauus Malak. The Yazidi religion is based in Iraq and Syria. Most of the Yazidi followers live near Mosul and Sinjar mountains in Iraq and smaller groups live in Turkey, Syria, Germany, Georgia and Armenia Amin (2010).

When it comes to the religions in Britain, the first thing that should be emphasized is that the UK's official religion is Christianity. Christianity is one of the most widely embraced religions in Britain. Christianity dominated Britain in as a religion for more than 1,400 years Cannon (2009). Although Christianity is the number one religion, it has faced a significant decline in religious ritual practices since the mid-20th century Field, (2009). Britain is known for its rich and long-term Christian practices by having a large number of churches. The country also has a Protestant culture and the largest repositories of art and religion in the world. The development in Britain allowed it to send missions missionary Christianity in the world. 60% of the population of Britain convert to Christianity according to the teachings of the Protestant faith and it is one of the largest gilded in Britain (Census.2011).

The Islamic religion comes second in the level of religions in Britain. According to the 2011 Census, there are more than 2.7 million Muslims in England and Wales, and accounting for 9.1% of children under the age of five while 43% of the population in London is Muslim. The Islamic religion and fewer Muslim people live in Manchester, Liverpool and Birmingham Keith (2013), who originate from the Indian subcontinent, the Middle East, North Africa, Malaysia and Nigeria Badran (2016 ). The Islamic religion has arrived in Britain in the 18th century through those countries.

Hinduism comes third in Britain. Hinduism came after the Christian and Islamic religions in Britain. The first time appearance of Hinduism in Britain was at the early 19th century when India was occupied by Britain. The origins of Hindus in Britain were the people migrated to Britain, which came directly from the Indian sub-continent and descendants of the Hindus who originally migrated to other countries and then went to the United Kingdom. The Hindus who were born and raised in the United Kingdom are about 817,000 in number, who consider themselves followers of Hinduism, which make up 1.5% of Wales and England UK (census, 2011). There are about 101 Hindu temples in the (UK,Gov, 2011).

Sikhism is a Hindu religion that emerged by a man named "Nanak" (Singh, 2006). Sikhs is an Indian religious group that appeared at the end of the fifteenth century and at the beginning of the 16th-century Piara (1993). They are calling for a new religion in which they claimed to be one of the two Islamic and Hindu religions under the slogan "No Hindus and No Muslims". As any human being who faithfully believes in One Immortal Being; they believe in ten Gurus, from Guru Nanak Dev to Sri Guru Gobind Singh; Sri Guru Granth Sahib; the teachings of the ten Gurus and the baptism bequeathed by the tenth Guru; and who does not owe allegiance to any other religion. While retaining the strong loyalty of the British during the colonial period of India. The word Sikh is a Sanskrit word meaning "the apostate" Singh (2006).

#### **2.2.4. Geography**

Geography is a field of science devoted to the study of the lands, features, inhabitants, and phenomena of the Earth and planets (American Heritage Dictionary , 2006). It means it's a scientific field that deals with the natural phenomena that surround us and helps us to know about the environment surrounding us and its components and to know what is happening on the surface of the earth, as well as the environment surrounding the earth of planets and stars. On the surface of the earth, it studied the geographical distribution of the population. On the physical level, it looks at the evolution of the shape of the earth and its movement, climate, plants, and animals. At the level of human geography, the relationship between man and the environment is examined.

The Arab homeland has a geographical advantage that distinguishes it from the rest of the world. It has a unique geographic position, which gave it an effective strategic force with high influence on the political field. This force reached to its peak in the era of the Islamic state, and then began to deteriorate with the emergence of Western colonization of the Arab nation and the collapse of cohesion and the influence of the superpowers on it.

The Arab world is located in the middle of the globe on the second cross circle south of the equator, The Arab world extends between latitudes  $4^{\circ}$ - $27^{\circ}$  north, longitude  $15^{\circ}$  west, and  $60^{\circ}$  east, making the Arab world a multi-climatic region where the tropical climate prevails in its southern regions and the moderate climate in its northern regions with the dominance of the desert climate in many of its regions. Climate diversity in the Arab world contributed to the diversification of agricultural products Naji (1986).

The location of the Arab world for land and water can be said to be relative and has undergone many changes over time due to many cultural changes. However, it is possible to say that the Arab world occupies the southwestern parts of Asia, and occupies the northern, From the continent of Africa, the Arab homeland is an area extending from the Pacific Ocean east to the Atlantic Ocean to the west, overlooking the north on the Mediterranean Sea, and on the south-east of the Arabian Gulf, the Gulf of Oman, the Gulf of Aden and the Arabian Sea. As for the political location with the political units, it is bordered by Kenya, Uganda, Zaire, Chad, Niger, Central Africa, Mali, and Senegal. The Arab political site has helped to increase relations with neighboring countries Kefaya, (2014).

When it comes to the UK, Britain is one of the world's most densely populated islands with a population of 65.6 million according to UK population (2018). Great Britain was also one of the most influential European countries at one of its historical stages, and France was also involved in this influence worldwide. Both countries controlled the capabilities of small countries and became masters of the fate of their peoples in the world. They large areas of the territory of other countries and imposed colonialism on these countries continued for a long time.

Britain is located in the north-west of the European continent, surrounded by water from all sides as an island; it looks from the east on the North Sea, and from the South on the English Channel, which links it to France via a sea tunnel, overlooking the west on the Celtic Sea, the Irish Sea, And from the north overlooking the North Atlantic Ocean (Map Of Great Britain, 2017). The city coordinates extend between '50 ° 53' and '25 ° 2' (GeoHack.2017). Great Britain covers an area of 229,848 km<sup>2</sup> (England, 2017).

The climate in Britain is constantly fluctuating due to its geographical location, surrounded by water from all sides. The coastal areas are characterized by humidity and cold. Rain falls throughout the year in all British regions. Britain enjoys a very cold climate in the winter and mild in the summer, winter averages about 3 ° C, summer averages 12 ° C, July, and August are the warmest months of the year, and January and February are the coldest (Climate and Weather in Great Britain, 2017).

### **2.2.5. History**

According to Merriam (1828), History is a chronological record of significant events (such as those affecting a nation or institution) often including an explanation of their causes. In the sense that history is a record of past and present events in detail, they are recorded for reading by future generations. Arab history was built by two kingdoms, where these kingdoms are considered the most important kingdoms in the Arab world. One of those is the kingdom of the Nabateans that took Jordan as their kingdom in the fourteenth century BC. The scholars believe that the history of their kingdom dates back to 168 BC, based on the reign of their first kings. The Nabateans attributed to the Negev Bedouin who worked in the trade that became their source of wealth. Due to the location of their city of Petra, they control on along the routes of the commercial incense, and the imposition of taxes on convoys passing through its territory, although there are no water sources in the Petra area, the city was carved amid the rocks of the mountains of sand; where their choice to build their city in that part of the earth raised the astonishment and admiration of historians Joshua (2018).

The kingdom of Saba is one of the ancient kingdoms of Yemen, which originated in the eighth century BC in the south of the Arabian Peninsula. This kingdom was mentioned in the Holy Qur'an and the Queen of Sheba believed to have ruled a similar kingdom in Central Africa. The Kingdom of Sheba was famous for its richness and wealth, which resulted from its trade along the commercial incense roads linking the Gaza port to the White Sea and the southern.

Many historians believe that the modern history of Arabs dates from 1500 AD to 1900 AD and later is considered a contemporary history. In the modern era, it can be seen that the beginning of modern Arabs is the rule of the Ottoman Empire. One of the most prominent events in the modern history of Arabs the Promise of Balfour. The Balfour Declaration is the promise made by the British to the Jews and the promise granted them the right to establish their national homeland in Palestine. It was approved on 2/11/1917. This promise was part of a letter sent by British Foreign Secretary Balfour to the Jewish Lord Rochelle, and despite the illegality of this promise only that the Jews had adopted him as a reference to them in the establishment of their state Mustafa (1994).

The Arabian Gulf was the focus of a permanent struggle between the colonial powers to seize it. Britain began its first intervention in the 17th century for the purpose of trade and then conducted a thorough survey of the coasts of the Western and Southern Gulf. It withdrew from therein 1971, and the role of the French in the seizure of the Arabian Gulf from the political and commercial aspects is very limited, because of the colonial competition that took place between them and the British on the one hand, and the Dutch on the other hand about their attempts to control the Arabian Gulf Mahmood (2005).

When it comes to British history, it is considered by historians to be one of the most important empires in the world due to many factors that have had a clear impact on world culture in the modern era. The British Crown ruled almost a quarter of the world's population. The empire spread around the globe to include a quarter of the land. The government and social systems of the countries that governed them, and the culture also represented in the English language, which is the first spoken language in the world, reached the height of the expansion of the British Empire to

say that it is not absent from the sun. There are two important transitional phases in Britain's history.

The old history of the British dates back to the Roman invasion of Britain, which began in 42 BC when Julius Caesar decided to acquire the island's territory for its fertility. The Romans did not receive much resistance at first, given the vast difference in the development of arms and war equipment between the two sides. However, it paved the way for military use and established many new cities, most notably London's present capital city of London. The Roman rule of Britain lasted for five centuries but did not withstand the attacks of the Germanic tribes Stevenson (2009).

They are the Germanic tribes that invaded and inhabited Britain in the 5th and 6th centuries. Britain was at that stage Anglo-Saxon because of the differences of rulers of Britain, who came from the French territories. The German attacked Britain from the south-eastern front, the closest land to Europe, and the Duke of Normandy was able to eliminate the English King at that time Harold to establish Anglo-Saxon rule, which was characterized by the change of many systems and administrative traditions and the formation of a new ruling class of French origins, but the language of the tribes were prevailing at that time to differ from the French language.

In the late 6th century, the Roman Church sent a missionary mission to Britain, whose people did not respond to Christianity. Many remained pagan. Britain was also attacked by Viking in Scotland and Ireland. From the Middle Ages after many of the events in which more than half of its population lost between wars and epidemics diseases such as obedience Leahy (2009).

#### **2.2.6. Gender**

Gender is the differences in patterns of language use between men and women in the Arabic world. Differences in language between genders became a study proven by scientists. Where a study was conducted in the Arab world in order to find linguistic differences between men and women. According to the experience Malkawi (2011), which was conducted in three cases: joy, consolation, thankful after a farewell banquet. In these cases, women replay in an urban way, in order to boast among the members of society, according to Al-Harabsheh (2012) that women had a

longer period of silence than men in answering, but the method of men in response spontaneously and quickly. In the case of repeated words according to a study conducted by Stone (2008), women tend to produce more repetition than men in the conversation, while repetition in men is in the form of re-phrasing the question in order to ascertain.

Gender is also the differences in patterns of language use between men and women in Britain. There are many differences between the genders, the studies have shown that there are differences in the use of language between men and women. Many of the scientists conducted experiments to clarify linguistic differences between the sexes According to the experiment of Cohen (1992), the differences in the language use can be classified into five criteria

1. Linguistic properties
2. Words that indicate psychological processes
3. Words that denote social processes
4. Words that illustrate the temporal and spatial context
5. Current concerns.

Brownlow (2003) stated that men use language to convey information, while women use verbal interaction in social life. On the emotional level, the results indicate that women are using positive emotions, while men are more irritated Baker (2003). The fact that men and women did not focus only on the different categories of words (for example, anxiety vs. anger, or emotional words versus cognitive words), but actually use different hard language dimensions. The female language confirmed psychological processes, social processes, and actions. Women used more references to positive emotion, but men referred more to anger a finding that is perfectly consistent with gender stereotypes. Through a study conducted by a number of scientists, men in all three age groups were more likely than the girls to view the views Mulac (1990). The word "I" means intuitively individual or selfish, which fits the stereotype of males better than the female stereotype American Psychiatric Association (2000).

### 2.2.7. Nationality

Kohn(2019), defined nationalism as the connection of people to their land, their loyalty and belonging to it, to the customs of the traditions of their parents and grandparents, and to provide the interest of the homeland on personal interest.

Arab nationalism or Arabism is a contemporary concept which is the belief that the Arab people are one nation gathered by language, culture, history, geography, and interests and that one Arab state will assemble the Arabs within its borders from the ocean to the Gulf. The Arabs were proud of being an old nation and it is so old that it may be difficult to know its beginnings. The Arabs were proud of their identity in Arab poetry. In the age of Islam, nationalism was manifested by the feeling of the Arabs as a distinct nation within Islam.

In the modern era, this idea was embodied by ideologies such as the Nasserite movement and the Baathist movement, which were the most common in the Arab world, especially in the mid-twentieth century until the end of the seventies, characterized by the establishment of the United Arab Republic between Egypt and Syria and witnessed many other attempts of unity. Arab nationalism gained a new popular dimension as a result of the Arab Spring revolutions and the emergence of an Arab popular trend calling for an Arab unity led by the people, not the authoritarian regimes that installed the wave of nationalism without accomplishing anything in this direction.

Arab nationalists believe in Arabism as a creed stemming from a common heritage of language, culture, and history as well as the principle of freedom of religion. Arab unity is the goal of Arab nationalists. After the failure of the parties and leaders who raised the slogan of unity of integration, the nationalists propose a new concept of Arab unity, which is close to the European project, based on an economic integration and the unified currency and freedom of movement of individuals and goods between different countries, in addition to activating the common Arab defense agreement to reach an Arab union while preserving the social or cultural specificities may exist in some Arabic areas Al-Douri (2008).

Britain has its own national identity and British nationalism is closely associated with British unionism, which aims to help the Kingdom's political union

and strengthen ties between the Kingdom's countries Arthur (2005). British nationalism represents the nation of the British as one nation, as well as the promotion of cultural unity Guntram (2008). British nationalism represents every person of English origin, as well as those who live in Northern Ireland and Britain. The nationalism is a common collective feeling of the importance of a geographic and sometimes demographic region seeking independence from its culture. Its race and its arts that connect that group to each other. The origin of British nationalism is the original British population who first lived in Britain.

### **2.2.8. Social class**

The social class is one of the factors determining the linguistic level among members of society. The society is divided into three sections of the higher, middle and working class. The higher class of the community is characterized by a high linguistic style because they received a high level of education and their connection with the same class of people. As for the middle class, they can deal with the other classes because they have advanced learning and they are the link between the higher and working class. The working class is the class with a low level of education, and they have handcrafts Trudgill (2000) this class division applies to Arab countries as well as Britain.

### **2.2.9. Social culture**

Social roles are necessary and important for realistic analysis and description of all languages. Thus, every individual in society may take several situations capable of manufacturing different types of circumstantial "identities" and each of them may have a related role to the verbal or nonverbal, behavioral achievement of their patterned expectations. The purpose of translation theory is to reproduce in TL, and as frankly as possible at all levels - morphological, acoustic,

Linguistic, semantic, cultural, and stylistic which are composed of (SL) linguistic features require absolute knowledge of both the structure of language as well as other relevant aspects of the cultures concerned because we live in an age of communication expansion that teaches us the cultures of others. In the translation

from Arabic into English, there are a lot of differences in all aspects such as kinship systems.etc. (Hassan S. Kashoob, 1995).

### **2.3. Arabic Culture**

Arabic culture is the mirror that reflects the nature of the social and intellectual life of Arabs and contributes to the clarification of the components of the Arab society and its inherent values. The Arab culture also constitutes an integrated system of foundations that promote the role of the Arabic language in conveying the true image of the Arab peoples to other peoples. Arab culture is linked to the concept of civilization. When we refer to Arab civilization, we mean all the components and factors that led to its emergence, like language, literature, gastronomy, art, architecture, music, spirituality, philosophy, mysticism etc. are all part of the cultural heritage of the Arabs. Culture is one of these important components, which is the main guide in the building of Arab civilization, which relied on Arab literature and thought in laying the foundations of Arab societies Doris (1999).

Arabic culture is in accordance with customs and traditions and characterized by many of these customs and traditions. The most important characterization is hospitality and generosity. The Arab world in general characterized by hospitality which varies from country to another. This habit is rooted from the Bedouin of Arabs to ancient times, and back then, there were no restaurants, hotels or places to rest in the roads, so hospitality was very necessary for their lives. Hospitality has become more than a habit, it becomes a pattern in the lives of Arabs.

One of the most important Arabic tradition, which characterized from the other nations, is henna, where this material is used for many purposes such as decoration, painting, and tint, or used to treat certain skin and hair diseases. At the present time, it is used only for decoration by the bride day before her wedding, and that habit exists in all Arab countries. On the food level, the Arab world is famous for the diversity of food and appetizing dishes, where each country is characterized by a type of food. For example, the Arab Maghreb is characterized by Al-tajine and Al-Couscous dishes, Arabic Gulf countries are famous by Al-Mundi dish, and the Levant countries, which is famous by Al-mansaf dish, Iraq is famous by Dolma dish.

These dishes are distinguishing the Arab world from other countries. The most important aspect of catering is to provide food with a large dish in front of guests.

One of the beautiful customs that distinguish Arabs from others, the habit of welcoming of Ramadan through Ramadan's songs, lighting lanterns, and one of the most famous traditions in Ramadan is to honor your neighbor. Finally, when it comes to the Arab customs in the marriage process, when the young man wants to marry a girl, the first thing he does is to send his family to the girl's family to request the girl from her family by an official way, or the wedding ceremony, there will be two ceremonies before the wedding day and at the wedding night.

At the Language level, Arabic is the language that characterizes the Arab world and it is the official language in all countries here, although there are some other languages present such as the Kurdish language and French. But the Arabic language unites all the Arab countries in terms of language. At the level of religion: The Islamic religion is the most widespread religion in the Arab world, and it is the official religion. This does not mean that there are no other religions. On the contrary, there are several other religions, where Christianity occupies the second place in terms of religions in the Arab world and most of Christ's in the Arab world are on the Maronite sect. After Christian people in this region, the Sabean and Yazidis come, and these two religions are the least prevalent in the Arab world, where most of them were living in Iraq.

Position and Climate: The Arab world lies in the middle of the globe on the second circle south of the equator. The Arab world extends between latitudes 4 and 27 degrees north and longitude 15 degrees and 60 degrees east, making the Arab world a multi-climatic region where the tropical climate prevails in the southern regions and the moderate climate in the northern regions with the dominance of the desert climate in many of its regions. The Arab homeland is an area stretching from the Pacific Ocean east to the Atlantic Ocean to the west, the North on the Mediterranean Sea, and in the southeast of the Arabian Gulf and the Gulf of Oman and the Gulf of Aden and the Arabian Sea.

At Historical level: One of the most important kingdoms that passed through the Arab world is the kingdom of the Nabataeans. The Nabateans took Jordan as their

kingdom in the 14th century BC, and the Kingdom of Saba is one of the ancient kingdoms of Yemen, which originated in the 8th century BC in the south of the Arabian Peninsula. After Islam, the Ottoman Empire was considered one of the most important empires that ruled the Arab world after Islam. On the level of contemporary historical events, Balfour promised to divide the Arab nation which led to the occupation of the Arab world by many European countries such as France and Britain.

According to the different languages of Gender: There is a difference in language in terms of gender, the study of linguistic differences between the sexes according, three cases: joy, consolation, thankful after a farewell banquet. Through this study, the linguistic differences between the genders were shown. Women try to speak more urban than men. At the level of nationality: Arab nationalism includes all the characteristics that distinguish Arabs from other countries, such as culture, literature, and science. Arab nationalists believe in Arabic as a doctrine stemming from a common heritage of language, culture, and history, as well as the principle of freedom of religion. Arab unity is the goal of Arab nationalists.

When it comes to the social culture, social roles are important in the descriptive analysis of each language because individuals are different from each other in one society and may occupy a number of situations that produce "identities" situational that may be related to verbal or nonverbal management. In addition, there are many differences in the process of translation from Arabic to English in various aspects.

The Social Class in Arabic has a special context. This is done by defining the social classes in society. The person who got more education, have a useful language. This is defined by talking with the person. This indicates that the person has reached at an advanced level of study. If the study of the person is not advanced, the language style is not good and not clear to most people.

#### **2.4. British Culture**

British culture, in general, is dominated by formal cultural life in Britain, and Scotland, Wales, and Northern Ireland have important contributions to the British

culture, and these three countries participate fully in the common culture while preserving the traditions of political union with England. There have been many important social developments in Britain in the decades following the Second World War. The most prominent of these developments is the high level of education. The number of students enrolled in tertiary education has increased significantly at the time. There has also been a significant expansion in the number of universities and higher education institutions. Immigration from the West Indies and South Asia brought new cultural events to Britain and contributed to innovation in such areas as films, music, literature, and other art (Christopher (1999)).

At the level of British Customs and Traditions, afternoon tea is an old British custom that British people still repeat it. Afternoon tea is one of the most famous British traditions. When it comes to food, fish and chips are one of the most popular dishes and British traditions, as this meal is one of the fast foods that characterizes Britain. Then, Morris Dance is one of the things that characterize England and is one of Britain's most famous traditions. These dances are famous for swords, bells, sticks, and napkins.

This traditional folk dance is believed to have originated in the early 15th century and it is still popular in England. Fourth, Cheese-rolling in Gloucester is an annual Spring Break event on Cooper Hill near Gloucester in the city of Cotswold's, England. The event, named after the hill, is a traditional event where the competition begins between people by chasing a big rolling wheel of cheese. The event dates to the year 1826 when the festival was run by ad hoc committees, but in 2010 it happened unforeseeably as the festival began without spontaneous management.

Pancake races in Buckinghamshire, one of the most important traditions held in Britain every year these races are held on Tuesdays in February or March immediately before Ash Day, the first day of Lent, and celebrated. It is done in some countries by consuming pancakes. It has become more than just a habit but has become a race across the UK. The New Year is one of the most important events in British society, where the small celebrations begin before a month or more welcoming of the New Year's Eve. Marriage in British society is preceded through

the acquaintance of husband and wife and then marriage takes place in churches or halls dedicated to marriage.

Level of Language: English is the official language in Britain. This language is the most widely spoken language and is part of British culture. The language is one of the elements that distinguish between nations. When it comes to religions, Christianity is the first religion in Britain, and is the official religion, that most of the population of Britain converted to Christianity, and that the most prevalent doctrine in Britain it is the doctrine of the Protestant. The second religion in Britain is the Islamic religion, where most of the adherents of Islam are young people. In third place comes the Hindu religion and most of the adherents of this religion are displaced from the Indian subcontinent. The fourth religion in Britain is the least common one in Britain, is the Sikh religion, as well as most of its adherents, are not the original Britons.

Geographically, Britain is located in the north-west of the European continent, surrounded by water from all sides as an island; it looks from the east on the North Sea, and from the South on the English Channel, which links it to France via a sea tunnel, overlooking the west on the Celtic Sea, the Irish Sea, And from the north overlooking the North Atlantic Ocean. The city coordinates extend between '50 ° 53' and '25 ° 2' Great Britain covers an area of 229,848 km<sup>2</sup>.

The climate in Britain is constantly fluctuating due to its geographical location, surrounded by water from all sides. The coastal areas are characterized by humidity and cold. Rain falls throughout the year in all British regions. Britain enjoys a very cold climate in the winter and mild in the summer, in winter it averages about 3 ° C, summer averages 12 ° C, July, and August are the warmest months of the year, and January and February are the coldest.

Historically, one of Britain's most important historical stages is governance of the Germanic tribes that invaded and inhabited Britain in the 5th and 6th centuries. When it comes to Anglo-Saxon rule, which was characterized by the change of many systems and administrative traditions contributed to the formation of a new ruling class of French origins, but the language of the tribes were prevailing at that time to differ from the French language.

Gender, as for the difference of language between the genders through the studies conducted, this study found out that there is a difference in language between the gender and conducted this study according to several criteria; 1. Linguistic properties 2. Words that indicate psychological processes. 3. Words that denote social processes 4. Words that illustrate the temporal and spatial context. 5. Current concerns.

Nationality, British nationalism represents the nation of the British as one nation, as well as the promotion of cultural unity. British nationalism represents every person of English origin, as well as those who live in Northern Ireland and Britain. The nationalism is a common collective feeling of the importance of a geographic and sometimes demographic region seeking independence from its culture.

According to the social culture, the roles are important in the descriptive analysis of each language because individuals are different from each other in one society and may occupy a number of situations that produce "identities" situational that may be related to verbal or nonverbal management. In addition, there are many differences in the process of translation from Arabic to English in various aspects.

The social class in the English language has a special context. This is done by defining the social classes in society. The person who got more education, have a useful language. This is defined by talking with the person. This indicates that the person has reached an advanced level of study. If the study of the person is not advanced, the language style is not good and not clear to most people.

### 3. METHOD

This study aims to translate cultural terms according to cultural translation strategies. There are several cultural translation methods that have been collected for translating cultural terms. The methods of translating culture have collected by Ghazalah (2006), and other scientists in order to specify the ways of translating cultures and transfer it to the TL with all honesty and clarity. Translating the cultural samples by these methods will help to give an understandable translation in TL, and also these methods will help the translator to translate the culture's terms by correct ways and to facilitate the task of the translator in the translation process and from these methods:

1. *Cultural Equivalence*: This is one of the most common methods used in the translation of cultures. The objective is to find the direct cultural equivalent that exactly have the same equivalent in the source language.
2. *Cultural Correspondence*: In this way, the translator must find a precise and literal cultural language in the target language.
3. *Accepted Standard Translation*: There are many terms in the English language is became current and used by a number of languages and one of these languages is the Arabic language as these terms equivalent to the cultural language target, the most important terminology associated with technology and computer as well as some verbal syndromes and phrases.
4. *Naturalization*: There are many cultural expressions in English, which remained between Arabic and English, despite its English origins but now it is used in the Arabic language has been existing and influenced by the rules of the Arab grammar became common terminology in the Arabic language.
5. *The General Sense*: This method is the translation of cultures completely ignore the cultural aspect of the source language because there is no equivalent in the target language.
6. *Transliteration*: In this way, the translator uses copies for some English terms, and we write it in Arabic letters according to their voice, because there is no cultural equivalent in the Arabic language.

7. *The Literal Translation of Meaning*: It is one of the methods used in the translation of words and phrases which are culturally special and understood in the target language, although they are difficult to understand.
8. *Translation Couplet*: a process of translation that contains two methods in one.
9. *Translation Triplet*: is a procedure containing three ways to complete the translation process.
10. *Classifier*: This is one of the most common methods in the process of translation and is characterized as a scientific method and is referenced in the case of a lack understanding of cultural expression, in this process is explained and clarify the meaning to facilitate the understanding.
11. *Decentralization*: This process of translation aims to neutralize the cultural term to find a descriptive equivalent and descriptive.
12. *Componential Analysis*: Newmark believes that this method is intended to divide the verbal unit into the components of its meaning, often this translation is one in two, three or four. Based on the analysis of the moral components of the word, it is a method described accurately and used for a shorter language target.
13. *Paraphrase*: It is a method used in cultural translation to provide a brief explanation to resort to when there is no other way to clarify the meaning.
14. *Translation Label*: It is a temporary translation proposed by the translator without any criteria, placed between the brackets to indicate that it is conditional and subject to change.
15. *Deletion*: Some cultural words are deleted from translation because they are not important to the reader and do not affect SL. And that, this method does not mean in any way to delete the cultural component in full.
16. *Adaptation*: It is the process of translating and substituting the cultural reality with the original text of what is equivalent to a language culture translated exclusively into meaning if the circumstance described in the ST is quite strange to TT. That is to say, the algebra is a special type of equivalence of the party, ie,

of the qualities described. It is a translation situation and not a construction vocabulary.

17. *Translation by Foreignization and Domestication*: It is the link between the concept of Foreignization and Domestication of cultural translation and ethics. Foreignization is a method that seeks to adhere closely to the foreign text, and import forms of foreign culture, and development of new and diverse dialects, so the text is strange language-target language. Domestication is often a sign of adaptive cultural context or specific cultural terms. The term Foreignization refers to the preservation of the cultural context of origin in terms of surrounding components, names, etc. According to translation studies, the first two concepts of Foreignization and Domestication were used by Schliermacher (1977) and Venuti (1991). These concepts were applied in the study of tourist texts, folk tales, dubbing, news articles, dramas, and popular works.



## 4. DATA ANALYSIS

### 4.1. Analysis of Samples from English into Arabic

#### 4.1.1. Customs and traditions

1. "Once bitten twice shy / لا يلدغ المؤمن من جحر مرتين": In this case, the phrase was translated by the "cultural equivalence" way because it gives a direct cultural meaning in the TL. However, if the phrase translated in literary translation it will give different meaning (It will be meaningless).
2. "Continental breakfast / فطور أوروبي": We translate this term by "Componential Analysis", because the Arabic breakfast is different from the European breakfast. During the process of translation, we analyzed ingredients of the things then we try to give one term on all the things that we have translated it.
3. "Steak/ستيك": This term has translated into Arabic by "Paraphrase" method because it has no equivalence in Arabic language. Since this term came from different culture, this term is borrowed from SL.
4. "The end justifies the means \الغاية تبرر الوسيلة": This phrase cannot be translated literally because it does not give the intended meaning, but it was translated in a "Accepted Standard Translation" cultural translation method to give a suitable translation for the TL.
5. "Good afternoon/ مساء الخير": This term has no equivalence in Arabic language and culture. The translator has translated it according to "Domestication method". So the Arab translators translate it as 'Goodnight', since the Arabic language and culture has only Good morning and Goodnight.

The samples of customs and traditions from English into Arabic are translated by different cultural translation methods (Cultural Equivalence, Componential Analysis, Paraphrase, Accepted Standard Translation, and Domestication Method). Due to the existence of cultural gaps between the two languages, cultural translation methods were used in order to overcome the strangeness in translation and communicate it to the TL clearly. They are also used to solve the problem of

Equivalence between languages. Sometimes the translation is weak because it does not exist in TL, but the meaning is rounded up by a simple and concise explanation by the translator.

#### 4.1.2. Language

1. "video / فيديو": which is usually translated into Arabic as "فيديو". This term covers the concept of the video which includes a TV screen. This term is translated by "Transliteration" method. Since the origin of this term not from Arabic language and culture it is came from English language.
2. "Internet / إنترنت": The translators borrowed this term from the source language, and translated it by "Transliteration" method to the TL. There is a term using in Arabic language called (World Wide Web- الشبكة العنكبوتية) but the use of this term is quite limited, so the most popular term of internet in Arabic language is "Internet".
3. "Television/ تلفزيون": It is translated in a "Translation Label" method since it is a temporary translation because (the Arabic dictionary suggested the term "seer") but also was authorized using the term television.
4. "Democracy/ ديمقراطية": It's an English term, and translated into Arabic Language by "Naturalization" method, because it is an outsider term on the Arabic language, and it has no equivalence in TL.
5. "Congress / الكونجرس": Since it does not have an equivalent in the Arabic language, the translator is forced to translate it by the "General Sense" to TL.

All the samples of Language are translated from English into Arabic by cultural translation methods (Transliteration, Translation Label, Naturalization, and General Sense). The difference between languages and cultures are leading to linguistic and cultural differences. The problem of difference leads to a nonequivalence between languages, forcing the languages to borrow from each other in order to fill the gaps between languages and translate them by different ways of translation.

### 4.1.3. Religion

1. "God- الله" : This term specifically since when it is translated into Arabic language (if the translator was Muslim he will translate it into "Allah", but if the translator wasn't Muslim he will translate this term to his own God's name because there are some countries which worship to different Gods. So the translation of this term depends on the cultural background of the translator). This term is translated by "Cultural Equivalence" method.
2. "Lent\ الصوم الكبير": The problem in this religious term is that it gives two different meanings the first meaning "lends", and the second meaning if it comes with religious texts, means "Lent" this term has been translated by "Cultural Equivalence" method.
3. "Good Friday\ الجمعة العظيمة": This term translated by religious translation, not by a literal translation. The reason behind this translation is the religious texts should be translated in a rich language in case of translate it in a literal translation it does not give the same power of meaning but it is written in a literal translation "good Friday" instead of "great Friday" and this term has been translated by "Cultural Correspondence" method.
4. "Heathen\ وثني": This term gives two meaning, the religious meaning "pagan" as for the non-religious meaning "barbaric". The meaning is chosen according to the text. This term is translated by "Translation Couplet" cultural translation method.
5. "Reasoned acceptance\ تقوية الإيمان في القلب بطريقة منطقية": The equivalence at the word-level would it be "تقوى القلب" this meaning is not clear, but when it translated by "Componential analysis" method. It will give us the full meaning of this expression.

Terms of religion and related phrases are translated by different cultural translation methods (Cultural Equivalence, Cultural Equivalence, Cultural Correspondence, Translation Couplet, and Componential Analysis). There are terms in a religious text that can give a different meaning, so the translator should pay attention when he is translating religious texts and use a suitable method in the process of translation, in order to give a clear translation.

#### 4.1.4. Geography

1. "Hill\تل": This term has been translated into Arabic by "Naturalization" method due to the lack of the equivalence in TL. And even if there is some equivalence existent the use of the term, it is very limited due to its dependence on the geographical region. The most popular term is "Hill".
2. "Tsunami/تسونامي": It is one of the tornado kinds. The origin of this term is not from English language and not even Arabic language, but it is a Japanese term used in English language and then it is translated into Arabic by "Transliteration" method.
3. "Hollywood/مدينة الإنتاج السينمائي": This term, which refers to a geographical area, is not translated into Arabic in a "transliteration" way, but it translated as "the city of film production rather than just 'Hollywood'" by "Paraphrase" method..
4. "Archipelago/أرخبيل\مجموعة متقاربة من الجزر": This geographical term is translated into Arabic by "Transliteration" method, because there is no Equivalence in Arabic language. Then it is used to fill the gap in TL.
5. "Volcano/بركان": This is a geographical term used in TL because it has no equivalence then it is translated by "Naturalization" cultural translation method.

Geographical terms translated by the cultural translation methods (Naturalization, Transliteration, and Paraphrase). There are many geographical common terms used in different languages, most of them are translated by Transliteration Cultural Translation method. This helps us to see the relationship between languages and to fill the gaps between them.

#### 4.1.5. History

1. "Archive/الأرشيف": It's a historical term that has no equivalence, for this reason the translator borrowed the same term, but it is written with Arabic letters, by using "Transliteration" method.
2. "Dictator/دكتاتور": Arabic language also uses the same term, because it is not existent in TL, so it is translated by "Transliteration" Cultural Translation Method.

3. “Barbarian/ بربري”: This historical term that is translated by “Transliteration” method. This term means in Arabic language(هجري) but the word “Barbarian” also use it in TL.
4. “Balfour Declaration- وعد بنفور”: This historical agreement is translated by ‘Translation Couplet’ since it does not have an Arabic agreement and it is must translated as it is written.
5. "Militia/ ميليشيا": This Historical term is translated into Arabic by the "Naturalization" method and it has become a familiar word in TL.

Historical terms are translated by (Transliteration, Translation Couplet, and Naturalization) cultural translation methods. There is equivalence between languages and cultures. That means there is collaboration at language level to solve the problem of nonequivalence between languages that helps to understand the culture of SL and TL. However, it also shows the weak side of the TL.

#### 4.1.6. Gender

1. “Firefighter /الاطفائي Man- woman”: The term of firefighter was used to eliminate gender discrimination in this profession. Thus, it is translated by the “Classifier” method.
2. "Emperor-Empires/الإمبراطورة- الإمبراطور": This term was used for gender discrimination in naming. Therefore, it is translated by Classifier method.
3. “Hero-Heroine/البطل-البطلة”: This term was used to distinguish between the heroes whether the hero was man or a woman. Therefore, it is translated by ‘Classifier’ method.
4. “Fowl/ طيور داجنه: Hen- Cock”: This term was used to determine the gender of birds. Therefore, it is translated by the ‘Classifier’ method.
5. “Sheep /غنم: Ewe- Ram”: This term was used to determine the gender of animals. Therefore, it is translated by the ‘Classifier’ method.

Crystal (2003, p. 197) defines gender in English as a grammatical category used for the analysis of word-classes displaying such contrasts as (masculine, feminine and neuter, animate and inanimate, etc.). In English, unlike many other related languages, nouns, determiners, and adjectives have no inflectionally-marked gender distinctions (Quirk, 1985). Nouns like 'princess, poetess, businesswoman,

etc.' may be marked by suffixes or compounding words though. Gender in the English language is translated by 'Classifier' cultural translation method. Because of a gender difference from language into others. Some languages have no difference between males and females at the level of language, but other languages have a difference between genders at the language level. There is no equivalence at the gender level between languages.

#### 4.1.7. Nationality

1. "Pajamas / بجامة": This Nationality term has been translated from English into Arabic by "Transliteration" way. There is a word used in some Arabic countries called (سرول) and the other Arabic countries using the word 'Pajama' and it is a popular word in all Arabic countries.
2. "Burger/برجر": This term is one of the most prevalent ones and is translated by "Transliteration" method. This kind of food has not originated in the Arabic countries so all the Arabic countries, it is called 'Burger'.
3. "Sandwich / ساندويت": This term is one of the nationality terms but the problem in translating this term is that it has no equivalence. When the translator tries to translate this term, he/she must use "Transliteration" method.
4. Check/شيك: "Transliteration" is the most accurate method to translate this term from English into Arabic.
5. Jacket/جاكيت: It is also a nationality term translated into Arabic by "Transliteration" method. Some Arabic people call it (ستره) but many of them are calling it 'Jacket'.

Nationality samples are translated by 'Transliteration' cultural translation method. There is no equivalence between languages at the nationality level. The cultural difference is forcing the languages to borrow from each other to solve the problem of "Untranslatability". But in this case, the preference is given to the SL.

#### 4.1.8. Social class

1. "The bourgeoisie/ البرجوازية": It is a social class term which is translated into Arabic by "Transliteration" method and it has no equivalence in Arabic language.
2. "Autocracy/ اوتوقراطية": It is one of the social class terms that translated into Arabic by "Transliteration" method, because it has no equivalence in Arabic language.
3. "Aristocracy/ الارستقراطية": It is a social class term that is translated into Arabic by "Transliteration" method, it has no equivalence in Arabic language.
4. "Proletariat / بروتيتاريا": This term has been translated into the Arabic language by "Transliteration" method, and it refers to the "working class".
5. "Baron/ البارون": Historical term refers to an old feudal system. It has been translated to Arabic by "Transliteration" method.

Social class terms are translated to TL by 'Transliteration' cultural translation method. There is no Equivalence at the Social class level, resulting in a gap in the TL language since the TL language used the term of SL. Most of the Social Class terms are international terms because of using the same terms from many languages.

#### 4.1.9 Social culture

1. Uncle- عم/خال: This term is one of the kinship terms, but the problem in translating this term into Arabic language is that it gives two meaning 'Father or Mother's Brother'. In this case the translator must select one of its meaning, by his understanding to the text. This term translated by "General Sense" cultural translating Method.
2. "Shampoo/ شامبو": This term is translated into Arabic by "Transliteration" method, because this word doesn't exist in Arabic dictionary.
3. Aunt- عممة/خالدة: This term is one of the kinship terms, but the problem in translating this term into Arabic language is that it gives two meaning it means 'Father or Mother's Sister'. In this case the translator must select one of its meanings, according to his understanding of the text. This term is translated by "General Sense" cultural translating method.

4. "Cake/ كيك": This term has been translated into Arabic by the "Transliteration" method.
5. "Thanksgiving / عيد الشكر" Translating this term is difficult because there is a gap 'Untranslatability' between the cultures, you need to explain this term when you translate it into Arabic because it is not familiar in Arabic culture. This term has translated by the "domestication" method.

Social Culture terms are translated to TL by (Transliteration, General Sense, and domestication) cultural translation method. Social culture differs from language into others, in some languages the translator borrow from other languages, sometimes the term in SL gives a different meaning in TL. That means, the translator should understand the culture of TL to be able to give a clear translation.

## 4.2. Analysis of Samples from Arabic into English

### 4.2.1. Customs and traditions

1. "إفطار / Iftar": The meal at the end of fasting on a Ramadan day. In a normal day in the rest of the year it means the ordinary breakfast. This term is translated by "Transliteration" method because it has no equivalence in English language.
2. "مقدم / صداق / muqaddam /Sadak": It is money or property brought by a man to his wife before marriage. This term has been translated by "paraphrase" method because it needs an explanation to be clear for the TL reader.
3. "مؤخر / Delayed dowry 'muakhar" : It is money or property stipulated upon in the marriage contract which is to be paid by the husband to his wife in case he intends to divorce her. This term is translated by "paraphrase".
4. "حنة/ Henna": Henna is one of the Arabic traditions that is used in some festivals and events. It is translated to the English language by "Transliteration" method because it has no equivalence in English language.
5. "سحور / Suhoor": It is a light meal before starting a new day of Ramadan (before the daybreak). This Arabic Islamic tradition term has been translated by "Transliteration" method because it has no equivalence in English language.

All the samples of Customs and Tradition were translated by various cultural translation methods (Transliteration and paraphrase). There are many Arabic customs and traditions which are different from English customs and traditions. When the TL translator wants to translate Arabic customs and traditions into English, he must borrow it from the SL and translate it by the cultural translation methods, to give an understandable translation.

#### 4.2.2. Language

1. "الكحول/ Alcohol": This term has no equivalence in English language, so this term is translated into English by "Transliteration" method. In addition, this material was discovered by an Arab scientist who named it alcohol.
2. "الجبر/Algebra": The origin of this term is Arabic and it is translated into English by "Transliteration" method. It does not have an equivalence, for this reason it is translated into English by 'Transliteration' cultural translation method.
3. "سكر /Sugar": Since this term has no equivalent in the English language, it's translated from Arabic into English by "Naturalization" cultural translation method.
4. "مومياء/ Mummy": This linguistic term has translated into English from Arabic by the "Transliteration" cultural translation method. The mummy was discovered by Egyptian Arabs.
5. "صودا/Soda": The origin of this term is from the Arabic language and transferred to the English Language by the "Transliteration" method, because the TL has no equivalence for this term.

The language terms are translated by 'Transliteration, and Naturalization' cultural translation methods. There is a linguistic gap in every language, this gap will cause a non-equivalence problem between languages that forcing the other language to borrow from the SL and translate the terms to the TL by cultural translate methods. In this case, all the languages will benefit from this and the linguistic gap will be narrowed.

### 4.2.3. Religion

1. "أهل الذمة/Dhimmi": This religious term has been translated into English by the "Transliteration" method, because it does not have an equivalent in the TL.
2. "العمرة/Umra": It is one of the Islamic traditions. Umra does not have equivalence in the English language, because it's an Arabic and Islamic term and it is different from the term 'pilgrimage'. Pilgrimage happens in a specific time in the year but Umra can be performed along the days of the year except for the days of pilgrimage and its steps is also different from the pilgrimage. This term is translated by the "paraphrase" method.
3. "وصية/Will": When the translator translates this term in a religious text it will give a different meaning from the original meaning. This term translated by the "Translation Couplet" method.
4. "التيمم/tayammum": There are certain lexical collocation constituents that belong to a specific culture. This kind of terms is so difficult to convey to another culture. In this case, the translator uses the "Transliteration" method.
5. "الشريعة/ Sharia/ Islamic Law": This Islamic term has been translated into TL by the "Translation Couplet" method. Most of Islamic terms must be translated as it is in SL because the Islamic religion came by the Arabic language.

The Religious terms are translated by different cultural translation methods 'Transliteration, paraphrase, and Translation Couplet'. There are many religions that came by different languages. In order to publish religious texts, they must be translated into several languages and surely each religion has its own terms. All these factors will cause gaps in language and culture, in order to give a clear translation, the translator must be understood the culture of SL and TL.

### 4.2.4. Geography

1. "كهف/ Cave ": The origin of this geographical term is from Arabic language and it is translated by "Transliteration" method. This term is borrowed from the Arabic language to fill the gap in TL.
2. "وادي/ valley": This geographical term has been translated into TL by the "Cultural Correspondence" method, since it has no equivalence in the TL.

3. "بلاد ما بين النهرين /السومرية/العراق/ Mesopotamia": This term is translated by 'Translation' Triplet' method. This term gives more than one meaning such as 'Iraq, Mesopotamia, and Sumeria') but all the meaning give the same meaning (Iraq).
4. "براري / prairie": this geographical term has been translated into English by "Transliteration" cultural translated method, because there is no proper equivalent for it's in TL.
5. "إقليم /pays": This term gives two different meaning for Eg (pays the bills), but when it comes in the geographical text it means (Natural territory). This term translated by the "Adaptation" method.

Geographical samples are translated by (Transliteration, Cultural Correspondence, Translation Triplet, and Adaptation) cultural translation method. Due there is no equivalence between languages, the translator of TL borrowed some terms from SL to convey it to TL and explain it, and to support the term in the dictionary of TL. Borrowing features will help to connect the language with each other, and this connecting will help us to understand other languages easily.

#### 4.2.5. History

1. "ثمود-عاد/A'd and Thamud": Terms referred to tribes were living in the Arabian Peninsula. These terms translated by the "Transliteration" method.
2. "ذئ قار/DhiQar": It is a historical term referring to a battle happened in Iraq, and translated by the "Transliteration" method to the TL.
3. "بدوئي / Bedouin" : this Arabic Historical term refer to the people who live in the desert. The UK culture used the same term, and this term translated to the English language by "Transliteration" method.
4. "سفاري/Safari": A historical term translated into the English language by the "Transliteration" method, because there is no equivalent in the TL and translated by this method to fill the linguistics gap in TL.
5. "مافيا/mafia": this term has been translated into TL by the "Transliteration" method to fill the gap in TL.

The Historical samples were translated by 'Transliteration' cultural translation method. Because it has no equivalence in the TL and most of the

historical events named as when and where it happened, forcing the translator of TL to translate it by one of the cultural translation methods, in order to give an understandable translation.

#### 4.2.6. Gender

1. "سكرتيرة / secretary": It is used for 'female secretary' as a job. In the Arabic language, everything is divided into 'male-female' in the Arabic language.
2. "طبيبه / Doctora": It is a term which has to be translated as a 'female doctor'.
3. "ملكة - monarch- king/queen العاهل": This gender term is translated by "Cultural Equivalence" method.
4. "حصان Horse- Stallion- /Mare- مهرة": This gender term is translated by "Cultural Equivalence" method.
5. "غزال Deer- Stag/ hart- Hind-Doe- ظبية": This gender term is translated by "Cultural Equivalence" method.

According to Wright (1971, II p. 177) claims that there is no 'neuter' gender in Arabic. This paragraph discussed elaborately in a complete Arabic resource named Mustalah Al-Muhaiid " written by Noor Al-Deen (1990). Under the titles 'tropical male' 'المذكر المجازي' and 'tropical female' 'المؤنث المجازي' in classical Arabic, Noor Al-Deen (1990: 5ff.) Finds out the Arabic equivalent nouns to the neuter ones in English (e.g. حائط [ha'it](wall), عمل [amal] (work), نار [naar](fire),etc.),

All of them are neither real male nor real female, they are metaphorical. Gender terms are translated by 'Cultural Equivalence' translation method. Because of gender is different from one language to another at the linguistic level, some languages give the same language character to male and female, but the others do not. That means the translator should translate the gender in TL.

#### 4.2.7. Nationality

1. "عقال/Aqal" : It is a headband is worn by Saudi Arabia and Gulf states' Arabs. Since it has no equivalence, it is translated by "Transliteration" cultural translation method.

2. "شماغ/ yashmak": It is one of the Arabic Islamic types of headwear. This term is translated by "Transliteration" method.
3. "جلابية/ jallabiya": It is a long baggy dress formalizes worn by Arabs in Morocco and in Egypt. This term is translated by the "Transliteration" method.
4. "دشداشة/ dishdasha": It is still worn. thawb or thobe (Arabic- ثوب, thawb), dishdasha (دشداشة/dišdāšah), kandura (كندورة/kandūrah). This term is translated by the "Transliteration" method.
5. "فلافل/ falafel": It is a kind of Arabic food that has spread in the world recently. This term has been translated by the "Transliteration" method.

Nationality samples are translated by 'Transliteration' cultural translation method. Since there is no equivalence between languages at the nationality level. The cultural difference is forcing the languages to borrow from each other to solve the problem of "Untranslatability". In this case, the preference is given to the SL.

#### 4.2.8. Social class

1. "البرجوازية/the bourgeoisie": It is a social class term which is translated into Arabic by 'Transliteration' method, because it has no equivalence in Arabic language.
2. "اوتوقراطية / Autocracy": It is one of the social class terms which is translated into Arabic by "Transliteration" method, because it has no equivalence in Arabic language.
3. "الارستقراطية/Aristocracy": It is a social class term that is translated into Arabic by "Transliteration" method, because it has no equivalence in Arabic language.
4. "بروليتاريا/ Proletariat": This term has been translated into Arabic language by "Transliteration" method and refers to the "working class".
5. "البارون/Baron": Historical term refers to an old feudal system. Has been translated into Arabic by the "Transliteration" method.

Social class terms are translated to TL by 'Transliteration' cultural translation method. There is no Equivalence at the Social class level. Resulting in a gap in the TL language. Because the TL language used a term from SL. Most of the Social Class terms are international terms because of using the same terms from many languages.

The same social class terminology was used in English and other languages in Arabic, but there are some terminology in a particular dialect. However, when using general Arabic, the same terms are used in English and other languages in "Social classes" by Lommel (2004).

#### 4.2.9. Social culture

1. "الضرة/Darah-Co-wife; wife": It means more than one wife of a polygamous marriage. Co-wife is possible in Islamic religion. This term is translated by the "paraphrase" method.
2. "الثيب/Thayab": It means previously married woman. This term is translated by the "paraphrase" method, because there is no equivalence for this term in TL.
3. "سفرة عامرة/God wishing the invitee the following":
  - A- The element of wealth
  - B- The element of hospitality.
4. "نعيمًا/Naiman": This point suits when someone has had a haircut or come out of the bath, it is said to him/her as a gesture of good omen. This concept does not exist the British culture and it is therefore very difficult to translate. This social concept can be literally translated into English as "have a prosperous life" which really sounds very odd to a British person. It is translated by the "paraphrase" Cultural translation method.
5. "خلي قلبك بارد / Do not worry- be certain": This idiom is initiated to a person who seems to be very worried about handling an important matter or problem. However, it indicates that the problem will be solved and the speaker will take care of it. This expression reflects Arabs' view of water as they see hot water is characterized by worry, while cold water is characterized by coolness. It is translated by the "Cultural Equivalence" method.

The terms of social culture are translated by 'paraphrase, and Cultural Equivalence' cultural translation methods. Because every country and language have its own culture, in the process of the translation the translator prefers to use the "paraphrase" cultural translation method to give a clear translation in TL

## 5. CONCLUSION

Cultural translation is one of the most important types of translation, despite the inability of translation in some cases due to the lack of cultural harmony. This research is concerned with the difficulties faced by the translator in translating cultural terms from English to Arabic and vice versa. Especially the problem of equivalence that caused by sub problems such as the difference in the cultural backgrounds and non-equivalence in the field of cultural translation and to find appropriate solutions to that problem and identify common terms in this field. In this study, a cultural comparison was conducted according to the cultural criteria between the two languages and cultures.

This study was limited to identifying nine cultural elements (customs, traditions, language, religion, geography, history, gender, nationality, social class, and social culture). All the cultural norms that have been mentioned, has been translated by cultural strategies (Cultural Equivalence, Cultural Correspondence, Accepted Standard translation, Naturalization, The general sense, Transliteration, Literal translation of meaning, Translation Couplet, Classifier, Decentralization, Componential Analysis, Paraphrase, Translation Label, Deletion, Adaptation, and Foreignization and Domestication) devoted to translation of culture from English to Arabic and vice versa.

After the translation and analysis of cultural samples from English into Arabic, cultural translation methods are used in this study and it is proven that the methods of cultural translation mentioned above as being more effective in cultural translation, because of the existence of multiple options that allow the translator to choose the appropriate method of translation. In terms of customs and traditions, (different methods of cultural translation; ‘cultural equivalence, Componential Analysis, Paraphrase, Accepted Standard Translation, and Domestication method) were used due to cultural diversity between the two languages.

At the linguistic level, different translation methods ‘Transliteration, Translation Label, Naturalization, and General Sense’ were used, but the emphasis was placed on the use of the transliteration method to fill linguistic gaps between the two languages by borrowing from other languages. The following methods of

translation (Cultural Equivalence, Cultural Correspondence, Translation Couplet, and Componential analysis) were used in the translation of religions because religions appeared in different regions, languages, and cultures which led them to translate it in these methods. In the process of translating and analyzing geographic terms between the two languages, these methods were used for one purpose, which is to convey the idea from the SL to the TL clearly.

At the historical level, the following methods have been used; Transliteration, Translation Couplet, and Naturalization, because most historical events occur in different places and languages. Any historical events that occur in a place and are named according to the place and language designated for this place must be translated in a way (Transliteration) to avoid the linguistic gaps between the two languages. The Classifier method was used to translate Gender because gender translation varies from language to language and the difference would always be present at the career level between sexes.

As for the translation of Nationality (Transliteration) was used because each country has its own identity, customs, and traditions, which forces other languages to translate by Transliteration method because it reflects the SL identity. Social class terms are translated to TL by (Transliteration) cultural translation method since there is no Equivalence at the Social class level resulting in a gap in the TL language, because the TL language used the term of SL. Most of the Social Class terms are international terms because of using the same terms from many languages.

The following methods (Transliteration, General Sense, and domestication) were used to translate Social Culture in order to spread the cultures of the SL in the world, and this is happening by translating SL. From Arabic into English, the researcher also used the strategies of cultural translation. At the level of customs and traditions were used (Transliteration and paraphrase) cultural translation method, because of the Arabic customs and traditions are different from the English customs and traditions, so when the TL translator wants to translate Arabic customs and traditions into English, he must borrow it from the SL and translate it by the cultural translation methods to give an understandable translation. At the linguistic level, the translator used (Transliteration, and Naturalization) cultural translation methods. Since there is a linguistic gap in every language, this gap will cause a non-

equivalence problem between languages that forcing the other language to borrow from the SL and translate the terms to the TL by cultural translate methods. In this case, all the languages will get the benefit and the linguistic gap will be solved. At the level of religion, the translator used different cultural translation methods (Transliteration, paraphrase, and Translation Couplet).

Since there are many religions that came from different languages, these religions must be translated into several languages to be published and surely each religion has its own terms that will cause problems. All these factors will cause gaps in language and culture, in order to give an understandable translation, the translator must be understood the culture of SL and TL. At the level of geography, (Transliteration, Cultural Correspondence, Translation Triplet, and Adaptation) cultural translation methods should be used. Since there is no equivalence between languages, the translator of TL borrowed some terms from SL to convey it to TL and explain it, and to support the term in the dictionary of TL. Borrowing features will help to connect the language with each other, and this connection will help us to understand other languages easily.

The Historical samples were translated by (Transliteration) cultural translation method. Since it has no equivalence in the TL and most of the historical events named as when and where it happened, it forces the translator of TL to translate it by one of the cultural translation methods, in order to give an understandable translation. Gender terms are translated by (Cultural Equivalence) translation method. Because of gender is different from language into another at the linguistic level, some languages give the same language character to male and female, but the other not. That means the translator should translate the gender in TL.

Nationality samples are translated by (Transliteration) cultural translation method. Due there is no equivalence between languages at the nationality level. The cultural difference forcing the languages to borrow from each other to solve the problem of “Untranslatability” in this case, the preference is given to the SL.

Social class terms are translated to TL by (Transliteration) cultural translation method. There is no Equivalence at the Social class level and this results in a gap in

the TL language as the TL language used the term of SL. Most of the Social Class terms are international terms because of using the same terms from many languages.

The terms of social culture are translated by (paraphrase, and Cultural Equivalence) cultural translation methods. Because every country and language have its own culture, in the process of the translation the translator prefers to use the "paraphrase" cultural translation method to give a clear translation in TL. Transliteration is one of the most widespread cultural translation strategies used in this study because there is a linguistic gap between languages. To solve this problem, the translator should use the method of Transliteration to avoid making mistakes and to complete this process the translator must borrow the words or terms from the SL and translated it into the TL by Transliteration.

This study aimed to identify the problems faced by the translator in cultural translation, to find appropriate solutions to avoid mistakes and to provide a clear translation into the target language in the cultural grade as well as to identify the equivalent cultural terms in this field and to increase the awareness of the Arab translator to pay attention on these problems. This research focused on both the theoretical and practical aspects of cultural translation.

The research is concluded with the most commonly used methods of cultural translation. The researcher recommends those interested in translation to follow the strategies of cultural translation that make the translation of cultural meaning possible and the translator needs to be trained and should be fully familiar with cultural translation strategies in order to provide a good translation.

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## THESIS Harith

### ORJINALLIK RAPORU

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Eşleşmeleri çıkar

Kapat

Bibliyografyayı Çıkart

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