

The Impact of Arabic Culture on the Process of Translation

(A Theoretical Analytical Study on the Effects of Selected Arabic Cultural Aspects on the Process of Translation into/from English)

تأثير الثقافة العربية على عملية الترجمة

(دراسة نظرية وصفية تحليلية حول كيفية تأثير بعض الصور المختارة من الثقافة العربية على عملية الترجمة إلى اللغة الانجليزية والعكس)

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Abstract:

Translation has been essentially viewed as a cross-cultural linguistic process in which a translator acts as a mediator between various types of cultures worldwide. This research paper investigates the impact of some Arabic cultural aspects (social, political, religious and linguistic) on the process of translating Arabic texts into English and vice versa. Moreover, the research is expected to provide some cultural translated scenarios/ texts as supporting examples taken from the Arabic context to show how the target language texts (English) are influenced by the cultural dimensions of the source language (Arabic) and the other way around. The descriptive, textual and analytical

methods are used by the researcher to systematically and logically achieve the objectives of the paper. Several findings have been reached in this paper, the most common of which are those demonstrating practically the great influence of the translation process and translated texts by the social, political, religious and linguistic aspects of Arabic language culture. This task demands a lot of efforts to be exerted by translators and increases their responsibilities .

Key Words: Culture, Arabic Culture, Impact/Influence of Culture – Process of Translation – Source Language – Target Language

تأثير الثقافة العربية على عملية الترجمة

(دراسة نظرية وصفية تحليلية حول كيفية تأثير بعض الجوانب الحياتية واللغوية المختارة من الثقافة العربية على عملية الترجمة إلى اللغة الانجليزية والعكس)

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أستاذ اللغويات التطبيقية والترجمة المساعد بقسم اللغة الانجليزية والترجمة، كلية الآداب والعلوم الإنسانية، جامعة الأندلس للعلوم والتقنية – اليمن، والمدير التنفيذي لمركز الأندلس للاستشارات والدراسات والترجمة

المستخلص

الثقافية لغة المصدر. تم استخدام المنهاج الوصفي النظري والتحليلي لتحقيق أهداف البحث الحالي بشكل علمي منطقي. توصلت الدراسة إلى العديد من النتائج، أهمها تلك التي تثبت تأثير النص في اللغة الهدف بالتغيرات/الأنماط الثقافية لغة الأم والعكس سواء كانت اجتماعية أو سياسية أو دينية أو لغوية؛ الأمر الذي يضاعف متطلبات عملية الترجمة ويزيد من مسؤوليات والتزامات المترجم تجاه ذلك .

الكلمات المفتاحية: الثقافة - الثقافة العربية - تأثير الثقافة - عملية الترجمة - لغة المصدر - لغة الهدف

تعد الترجمة وسيلة لغوية معرفية تستخدم لنقل وتبادل العلوم والتراث والثقافات بين شعوب العالم المختلفة، وبناء على ذلك فإنه ينظر إلى المترجم على أنه ذلك الوسيط المحرك والناقل لتلك المعارف والثقافات المتبادلة. يهدف البحث الحالي إلى معرفة طرق تأثير بعض أنماط الثقافة العربية (الأنماط الاجتماعية والسياسية والدينية واللغوية) على عملية ترجمة النصوص من اللغة العربية إلى الانجليزية والعكس. كما يتوقع من البحث توفير بعض الأمثلة من الواقع المعاصر (نصوص مترجمة مسبقاً) لإيضاح ذلك التأثير الحاصل على نصوص اللغة الهدف بسبب الأنماط

Introduction

It is taken for granted that translation takes place between two or more languages. This belief has started the word versus sense debate and lies at the heart of equivalence. According to this belief, a bilingual person is required to do the process of translation by finding out the appropriate linguistic equivalent of the source text in the target text. However, such a belief has been proved wrong by the new perspective of the specialists in which language is not seen as an isolated phenomenon suspended in a vacuum but as an integral part of culture (Snell-Hornby, 2006). The term culture cannot be understood in a narrow sense of man's advanced intellectual development as reflected in the arts, but in a wider anthropological sense to refer to all socially conditioned aspects of human life (Hymes, 2000). Based on this, culture has been recently recognized as an essential component in the translation process. It is commonly the knowledge needed for any process of translation along with the other types of language competences (Bernárdez, 2013). For the researcher, if culture is the heart of a language, then translation is the lungs that give the structures and meanings of that language the ability to breathe in any atmosphere.

"Culture is the complex whole which includes knowledge, belief, art, law, customs and any other capabilities and habits acquired by man as a member of society"(Taylor, 1958, p. 1). Since language is not only a set of verbal and syntactic forms but also a peculiar system of ideas and thoughts, it is apparent that language is somehow an outcome of culture. From this, it can be inferred that the understanding of a specific language implies the understanding of the culture of such a language (Al Ghussain, 2003).

The strong relationship believed to take place between language and culture makes the matter very clear that a translator must not only have bilingual background but also a bicultural one, otherwise, s/he would be unable to produce a correct transformation of meaning from SL to TL language. This is due to the fact that "Translation is not a matter of words only: it is a matter of making intelligible a whole culture" (Burgees, 1984, 4). This is quite a fair statement about the nature of translation, for that it shows the complexity of the translation process. Based on what has been said earlier, it can be said that the translator's duties are not only to 'transfer' the texts from the source language to the target language but also the meaning and the socio-cultural functions such texts carry. This requires capabilities and competency in both target and source language linguistic systems as well as the social cultural dimensions of those languages.

This research is specialized to find out the influence of the Arabic culture on the process of translation, providing some manifesting examples on such influence from the real life and helping translators to know their duties towards the social cultural gap between the source language and the target language.

Objectives of the Research

This research aims to achieve the following objectives:

- 1) Finding out the impact of Arabic culture on the process of translation from Arabic into English and vice versa.
- 2) Clarifying with real examples the way the process of translation is politically, religiously, socially and linguistically shaped and influenced by the Arabic culture.

Theoretical Review

Culture

The concept of culture has been defined differently by scholars and the people interested in the field. Katan (1999) indicates that even though people know to which culture they belong, the definition of the term is still disreputably problematic. According to him, culture encompasses the entirety of learned behaviors, values, and practices that are shared by a society, including traditions, norms, artistic expressions, and moral codes, which shape the identity and worldview of its members (Katan, 1999). Katan's view of the term is similar to those before him in which culture is "a complex of beliefs, attitudes, values, and rules which a group of people share" (Larson, 1998, p. 431). In the New Dictionary of Cultural Literacy (2005), culture is viewed as "The sum of attitudes, customs, and beliefs that distinguishes one group of people from another. Culture is transmitted, through language, material objects, ritual, institutions, and art, from one generation to the next". From a linguistic perspective, Newmark, for instance, defines culture as "a way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". However, he does not consider language as a component of culture. He sees that "if it were so, translation would be impossible" (Newmark, p. 94, 95). Hymes (2000) views culture as a multifaceted whole which comprises of knowledge, belief, art, law, morals, customs and many other competences and behaviors attained by man as a member of society.

Culture Categories & Layers

Newmark (1988) suggests five main categories of culture, namely, ecology (plants, animals, local winds, mountains, plains, ice, etc.), material culture (food, drink, clothes, housing, transport, communications, etc.), social culture (work & leisure), organizations, customs ideas (political social, legal, religious, artistic, etc.), and gestures and habits (non-linguistic features).

However, Newmark's categorization of culture has been criticized for its failure to cover the vital and heavy categories like religious culture, mental culture, political culture and how to express oneself in one's native language in a unique

cultural way. For that Ghazala has suggested a new categorization which consists of eight groups, namely: *religious culture* (religions and ritual jurisprudential acts), *social culture* (food, drinks, cloths, customs, habits, etc.), *political culture* (political concepts, bodies and affairs), *mental and emotional culture* (mental acts and feelings), *linguistic culture* (cultural ways of expressing meaning), *literary culture* (literary traditions, conventions, values, styles of writing, symbols, heroes, classics, men of letters, etc.), *ecological /geographical culture* (the same as suggested above by Newmark), and finally *material culture* (dissocialized housing, transport, communications, weapons (old and new, computer and Internet technologies, etc.) (Ghazala, 2015).

Regarding the layers of culture, Lynn (2013) mentions seven major layers, which are: national culture, ethnic culture, belief, age/generation, gender, professional culture and organizational culture. Ghazala, besides, points out that *people - even of the same culture - convey numerous layers of mental programming within themselves. The phenomenon is commonly known as the 'cultural diglossia'. The term diglossia denotes the cultural variety of the same community members. This can be obviously seen in the mentality and thinking of educated and uneducated people of the same society as well as males and females* (Ghazala, 2015).

Culture and Language

The relationship between culture and language has been evaluated and looked at differently by scholars and researchers specialized in the field; however, the majority of them confirm that language and culture are indispensable integrated concepts in which the existence of one of them is a must for the other. Katan (1999), as one of the first anthropologists, points out that language can only be perceived with reference to the culture and context of the situation. Bennet (1998, p. 3) points out that the "fundamental premise of the intercultural communication approach is that cultures are different in their languages, behavior patterns', and values". Besides, Kramersch (1998) indicates that language is a system of communication among individuals of the same or different societies. This is because language represents the cultural values and social identity of that society; therefore, the prohibition of the use of language in a certain place is perceived as a rejection of that language's native speakers and culture. Hongwei indicates that language is a reflecting picture of culture "language mirrors other parts of culture, supports them, spreads them and helps to develop others". Hongwei also posits that language and culture are intricately linked, with language serving as a vital component of cultural expression and culture providing the framework for language development and evolution. He further emphasizes that cultural factors play a significant role in shaping the structure and refinement of language elements (Hongwei, 1999, p. 121).

Culture and Translation

It is well-known to translators and scholars that translation and culture are parallel to each other. With this being said, the translation process is not seen as a process of transference between two different linguistic systems, but also a means of connection and transformation between the cultures of such languages; otherwise, the translation output will definitely be fragile (Braçaj, 2014). House (2009) views translation as a vehicle for exchanging linguistic and cultural elements across languages and cultures, whether similar or distinct. This process involves not just the transfer of words, but also the intersection of two cultural contexts, making translation a vital form of communication that bridges cultural divides (ibid). Venuti (1995) indicates that the viability of translation is established by its relationship to the cultural and social settings under which the translation is produced and read. Nida and Taber (1982) indicate that in cultural translation, the message is adapted to fit the cultural context of the target audience, often involving modifications to the content or addition of explanatory information that is not explicitly stated in the original text. According to Snell-Hornby (1988), the ability to translate a text effectively depends on how deeply it is rooted in its native cultural context and the degree of cultural, temporal, and geographical distance between the original and target audiences. For Toury (2000), translation inherently involves the intersection of multiple languages and cultural backgrounds, resulting in the interaction of distinct normative systems that govern each level of the translation process.

Previous Studies

Mekheimer and Al-Dosari (2012) have carried out a study to explore the possibility of rendering culture-laden texts from English into Arabic, relying on a corpus of literary texts representing the local cultures of 16th and 18th century England. The study has tapped into the applicability of using SL cultural texts to help students appropriately render culture-specific lexicon. The study has made use of an experimental research method in order to identify the possibility of using literary texts to help learners of the Translation III course, K.S.A, enhance their culture-specific translation skills and the traditional method of teaching translation in the College of Languages and Translation. The findings of the study have shown that the use of culture-laden literary texts is efficient in introducing the culturally loaded lexicon of the English language.

Dweik (2013) has conducted a study that aims to identify the difficulties university English language major students encounter in translating cultural and literary expressions from English into Arabic. The study was carried out in the Middle East University, Jordan. The researcher has followed the quantitative analysis of data in order to achieve the study objectives. Twenty university English language students have been asked to translate a text with highlighted cultural expressions. The task was further supplemented by semi-structured interviews with

some participating students to explore the major problems they faced during the process of translation. The findings have shown that the students have performed poorly in the test which is justified by the researcher by the students' lack of awareness of the target language culture.

Dweik and Suleiman (2013) have carried out a research paper that aims at investigating the problems that Jordanian graduate students faced when translating culture-bound expressions. To achieve the objectives of the research, a random sample of 60 graduate students were selected to be given a translation text of 20 sentences to translate from Arabic into English. Each sentence contains a culture-bound expression. The results of the study have revealed that graduate students encounter different kinds of problems when translating cultural expressions. These problems are mostly related to several reasons, some of which are: the unfamiliarity with cultural expressions, failure to achieve the equivalence in the second language, ambiguity of some cultural expressions, and the lack of knowledge in translation techniques and translation strategies.

Hussain and Khuddro (2016) have carried out a study to investigate the cultural effect on Arabic translation. The study is framed within a competence-oriented model which provides the target text (TT) receiver with communicative clues. These clues allow inference to be optimally captured. The strategies adopted in the study were context-specific, with a consideration of relevance and a special reference to cultural aspects. The findings of the study have revealed that when there is a lack of isomorphism or symmetry between the cultural contents of the two languages, the translator will have to opt for content-cognitive effect or cultural transplantation. Besides, the translator would have to assess the relevance of content and form in a specific context in order to achieve the same effect in the TT.

Al-Sofi and Abouabdulqader (2020) have carried out a study that aims to highlight the significance of culture in the process of translation. The descriptive and analytical methodology has been used by the researcher based on the semantic approach. The study has depended on textual analysis of culturally-laden collocations in some common terms, expressions, idioms, and proverbs. The results of the study have confirmed that culture is at the heart of translation as the two are inextricably interdependent. Furthermore, successful translation necessarily entails a profound understanding of the cultural context of the text, which leads to the successful transmission of the intended meaning. The researchers have recommended that the traditional approach that bilingualism is enough for good translation should be reconsidered, and that translation programs designers and translators should give culture its due place in the translation process.

Alkaabi (2021) has conducted a study that aims to show how cultural issues in English-Arabic translations are tended to cause problems in translation. The researcher has examined the cultural issues in English-Arabic translation under

Newmark's theory. The results of the study revealed that the distinctions in terms of religious terms among Arabic and English translations of the participants form the most significant cultural issues in English-Arabic translation. The observed cultural issues in English - Arabic translation were religiously text- related which were translated under the influence of religious culture of the Arab participants.

Research Methodology

The descriptive analytical approach has been used by the researcher in this research paper to achieve the aforementioned objectives. This type of methodology is followed here for its suitability to the nature of the research topic, objectives and the scientific arguments it provides. Supporting the theoretical part of this research with some real examples is believed to reinforce the arguments raised by the researcher, shedding light on the way translation process is influenced by the cultural dimensions of either source language and/or target one. Having that influence clarified, the duties of a translator towards that cultural influence can be very clear. Some supporting translated examples are suggested by the researcher, and some others are taken from different sources to clarify the way translation process from and into Arabic is influenced by various cultural aspects.

The analysis and discussions of the data in this research are carried out according to the *Equivalence Theory* developed by Eugene Nida and Peter Newmark in 1988 as well as the *Cultural Translation Theory* developed Andre Lefevere and Susan Bassnet in 1992.

Results & Discussions

The Influence of Social Culture

Social culture encompasses a broad range of elements, including activities, practices, values, and artifacts, that are connected to social contexts and have implications for individuals and communities (Ghazala, 2015). Therefore, social culture is the tool that shapes the language of communication between members of a society. It is also seen as the major understanding of ideas, beliefs, values and knowledge of a society. This is to say people's perspective of a certain idea or behavior affects the way they communicate it to each other.

For instance, we can take greetings in Arabic and English cultures as examples. Arabs mostly live in an Islamic society, so it is natural that the most common Arabic greetings are religious. For instance, the English greetings phrases 'Hi' and 'Hello' are translated into many social religious equivalents in the Arabic context as السلام عليكم ورحمة الله وبركاته (peace and blessings of God be upon you) or السلام عليكم (Peace be upon you), and their replying greetings will be also represented by وعليكم السلام (upon you, too, peace). This is due to the fact that such informal/colloquial English greeting phrases cannot be literally translated into

Arabic; and if that happens, the translation would never be socially accepted by the Arabic native people. The other way around happens in this regard when translating the Arabic greeting phrase السلام عليكم into English that it would, based on the interlocutors relationship and context, be replaced by the informal English alternatives 'Hi' and 'Hello' or the formal ones 'Good Morning', 'Good Afternoon' and 'Good Evening'.

Another example is seen in the translation of the following sentence "He eats like a pig" which contains an English idiom. This idiom is used in the English culture to describe someone who eats a lot. However, the word 'pig' is neither used to describe human beings in the Arabic culture nor it is accepted by Arabs that it is seen as an insult to the mankind who are distinguished by God Almighty over the other creatures. Therefore, the above sentence cannot be literally converted into Arabic such as يأكل مثل الخنزير for the above reasons. Translators have to take into consideration the Arabic social culture when translating such idioms by giving the suitable equivalent يأكل بشراهة . This translation will be completely accepted and perceived by Arabic native people. On the contrary, the word دب (bear) is used in the Arabic culture to refer to fat people, however, it is seen as an insult in English culture because it has some unaccepted meanings such as 'a surly, uncouth, burly, or shambling person' (Merriam Dictionary). Therefore, the Arabic word دب along with its semantic reference cannot be literally translated into English; some other words can be used to culturally represent it such as 'a fat person'.

Furthermore, the names of food dishes form a social dilemma for both Arabic and English people. Dishes like كبسة، قطايف، بنت الصحن، مقلوبة، بقلاوة، إلخ are usually transliterated into English (*Kabsa, Qataef, Bint Asahn, Maqloba, Beqlawa, etc.*), but that is not enough for an English native person to understand their meaning unless such dishes names are followed by clarifying descriptions which in nature show their ingredients, and sometimes where and when they are served and how they are prepared. The same thing goes with the names of English food dishes such as 'Bedfordshire Clanger', 'Yorkshire Pudding' or 'Hot Brown' which cannot be perceived by Arabic native speaker unless they are culturally explained either between brackets right after the translation of the term or in the footnote of the page.

From the examples mentioned above, it is clear that socio-cultural norms and conventions have a great influence on the process of translation. The translator's failure to perceive and take into account such norms during the process of translation leads to awkward unacceptable translation.

The Influence of Religious Culture

It is commonly known that religion has a lot to do with the way life and society are shaped (Aziz, 1982). This is because religion has a great influence on the language of the majority of society members. Religious culture differs quite substantially -- from a society to another or within the same society - in the manner and extent of religious beliefs as well as the rites believed in and practiced by members of such a society. Not only that, human ways of thinking and perceiving things and phenomena around them vary from a place to another. Below are some scenarios/texts as a sample of the religious culture influence on the process of translation.

Some religious expressions / phrases are used by Muslims in spoken language or in some official documents; for instance, the phrase جزاك الله خير is used by Muslims in many situations to have closed/different meanings. It is used, for instance, to show the speaker's thanks and gratitude towards others who have done for him/her a favor that carries the equivalent meaning of 'thank you'. The phrase قرضه الله حسنة which is used in the official document of bonds/debentures is religiously used by Muslims to denote that the amount of money is taken from the lender as 'a loan'. The Arabic phrase شهد الله قبل عبادہ is used in most of the Arabic official documents to show that such documents are publicly drawn up and completely witnessed. This Arabic phrase is sometimes dropped by translators, particularly when the target readers of the translated text are English native speakers. Furthermore, the phrase الحمد لله is used by Muslims in many situations to perform many functions such as 'I'm fine' and to show satisfaction to whatever catastrophes and circumstances are destined by Allah that this religious phrase is directly translated in some western cultures by 'thanks God' which does not sometimes convey the intended meaning of the source text.

Based on the above examples, Arabic Islamic expressions do not have to be literally translated into the target language (English), however, the culturally appropriate equivalents of such religious expressions in the target culture have to be explored and used by translators. If religious expressions of the source text do not have the religious cultural equivalents in the target one, it is better to be dropped by translators. Awareness of a translator is highly required in this respect; so that s/he would escape, for instance, the translation of some religious expressions used in the official documents such as قرضه الله حسنة and شهد الله قبل عبادہ for the matter of fact that the translation of such expressions would create a kind of ambiguity to Arabic non-native readers. Some others are translated using the suitable equivalents, for example, جزاك الله خير is semantically and pragmatically represented by the English equivalent (thank you).

Similarly, the Christian terms 'Easter' (عيد الفصح), 'Verger' (الشماس), and 'Good Friday' (الجمعة الحزينة) are cultural religious terms that although they have equivalents in Arabic culture, the denotations of their meanings are still unfamiliar and vague to

Muslims. For this reason they might need an explanation enclosed with their translation, such as: (جمعة الألام ، الجمعة التي صلب فيها المسيح)

Literal translation of religious terms usually creates a great sense of confusion to the targeted audience. For example, the religious-bond statement لا يلدغ المؤمن من جحر مرتين " if translated literally into English it would be 'A true believer cannot be bitten twice in the same burrow' (Al-Saidi, 2013). This translation might seem quite clear to an Arabic reader yet not to an English one because it is quite vague and strange. This is because native English speakers do not have a background in the religious indications of this proverb. Therefore, the close translation of this proverb can be conducted by looking for the culturally matching equivalent in the target language, which is 'A fox is not taken twice in the same snare'. The same thing goes for the translation of the Christian statement 'lift horn' (يرفع البوق) as it is obvious the Arabic translation is not clear; hence the translator will have to transfer the meaning as (يتحدى الله) which gives the true sense of the expression in a clear direct way.

It is noted that the previous examples have either direct or approximate equivalences. This makes the task of translating them somehow easy, yet sometimes hard as some terms have no equivalences in the direct or even close equivalents in the culture of the target. For example, the Islamic-religious terms 'عمرة' (umrah), 'زكاة' (zakat), 'إحرام' (ihram), 'أضحية' (udHiya) and 'إفطار' (iftar) have no equivalences in English. This is because they are Islamic-specific terms and non-Muslims with an ordinal level of education do not often know them, therefore, they require lengthy explanations in order to be understood. The researcher sees that even the postscript of this type of religiously cultural terms needs to be well-presented and well-detailed by translator; otherwise, they might still be ambiguous for non-Muslims.

Generally, religious culture has a huge effect, which is of a different peculiarity, on the process of translation, especially when the source text is Arabic. That is for the fact that Arabic culture is religiously very full of terms and expressions which rarely have direct equivalents in the other cultures. The other way around happens with the translation of English religious terms into Arabic.

The Influence of Political Culture

Political culture is of special importance in our days, the days of the politicization of almost everything in language as well as life. Most of human engagements in life can be political or ideological (Carter & Nash, 1990: 22). For the researcher, many political notions have been exported from the Western individualistic culture into the Arabic one such as *child abuse*, *child labor*, *human rights*, *woman rights*, *individual freedom*, etc. Arabs, as members of a collectivistic Islamic community, do not believe in such notions; in contrast to the Western people who give an individual the full freedom to act solely and make his/her own decisions

after reaching the sound age (Umer, 2024). In spite of that, political notions have spread rapidly and strongly worldwide. This shows the huge size that political culture has in our life. Consequently, such an unusual tendency towards the politicization of life has led to the politicization of language use in communication and translation.

Based on the above-mentioned fact and because of the Western invasions of Arab nations, much of the Arabic political culture is said to be influenced by the Western cultures. Some examples from the real- life politics are provided below.

The term '*Democracy*', for example, is widely recognized in Western cultures. It is transliterated by Arab translators into (ديموقراطية). The term implications differ from Western to Eastern cultures due to many social, cultural and political factors. For most of the Arabs, this term often carries different negative meanings because of the bad images and practices that have emerged in parallel with its existence in their Arabic societies. For Arabs, some of the negative connotations the term 'democracy' carries are like targeting the Arabic social culture and union, breaking religious and social principles, and pushing youths - especially woman - towards rebellious unacceptable actions against their families and other society members. Most of the Arabs also believe that the negative practices for the notion of 'democracy' lead to the breakdown of the dominating social cultural rules, doctrines and values. For the researcher, the problem is not in the notion 'democracy', but in the wrong practices shown by Westerners against Muslims under the cover of democracy to serve their nations various agendas. Therefore, Arabs cannot be blamed for their reactions against such intruding terms and for the negative impression they have had about such notions as they have already experienced oppressive humiliating experiences at the hand of some dominating western nations promoting such notions to achieve their agendas in the developing countries.

Furthermore, names of Western political bodies are transliterated by Arab translators for the fact that such names have no exact (direct) equivalent bodies in the Arab context. Westerners usually use the name of the building or its location to refer to the political power of its residents (Ghazala, 2015). The followings are examples of that:

- The Pentagon (البنطاجون؛ مبنى وزارة الدفاع الأمريكية)
- The Westminster (الويست منستر؛ البرلمان البريطاني)
- Wall Street (وول ستريت؛ شارع المال الأمريكي في نيويورك)
- The White House (البيت الأبيض؛ الرئيس الأمريكي)
- The Whitehall (الوايت هول؛ الحكومة البريطانية) (Ghazala, 2015, p. 66)
- (the Parliament) مجلس النواب في البلدان العربية
- (the Cabinet) مجلس الوزراء في البلدان العربية (the researcher)

The first five examples above show the transliteration made by Arab translators with Western political terms because they have no direct equivalents in the Arabic culture, whereas the last two examples are translated by their cultural equivalents in the target language (English).

Furthermore, the translation of the term 'وزير' (Minister) shows the political gap between Arabic and English political cultures. In case of the Arabic politics, the term وزير is always translated in the same Arabic political context into the English direct equivalent 'Minister'. Following this, the names 'وزير الداخلية', 'وزير الخارجية', and 'وزير الصحة' are respectively translated into 'Minister of Foreign Affairs', 'Minister of the Interior', and 'Minister of Health'. However, the rule is different in the English political culture. In the USA, the term 'وزير الخارجية' is translated by 'Secretary of State' and 'Foreign Secretary' in Britain. The term 'وزير الداخلية' is known as 'Secretary of State' in American context but the British call it 'Home Secretary'. The term وزير 'الصحة' is translated to American readers into 'Surgeon General', but it is known as 'Ministry of State for Health & Social Care' in the British context. These differences in naming the political titles and expressions must be considered when translating from Arabic into British or American English and the vice versa.

Some political war terms are believed by the researcher to be created by Westerners to be mainly used in the Arab context to represent Arabs and distort their image universally that such terms show Arabs as terrorist uncivilized people. The terms, for instance, 'أمير' (Amir), 'انتفاضة' (intifada), 'القاعدة' (al-Qaida) are transliterated by Western translators to show that such terms are originally Arabic and shall remain so, therefore, they have no equivalents in other cultures.

The Impact of Linguistic Culture

Each culture has its own particular language which has a linguistic system that differs from the linguistic systems of other languages. Not only that, the vocabulary and structures of the same language semantically and socio-culturally differ from a community to another based on some social cultural factors that a particular text used in a particular place to convey a certain function might not be accepted or used in the same context for the same purpose in another place speaking the same language. This social cultural diversity is reflected on the way linguistic elements (vocabulary, sounds, structures, and semantic/pragmatic features) of a particular language differ (Umer, 2024). Some researchers and scholars consider the linguistic culture of a language as the core part among the other types of cultures (Valdes, 1988). This is to say that the vocabulary, structures, meanings and functions of a particular language are affected by the socio-cultural dimensions and factors of the society where that language is used (Umer, 2024).

Generally, Arabic sentence can be either nominal *أسمية* or verbal *فعلية*. The nominal sentence consists of *مبتدا* and *خبر* that it does not have a verb, whereas the verbal sentence must include a verb, subject, and sometimes an object and a complement. The opposite happens with the English sentence general form that it is usually verbal. There is not any English sentence without a subject and a verb, except for the imperatives where subject is implied. The Arabic verbal sentence starts with a verb as in *غادر محمد الصف*; but in English the sentence starts with a subject '*Mohammed left the class*'. The adjective in Arabic language usually post-modifies the noun it describes *الطفل الصغير ماهر*, but it usually pre-modifies the noun in English structures '*She is a clever girl*'. There are few cases in English language where adjective post-modifies noun (i.e. *notary public*, *secretary general*, etc.). The above examples about the linguistic system varieties between English and Arabic are natural because of the fact that languages worldwide share commonly *principles* or elements (noun, verb, adjectives, pronoun, adverbs, etc), but differ from each other in *parameters* where the positions of such principles differ from a language to another in their positions in the sentence. Culture reflection on linguistic structures can be seen in the way language structures are formulated, and semantically/socio-culturally accepted by members of society.

In Arabic Yemeni context, for example, advice speech acts take different forms than those taking place in Western English culture. Yemeni advisers tend to be very direct in their advice offered to advisees of a close distance to them (friends, relatives and acquaintances) that they use direct advice. Such directness is warmly received and perceived by the Yemeni advisees of a close distance and similar/low ranks. This is because directness in the Arab Islamic context is looked at as an indicator of intimacy, closeness, respect and care shown by adviser towards advisee. However, direct advice is seen by Westerners as a kind of harshness, toughness and sometimes confiscation of an individual's freedom (Umer, 2024). Within this regard, there are several social and cultural factors (social rank, gender, distance, etc.) differently affecting the way advice is formulated and perceived (ibid).

Meanings of texts are also influenced by the source language and the target language cultures. The verbs 'run' and 'break' are polysemous (i.e. run a company / in the long run/ break a promise/ the dawn breaks / breaking news). The novice Arabic translators will find themselves in trouble if they translate such phrases literally, or sometimes reflect their mother tongue linguistic rules and conventions as seen in this translation (*يجري شركة / في الجري الطويل/ يكسر وعدا/ انكسر الفجر/ أخبار كاسرة*). Therefore, the translations of the above phrases would be semantically accurate if translator puts into consideration the linguistic peculiarities of the source and target language, as in (*يدير شركة/ على المدى البعيد/ يخلف وعدا/ ييزغ الفجر/ أخبار عاجلة*) (Ghazala, 2015).

Many figures of how the linguistic structures of Arabic and English are influenced by the cultures of each other. The researcher tries to present some linguistic differences in the table below, comparing the translations of novice translators with those of experienced ones.

Text	Arabic Novice Translator	Experienced Translator
وضعت ثقتي فيك	I put my trust in you.	I trust you.
أشعر بالغضب بسببك	I feel angry because of you	You make me angry.
قصصت شعري؛ حلقت	I cut my hair.	I have my hair cut.
لا تصرخ في وجهي	Don't shout in my face.	Don't shout at me.
سوف ينتهون من عملهم قريباً وريثما يفعلون ذلك دعنا نلعب كرة القدم	They will finish their job soon, and while they do that let us play football.	They will finish their job soon. In the meantime, let us play football.
Collected and translated by the researcher		

From the examples in the table above, it is clearly noted how novice translators' translation is affected by the linguistic structures of their mother tongue (Arabic). On the other hand, the translators with expertise have avoided the linguistic negative transference from their mother tongue into the target language.

Research Main Findings

The researcher, based on the previous discussions, has come up with several findings, the most common of which are that culture is the power that shapes language. Language is a means through which culture is expressed and communicated. Therefore, culture and language are inseparable, each of which supplements and influences the other. Besides, culture is an integral part of language that it gives language, as it gives its own distinctive features. Moreover, language is rooted in culture and culture is reflected and passed on from one generation to another via language. Therefore, understanding the form/structure and meaning of a language necessitates understanding its culture as well as the socio-cultural factors affecting the use of such a language.

Arabic-Islamic culture, like any other culture, affects the process of translation from Arabic into English and vice versa. Such influences take different types and aspects, namely: social, religious, political, linguistic, etc. The process of translation normally requires a high competency shown by translator in both source and target languages. Such language competence is not deemed complete unless it includes the

social and cultural norms/aspects (socio-linguistic competence) of the society where language is used. Therefore, translators are expected to take all types of language competence into consideration in order to be successful translators.

Failing to take into consideration the cultural aspects of language results in a poor unacceptable translation. A good knowledge of the cultural aspects of the languages involved in process of translation makes the task much easier for translator. These findings put much more burden on a bilingual translator to be well-rounded educationally and culturally.

Recommendations

Based on the findings reached by the present research, translation university students' awareness of the importance of culture in the process of translation must be elevated through merging cultural aspects of the source and target languages in the syllabuses taught to them. Being well-sophisticated in culture of a language cannot be accomplished through the instructions which take place inside classroom, but also through deep reading, making use of the technological advances witnessed nowadays to know about the culture of the other nations. This is the duty of the student not the educational institution. It is also recommended that any process of translation that does not account for cultural references of the source and target language is deemed to be awkward and in most cases unacceptable.

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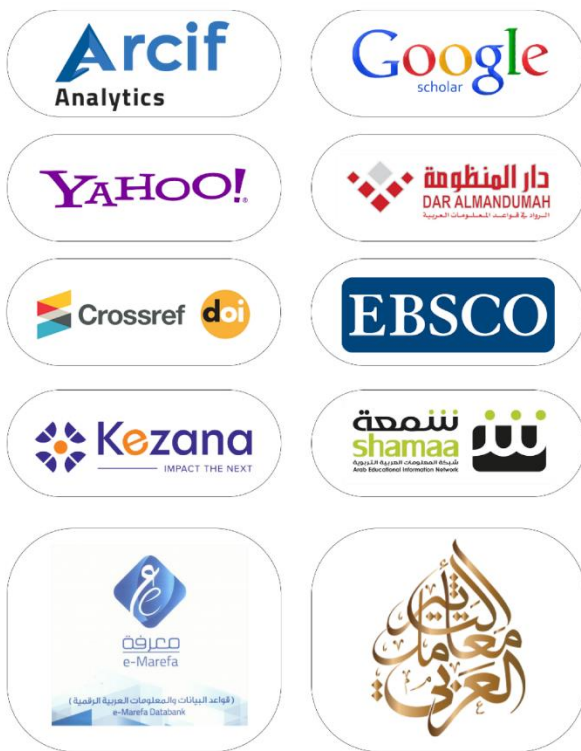
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1.55	1.25	1.73	1.60	1.60	معامل التأثير العربي