



## Importance of Communicating The Cultural Implications in Translation

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### Abstract

Translation is a sort of action which necessarily takes languages of two cultures. Translators always encounter issues of how to deal with the implications of the source cultural items and of communicating such implications to the target culture. This study demonstrates how cultural implications of texts correlate with communication and how important it is for the translation process. It also shows that translation should take place more between two cultures than between two pieces of linguistic texts.

Nine selected texts were translated by five subject translators. Their performances were discussed depending on the strategies of domestication and foreignization put forward by Lawrence Venuti in 1995 and on the principle of communicating the cultural implications. The main aim of the study is to draw attention to the importance of conveying the cultural implications to the target culture. The study is limited to the English cultural terms and to their translations into Arabic.

The study mainly concludes that conveying the cultural implications of texts is of great importance to translation success; and translators are supposed to be proficiently bicultural mediators in order to achieve the intercultural communication.

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## أهمية إيصال المضامين الثقافية في الترجمة

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### المستخلص:

الترجمة عمل يقتضي وجود لغتين من ثقافتين مختلفتين. ويواجه المترجمون دائماً قضايا تتعلق بكيفية التعامل مع مضامين العبارات الخاصة بالثقافة المترجمة منها وإيصال هذه المضامين إلى الثقافة المترجمة إليها. قد تختلف هذه الصعوبات في مداها اعتماداً على المسافة بين الثقافتين. توضح هذه الدراسة كيفية ارتباط مضامين النصوص الثقافية بالتواصل وبمدى أهميتها لعملية الترجمة. كما توضح أن الترجمة يجب أن تكون بين الثقافتين أكثر من كونها بين النصوص اللغوية.

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قام خمسة مترجمين بترجمة تسعة نصوص مختارة . وقام الباحث بمناقشة أدائهم حسب نموذج التوطين والتغريب الذي قدمه لورنس فينوتي عام 1995 و على مبدأ إيصال المضامين الثقافية.

هدف الدراسة الأساسي لفت الانتباه إلى أهمية نقل المضامين الثقافية إلى ثقافة اللغة المترجمة إليها. كما اقتصرت الدراسة على مضامين عبارات الثقافة في اللغة الانكليزية واستراتيجيات ترجمتها إلى العربية.

خلصت الدراسة بشكل أساسي إلى أن نقل المضامين الثقافية للنصوص له أهمية كبيرة في نجاح عملية الترجمة. ويفترض بالمترجمين أن يكونوا وسطاء بارعين وثنائي الثقافة من أجل تحقيق التواصل بين الثقافات.

**الكلمات المفتاحية:** تواصل, ثقافي, مضامين, ترجمة.

## **1-Introduction**

The problem of the research is the difficulties faced by some unskilled translators to communicate the cultural implications of the original text to the target hearer or reader. So, translators could constantly confront the problem of how to handle the implied cultural information of a source text. These problems could vary in range depending on the linguistic-cultural distance among languages. Thus, they may be represented in different shapes such as lexical content, syntactic, ideological, and even styles of life of a specific culture. It is true that much has been written on culture in translation studies, yet an investigation is needed to find out to what extent translators are capable of catching the implications of the cultural items in the source text and their ability to communicate these implications to the target text receiver.

It can be hypothesized that cultural knowledge and skills are indispensable to communicating the cultural implications of the original text to the target language and to producing appropriate cultural translations.

The model of Lawrence Venuti (1995) is adopted to discuss performances of the subject translators and also depending on a standard of communicating the cultural implications proposed by the researcher. The study aims to point to the significance of conveying the cultural implications into the target culture. Generally, it is hoped that it would give help to those who suffer from such problems. The study is confined to tackle cultural items in English texts and to translations of such items into Arabic.

## **2- Text Implications and Communication**

It is crucially important to know how implications relate to communication . Implications in general communicate things and concepts that come as results of an action. In other words, these things are not directly expressed by the action. Rather, they are implicitly understood. Thus , they covertly contribute to the communicative function of the text. So, they are important for the act of communication in order to be perfectly fulfilled. Moreover, the implications understood from the linguistic texts can be seen as part of the socio-pragmatic knowledge of society members. Thus, one can argue that speaking of implications is tantamount to speaking of pragmatic theory. This would further mean that the relationship of implications to communication is an alternative relationship of pragmatics to communication. So, speakers of any language automatically use their pragmatic knowledge to deduce such implications from texts. Thus, the process of communication is properly completed with the help of these textual implications.

Obviously, pragmatics analyzes the speech interactions among people according to the communication norms. Speakers or writers follow the linguistic principles to convey implicit meanings and conversational implications , whereas hearers or readers infer the meaning from a set of available interpretations in accordance with the context conditions and background

knowledge of the world. (Habermas, 1998 : 166). As such, one might argue that understanding such implications is governed by specific norms of communication. In other words, a comprehensible meaning can only arise if the linguistic conventions are observed. These conventions are based on the means of language that people use to communicate, and they can come in a variety of forms. The communication process is secured if what is implied and what is understood point to the same concept because communication between the sender and the receiver can only take place if the understood meaning matches the intended one.

So, it is believed that the task of pragmatics is to analyze, reconstruct and describe the linguistic forms of expression, patterns of action, formulations, and interpretation strategies so as to develop communicative interpretations of the discourse. (Ilie & Norrick, 2018: 90). In addition to the linguistic and/or non-linguistic message carriers, there are also the interlocutors with their respective culture-specific text experiences and expectations, world knowledge, behavioral habits, value systems, communication intentions, etc. The sender has a certain communicative intention, which he/she seeks to realize with a text - but whether this intention achieves its goal depends on how the receiver reacts to the text. (Millan-Varla & Bartrina, 2013 : 204.).

As such, the researcher argues that text implications used as communicating tools in cultural situations are very important because they basically contribute to fulfill the text function and intention. Furthermore, without incorporating these cultural specific implications, the hearer would not react properly to the text. So, these implications are necessary for the text act and the play along of receivers.

### **3- Importance of Implications in Cultural Translation**

It can be argued that implications of a text is a deep part of the pragmatic knowledge of language users. Translators are supposed to maintain a proficient cultural competence; otherwise, they would end up mistranslating the cultural implications of source text.

Copoka (2020: 138) talks about the effect produced by the implications of words on receiver and the significance of their preservation in translation as the main task of the translator. It is important for the translator to know the intention of source text producer, the linguistic means s/he is using and the effect s/he is trying to have on hearers. Thus, the target text need to correspond to the intentions, expectations and interests of the hearers and readers.

Abdullah et al. (2018: 80-91) explain that the implications of the original text, often not overtly expressed, need to be communicated in translation. He also states that a translator has to read between the lines in order to grasp the implied meaning of a text. He mentions that the translator should effectively adapt and overcome the problem of the source text having implicit cultural and linguistic features. He shows that cultural factors drive the translator to adopt an explicitation strategy in translation.

It is believed that the relation between a text and the culture-specific implications may be realized by analyzing such things as speech acts, rituals, expectations of normality and conversational habits (Ehrhardt & Heringer, 2012: 120). Furthermore, translators are expected to render such implications in a manner that overcomes the cultural difference during the translation process. It might also be argued that the process of translation is more shaped by the cultural pragmatic implications than by the linguistic features of the text. Thus problems that arise due to language incompetence such as structural, pronunciation and lexical deficiencies might be easily handled by translators. On the contrary, the problems could be more frustrating when they are caused by mistranslating of the text cultural implications. The course of communication can

negatively be affected if such text implications are mistaken by the target culture receivers. When the global communication is carried out by means of translations, *inter alia*, then translators should not count only on their linguistic skills. Rather, they have to acquire pragmatically intercultural skills in order to be able to facilitate communication between cultures. So, culturally competent translators here take on the interactive action of communicating the cultural implications which makes them perform the role of cultural mediators.

#### **4-Translation of Culture**

Katan (2009: 74-91) explains that theorists have introduced such terms in translation studies as context of culture, cultural filter, cultural turn, and cultural mediator. Moreover, he concludes that cultural implications determine how a certain text will be understood and translated.

Linguistic findings in the 1970s led to a reorientation or a paradigm shift, especially in cultural studies; namely, the linguistic turn. Worth mentioning is the cultural-anthropological findings were viewed in terms of a text. This explains how the social forms of expression can be interpreted in a culture-specific manner. Moreover, the meanings of a culture can be understood through public forms of expression such as art, theatre, rituals, festivals...etc. (Bachmann-Medick 2010: 37)

However, it might not always be easy to find equivalent forms in the other culture to these culture-specific forms of expression, especially with larger cultural distances. It is almost impossible to find an adequate counterpart and many forms need to be paraphrased. Besides, there was an urgent need for cultural translation due to the increase of global contact, interreligious relationships, conflicts or alliance strategies. So, the clash of cultures needed to be avoided through a culturally oriented translation. It was no more about the literal transmission of texts, but rather about the transmission of cultural implications in such a way that can be correctly interpreted by the people of the target culture (Bachmann-Medick, 2010: 238-239).

The interpretation of foreign cultural rituals, terms and patterns of action is then related to cultural situations of meaning and to the overall structure of the social organization. Translation thus means the comprehensive transfer of foreign ways of thinking, worldviews and different practices (ibid: 243).

Translators are supposed to have cultural background knowledge on both source and target cultures in order to be able to translate the cultural implications of texts in an acceptable manner to the target receivers. It is obvious that the source cultural ways of thinking, rituals, habits, or other abstract phenomena cannot be rendered by merely the virtue of linguistic competence because the translation is regarded as a representation of foreign cultures. This is why the translator is thought of as a cultural mediator. Thus, translation is not only talked of in terms of originality or faithfulness, but also in terms of cultural representation, social addressing, transformation, displacement, discontinuity, cultural difference, conflict, and power. Such terms show the complex nature and the elements overlapping in the process of translation (Bachmann-Medick, 2013: 187)

It is believed that translation is an act of performative cultural communication. It is the cultural difference that makes translation so fascinating, complex, and dangerous because there can be terrible consequences if the translator gets it wrong. A translator has to have a much more knowledge than the text actually provides. For instance, the general sense of the cultural item of 'Congress' could be translated into Arabic regardless of its cultural implication. مجلس النواب الأمريكي

Therefore, translators would probably stop to deal with the text as just a linguistic piece of information and embark on transferring the source culture into an acceptable target culture with no mistakes or misunderstandings taking over. After all, it is important to maintain intercultural communication between cultures depending on the cultural distance. The focus of attention is believed to be on the complex conditions and elements of cultural overlaps, traditions and, transformations that take place in the translation process in order to represent the culture as a text in the target language.

### **5- Cultural Proficiency of The Translator**

Hatim and Mason (2014: 10-19) state that translation makes us explore our ideological and cultural based assumptions. They also explain how expert translators understand matches and mismatches between two cultures. Moreover, they show that translators, despite being objective, could possibly implicate their cultural inclinations into their processing of translation. They even show that the translation is unavoidably affected by socio-cultural setting. Finally, they conclude with the importance of translators as mediators between two cultures.

It can be argued that the main task of a translator is to establish communication between members of different cultures, whereby his job requires bicultural competence. This means that the translator must be familiar with the traditions, values, norms, rituals, and forms of expression and representation of both cultures. So, cultural proficiency is much more than just being aware of the cultural differences. Rather, it requires a translator's accountability, action, reciprocity, and skill development. As such, proficient translators are supposed to implement changes to improve translation based on cultural needs. The possession of such knowledge of the socio-cultural representations and norms would possibly enable translators to shape the translation process with transformation, alteration, displacement, discontinuity and cultural filter.

Cultural efficiency is of critical significance in almost all translation theories. For instance, Hansen (1997: 201-210) identifies the socio-intercultural competence of the translators. He indicates that translators need to implicitly understand both the source and the foreign socio-cultural background.

Neubert (2000: 3-18) sees cultural competence as the main skill in the transfer proficiency in translation. He views translators as specialists who bring together the components of source and target culture based on their awareness of similarities and differences between the source and target cultural styles.

It is believed that translation is a process of cross-cultural communication that requires language change. As a result, the translator must have the ability to think, understand, analyze and, interpret beyond cultural boundaries in order to ensure cross-cultural communication. This communication takes place when the target text receiver understands information from a foreign source culture and the translation thus fulfills its purpose. Further, the translator needs to develop cultural skills. This will equip translators with effective pragmatic measures of cultural interpretation.

For translators, the interaction is to be realized on a double level. On the one hand, the interaction between source text and translator, and on the other hand, the interaction between target text produced by the translator and target receiver. Thus, the bicultural translator need to be capable of comparing the two cultures. This means the translator receives a source culture text and then relates it to his or her knowledge of the two cultures. If the translator, as required, has sufficient bicultural competence, he can produce an appropriate transfer of the source culture phenomenon into the target text.

It can be further deduced that the translator would first have to know his own culture to a large extent and then acquire knowledge about the target culture. It is almost impossible for a translator to render what s/he does not know of culture into another. The translator needs to determine to what extent a source cultural phenomenon might be appropriately represented in the translation process. This would inevitably lead the translator to perform on the source text such things as transformation, alteration, displacement, etc.

Professional people might expect translators to be highly qualified and culturally competent, yet the real-world facts can be different. This can be illustrated by translation gaps and errors, which are due, inter alia, to the lack of cultural competence of the translators.

## 6- Data Analysis and Discussion

Nine texts are randomly taken from the internet site of YouGlish. The texts contain some terms which have cultural implications. They are distributed to five subjects who are graduates from the Department of Translation, College of Arts, University of Mosul. The study adopts a two- step criterion. First is to analyze and discuss the data based on the model of foreignization and domestication introduced by Lawrence Venuti in 1995. Secondly and more importantly is to assess how successful the translators are in communicating the cultural implications of the ST items to the target text receiver. In other words, it is a criterion to test the proficiency of the translators as cultural mediators. Therefore, the table (1) below shows these cultural items of the STs and their implications. Besides, the cultural items of STs have been underlined.

Source Text culture Items	Their Implications
a hologram	Fake or not real
Westminster	decision making people at the government
Union Jack, the Rock	Flag of great Britain, Rock of Gibraltar
catch-22	A situation where one cannot make a choice between two things for both of them have terrible consequences
fat cats	Corrupt officials or rich people
Ivy League	having high academic and social prestige in USA
knocked it out of the park	Amazing performance
swept her off her feet	Captivating her heart
bad egg	harmful mischievous people

Table (1) The Cultural Items of The STs and Their Implications

### SLT (1):

The theory is that the moon is just a hologram being projected into the sky. (YouGlish Website)

### TLTs:

- A. النظرية التي تنص على أن القمر صورة ثلاثية الأبعاد يتم عرضها في السماء لا أكثر.
- B. نظرية أن القمر ليس سوى صورة طيفية مجسمة معروضة في السماء.
- C. النظرية القائلة بأن القمر هو مجرد انعكاس ضوئي ثلاثي الأبعاد في السماء (هولوكرام).
- D. إن نظرية الأبعاد الثلاثة للقمر صارت مشروع دراسة نحو السماء (الكون).
- E. النظرية تقول بان القمر هي عبارة عن هولوكرام أطلقت في السماء.

**Discussion:**

In the readings above, translators 'A', 'B' and 'C' have managed to provide domesticated TTs despite that 'C' has used the strategy of transcribing the English term 'hologram' into Arabic as an additional means to clarify it more. Still, regardless of this unnecessary addition, it counts as a domesticated natural version.

As for 'D', although he has given natural and familiar Arabic wording which could make it sound like a domesticated version, he has failed to give the correct meaning of the ST. Moreover, he has not even been able to give the literal translation for the ST.

Translator 'E' has chosen to transliterate the cultural item 'hologram' into Arabic. This has yielded a foreignized TT.

Concerning communication of the implications, translators 'A','B' and 'C' have been successful in communicating the cultural implication of the ST to the Arabic reader. In contrast, translators 'D' and 'E' have not been successful in this regard.

**SLT (2):**

If you are from an ordinary working-class family, life is much harder than many people in Westminster realize. (YouGlish Website)

**TLTs:**

A. الأشخاص الذين ينحدرون من طبقات عائلية عاملة عادية يكونون أكثر إدراكا لمصاعب الحياة من بقية المواطنين في ويستمنستر.

B. إن كنت من عائلة كادحة عادية فالحياة تكون أصعب بكثير مما يتصوره الكثيرون ممن يعيشون في الأحياء الراقية.

C. إذا ما كنت فرداً في عائلة عاملة من الطبقة الوسطى فإن مشقة الحياة بالنسبة لك هي فوق ما يمكن أن يستوعبه الناس الذين يقطنون منطقة ويستمنستر الفارهة.

D. عندما تكون منحدرًا من أصل عائلة اعتيادية من الطبقة الكادحة فإن الحياة عندها تكون أصعب من حياة أولئك المرفهين.

. إذا كنت من عائلة متوسطة كادحة فإن الحياة هي أكثر مشقة لك من الناس الذين في ويستمنستر.

**Discussion:**

It can be observed that translators 'A', 'C' and 'E' have opted for transliterating the cultural term 'Westminster' into Arabic. Thus, they come up with foreignized translations. Yet, they have managed to convey the general sense of the ST into Arabic. Conversely, translators 'B' and 'D' have chosen a strategy to neutralize the cultural term. Further, they have produced functional renderings of the ST. Therefore, the TTs provided by 'B' and 'D' are more or less seen as domesticated Arabic texts.

Generally speaking, none of the five translators was able to communicate the cultural implication of the term 'Westminster' into Arabic.

**SLT (3):**

It is not going to change our Britishness and it is not going to stop the Union Jack from flying over the Rock. (YouGlish Website)

**TLTs:**

- A. لن تغير هويتنا البريطانية ولن تمنع علم الاتحاد من أن يرفرف فوق القلعة.  
B. لن يؤثر ذلك على انتمائنا لبريطانيا كما انه لن يعيق رفرقة علم المملكة المتحدة على هذه الأرض.  
C. لن يغير ذلك من هويتنا البريطانية ولن يكون حائلا دون أن يرفرف العلم البريطاني خفاقا في السماء.  
D. سوف لن نتخلى عن الأمة البريطانية ولا عن البقاع التي وطنناها.  
E. سوف لن نتغير كوننا بريطانيين وسوف لن يتوقف اتحاد جاك من الطيران فوق منطقة ذروك.

**Discussion:**

One can recognize that translators 'A', 'B', 'C' and 'D' have modified the cultural term 'the Rock' into neutral non-cultural senses. Nevertheless, they have produced domesticated TTs. As for translator 'E', he has transliterated both 'Jack' and 'Rock' into Arabic. This has caused the translated version to sound very foreignized.

With regard to implications, translators 'A', 'B', and 'C' have succeeded in communicating the exact implication of the term 'Union Jack', yet they failed to convey the implication of the term 'the Rock' into Arabic. Whilst, translators 'D' and 'E' have not been able to communicate any of the implications.

**SLT (4):**

We are firmly in a catch-22 situation. (YouGlish Website)

**TLTs:**

- A. لا شك إننا في موقف لا نحسد عليه.  
B. نحن في ورطة عويصة.  
C. لا شك إننا في ورطة.  
D. لقد عدنا إلى ما كنا عليه.  
E. نحن متمسكون بقوة بالمركز 22.

**Discussion:**

It can be remarked that translators 'A', 'B', and 'C' have used the neutralization strategy to produce functional descriptive translations. So, they have come up with domesticated and more Arabic-sounding TLTs. Whereas, translators 'D' and 'E' have failed to convey the right meaning of the ST despite of the fact they were able to yield domesticated TTs.

Translators 'A', 'B', and 'C' have more or less communicated the cultural implication of the expression 'catch-22' into Arabic language. While, translators 'D' and 'E' have not been able to build such implication in the TLTs.

**SLT (5):**

Some of this money goes straight into the pocket of fat cats. (YouGlish Website)

**TLTs:**

- A. تذهب بعض هذه الأموال مباشرة إلى جيوب تجار السياسة.  
B. بعض هذه الأموال تذهب لبي جيوب الفاسدين  
C. بعض من هذا المال ينتهي به المطاف في جيوب فاحشي الثراء.  
D. جزء من هذا المال يذهب إلى جيوب الساسة والمتنفذين  
E. البعض من ثروته تذهب مباشرة في جيوب الأغنياء

**Discussion:**

Broadly speaking, all five translators have accounted well for themselves by translating the ST into functional Arabic equivalent texts. Probably, this is due to the fact that the English expression 'fat cats' has a similar socio-cultural connotation in Arabic. So, the TLTs can be counted as domesticated Arabic versions. The same stance goes for their success in communicating the implication of the above-mentioned cultural expression to the Arabic reader.

**SLT (6):**

Those schools are not part of the group of Ivy League colleges. (YouGlish Website)

**TLTs:**

- A. وتلك المدارس ليست جزءا من كليات النخبة.
- B. ليست هذه المدارس من ضمن المدارس التي يدرس فيها أبناء النخبة الارستقراطية.
- C. هذه الجامعات هي ليست جزءاً من جامعات الفئة الأولى الراقية.
- D. هذه المدارس (الكليات) لا تنتمي إلى كليات الإبداع الرياضي.
- E. تلك المدارس ليست من مجموعة رابطة مدارس الأفي.

**Discussion:**

On the whole, translators 'A', 'B', and 'C' have produced neutral functional TTs. So, they present domesticated translations of the ST. On the contrary, translator 'D' has mistranslated even the general sense of the cultural expression 'Ivy League'. So, regardless of his domesticated-sounding rendering, he has been unable to provide an appropriate translation. Finally, translator 'E' has opted as usual for transliterating the cultural term. Thus, he has come up with a more foreignized TT. Relatively, translators 'A', 'B', and 'C' have been successful in communicating the cultural implication to the TL receiver. Conversely, translators 'D' and 'E' have not been able to achieve such a thing.

**SLT (7):**

Your speech was awesome! You knocked it out of the park. (YouGlish Website)

**TLTs:**

- A. خطابك كان رائعا ! لقد فاق كل التصورات.
- B. كان خطابك رائعا! وقد أبليت بلاء حسن.
- C. لقد كانت الكلمة التي ألقيتها رائعة حقا وتخطف الأبواب.
- D. سرعتك فوق الخيال.
- E. خطابك كان مدهشا. انك طردته خارج المكان..

**Discussion:**

It is obvious that translators 'A', 'B', and 'C' have delivered natural domesticated renderings of the ST. However, they have handled English cultural expression through the employment of different effective wording of Arabic. While translators 'D' and 'E' have laid out awkward and odd translations of the ST. Thus, they have issued foreignized unacceptable TTs.

Generally, translators 'A', 'B', and 'C' have succeeded in fulfilling the task of conveying the cultural implication into the TL receiver. In contrast, translators 'D' and 'E' have failed to perform such duty.

**SLT (8):**

When he invited her out on the dance floor, he swept her off her feet. (YouGlish Website)

**TLTs:**

- A. وقعت في شبابه عندما دعاها للخروج بينما كانا في حلبة الرقص.
- B. عندما دعاها إلى حلبة الرقص تمكن من إيقاعها في حبال غرامه.
- C. حين دعاها إلى حلقة الرقص كاد عقلها أن يطير.
- D. عندما استدرجها تمكن منها.
- E. عندما دعاها خارج مكان الرقص ارتد معها.

**Discussion:**

Despite the slight differences in the general sense, translators 'A', 'B' and 'C' have brought forth natural and functional domesticated translations of the ST. On the contrary, translators 'D' and 'E' have yielded unsatisfactory foreignized TTs.

In reference to implications, translators 'A', 'B' and 'C' have more or less done the job. Whilst, translators 'D' and 'E' have missed the target.

**SLT (9):**

A bad egg is a bad egg and ends up in prison anyways. (YouGlish Website)

**TLTs:**

- A. السيئ يبقى سيئاً وينتهي به الأمر عادة في السجن
- B. الفاسد يظل فاسداً ولا محالة إن نهاية أمره أن يودع السجن
- C. إن الشخص المنحرف يظل منحرفاً وينتهي به الحال في السجن مهما كان
- D. ذيل الكلب لا يستقيم
- E. البذرة الفاسدة مصيرها إلى السجن

**Discussion:**

It is noticeable that translator 'D' has given half of the ST concept and sense. However, all five translators have managed to supply appropriate communicative renderings of the ST. This could owe back to the fact that the cultural expression 'bad egg' demonstrates similar socio-cultural connotation in Arabic language. So, all the TLTs are accountable as domesticated versions.

Commonly, the translators have effectively communicated the cultural implication of The ST to the TL receiver.

**7- Findings**

The following table is drawn by the researcher to give statistical data of the performance on the subject translators:

Translator	Number of adopting domestication strategy	Number of adopting foreignization strategy	Number of communicating implications
A	8	1	8
B	9	0	8
C	8	1	8
D	7	2	2
E	3	6	2

Table (2) shows Times of adopting Domestication or Foreignization and times of Communicating implications by each translator.

Depending on the preceding analysis and data above, one can come up with the following findings:

- 1- The strategy of domestication is more frequently used by the translators (i.e. 35 times) than the strategy of foreignization (i.e. 10 times).
- 2- The number of communicating the cultural implications by translators (i.e. 28 times) is higher than the number of communication failures (i.e. 17 times).
- 3- Translators who have frequently adopted the domestication strategy are more successful in communicating the cultural implications and in providing appropriate translations.
- 4- Translators who have followed foreignization are unsuccessful in communicating the implications and in providing appropriate translations as well.
- 5- Each translator has adhered to one specific strategy throughout all his translations.

## **8- Conclusion**

It is clear that even the best subject translators have failed in few cases to provide appropriate cultural translations to the STs. This clearly indicates that the paper problem is really challenging. As the research has demonstrated, translator's proficiency in both cultures are very crucial to communicate the cultural implications of the source text to the target language and to produce appropriate cultural translations.

Research results have also demonstrated some degree of translation loss due to translators deficiency in communicating the implications of the cultural terms. Therefore, translators are required to add and provide lost cultural background knowledge to the target text.

It is reviewed that translators who have not paid due attention to communicating the cultural implications of the STs have yielded poor and culturally foreignized translations; whereas the rest have provided appropriate and culturally domesticated target versions. As illustrated by the text examples, linguistic and cultural knowledge are among the core competencies of a translator because irrelevant translations due to deficiencies in such knowledge could lead to the communication failure.

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