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College of Graduate Studies



College of Languages and Translation

Department of Translation

**Title: The Role of Translation in Enhancing
Intercultural Human Communication
(Communication of research abstract: a model)**

**دور الترجمة في ترقية التواصل الثقافي الإنساني
(مستخلص البحث: نموذج)**

**A Research Submitted in Fulfillment of the Requirement
for the Degree of Ph.D in Translation**

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*In the Name of Allah, the Most Gracious,
the Most Merciful*

الإستهلال

قَالَ تَعَالَى:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

الحجرات: ١٣

Preface:

Quranic Verse

God Almighty said:

﴿ O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. ﴾ Surat AL-Hujurat(13)

Dedication

*To the souls of my
loving late parents.*

*To my brothers,
sisters and sons.*

To my all colleagues.

Acknowledgment

Firstly, I thank my Lord Almighty Who granted me success to accomplished this work.

Secondly, I extend my gratitude to my university (SUST) , which permitted this glorious opportunity to do this work.

Thirdly, I extend all my sincere gratitude to my Research supervisor,

Prof. Mahmoud Ali Ahmed Omer.

For his invaluable suggestions, constructive criticism, motivation and guidance for preparing the associated feedback and presentations.

Finally, to all those who helped and encouraged towards the current topic helped me a lot in this project work .

Abstract

This study is an attempt to uncover the intercultural communication as concepts of meaning and identity in strikingly different ways. The study was being carried out with specific aim of recognizing the role of communication in cultures exchange. The problem of the study is represented in answering the following enquiries:

- 1-What types of difficulties which can face the receiver of the targeted language,
- 2- What obstacles, that the sender of the targeted language is expected to be suffering from;
- 3- to what extent can translation be useful to bridge the gap between the different languages?

The hypotheses of the study are based on answering the above questions, and they are represented in the following:

- 1-There are difficulties facing the language receiver represented in the political, economic, and racial and borders difficulties,
- 2- difficulties facing the understanding of various culture societies because of the differences of cultures, traditions and behaviors.

The researcher used the historical descriptive analytical hermeneutical method to collect and analyze the data and information.

The study concluded to several results top of them:

That communication can be a suitable activity to explore and develop aspects of foreign language students' intercultural competence, that language communication among different communities help in exchanging cultures, there is a close relationship between the language and the culture of a community, - they are inextricably related, so that one cannot understand or appreciate the one without a good knowledge of the other, culture may reflect in body language, customs, superstitions, and even expressions of friendliness, and communication gives people opportunities to establish contacts with a number of groups from different countries and learn about different cultural communication patterns and possible misunderstandings, cultural patterns play a significant part in framing the processes of communication.

❖ **Keywords:** obstacles, targeted language, cultures exchange, beliefs, values.

المستخلص

هذه الدراسة هي محاولة للتعرف على التواصل بين الثقافات كمفهوم للمعنى والهوية بطرق مختلفة، وقد أجريت الدراسة لهدف معين ألا وهو الاعتراف بدور الاتصال في تبادل الثقافات، حيث تمثلت مشكلة الدراسة في الإجابة على التساؤلات الآتية:

ما هي أنواع الصعوبات التي [r] تواجه المتلقي للثقافة الأخرى ، وما هي العقبات التي من المتوقع أن يعانيتها مرسل الثقافة ؛ هل يمكن أن تكون الترجمة مفيدة لسد الفجوة بين اللغات المختلفة؟

وتستند فرضيات الدراسة على الإجابة على الأسئلة المذكورة أعلاه ، لتي تتمثل في ما يلي:

هناك صعوبات تواجه مستقبل الثقافة الأخرى ممثلة في الصعوبات السياسية والاقتصادية والعنصرية والحدودية ، وهناك صعوبات تواجه فهم المجتمعات الثقافية المختلفة بسبب الاختلافات في الثقافات والتقاليد والسلوكيات.

استخدم الباحث المنهج التأويلي الوصفي التحليلي التاريخي لجمع وتحليل البيانات والمعلومات.

توصلت الدراسة إلى عدة نتائج أهمها: أن الإتصال قد يكون نشاطا مناسباً لاكتشاف وتطوير مظاهر الخصائص الثقافية المتعلقة بطلاب اللغة الأجنبية ، أن الإتصال اللغوي بين المجتمعات المختلفة يساعد في تبادل الثقافات، وأن هناك علاقة وثيقة بين لغة وثقافة المجتمع، ومرتبطة ارتباطاً وثيقاً، لدرجة أن المرء لا يفهم أو يقدر الشخص الآخر دون المعرفة الجيدة له، قد تنعكس الثقافة في لغة الجسد والعادات ، والخرافات، وحتى عبارات الود، وأن الاتصالات تعطي الناس فرصاً لإقامة اتصالات مع عدد من المجموعات من مختلف البلدان، والتعرف على أنماط الاتصال الثقافي المختلفة وامكانية عدم التفاهم، كما أن النماذج الثقافية تلعب دوراً كبيراً في تأطير عمليات الاتصالات.

الكلمات المفتاحية: العوائق، اللغة المستهدفة، التبادل الثقافي، المعتقدات، القيم.

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CHAPTER ONE
INTRODUCTION

Chapter One

Introduction

1.1 Background:

Communication is a simply act of transformation from one place to another .

Although this a simple definition, communication itself is a lightly subject becomes a lot more complex phenomena.

There are various categories of communication and more of one may occur at any time Spoken or verbal communication: face-to-face, telephone, radio or television and another media.

Non-verbal communication : body language , gestures, how we dress or act- even our scent. Written Communication: letters, e-mails, books, magazine, the internet or via other mass media. Visualizations: graphs and charters, maps, logos and other visualizations can communicate messages.

Cross cultural communication competency and cross cultural team management : Communication is a convergent process in that it aligns a group of individuals around a common objective, and the process can decrease with increased cultural diversity culture, that is, a commonly held body of beliefs and values, and communication can be seen to have an interdependent relationship Just as cultural norms influence the way people communicate, the interpersonal communication patterns of a society influence its culture (). Cross cultural communication occurs both cross-nationally and intra-nationally. It thus refers to communication between individuals from different countries, or it may refer to communication between individuals from the same country but from different 'co-cultures,' with different ethnic identities and tradition.

1.2 Statement of the Problem:

Language is the essence of the human communication and through it the perfect of the use of the language human-being can easily communicate with each other, hence it is very essential for any person to perfect his language to make communicate easy with the surrounding societies, as the world became as a small village.

In this study the researcher will try to address the question of how culture is conceptualized and how it manifests itself in the application of qualitative methodology. With this objective we attempt to summarize contributions from the field of intercultural and cross-cultural communication which may be of help in moving towards the necessary conceptualization. It is also hoped that the arguments here reviewed will enable to analyze, from a general perspective, the relationship between culture and some of the most significant components of qualitative research.

1.3 Objectives of the Study:

Hence it is essential to perfect the most vital machine of communication the language to facilitate communication with the world and to uncover the role of the abstract translation and intercultural human communication, so the objectives of the study are represented in:

- To enhance the significance of translation in globalized communities / societies.
- To demonstrate the relation between translation and culture.
- To explore the interdependence of translation and culture over one-another.
- To explain translation as a way of cross-cultural communication.
- To evaluate the role and place of translation in the rapidly globalized world.

1.4 Significance of the Problem:

This study derives its significance from the role of translator as intercultural mediator. This study is to explore the issue of the intercultural mediation as an activity in intercultural communication and the ways this applies to translation. It takes as its starting point the idea that mediation is fundamentally an interpretive act, through which meanings that have been created in one language are communicated in another. The study aims to understand how the practices of intercultural mediation are realized in translation and argues that mediation is a process that involves aspects that are internal to the translator (mediation for the self) and aspects that are oriented to the reader of the target text (mediation for others), which are, in turn, linked through selective processes of determining what resources are needed to enable a target text reader to understand a source text meaning.

1.5 Questions of the study:

Q1: What difficulties that may face the other culture receiver ..

Q2: How does the culture represent conflicts through translations

Q3: To what extent can translation be useful to bridge the gap between the different languages and cultures.

1.6 Hypotheses of the study:

The hypotheses of the study will be based on answering the above questions, which are represented in the followings:

H1: There are difficulties facing the culture receiver represented in the political, economic, racial and borders difficulties.

H2: Difficulties facing the understanding of various culture societies as of the differences of cultures, traditions and behaviors.

H3: There are difficulties facing the culture sender represented in his ignorance of the targeted language society, their ethics, their norms and traditions.

H4: Translation can be useful to bridge gap in languages as it is a means of communication.

.Methodology:

The methodology of the study is firstly how to collect the study data and information, then to how analyze these data, then from this analyzing can induce the results, then the recommendations, finally mentioning the references and appendix.

There are three methods used by most social scientific researchers to study cross-cultural and intercultural research:

(a) survey questionnaire, (b) experimental design, and (c) content analysis.

Research on intercultural communication is conducted using primarily three different methodological methods : social scientific, interpretive, and critical.

Accordingly, the researcher will use the historical, analytic, inductive and deductive methods to collect and analyze the data and the information of the study.

Limits of the Study:

Limits of the study as follows :

- i. Translation, globalization and inter-cultural communication being wider and separate areas, the study will attempt to combine its scope.
- ii. The core of the study is abstract translation but
- iii. It is practical presentation rather than theoretical.
- iv. Temporal Limitations: 2017-2019.

1.7 Summary:

In this chapter I have provided the framework of the study focusing on the study problem and the research methodology, a general review of the research, the reasons of choosing this topic, the problem of the study, the objectives of the study, the hypotheses of the study , the methodology of the study and the limits of the study.

CHAPTER TWO

**Literature Review and Previous
Studies**

CHAPTER TWO

LITERATURE REVIEW

2.1 Types of Translations :

Because of the dramatic evolution of the professional translation industry, there are currently new terms and words being used to describe translation service specializations that don't fall under general categories like human translation or machine translation. This article intends to serve as a brief guide of sorts to some of the more common and basic of these recently coined expressions. Here are just some of them:

- **General Translation:** The simplest of translation types, a general translation allows a translator quite a lot of leeway because its source material mostly uses layman terms and ordinary, everyday speech. There's no need to understand special terminologies, and most translation work fall into this particular type.
- **Legal Translation:** As one of the more complex and complicated professional translation types out there, legal translation is best described as the translation of treaties, contracts, and many other legal documents. A translation service is responsible for both understanding politico-legal and socio-cultural context behind a legal text and translating it in such a way that a target audience with a different cultural/political/societal background could readily understand.

Only a human translation agency that knows both source and target cultures could pull a decent legal translation job off. Nevertheless, even specialists like those tend to use professional legal assistance as well, because one simple slipup or mistranslation of a contract's passage could lead to disastrous consequences.

- **Commercial Translation:** Just like its legal counterpart, a commercial translation or business translation (not to be confused with advertising

translation) requires a translator to have specialist translation skills and business jargon knowledge in order to translate a business's every report, tender document, company account, and correspondence. There's a bit of overlap between commercial translation and legal translation as well, in the sense that companies tend to handle legal paperwork alongside business paperwork.

- **Administrative Translation:** "Administrative" can mean many things, but in the context of translation, it merely refers to translating managerial texts used in different corporations, businesses, and organizations. This translation type also overlaps with commercial translation, but only in the sense that the vast majority of administrative translation can be considered commercial translation as well, but not all commercial translation is administrative in nature.

- **Literary Translation:** As its name suggests, literary translation refers to translation done for literature such as poems, plays, short stories, and novels. Just as general translation is the simplest form and legal translation is the most difficult form, many people in the industry consider literary translation as the highest form of translation. The reason behind this is because literary translation goes beyond mere translation of context; a literary translator must be proficient in translating humor, cultural nuances, feelings, emotions, and other subtle elements of a given work. Conversely, there are those who allege that literary translation is impossible, as with the case of translating poetry.⁽¹⁾

Meanwhile, there are many different types of translation services, from software localization to website globalization to technical instruction

¹ www.onehourtranslation.com/translation/blog/types-translation

translations. Each one is unique and should follow a translation process that's specific to that type of content. Partnering with a translation company who can work with you to accommodate your specific needs is crucial in succeeding with your translation and localization projects. A professional translation company can help you build assets such as a glossary and a translation memory (TM) in order to produce consistent content, reuse content and reduce costs. Having project kick-off meetings and providing your vendor with as much information about your business and products / services as possible, such as a style guide, product / service and industry terminology and training, will help ensure that your project will be successful. In this blog post, we'll cover five types of translation services at a very high level.

1. Software Localization:

Software localization involves not only the obvious user interface, but also any online help files and error and system messages.

Considerations:

- Localization (aka L10n) – Localization involves not just translation, but also adapting the content for the culture.
- Internationalization assessment (aka i18n) – This is the process of determining whether the software is able to handle multiple languages. This should be done well before translation begins so that you can fix any issues with the software first.
- Localization testing – Localized software should always be tested since there are many linguistic, cosmetic and functional issues that could be introduced. Many of these issues come up because translators are translating without context. Even if your software is already localized, you can always use our multilingual testing center to test it.

2. Technical Translations:

Technical translations include any type of technical content such as documentation, online help, instruction and training materials, videos and technical marketing materials for any type of technical industry such as engineering, science or manufacturing.

Considerations:

- Most technical translations require desktop publishing (DTP), which involves formatting the content to make it look correct.
- Graphics and screenshots may need to be edited for the foreign language versions.
- There are many things you should do to make sure the content is ready for translation, which will help reduce costs and project time. One of those things is to use a content management system to manage your content.
- The content could be delivered in multiple ways such as a PDF, eBook, video or online help.
- It's important to have knowledgeable translators for the industry, establish standard terminology and provide training for the translators.
- If you have a lot of technical translations, a good translation management system will reduce the amount of administrative overhead by automating project tasks.
- Because of the nature of technical translations, it's important that a translation company follows a rigorous quality control process. If a translation company has ISO quality certifications 9001:2015 and ISO 17100:2015, they follow a solid quality control process.

3. Medical Translations:

Medical translations include customer-facing content such as software, packaging, labels, instructions, etc. and product-related content for regulators such as clinical trial paperwork, quality management certifications and research documents.

Considerations:

- It's critical to have knowledgeable, experienced, in-country translators given the nature of medical translations.
- Every country has their own medical translation requirements. It can be tricky to navigate the requirements so you definitely want a translation company that specializes in medical translations.
- ISO 13485:2016 is a standard that outlines specific quality management system requirements for businesses that provide medical devices. Few translation companies have this certification, so if they do, it shows their dedication to the medical industry. Of course, they should also have the general quality certifications ISO 9001:2015 and ISO 17100:2015.

4 Website Translations:

Website translations include website copy and also think about the content that's posted on your website such as documents, videos, etc.

Considerations:

- Thoughtfully consider what languages and locales you want to translate your website copy into. It may not be necessary to localize the entire website if certain areas won't apply to the local audience.
- If you frequently update your website copy and don't have resources to manage it, you'll want to use website translation management systems that can assist, simplify and automate this process as much as possible.

5 Multimedia Localization:

Multimedia content includes videos, photographs and more. Many companies are now creating videos and using multimedia to reach their audience.

Considerations:

- Videos and multimedia should be localized to fit the culture and customers of the locale or you may risk not connecting with or even offending your intended audience.
- There are many options for localization, including dubbing, where professional voice over specialists create localized versions, and subtitling, where the localized content is displayed on the screen.

Conclusion:

Of course, there are more translation types such as literary, legal, financial, etc. and there are all different kinds of processes and technologies that can work for the different types of translation projects. What makes sense for one translation type might not work for another.⁽¹⁾

The translation industry is in a constant state of evolution. Translation agencies are often becoming specialists and concentrating in one area of translation. So, if you were looking for a **free translation service** or information on online translation, this guide of the different terms may help you in your search!

Administrative Translation – This term refers to translation of administrative text – a very broad term. For translation, it refers to the common terms and texts used within businesses and organizations that they use in day-to-day management.

Commercial Translation – Sometimes called business translation, commercial translation covers any sort of document used in the business

⁽¹⁾ www.net-translators.com/.../difference-between-types-of-transl...

world such as letters, company accounts, tender documents, annuals reports, etc. Oftentimes, commercial translations require specialist translators with knowledge of terminology used in the business world.

Computer Assisted Translations – Individuals and businesses often turn to free translation tools offered online to translate phrases or documents. Behind the online translation tool, a software program analyses the text according to predefined linguistic rules and reconstructs the text in a different language according to the corresponding rules of the target language. They do not produce perfect copy of the submitted text in another language.

A free translation service or online translation tool can never substitute a human translator and should only be used when you want to translate text written in a foreign language into your native language or a language you understand.

Computer Translation – Refers to translations of anything to do with computers such as software, instructions and help files.

Financial Translation – For financial based industries, financial translation is the translation of text of a financial nature like banking, stocks, commodities, and investment funds.

General Translation – General translations are less complicated and the language used is not high level (sometimes called layman's terms). In general translation, there is no specific or technical terminology used. Although these are simpler, they typically are still not suitable for using a free translation tool.

Legal Translation – Legal translations require highly trained translators as it involves the translation of legal documents such as statutes, contracts and treaties. Not only does the translator need expertise in the translating language, but also they need a legal understanding and an excellent understanding of both the source and target cultures.

Literary Translation – A literary translation is the translation of novels, poems, and plays. A literary translator must be capable of also translating feelings, cultural nuances, humor and other subtle elements of the literary work.

Medical Translation – Medical translations are also highly complex and will involve translating medical packaging, textbooks, medical equipment manuals and drug labeling. Specialization is necessary.

Now that you understand the vast field of translation, you might now begin to realize why free translation typically isn't suitable for most translation requirements. Having a professional translator is necessary in order for your translation to be accurate and professionally prepared. Bad translations can lead to many problems for your organization and can even have legal implications.

To work with experienced professionals with a wealth of experience in all these types of translation, turn to Verbatim Solutions. With an impressive client list, a commitment to exceeding translation quality standards and extremely affordable rates, Verbatim Solutions can be your partner for all your translation needs.⁽¹⁾

2.1.1 Other 4 Types of Translations accordingly to Machine and Human

1-Translation Type 1: Machine Translation (MT)

Machine translation is what a computer program produces, without any human linguistic intervention. You enter or paste in the text you want translated, select the languages, click a button, and *voilà*.

Google Translate and Bing Translator are two well known (free) examples of this type of translation.

⁽¹⁾ /verbatimolutions.com/different-types-of-translation-defined.

The immediate and obvious advantages of machine translation are that it is *virtually instant and free*. What's not to like about that!

Well, the problem is that the *quality* of the translations produced is very patchy. Some parts can be excellent, but other wording can be unclear or even incoherent, and straight out incorrect translations are not uncommon.

I've discussed these issues and why they occur in my blog Google Translate and Bing Translator – what they're good for and when not to rely on them.

Machine translation is generally fine for *getting the gist of the original text*, and is suited to situations where some mistakes and a bit (and sometimes quite a lot) of unclear and unnatural wording doesn't matter.

They should never be used for business or commercial purposes.

2- Translation Type 2: Machine translation plus human revision editing

One way of addressing the quality issues with machine translation output is for a human translator to then review the MT text.

We refer to this review as post-editing, and the type of translation as PEMT (post-editing machine translation).

Post-editing can involve different steps and levels of complexity, and have different objectives and outcomes in mind.

It is therefore essential that client and editor are on the same page as to what the editing process will and will not involve, and therefore the level of quality this process, and the type of translation itself, is expected to achieve.

Probably the most common post-editing process is simply to *ensure all the text can be understood*, without worrying about quality of expression.

The editor will fix grammatical errors, and tidy up any unclear or confusing wording and obvious mistranslations, but won't touch wording that is understandable but somewhat awkward or unnatural sounding.

This "light" post-editing process generates translations that are still far from perfect, but more reliable as regards translation accuracy, and more readily understandable than straight machine translations.

The remaining shortcomings with them are twofold:

1. they can contain actual translation errors, caused by the "machine" choosing the wrong meaning of a word (a common problem with MT), and this not being obvious to the editor so not corrected;
2. some awkward and unnatural wording will likely remain as the editor hasn't been tasked with making the text read beautifully.

We consider this type of translation as being suitable for *information purposes* only. They are an excellent option where that is all that is required, as they are fast to produce and economical.

But can't the editor just spend more time and sort out those issues?

Short answer: Potentially yes, but it's not advisable.

The problem is this type of translation process isn't well suited to producing high quality translations, and things become quite complicated if you try to get better quality than a MT plus light post-editing process will provide.

Say for example you wanted to be sure there were no translation errors in the text. The light post-editing process I've described would pick up any obvious mistranslations because the text wouldn't make sense, but could easily miss more subtle errors.

The only way to be sure there are no remaining errors would be to systematically compare each phrase/sentence of the source text against the MT output. This is perfectly possible, but an additional process, so increases cost and extends delivery times.

More challenging still is achieving good quality of expression, i.e. when the objective is to produce a translation where all loose and unclear wording is repaired so the text is well written and natural sounding throughout.

Translators report that free MT programs such as Google Translate and Bing Translator typically produce some sentences that are excellent, some needing only minor editing, and a whole bunch needing considerable re-working or re-translating.

Translator forums are full of translators bemoaning the fact that *bringing a MT text up to a consistent, professional standard of expression often takes more time than if they were tasked with translating the text from scratch.*

The problem for the editor is that it isn't just a matter of fixing awkward wording. Once they've done that there is often a mismatch in either phraseology/wording or writing style between their edited text and the good MT sentences they've left untouched.

The same word or term can end up being translated in different ways, which generally isn't ideal. So they typically then have to review and tweak or re-write part of the otherwise pretty good MT text to ensure a natural flow and consistent style and wording throughout the text.

This is a lengthy task, and generally one few translators enjoy - boring, un-gratifying and repetitive are terms I've seen used to describe it!

Which leads us to the conclusion ...

There's really no way round it:

Where guaranteed accuracy and good quality of expression is required this type of translation process really struggles, and human translation is preferable.

I would recommend against the machine translation plus post-editing method for any business documents where you need professional quality.

You would need a full accuracy check as well as a very thorough editing process, and this is a quite complex task for any editor. Often the final translation will not match the quality an experienced professional translator would produce by translating the text from scratch.

Further, in most cases it won't be faster or cheaper than human translation for a translation you can rely on and use commercially.

3- Translation Type 3: Human translation:

Whenever a fully accurate, well-worded and natural sounding translation is sought, using a human translator is the way to go.

Producing this level of quality is not possible with straight machine translation, and as we've seen, is a complex, difficult and lengthy task with PEMT, the second of our four main types of translation.

But it is precisely what *professional human translators do all day, every day*, with relative ease.

As always though, you need to use the right translator. Translation is a difficult skill, and few people actually have the ability to do it well.

I've discussed in other articles the skillset needed and translation process to be followed, but essentially you need to use an experienced, *professionally qualified translator* with a good *track record of quality work*, or a translation company that employs professional translators. Anything less and you're gambling on quality.

With the right translator you can expect a high quality translation with excellent quality of expression that will be of publishable standard.

For this quality of translation there would typically be no disadvantage in terms of time and cost in using a professional human translator over the machine translation plus post-editing method, and the quality is likely to be noticeably superior.

However it does need to be recognized that, like everyone, human translators do sometimes make mistakes, and without a second translator review of the translation

(as in our final method) there is always a low risk of inadvertent inaccuracy or omission.

In our company we refer to translations by a single professional translator as our budget professional translation service, and recommend these for the translation of non-critical business documents.

4- Translation Type 4: Human translation plus revision

The four types of translation compared: quality vs speed vs cost

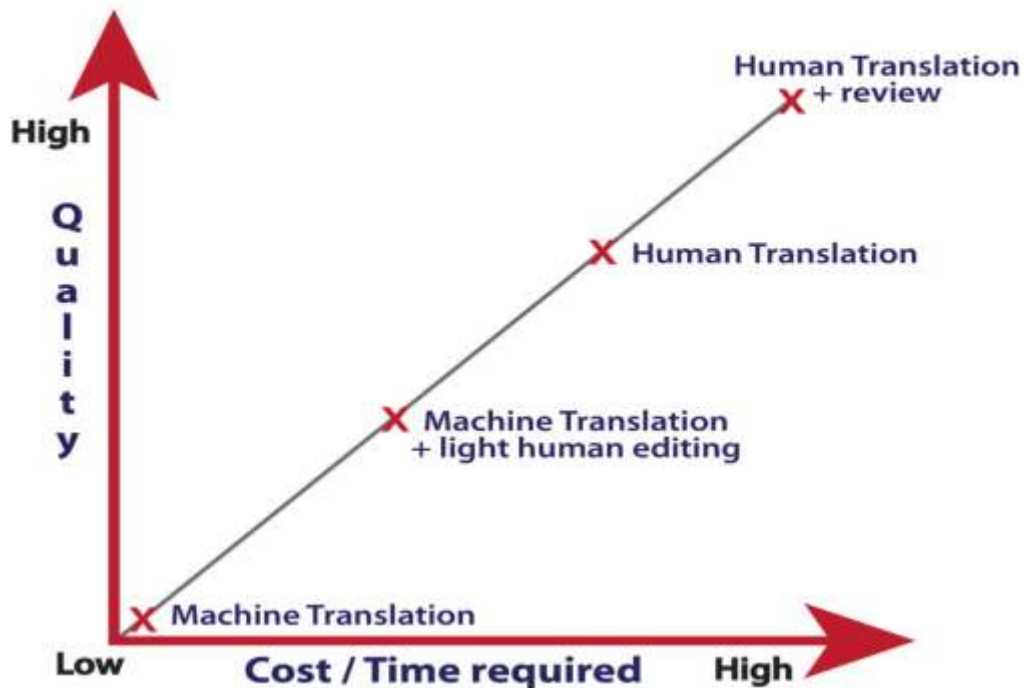
The key considerations for clients in their business translation projects are inevitably quality, time and cost.

We've seen how machine translation produces low quality, that this can be improved with human post editing, but is surpassed with human translation and even more so with human translation plus revision.

Unsurprisingly, this increase in translation quality is accompanied by similar increases in turnaround time and cost.

Here is a visual depiction of how this could be plotted.

Quality vs Cost and turnaround times for the 4 main types of translation in business



And here is a summary of how the 4 main types of translation compare against these three key criteria:

Type	Quality	Turnaround	Cost
Machine translation	Low. Likely to contain errors and unclear and/or awkward wording.	Instant to very fast	Free to minimal
MT + light Post-editing	Medium. Understandable without being well written. May contain translation errors.	Reasonably fast	Low to medium
Human translation	High. Accurate and well written, but possibility of inadvertent translator error.	Slower	Higher
HT + Revision	Highest. Of publishable quality, suitable for any purpose.	Slowest	Highest

When to use each type of translation

The four translation methods described here each have their merits and are suited to different requirements.

Selecting which kind of translation to use for a particular text is best governed by the *level of quality* you need in the translation.

Here are the rules of thumb we suggest you use:

1. Free machine translation is ideal for simply getting the gist of a text.
2. Commercial machine translation programs are probably only suited to large organizations with very large translation volumes in the same subject area.
3. Machine translation plus light editing is excellent for “for information purposes only” translations where some unnatural and slightly awkward wording, and the risk of the odd mistranslation, can be tolerated.
4. Human translators should be used whenever translation accuracy and good quality of expression is wanted.
5. Machine translation plus post-editing generally won’t generate the same quality of wording an experienced professional translator will produce.
6. Human translation plus revision addresses the possibility of inadvertent translator error and achieves the highest standard of expression, so is recommended for essential business documents and whenever excellent wording is desired.⁽¹⁾

⁽¹⁾www.pactranz.com/blog/types-of-translation/Dennis Brown Managing Director and owner of Pacific International Translations. 25 years’ experience in the translation and interpreting field. A Spanish – English translator (NAATI accredited) since the days when floppy disks were king.

2.1.3 Translating Idiomatic and Metaphorical Expressions

Idiomatic Expressions:

Differences between idioms and figures of speech like similes, metaphors, and hyperbole:

Idioms:

An idiom is an expression that conveys something different from its literal meaning, and that cannot be guessed from the meanings of its individual words. “Between a rock and a hard place” is an idiom that means “in a difficult or bad position with no good way of getting out of it.” What makes an idiom different from a figure of speech is that its nonliteral meaning is already familiar to speakers of the language.

Figures of speech:

A figure of speech is a phrase or an expression that expresses an idea by using words in a nonliteral and imaginative way. Unlike an idiom, it is possible to understand a figure of speech even if you have never heard it before. Metaphors and similes are figures of speech.

Metaphors:

A metaphor is a word or phrase typically used to describe one thing but unexpectedly used to describe something different. Metaphors make language interesting and help create imagery. They also make us aware of connections that we may not have thought of before. “He was drowning in paperwork” is a metaphor that makes a connection between having to deal with a lot of paperwork and drowning in water.

Similes :

A simile is an expression that uses the words like or as to describe something by comparing it with something else. A simile is like a metaphor except that a simile uses the words like or as to signal that a

comparison is being made. “She’s as fierce as a tiger” is a simile, but “She's a tiger when she's angry” is a metaphor.

Hyperbole:

Hyperbole is language that describes something as better or worse than it really is. Hyperbole is really just a fancy word for exaggeration.

Common Challenges of Translation:

Translation demands a deep understanding of both grammar and culture. Translators need to know the rules of a language as well as the habits of the people who speak it. And even for the most experienced professionals, confusion and frustration are familiar feelings.

Some of the most common challenges of translation include:

Language Structure:

Every language sits inside a defined structure with its own agreed upon rules. The complexity and singularity of this framework directly correlates to the difficulty of translation.

A simple sentence in English has a subject, verb, and object — in that order. For example, “she eats pizza.” But not every language shares this structure. Farsi typically follows a sequence of subject, then object, then verb. And in Arabic, subject pronouns actually become part of the verb itself.

As a result, translators frequently have to add, remove, and rearrange source words to effectively communicate in the target language.

Idioms and expressions:

Idiomatic expressions explain something by way of unique examples or figures of speech. And most importantly, the meaning of these peculiar phrases cannot be predicted by the literal definitions of the words it contains. Many linguistic professionals insist that idioms are the most

difficult items to translate. In fact, idioms are routinely cited as a problem machine translation engines will never fully solve.

Ideally, publishers should try to limit the number of idiomatic expressions contained in content they hope to translate. But if they insist on keeping these potentially confusing phrases, cultural familiarity must be a priority in translator recruitment.

Compound Words:

Compound words are formed by combining two or more words together, but the overall meaning of the compound word may not reflect the meaning of its component words. It's usually best to think of them in terms of three separate groups.

The first group of compound words mean exactly what they say. "Airport," "crosswalk," and "seashore," are all familiar examples. The second group of compound words mean only half of what they say — at least in a literal sense. While a "bookworm" may enjoy burrowing into a good story, these avid readers don't suddenly become an invertebrate species in the process.

The third group of compound words have meanings that have nothing to do with the meanings of the individual words involved. For instance, the English "deadline" refers to the final acceptable time to receive or deliver something. It has nothing to do with death or a line. And a "butterfly" is neither a fly nor butter.

Missing Names:

A language may not have an exact match for a certain action or object that exists in another language. In American English, for instance, some homeowners have what they describe as a "guest room." It is simply a space where their invited guests can sleep for the night.

This concept is common in other languages as well, but often expressed quite differently. Greeks describe it with the single word "ksnona" while

their Italian neighbors employ a three-word phrase “camera per gliospiti” instead.

Two-Word Verbs:

Sometimes a verb and a preposition will take on a separate, specific meaning when used together. Two-word verbs are common in informal English. “Look up,” “close up,” “fill out,” “shut up,” “bring up,” “break down” and “break in” are everyday examples. In many cases, though, it is neither necessary nor appropriate to translate the preposition separately.

Multiple Meanings:

The same word may mean multiple things depending on where it’s placed and how it’s used in a sentence. This phenomenon typically follows one of two patterns.

There are homonyms (i.e. Scale the fish before weighing it on the scale), which look and sound alike but are defined differently. And then there are heteronyms (i.e. I drove down the windy road on a windy day), which look alike but are defined and pronounced differently.

Sarcasm:

Sarcasm is a sharp, bitter, or cutting style of expression that usually means the opposite of its literal phrasing. Sarcasm frequently loses its meaning when translated word-for-word into another language and can often cause unfortunate misunderstandings.

Ideally, a publisher would remove sarcasm from the source text prior to translation. But in cases where that style is central to the content requirements, the publisher should explicitly underscore sarcastic passages. That way, translators will have a chance to avoid literal misunderstandings and suggest a local idiom that may work better in the target language.⁽¹⁾

(1) Baker, Mona 2006. *Translation and Conflict. A Narrative Account*. London, New York: Routledge.

What's the difference between a metaphor and an idiom?

Originally Answered: How does an idiom differ from a metaphor?

For most people, an idiom is an expression where the meaning is not immediately apparent from a literal interpretation of the words. A metaphor is a more extreme form of a simile. A simile is a comparison made between A and B, and a metaphor is where you say A actually is B, even though that's not literally true. Following are examples of all three about money and worth...

Idiom - "Don't be penny wise and pound foolish." meaning; Don't try to be thrifty in every case as you may spend more (time/money/energy) in the long run over your purchase.

Simile - "He's as rich as a Rockefeller." meaning: As the "Rockefeller family" was a very well-known wealthy family, this implies this man is also. While, likely not as wealthy as the family he's compared to.

Metaphor - "Buying cheap shoes is asking for wet feet." meaning; If you spent more money on better shoes, your feet would be better protected.

Difference between Idiom and Metaphor:

Key difference: According to the definition, an 'idiom' is an expression made by a combination of words, whose meaning is different than the literal meaning of the individual words, whereas 'a metaphor' is defined as an analogy between two objects or ideas that are conveyed by comparing the two unrelated objects with each other.

In linguistics, the terms 'metaphor', 'idioms', 'phrases', 'proverbs', etc. play a very important role, as these technical terms are generally used to describe figurative expressions. These terms are widely used to link two ideas together in writing, and to create flamboyant images for the reader. So, for all the future writers, it is important to know the differences between 'idioms' and 'metaphors'.

[Metaphor] ‘Metaphor’ is defined as a figure of speech that describes a subject, by comparing the same subject by another distinct subject. It is a figurative expression, which is used to compare completely two different and unrelated subjects or things. It literally states that one subject is another subject, though such is not the case, and it is not an actual statement.

In short, a metaphor compares two unrelated subjects without using the terms ‘as’ or ‘like’. Here, are few examples that will help to understand ‘metaphors’:

Ben can be a bull in a china shop.

OMG, her gaze was icy.

He is meaner than Oscar the grouch.

From the above examples, it is quite clear that the given subjects are being compared to other unrelated subjects, such as in the first example, wherein Ben was said to be a bull, which does not actually mean that Ben turns into a large bull in a china shop. This metaphor simply creates an image that Ben is likely to cause damage because there is a mismatch between his presence and the fragility of the situation.

[Idiom] The term ‘Idiom’ is defined as a small collection of words, whose meaning is completely different than the meaning of the used words. They are generally words, phrases or expressions that cannot be taken literally. It is a figure of speech, which have a figurative meaning. Also, this figurative meaning is quite different than the literal meaning of the words used in an idiom.

For example:

Break a leg.

A little bird told me.

Now, in the first example, the literal meaning would be to actually pick up a stick and break a person’s leg, but the idiomatic meaning is wishing

a person good luck before any performance, or exam or an event. Similarly, in the second example, a bird is compared to a person figuratively, who is said to have told another person a secret.

Both, idioms and metaphors are used to create imaginary and figurative effect or images. Although, there is no association between an idiom and metaphor, there are times when an idiom is related as a metaphor. An example is the phrase ‘carrots and sticks’, wherein the phrase refers to the use of incentive and punishment to motivate a horse or donkey. Here, the carrot was dangled before the animal as bait, while the stick was used to lecture stubbornness. So, without even knowing the relationship between carrot and stick, and the group of words seem out of place, the sentence is said to be idiomatic in nature.

Comparison between Idiom and Metaphor:

An ‘idiom’ is an expression made by a combination of words, whose meaning is different than the literal meaning of the individual words.

A ‘metaphor’ is defined as a figure of speech that describes a subject, by comparing the same subject by another distinct subject.

Types of idioms:

Opaque idiom, Transparent idiom

Types of metaphors:

Dead metaphor, Mixed metaphor

It is a form of expression.

It is a form of symbol or representation of something else.

It is not functional and direct.

It is functional and direct.

They are used to express things or actions.

It is a comparison between two unrelated subjects.

The meaning of the expression and the individual words are not linked to each other.

There is no link between the two compared subjects.

Examples: Don't worry, be happy. Just do it. Believe and Achieve.

His marriage is on the rocks. (in trouble). Her hair was silk. (so soft).

Those figures are fishy. (there is something wrong).⁽¹⁾

2.1.4 Metaphorical Expressions:

The definition of a metaphor is "a figure of speech containing an implied comparison, in which a word or phrase ordinarily and primarily used of one thing is applied to another. For example, "the curtain of night" or "all the world's a stage."

Metaphor: Situation vs. the Real Thing:

You may have often heard expressions such as:

He drowned in a sea of grief. She is fishing in troubled waters.

Success is a bastard as it has many fathers, and failure is an orphan, with no takers.

All these expressions have one thing in common: a situation is compared to a real thing, although the situation is not actually that particular thing.

Sea of grief - How and where does one come across a sea that is filled not with water, but with grief?

Fishing - It is not used to mean that the person is actually fishing; it is an expression which is used to signify that the person is looking for something that is difficult to obtain.

Success is a sense of achievement, it is not an illegitimate child! - The saying is used to reinforce the age-old belief that everyone wants to take credit for something that became a success, either by fluke or by conscious effort. On the other hand, no matter how much effort or creativity may have gone into an enterprise, the moment it is considered a

⁽¹⁾ www.differencebetween.info/difference-between-idiom-and-metaphor

failure, no one wants to take responsibility for it, much like an abandoned infant.

Broken heart - Your heart is not literally broken into pieces; you just feel hurt and sad.

The light of my life - The person described by this metaphor isn't really providing physical light. He or she is just someone who brings happiness or joy.

It's raining men - Men do not literally pour from the sky; there are simply an abundance of male suitors around at the time.

Time is a thief - Time isn't really stealing anything, this metaphor just indicates that time passes quickly and our lives pass us by.

He is the apple of my eye - There is, of course, no real apple in a person's eye. The "apple" is someone beloved and held dear.

Bubbly personality - A bubbly personality doesn't mean a person is bubbling over with anything, just that the person is cheerful.

Feel blue - No one actually ever feels like the color blue, although many people say they are "feeling blue" to mean they are feeling sad.

Fade off to sleep - You don't actually fade, you simply go to sleep.

Inflamed your temper - The news inflamed your temper is not a situation where there is any actual fire or flames, it is just a situation where someone gets mad.

Reeks of infidelity - When said about a cheating partner, this doesn't actually mean that there is a literal smell. Instead, it is just apparent that the person is cheating.

Rollercoaster of emotions - A rollercoaster of emotions doesn't exist anywhere, so when people are on a rollercoaster of emotions, they are simply experiencing lots of ups and downs.

Stench of failure - The stench of failure is strong, according to the common metaphor, but of course failing doesn't really smell.

All of these expressions are examples of metaphors. They are juxtaposing an actual (literal) thing and a figurative thing in order to give more meaning to the figurative concept.

For metaphors that kids might enjoy, check out [Metaphor Examples for Kids](#).

Purpose of Metaphors: Expressions are used to give effect to a statement. Imagine how bland a statement such as “he was sad” is, compared to a statement describing a “sea of grief.” The metaphor is sure to give the reader a better idea of the depths of grief in this situation.

Similarly, who would really spend time thinking of the vast differences between success and failure if the metaphor was missing, and the statement was just “Everyone wants to be successful, no one wants to be a failure?” That statement would be a failure itself, in inspiring interest in the conversation!

Metaphors are meant to create an impact in the minds of readers. The aim of this literary tool is to convey a thought more forcefully than a plain statement would.

They are exaggerated expressions no doubt, but they are exaggerated because they are supposed to paint a vivid picture, or become a profound statement or saying.⁽¹⁾

So metaphor is a figure of speech that makes an implicit, implied, or hidden comparison between two things that are unrelated, but which share some common characteristics. In other words, a resemblance of two contradictory or different objects is made based on a single or some common characteristics.

In simple English, when you portray a person, place, thing, or an action as being something else, even though it is not actually that “something else,” you are speaking metaphorically. For example, the phrase, “My brother is

⁽¹⁾[examples.yourdictionary.com](#) › Reference › Examples › Metaphor Examples

the black sheep of the family,” is a metaphor because he is not a sheep, nor is he black. However, we can use this comparison to describe an association of a black sheep with that person. A black sheep is an unusual animal, which typically stays away from the herd, and the person being described shares similar characteristics.

Furthermore, a metaphor develops a comparison that is different from a simile, in that we do not use “like” or “as” to develop a comparison in a metaphor. It actually makes an implicit or hidden comparison and not an explicit one.

Common Speech Examples of Metaphors:

Most of us think of a metaphor as a device used in songs or poems only, and that it has nothing to do with our everyday life. In fact, all of us in our routine life speak, write, and think in metaphors. We cannot avoid them. Metaphors are sometimes constructed through our common language, and they are called “conventional metaphors.”

For instance, calling a person a “night owl,” or an “early bird,” or saying “life is a journey,” are common examples of metaphors heard and understood by most of us. Below are some more conventional metaphors we often hear in our daily lives:

My brother was boiling mad. (This implies he was too angry.)

The assignment was a breeze. (This implies that the assignment was not difficult.)

It is going to be clear skies from now on. (This implies that clear skies are not a threat and life is going to be without hardships)

The skies of his future began to darken. (Darkness is a threat; therefore, this implies that the coming times are going to be hard for him.)

Her voice is music to his ears. (This implies that her voice makes him feel happy)

He saw the soul of dust when passing through the dust storm.

Chaos is the breeding ground of order.
War is the mother of all battles.
Her dance is a great poem.
A new road to freedom passes through this valley of death.
My conscience is my barometer.
His white face shows his concern.
His kisses are like roses.
He married her to have a trophy wife.
Laughter is the best medicine.
Words are daggers when spoken in anger.
His words are pearls of wisdom.

Metaphor Examples in Literature:

Metaphors are used in all types of literature, but not often to the degree they are used in poetry. This is because poems are meant to communicate complex images and feelings to readers, and metaphors often state the comparisons most emotively. Here are some examples of metaphor from famous poems.

Example 1: The Sun Rising (By John Donne)

“She’s all states, and all princes, I ...”

John Donne, a metaphysical poet, was well-known for his abundant use of metaphors throughout his poetical works. In his well-known work, *The Sun Rising*, the speaker scolds the sun for waking him and his beloved. Among the most evocative metaphors in literature, he explains “She is all states, and all princes, I.” This line demonstrates the speaker’s belief that he and his beloved are richer than all states, kingdoms, and rulers in the entire world because of the love that they share.

Example 2: Shall I Compare Thee to a Summer’s Day (By William Shakespeare)

“But thy eternal summer shall not fade ...”

William Shakespeare was the best exponent of metaphors, having made wide-ranging use of them throughout his works. Sonnet 18, also known as Shall I Compare Thee to a Summer's Day, is an extended metaphor between the love of the speaker and the fairness of the summer season. He writes that "thy eternal summer," here taken to mean the love of the subject, "shall not fade."

Example 3: When I Have Fears (By John Keats)

"Before high-pil'd books, in charact'ry
Hold like rich garners the full-ripened grain;"

The great Romantic poet John Keats suffered great losses in his life — the death of his father in an accident, and the deaths of his mother and brother through tuberculosis. When Keats himself began displaying signs of tuberculosis at the age of 22, he wrote *When I Have Fears*, a poem rich with metaphors concerning life and death. In the lines above, he employs a double-metaphor. Writing poetry is implicitly compared with reaping and sowing, and both these acts represent the emptiness of a life unfulfilled creatively.

Example 4: Vestiges (By ----Van Jordan)

"... and jump in the sea and say, follow me,
and know you would. The sea is cold
and it's deep, too, I'd joke,
standing at the edge of the boat's bow.
A wind breathes across the sea,
joining gently the edges of time."

Just spot different metaphors in these six lines by Van Jordan. This is the "sea" of time. This is an extended metaphor that is further expanded to its feature of coldness, depth, and then edges and voyage through it.

Example 5: The Sun Rising (By John Donne)

"Busy old fool, unruly sun,

Why dost thou thus,

Through windows, and through curtains call on us?"

This is another example of a good metaphor where sun is being called a fool by John Donne, who is famous for his use of weird metaphors.

Example 6: Paradise Lost, Book 1 (By John Milton)

"Invoke thy aid to my adventurous Song,
That with no middle flight intends to soar
Above th' Aonian Mount"

This is a good metaphor by Milton, from his epic Paradise Lost. Here, Milton has compared his poetry to a dove.

Example 7: i carry your heart with me (By E. E. Cummings)

"...and it's you are whatever a moon has always meant
and whatever a sun will always sing is you ..."

Here E. E. Cummings has compared his beloved to moon, as well as to the sun. This is another good metaphor by a modern poet.

Example 8: The Storm (By Kate Chopin)

"Her mouth was a fountain of delight. And when he possessed her, they seemed to swoon together at the very borderland of life's mystery."

Just check the excellence of using a metaphor in just one sentence. The second one is its extension.

Example 9: The Call of Cthulhu (By H.P. Lovecraft)

"We live on a placid island of ignorance in the midst of black seas of infinity, and it was not meant that we should voyage far. The sciences, each straining in its own direction, have hitherto harmed us little; but some day the piecing together of dissociated knowledge will open up such terrifying vistas of reality, and of our frightful position therein, that we shall either go mad from the revelation or flee from the light into the peace and safety of a new dark age.'"

Lovecraft has beautifully used metaphors to describe the situation in this paragraph. Just read the underlined phrases to see this metaphorical beauty.

Function of Metaphor:

From the above arguments, explanations, and examples, we can easily infer the function of metaphors; both in our daily lives and in a piece of literature. Using appropriate metaphors appeals directly to the senses of listeners or readers, sharpening their imaginations to comprehend what is being communicated to them. Moreover, it gives a life-like quality to our conversations, and to the characters of the fiction or poetry. Metaphors are also ways of thinking, offering the listeners and the readers fresh ways of examining ideas and viewing the world.⁽¹⁾

The methodology of the study is firstly how to collect the study data and information, then to how analyze these data, then from this analyzing can induce the results, then the recommendations, finally mentioning the references and appendix.

There are three methods used by most social scientific researchers to study cross-cultural and intercultural research:

(a) survey questionnaire, (b) experimental design, and (c) content analysis.

Research on intercultural communication is conducted using primarily three different methodological methods : social scientific, interpretive, and critical.

Accordingly, the researcher will use the historical, analytic ,inductive and deductive methods to collect and analyze the data and the information of the study.

⁽¹⁾ literarydevices.net/metaphor/

2.1.5 Metaphor Examples From Literature:

The following examples are all quoted from various works of literature, including poems, plays, stories and novels.

metaphor examples from literature

“All the world’s a stage, And all the men and women merely players; They have their exits and their entrances, And one man in his time plays many parts, His acts being seven ages.” – William Shakespeare

“Trees are poems the earth writes upon the sky.” – Kahlil Gibran

““I’m a little pencil in the hand of a writing God, who is sending a love letter to the world.” – Mother Teresa

“Books are the mirrors of the soul.” – Virginia Woolf

“‘Life’ wrote a friend of mine, ‘is a public performance on the violin, in which you must learn the instrument as you go along.’” – E.M. Forster

“But it is just two lovers, holding hands and in a hurry to reach their car, their locked hands a starfish leaping through the dark.” – John Updike

“Time rises and rises, and when it reaches the level of your eyes you drown.” – Margaret Atwood

“All religions, arts and sciences are branches of the same tree.” – Albert Einstein

“A good conscience is a continual Christmas.” – Benjamin Franklin

“Art washes away from the soul the dust of everyday life.” – Pablo Picasso

“The hours here are flat and round, disks of gray layered one on top of the other...they move slowly, at a grind, until it seems as though they are not moving at all.” – Lauren Oliver

“Let us be grateful to people who make us happy, they are the charming gardeners who make our souls blossom.” – Marcel Proust

“She was a mind floating in an ocean of confusion.” – Caroline B. Cooney

“Life is a hurricane, and we board up to save what we can and bow low to the earth to crouch in that small space above the dirt where the wind will not reach.” – Jesmyn Ward

“‘Hope’ is the thing with feathers.” – Emily Dickinson

“All the world’s a stage, and all the men and women merely players.” – William Shakespeare

“I am the good shepherd...and I lay down my life for the sheep.” The Bible, John 10:14-15

“All our words are but crumbs that fall down from the feast of the mind.” Khalil Gibran

“Let us be grateful to people who make us happy, they are the charming gardeners who make our souls blossom.” Marcel Proust

“And your very flesh shall be a great poem.” – Walt Whitman

“Advertising is the rattling of a stick inside a swill bucket.” –George Orwell

“Dying is a wild night and a new road.” – Emily Dickinson

“Fill your paper with the breathings of your heart.” –William Wordsworth.⁽¹⁾

2.1.6 Arabic Examples of Metaphoric and Idiomatic

Expressions:

Translation always involves a *savoir-faire* between form and meaning, context and register, culture and expression. This is especially the case when we are translating idioms, multiword structures that bear a meaning which cannot be deduced from the components that constitute the unit to translate. In this regard knowing that we are before an idiom is the first

⁽¹⁾ literarydevices.net/metaphor/

step to a proper translation, but also considering the different possibilities we may encounter or the diverse options that the target language gives us for a particular case can be decisive to reach the goal of getting the most accurate translation. Providing an equivalent expression in some cases, paraphrasing in others situations or just offering the literal translation when its meaning is easily understood and cultural aspects are at stake are strategies to sort out this task.

I. Introduction.

It is usually stated that a good translation is one which does not seem to be a translation, because of its high accuracy in expressing a meaning in a target language and also because the style, mental evocations and values connoted are the same or, at least, very near to the ones in the source language. This previous idea, which can be considered as true for any translation we need to carry out, is especially important when we are before idioms, which in this regard convey a problem that needs to be faced in a double perspective: meaning and style, form and content, literal sense and its figurative counterpart. The reason for this lays on the fact that idioms¹ are expressing an idea in a more creative way, a way which was born in a precise cultural framework, something that cannot be relegated when translating idiomatic expressions.

The aim of this brief article is to show examples of these two aspects, the expression and the meaning, and how they affect our translation process when we are to express this structures from a source text into a target text. For this purpose we offer expressions that belong to diverse styles and registers following the classification Newmark made (as quoted by Awwad 1989, p. 59) and focus on the translation of those non compositional phrasemes, idioms and sayings, when they are translated from Arabic into English.

II. Nature of idioms and its diversity.

Phrasemes are fixed structures which allow little or no variation and have a meaning that cannot be deduced from the sum of the meanings of the single units that conform the whole. According to this definition, these units are multiword expressions, that is, they always consist of two or more lexemes that have different degree of fixation and hence those which are never supposed to change only do so when there is a precise intention from the speaker, be it humor or any other; those which do not change are said to be frozen² . Their origin is deeply rooted in the creative force of language and can be tracked in legends, songs, slang, a historical event or any cultural context that serves as matrix of new expressions that arise after melting the individual components in an only expression in such a way that the new meaning is absolutely different from that of the elements that constitute it or keeps just the meaning of one of the components that integrate the complete expression. This is what we called opacity, non-compositionality or idiomaticity, that is, the property of a new lexical sense that cannot be deduced from the components that form the set, and this is an attribute which as fixation can appear in different degree. In certain cases, however, this new expression allows us to be able to infer both depending on the situation: the literal and the figurative sense, the idiomatic one.

In this regard, the context has a chief relevance when we meet an idiom in a given situation as if we fail in realizing an idiom as such it is impossible that we get the right translation: either we arrive to a wrong understanding of the text we are considering or we bring about a meaningless expression. The first step then is to be aware that we face one of these idiomatic expressions or saying and then pay attention to the context or situation in which it has been produced, with all the pragmatic elements and implications that are borne, which has been thought by

certain authors to be the most important factor when studying these units and we aim to translate them into a given target language for a precise situation. The use of phrasemes as technicalities or part of slang, for example, is determinant to understand and reflect in a proper manner the sense of the expression, either with another idiom or in an indirect way that conveys the same meaning. The reader -or listener- of the target language should have the same understanding and feelings about the phraseme as the one of the source language³ , and that is why if possible phrasemes should always be translated as phrasemes avoiding paraphrasing the idea in most of the cases. Translating this kind of units into another phraseme in the target language is thus not the only aspect we deem necessary to make a proper translation, as pragmatic aspects are also to be taken into account.

Before going on, we would like to remind that the phrasemes with idiomaticity or lack of compositionality are mainly divided in two groups: on the one hand proper idioms and, on the other hand sayings, proverbs or aphorisms, which are studied by paremiology. The former group is characterized by a lack of syntactic independence and the latter by a full syntactic independence, that is, they can form whole sentences and do not need to be part of a higher clause. The common basis to both is that they differ in their literal and figurative meaning, and as we have seen not always in the same extent. Nevertheless, this division is usually neglected and the two types seen above fall under the name of idioms in most of the cases, as we do from now on.

III. Correspondence between source language and target language in idioms.

In this paragraph we tackle the main issue when translating idiomatic expressions, and to begin with we point out that once we have identified the idiom we think that if possible it should always be translated into another idiomatic expression in the target language. As we have already said, in this article we are dealing especially with idioms and proverbs, which are the phrasemes that present a high degree of opacity, be this partial or total opacity, and in this situations an idiom should always be translated as idiom and a proverb as a proverb in the target language, because the effects are different than those that arise from compositional structures.

According to Newmark (see Awwad 1989, p. 59), we can find four different possibilities when translating idiomatic expressions to another language: 1) expression and function coincide in target language and source language, 2) same function but different expression, 3) same function but slightly different expression, and 4) different function and expression in each language, that is, it is a language specific idiom. We are going to consider examples of each one of these expressions:

III.1. Expression and function coincide in both languages⁴.

We could say that the accomplishment of naturalness is one of the most important aims for a translator till the point that naturalness is in the core of the transfer of meaning we are to achieve. The translator should always search for the best possibility that the target languages is offering in order to reflect in the most faithful way the ideas of the source language. Those expressions which in TL and in SL are the same, that is, have the same components and bear the same meaning as a whole, are the clearest situation for the translator and so the option to be made seems to be the easiest, especially when cultural frameworks are near and the register or

style we have to express allow us to do so in the TL. But some caution has also to be taken, as a problem similar to the one cognate words present can also emerge from this kind of idioms⁵. For the case of Arabic into English we can observe these examples:

To give green light (يعطي الضوء الاخضر)
To fish in troubled waters(اصطاد في الماء العكر)
The tip of the iceberg(غيض من فيض)
From a different angle(من زاوية مختلفة)
Calm before the storm (الهدوء قبل العاصفة)

Figure 1:

These five examples show an equivalence in function and form, and therefore when translating the possibilities are very clear. But still we have consider factors as the frequency in use, the style of the text, register, etc. Maybe form and meaning coincide in both languages but it is also possible that while in one language the idiom is still in current use in the other language it is hardly used or it sounds old or archaic. When we are not quite sure if the TL has an identical idiom we are to have a look in a book of idioms or in a dictionary, but in this case in many occasions those books do not tell us the frequency of the idiom we are translating nor if it is used nowadays. The examples in Figure 1 could be considered as transparent because the figurative meaning is easy to infer from the expressions and, we may say, is quite common in most cultures, but still there is idiomaticity as the meaning of the expression cannot be understood from the meaning of the constituent words. In this situation and once we already know the meaning of the idiom and identify it with one equivalent of the TL, the problem is not the sense of the idiom but how to be translated and till what point that equivalent is appropriate because of all the already stated reasons.

Here we have to be careful because we can be dealing with false friends, as we have said above⁶ , although false friends between Arabic and English are more commonly known in an only word. Colonization and foreign presence in the Middle East are the main sources of fully accepted words especially in the dialects spoken in the Arab world, and this is can be the main source of foreign idioms that are finally incorporated to Arabic. In this sense English has strong influence in the Arab world and there are many English words in the so called Arabic dialects, which can be considered as different languages if observed closely, that are used in everyday communication. Arabic speakers study the classic Arabic, or fusha, in the school, which is the written and more cultivated form of Arabic and which is used for very formal situations, as academic purposes. It is also the Arabic most of foreigners study and the one that is used as lingua franca between Arabs of different countries. But most of Arabs apart from this also called Modern Standard Arabic and the variant they speak at home and among friends, they also studied English or French or even both. This makes that especially young people are more in touch with English speaking culture and, for that reason, new expressions find their way in the slang youth and internet users speak or write.

III.2. Idioms with same function but different expression.

This kind of units is quite often, and among them we find idioms that show a common interest about the truths, advices, conventional and folk wisdom. Most of our examples are sayings that show popular knowledge expressed in different ways in both languages, but in such a way that both languages show an identical experience and the conclusion or teaching from such experience. Words and multiword expressions are the language level where more changes and peculiarities arise in dialectal variety even if we study one only language, especially when that language has so many speakers as the two we are taking into consideration in this article.

Sometimes we can see different senses of the same word in different areas where a language is spoken or, in other words, same thoughts or ideas have taken distinctive expressions. This is what happens in this case. Apart from the fact that sometimes some slight divergence in meaning are found between two supposedly equivalent idioms, again the above mentioned correspondence of frequency and use in the same register or style is to be verified for the sake of accuracy and quality in translation. Lists of equivalent idioms or sayings do not usually inform of such equivalence, which entails a huge knowledge of the use in SL and TL. Let's see the examples below:

One can't get blood from stone (إنك لا تجني من الشوك العنب)

Empty-handed (على بخفي حنين)

Man proposes and God disposes (أنت تريد، وأنا أريد وألله يفعل ما يريد)

Like father, like son (إن هذا الشبل من ذاك الأسد)

When in Rome do as the (ودارهم ما دمت في دارهم وأرضهم ما دمت في أرضهم)

Romans do

Figure 2

In Figure 2 we can see idioms equivalent in meaning but not in expression or use and therefore in their pragmatic values. We could also say that their degree of idiomaticity is different in some cases, and certainly their frequency and context are entirely diverse. Likewise the origin is also dissimilar. (إنك لا تجني من الشوك العنب) or its English counterpart 'one can't get blood from stone' are both referred to something which is very difficult to accomplish or make another accomplish. The literal expression for the one we have in Arabic is "you cannot get grapes from a hawthorn", and the same as in the English one, two unrelated elements appear as the cause and its impossible effect to express how we cannot expect certain results but from its proper origin. According to the site Waldalbahrain, the idiom proceeds from a tale in

which a young man sees his father growing a tree and after that he obtains grapes. Later on he tries the same from a hawthorn and his father tells him not to hope for anything impossible to happen or not to await any result which is not from its natural source. The idiom is also used to reprimand someone whose behavior has not been correct enough⁷. The English expression was first recorded in Giovanni Torriano's Second Alphabet, 16628. The important aspect to consider is that in this case both idioms convey the sense of distrust towards someone, and therefore the English equivalent can be used to translate the Arabic one in most of contexts.

But we cannot say the same about the next idiom in

Figure 2. (بخفي حنين), whose literal sense is “with Hunain's slippers” and which comes from the story of Hunain, a shoemaker who meets a Bedouin who wants to buy a pair of slippers from him but refuses to do so because he said his slippers are too expensive, although they are not. Hunain leaves on the Bedouin's way a slipper and, far from the first one, a second one. When the Bedouin sees the first footwear he feels happy because it is the same type he wanted to buy, but he did not take it because there was only one. When he saw the second footwear he went back to pick up the first leaving all his things. While he went to grab the first footgear Hunain stole everything the man left, including his camel, except the second slipper, and this is how he finished only with a pair of slippers. If we finish something “with Hunain's slippers” it means we got nothing, or even we lost the little we had before. In other words, we finished “empty-handed”.

In this case we have several idioms with the same meaning in both languages but there is not in English an expression with exactly the same implications as

(بخفي حينين), which is very known among scholars and educated people but very rarely used. It is a fixed expression that bears an idiomatic sense, but hardly appears in everyday use except if it is to explain the above mentioned story. With literal and identical sense of “empty-handed” we have خالي اليدين and (فارغ اليدين) which is not very used either, and صفر اليدين which are much more used and in this sense preferable to considerate equivalent to the expression in English.

But sometimes على بخفي حينين can appear. And when it appears English gives us empty-handed, shoot in the foot, with the variant of shoot our own foot, and backfire, all of which seem to point out to the bad consequences of our behavior or the opposite result of our actions. These are possibilities for a proper translation, although none of them has such scarce use as the Arabic idiom.

Regarding the third example, (أنت تريد، وأنا أريد وألله يفعل ما يريد), the translation into English is ‘Man proposes and God disposes’⁹. The literal sense of the Arabic idioms is “you want, and I want and God does what He wants”. The English expression is more focused on the intentions and plans human beings do and the Arabic one in the sense that we can only desire something but the real power to make a will come true lies only in God¹⁰.

(هذا الشبل من ذاك الأسد), ‘like father, like son’ refers to the similarities that usually are between fathers and their sons. In Arabic the literal sense is “this cub from that lion” and so the idiomatic aspect is higher in the Arabic language for this expression.

The opposite can be said about the last one, where the idiomatic, the figurative sense, is higher in English:

(ودارهم ما دامت في دارهم، وأرضهم ما دامت في أرضهم)

and its translation into ‘when in Rome do as the Romans do’. The literal translation for the Arabic one is “while you are in their house, as in their

house, while you are in their land, as in their land”, with variations in the order of the two terms that form the saying. According to Dictionary.com the English saying started when saint Augustine asked saint Ambrose if they should fast on Saturdays the same as Romans did and saint Ambrose replied that “while in Rome they should do the same as the Romans”. This idiom usually appears just as “when in Rome...”, something quite common in sayings. The Spanish and German studies specialist Manuel Moral indicates that the origin of this phrase is a Latin saying, Cum Romae fuerites [sic], Romano vivite more¹¹ .

III.3. Idioms with same function but slightly different expression.

In Figure 3 we can observe some examples of those units that bear the same meaning in nearly the same expression .As in many other occasions the metaphor they are presented with is clear enough in both languages to let us understand the meaning, and in this occasion we can see that the figurative sense is really close in SL and TL.

Hunger is the best sauce. (الجوع أمهر الطباخين)

Money begets money(المال يجر المال)

Necessity knows no law(للضرورة احكام)

Necessity is the mother of invention(الحاجة تفتق الحيلة)

People who live in glass houses (من كان بيته من زجاج لا يرشق الناس بالحجارة)

.should not throw stones

Figure 3

The first idiom refers how hunger, or any other appetite in a given situation as this expression could be used in different contexts where a need has to be fulfilled, can make delicious any meal. It is compared to a sauce. The literal meaning of the Arabic expression is “hunger is the most skilled among cooks”, and so that both languages are about hunger and define a quality of it as a the best element that makes good a food. Both point out to such a basic need that the sayings are quite similar, common

to different languages and can be found in other expressions with very near sense. In English synonym expressions are hunger is the best spice or hunger is the best pickle.

The three next have also a sense quite easy to figure out and are so close to their English counterpart that do not present any difficulty in spite of the cultural differences. The metaphor is so clear that the idiomatic and real sense arise as soon as we meet the expression. The last one is the most idiomatic, but it is also so near to the English phraseme that the translation can be carried out as both expressions are quite known and used in Arabic and English as well. There is a variation, which is irrelevant for the purpose of meaning but can be taken as synonym if we need it in certain occasions or to avoid redundancy, in the Arabic idiom as:

(من كان بيته من زجاج لا يرمي الناس بالحجارة)

coexist with the one we have shown in Figure 3. The literal translation for them is “that whose house is made of glass don’t throw stones to people” and “that whose house is made of glass don’t fling stones to people” respectively.

III.4. Different function and expression in both languages.

In the cases where we have to translate an idiom which does not have equivalent at all in another language, we often have to express the same meaning by the direct words that bear that value, without any fixed idiom. It should be noticed that there are nevertheless a possibility we should not disregard: the translator maybe does not know there is such an idiom also in the target language, which should be the chosen option because fixed expressions convey a special sense also affected by the fact that they are repeated, and so fixed, units. Here we can establish different degrees of difficulty regarding diverse factors:

a) The unit we consider has not an idiomatic sense. This situation takes place when the expression we consider has also a literal sense, in which

case the context and all the situation let us understand the proper and compositional meaning as the correct translation into the TL. This could even be considered as a case where there is not such an idiom, but we decide to include it here because the idiomatic correlate exists and in that sense we have one of the structures we study in this article and for that reason they can appear in dictionaries or books of idioms.

b) The second possibility in ascending level of complexity is that situation where there is an idiomatic use but through a very clear metaphor. In these cases it is frequent that at least one of the elements we have to translate remains with its compositional meaning, but anyhow we are before a situation where there is an idiomatic sense for the expression as a whole.

c) The third situation we can face is that where all the elements have an idiomatic sense and they form a metaphor for whose understanding we do not have any clue but the context or, in certain cases, the dictionary or even asking native speakers, if possible. This is usually the case if we have to translate very new, modern idioms that belong to argot, slang or specific social groups in such a way that have not even been recorded. As we said before, for some authors the context and pragmatic aspects of the text we have to translate are the key factors to take into account when translating idioms, and this is a case where the situation in which the idiom has been produced is crucial for the proper comprehension of the idiomatic expression.

In any of the above mentioned possibilities the first is to recognize an idiom as such. Let's see examples of the cases explained in previous paragraphs:

(الحركة بركة)

The literal translation is “movement is a blessing”, and it is referred to the benefits of physical activity.

(مقطوع من شجرة)

Literally it means “cut from a tree”, and it is said about someone who does not have a known family. The metaphor compares the family with a tree and the person about whom we make such a comment is seen as a branch.

(لبس البوصة، تبقى عروسة)

The sense is “dress up a stick, it will remain a doll”. This way Arabic language emphasizes the transformation that proper clothes can make in a person.

(يصوم يصوم ويفطر على بصلة)

Literally it means “he fasts and fasts, and then his breakfast is an onion”. It is used to express disappointment.

(القرد في عين أمه غزالة)

“In his mother’s eyes, a monkey is a gazelle”. The expression refers how the love towards someone make us see only beauty and good things in that person.

Figure 4

The cases showed above do not have an equivalent in English and all of them except the last one cannot be figured out from the metaphor they are expressed in. There can be expressions which are near in meaning but as far as we know there are not fully equivalent to the ones shown above. English has some idioms with a bordering sense, but they do not convey exactly the same meaning. (يصوم يصوم ويفطر على بصلة).

expresses disappointment and the English slap in the face can do the same in certain situations. In fact, we think it is quite similar to the Arabic one but it requires paraphrasing not only the saying itself but the whole structure as the Arabic one is a complete sentence and the possible English equivalent needs a sentence to be part of it. Another possibility could be let someone down but this also fails in the sense that does not

transmit the religious aspect given by fast in the SL and the result and consequent effect is quite far from the sense we search for. Broken heart is a better choice in this sense as it implies an emotional value to our translation but it emphasizes the feeling of sadness, the same as feeling blue, so we still think paraphrasing is the way out in this case. If the sense is obvious from the literal expression, as can be the case for the last example, a literal translation can be provided because that is the one we find in the source text and the meaning and subsequent understanding of it are easily deduced from the phrase itself. But if that is not the situation, as it usually happens, paraphrasing is the most common strategy put in practice by translators in an attempt to offer the best adaptation into the TL.

“Paraphrasing may be considered the most common way of translating idioms when a match cannot be found in the TL or when it seems inappropriate to use idiomatic language in the TT because of differences in stylistic preferences of the SL and the TL. It might be suggested, however, that the translator is advised to apply this strategy only when he is left with no option but to paraphrase.

It is to be noted that this strategy is best applied to such idioms which are less culture- specific than others. Otherwise, the cultural flavour will be lost”¹² .

About the last idea Subhi exposes it should be underlined that in many occasions leaving the same expression, especially when its meaning is easily understood, is the best option to keep cultural aspects and offer the idiom the same as in the ST, although in the TL is not perceived as such idiom. The conventional knowledge provided by the culture in which the idiom arises lets us understand its right meaning and makes it possible for us to translate it into the TT in a proper way.

IV. Conclusion.

Although the translation of idioms is usually understood as one of the most difficult aspects of translation, it is also considered one of the most challenging and therefore interesting when carrying out the task of translating. It is also a vast field for the very understanding of the languages the translator is working with and essential to give a high quality product of a proper translation because of the deep insight it implies about the knowledge of the languages involved. In spite of being such different languages, English and Arabic share a lot of idioms, both in expression and meaning, and many which are very near in expression. The cultural perspective of the values attributed to colors (see the study of Salim and Mehawesh), body parts (see in this regard the study by Adaileh and Abbadi), religion, historical chapters in the context the text belongs to and so many factors that shape the meaning of the unit we are to translate are also key elements we have to pay special attention to and that can be matter for future articles as they have a chief relevance in translation. In fact, context and culture create the environment in which idioms are born, are produced and are always in the root of their proper understanding. Idioms are also said to be culture-bound, to define a society and to reflect the thinking of a group of people. The correspondence of their expressions and meanings, the framework where they are used and the scope they cover are also the translator's duty.

[i] In this article we do not consider those phrasemes which have compositionality, that is, collocations, clichés or multiword expressions such as compounds. They also pose different questions when translated from a language to another, but here we just focus our attention on those units whose meaning differs from the sum of their components and therefore are characterized by idiomaticity. On the other hand, different languages classify phrasemes in a different way, and not always

researchers and scholars agree on the categorization that should be accepted. Furthermore, idioms, phrasemes or idiomatic expressions are usually considered as synonyms and in our very study we sometimes name idiom any kind of phraseme, including sayings and shorter expressions which are not autonomous from a syntactic point of view. The situation is still more complicated when we are studying designations in other languages, something that it is advisable to take into consideration when translating because knowing the kind of idiom we are dealing with can help us understand the meaning, scope of use and so get a better result.

[ii] If we have, e. g. no skin off your nose we can not say a sentence like no skin off your mouth, because in that case the meaning we usually express with this idiom would be lost. But if we see it from a diachronic perspective phrasemes can be modified over time the same as any other unit. In fact, no skin off your nose originally was no skin off my back, but it attained a probably more appropriate sense by changing to nose as the relation with get one's nose out of somebody's business is clear. "No skin of your nose" (1996), in Terban, M. Dictionary of idioms, New York: Scholastic.

[iii] It is clear that this depends also on the type of translation we are developing. If, for instance, a poem is translated as prose only to give an idea of the content but relegating phonetic or rhythmical aspects, then the goal never was to reflect the same values, especially artistic values, in our TL.

[iv] As we have said before, we are not going to consider here the case of collocations, but we would like to mention that one subgroup among them, technicalities, could be the most obvious. The dominant referential function of scientific language, the fact that collocations lack of idiomaticity and the technical context in which they always appear imply in most of the cases a mere transfer of the elements that conform the

phraseme, without having to add or remove anything to get the proper expression. We have some examples in:

Doppler effect (تأثير دوبلر), sella turcica, which is a loanword from Latin (سرج تركي), or adipose tissue (نسيج دهني), being the three of them a literal translation of the components due to the absence of idiomaticity. In these case we have calques from the language in which the expression originated in the first time.

[v] This is much more the case when the relation between SL and TL is nearer. Sevilla and Sardelli (2011) give some examples between Spanish and Italian, two Romance languages which are very close and share a lot of lexical items as well as have a similar grammatical structure.

[vi] According to Al-Wahy 2009 (as quoted by Alduais, 2016) false friends can also be found between two genetically unrelated languages, as it is the case of Arabic and English, and not only in isolated words, but also in multiword expressions, and in his opinion this is due to cultural contacts between several different groups of people with the linguistic exchanges implied, although there is as well the possibility that two phraseological false friends arise somehow by chance; this is what he aims to demonstrate in his study (Al-Wahy, 2009), where he calls IFFs to idiomatic false friends and underlines that there are two groups: related and unrelated IFFs, being the former those with a shared cultural background that favors the creation of a IFF between two languages, and the latter those appeared because of cultural uses and habits that by chance make the IFF turn up. We have to consider that in some cases two phrasemes coincide but the diachronically change makes them differentiate in time. These phraseological false friends, understood as coincidence in expression but divergence in function, would be a category which Newmark did not consider in his study.

One of the core aspects in every culture is religion, or even the lack of it. Translating such idioms is a real challenge because the realms they usually appear and the scope of the meaning is quite rooted in people's mentality and has shaped their particular vision in the deepest way. Ahmad and Tengku (2012, 147) point out that “among the problematic factors involved in translation are the social as well as the religious cultures”. In the case we study here religious expressions which are alive in everyday use are much more frequent in the Arab world, and that is why their use is more natural since they form part of a cultural aspect that remains more present than in those countries where English is spoken. Nevertheless they should be also translated as they let us understand an important characteristic of the culture to which the text belongs and reflect the mentality of their people.

Some examples these authors offer are:

‘may God let us hear good news’, (الله يسمعنا الاخبار الطيبة)

to refer to the ‘mother of sins’, the wine. The examples they (أم الآثام الخمر) take from the Bible could be considered as idioms in some cases but in some others they can be seen just as metaphors to indicate different teachings. We do not think they are part of the fixed expressions used by speakers of Christian tradition nowadays nor have they an equivalent value because they do not form part of everyday life in the same proportion as the Arabic idioms because of Islam. You will go to your :fathers can be translated into Arabic as

to express the idea of dying. They knew no quiet in their (ستذهب الى آباءك)

:bellies, which we can say as

(عرفوا انه لا هدوء في بطونهم)

The sense is, according to Ahmad and Tengku, “they were greedy”. Their throat is an open grave,

“they speak deceitfully”.

[vii] We understand there must be a mistake and the proper phrase has to be *Cum Romae fueritis, Romano vivite more*, whose translation into English could be ‘when you go to Rome, live according to the Romans’ customs’.⁽¹⁾

2.1.7 Translation in Culture and Context:

The Importance of Culture in Translation:

Because culture gives birth to language, translation and culture are intimately connected. Meanings in both source and target languages are profoundly affected by their cultural context, especially in business translation. A phrase that appears easy to translate may actually contain cultural subtleties that, unless they are accounted for, can bring just the opposite meaning than is intended. So translation without deep cultural context can be dangerous, especially when meanings are critical.

Translation and Culture: Literal and Contextual Meaning:

For every translated sentence, the translator must be able to decide on the importance of its cultural context, what the phrase really means, not necessarily what it literally means, and convey that meaning in a way which makes sense in the target language but in the context of the target culture.

There are many institutions and practices that exist in one culture and don't exist in other cultures. Deeply held belief systems, even commitments to truth vary from culture to culture. Each of these unique culturally based psychological entities is associated with words that have meaning in one language that is distinct to that language and not duplicated in other languages. How would those unique features of

⁽¹⁾ <http://reflexionesdemanuel.blogspot.com/2010/12/nuestra-lengua-cuandoroma-fueres.html>

culture be translated? Only someone steeped in the cultures of both source language and target language can hope to make an interpretation.

Taboos and Value Differences:

Deeply held taboos in one culture can be completely neutral in another culture. Translation must be sensitive to the moral, spiritual values associations of the words and symbols in the language to find meaning equivalents. The values dimension is where some of the worst translation confounding takes place.

When President Carter went to Poland in 1977, the State Department hired a Russian interpreter who was not used to translating into Polish. Through that interpreter, Carter ended up saying things in Polish like “when I abandoned the United States” instead of “when I left the United States”; and saying things like “your lusts for the future” instead of “your desires for the future.” The mistakes became a media field day much to the embarrassment of the President.

When Nikita Khrushchev at the United Nations uttered the famous phrase “we will bury you” it was a culturally insensitive mistranslation from the Russian which really meant “we will outlast you.” The mistranslation was widely interpreted as a threat of attack. There are many examples like that which point to the necessity for cultural sensitivity in translation. Mistakes have led to expensive product re-branding, tumbling stock process, and a vision of horns on Moses’ head.

Culture gives language different contexts. The same words passed from one culture to another obtain slightly or radically different meanings. Sometimes those meaning differences represent slight or intense value differences that could be critical in translations.(1)

Translating Cultural Context:

Translation does not stop at identifying the target language. Translation and culture are very much connected, especially in business translation.

A simple phrase that can appear easy to translate can become difficult because it may contain cultural subtleties that if not accounted for can bring the opposite meaning of what was initially intended and this can be very dangerous. Several linguistics experts agree that cultural differences could prove to be a more complicated challenge for translators than innate differences in language structure.

Culture is powerful and important and this is the reason why international communication should take into consideration existing cultural incompatibilities. Therefore, translators must keep cultural practices in mind when they translate even a slogan of a few words. Translation mistakes can cause a great deal of damage to a company or person's credibility. Though there are those who do not entirely agree, language is and should be considered an integral part of culture. Therefore, translations must be understood in a cultural context.

Mistakes in translation create bad associations with a product. There are times when one wrong word is used, which often happens when specialized terms are involved and the only translation help that was sought was a general dictionary. It becomes more complicated when the language concerned has several regional variations and dialects.

Idioms can be considered as a part of everyday language. They are the essence of any language and the most problematic part to handle with. Not all idioms have direct equivalents in another language, because they are linguistic expressions which are typical for a language and specific to a single culture. It is impossible to define any unique approach in the translating process since so many idioms are culturally specific and thus the pragmatic meaning must be much more prized than the literal

meaning. If they are to be translated literally or word for word, they lead to extreme confusion.⁽¹⁾

Literal translation is almost always not enough, and in certain cases inappropriate. Literal translations also fail in conveying the emotions and feelings that the original message manages to do so effectively. Big multi-national companies that have years of experience with cross-cultural transactions and advertising have learned through the years how to translate to the target language such that the message is conveyed with the same impact and effectiveness as the original language.

When translating any text, it is important to consider that language and culture are intimately intertwined. Translation is not about the words, it's about the meaning behind them.⁽²⁾

Cultural Translation:

Cultural Translation represents the practice of translation, which involves cultural differences. Cultural translation can be also defined as a practice whose aim is to present another culture via translation. This kind of translation solves some issues linked to culture, such as dialects, food or architecture.

The main issue that cultural translation must solve consists in translating a text as showing cultural differences of this text, in respecting the source culture.

Translation of Cultures:

Cultural translation is a term which must be also studied through cultural anthropology, a field of anthropology focused on cultural issues among humans. This discipline questions translation through cultural differences.

⁽¹⁾ www.ulatus.com/translation-blog/the-importance-of-culture-in-translation/

⁽²⁾ lclanguagesolutions.com/blog/lost-in-translation-translating-cultural-context/

Indeed, translation studies are not only based on language issues, but also on cultural contexts between peoples.

An anthropological translator of cultures needs to deal with the issues between the source and the target language, that is to say he must respect at the same time the cultural source of point of view and the target culture. Wilhelm von Humboldt shared this opinion of translation in a letter addressed to A. W. Schlegel, dated July 23, 1796: “All translation seems to me simply an attempt to solve an impossible task. Every translator is doomed to be done in by one of two stumbling blocks: he will either stay too close to the original, at the cost of taste and the language of his nation, or he will adhere too closely to the characteristics peculiar to his nation, at the cost of the original. The medium between the two is not only difficult, but downright impossible”[1] since “...despite the fact that translation brings cultures nearer, in each translation, there will be a definite deformation between cultures.

Skepticism towards translation of cultures:

Some anthropologists raise objections to translation of cultures. According to these researchers, culture seeks a certain coherence that can be found in people’s thinking and practices. In this case, a cultural translator must have a much more widespread knowledge than the text actually provides.

Besides, translation of cultures cannot be as equal as it should be, as some cultures and societies remain dominant compared to others, therefore power is a limit to translation of cultures. Indeed, within a translation of cultures, the target language may dominate the source culture in order to make the text comprehensible in a sense of culture for the readers. The meaning of culture is quite difficult to understand, therefore translation of cultures is certainly limited, all the more so borders exist between cultures, which must be thus distinguished. This limit of translation of

cultures was also explained in the theory of Edward Sapir, an American linguist and anthropologist : “The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached”.[] “Each linguistic community has its own perception of the world, which differs from that of other linguistic communities, implies the existence of different worlds determined by language”.

Some linguists assume that untranslatability doesn't only come from linguistic limits but also from cultural barriers within translation. According to some linguists, such as C.L. Wren, differences of point of view between peoples relatively impose narrow limits to cultural translatability. The theory of universal translatability is therefore disapproved by some researchers, like André Martinet, who is convinced that human experience cannot be well communicated because it is unique. Catford rationalized this theory in his book "Linguistic Theory of Translation" : "Cultural untranslatability arises when a situational feature, functionally relevant for the source language text, is completely absent from the culture of which the TL is a part". For instance, the names of some institutions, clothes, foods and abstract concepts, amongst others.

Anton Popovič also assumes that there is a difference between linguistic and cultural untranslatability, an idea that he defends in “A Dictionary for the Analysis of Literary Translation” : “A situation in which the linguistic elements of the original cannot be replaced adequately in structural, linear, functional or semantic terms in consequence of a lack of denotation or connotation”.

Dominance of some cultures is consequently obvious within the World History, for instance during the time when colonialism represented a main ideology among many different countries. Indeed, some cultures were represented as pure and as the essence of the world's functioning. One should say that translation of cultures may reflect an inequality between

cultures and peoples. Furthermore, translation of cultures provides other issues, such as conflicts between cultures and historical changes.

A two-fold process:

Translation may be obviously linked to exchanges, migration and mobility, terms which are the essence of globalization. Therefore, this discipline presents a two-fold process, that is to say the transnational (across borders) and translational (exchange of translations) concepts. This two-fold process withdraws the separation between the source and the target language and enables to negotiate cultural differences.

These global 'negotiations of difference' are especially crucial in postcolonial settings and can be read as 'performativity negotiations of cultural differences in a process of de- and reconceptualization'.

Culture and civilization:

Cultural translation obviously implies the notion of culture, which needs here to be defined, in order to understand well the term cultural translation. Culture offers two different meanings: the first one defines culture as a civilized society in a developed country, whereas the second one considers culture as a whole set of behaviors and ways of life that a people shares. As previously explained, culture gets an important role and meaning in translation. According to Katan, culture is a shared model of the world, a hierarchical model of beliefs, values and strategies which can guide action and interaction of people. Culture can be acquired through diverse ways, like education.

The term civilization is defined as a developed human society which managed to create its own culture through people. Through this concept, a translator is able to translate a text by solving the issue of a culture's development. In this case, Newmark is convinced that translation is culturally valued, that is to say translation improves cultures' development within the entire world. As civilization lead to the creation

of evident ways of communication, such as alphabet, dictionaries and to a tremendous development of languages and literatures, this process raised new questions in cultural translation.

Culture has a huge influence on society and politics of a country, in terms of ideology. According to some translation researchers such as Even-Zohar, Susan Bassnett and Trivedi, culture is also linked to the will of power and to the way people pretend to this power. In this sense, translation deals with making systems of ideologies comprehensible for the readers. Translation of cultures is therefore linked to ethics and explains a new way of thinking. This kind of translation must show the context and the personal way of thinking through translated texts.⁽¹⁾

2.1.8 Equivalence at word Level:

- 1. The word in different languages**
- 2. Lexical meaning**
- 3. The problem of non - equivalence**

The word in different languages

What is a word?

The word is the smallest unit which we expect to possess individual meaning (or the word is the smallest unit that can be used by itself) [it must be able to stand alone]

(Be careful! The word is the basic meaningful unit of a language? No, it is not true in English; but it is the case in Vietnamese and this makes us confuse the word with morpheme)

Is there a one-to -one relationship between word and meaning?

Elements of meaning in English which are represented by one word may be represented by many words in Vietnamese and vice versa.

⁽¹⁾ Katan, David Translating Cultures, An Introduction for Translators, Interpreters and Mediators, Manchester, St. Jerome Publishing, 1999, 271 p.

→ There is no “one-to-one correspondence between words and elements of meaning within (across) languages.

Ex: English : rebuilt → Vietnamese says : to build again

Re- 2 elements

Build 

Disbelieve [paraphrased as “not to believe”]

→ So, we can say that there is no one-to-one correspondence / equivalence between words and elements of meaning within / across languages.

Morphemes

In order to isolate elements of meaning in words we use the term “morpheme” to describe the minimal formal element of meaning in a language, as distinct from word.

The difference between morphemes and words is that a morpheme cannot contain more than one element of meaning and cannot be further separated / isolated / analyzed / divided.

Word : one element : book

more elements: books

inconceivable : a suitable paraphrase for inconceivable is “cannot be conceived / imagined”

- in: not
- conceive: think of / imagine
- able : able to be / fit to be

Some morphemes just have grammatical meaning function such as:

- marking plurality [books]
- gender [manageress = female]
- tense [conceived]
- negation [unhappy]

2. Lexical meaning TOP

A word is a lexical unit

The propositional versus expressive meaning

- The propositional meaning of a word arises from the relationship between the word and what it refers to / describes

[The propositional meaning # referential / literal / dictionary meaning]

We can say the propositional meaning is true / false

e.g.: shirt : “ a piece of clothing worn on the upper part of body”

(foot) → sock

{ If we say “shirt” is a piece of clothing worn on the foot, we make an inaccurate meaning instead of socks }

- The expressive meaning cannot be judged as T/F [true / false] because expressive meaning [E.M] relates to speaker’s feelings / attitudes [so we cannot say a feeling is true / false]

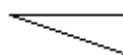
Ex: famous [positive meaning] , notorious [very negative meaning]

Presupposed meaning (PM)

PM arises from co-occurrence restrictions [Các giới hạn cùng xuấthiện].

This means the restrictions on what other words we expect to see before / after a particular word.

e.g.: Teeth : To brush the teeth → correct



To polish the

teeth → incorrect

Collocational restriction

Collocate : words may occur with each other

Ex : a number of animals

pack of dogs

school of fish

flock of birds

herd of sheep

white coffee [# milk coffee in Vietnamese]

laws are broken [not used in Vietnamese]

Selectional restriction

We expect a human subject for the adjective “studious” or an animal subject for the verb “to feed”.

222 Evoked meaning

Evoked meaning arises from **dialect** and **register**

dialect = a variety of a language which is used in a specific community / group of people
Different kinds of dialect:

- Geographical / regional dialect /

e.g.: American English British English

 a lift an elevator

- Social dialect: age groups , professional groups → jargon
[biệt ngữ] ; social classes [upper class, middle class]

e.g. : napkin = serviette : used by different groups of people [social classes]

- Temporal dialect : we can talk about age groups or different periods

Ex : Negroes : past

 blacks : now

 verily : past

 really : now

Register: a variety of a language that a language user considers as appropriate to a specific situation. [register # style]

Depending on the environment we have : formal dialect versus informal dialect .

→ **Register depends on three factors:**

- Field of discourse

“ What is going on”

e.g.: You are taking part in a football match

You are making a political speech

You are performing an operation in a hospital

→ Linguistic choices depend on what kind of action you are performing / doing

→ Language choices differ

- Tenor of discourse [tenor = direction]

[Reread lesson 1: The Nature of Meaning]

Communication within the framework of the society. Relationship between participants in a discourse [equal, or lower , or higher level in society]

→ Language choices differ / vary depending on the interpersonal relations as mother / kid ; teacher / pupil ; employer / employee

→ It is impossible for a patient to use swear [dirty]words with a doctor

→ It's unlikely for a mother to start a request to her daughter with “I wonder if you could”

In general, it's not easy to get the tenor of a discourse because the level of formality in the SL is different from that in the RL

(In western countries, children address parents by the first name, but in Vietnamese, children are not allowed to address their parents that way.)

→ This level of informality is inappropriate in the Vietnamese culture

→ If we miss the translator has to change the tenor to suit the expectation of the reader /receptor.

- Mode of discourse : the role the language is playing and the medium of transmission

e.g. : speech, lecture, essay, instruction (roles)

spoken, written (mediums of transmission)

Different groups of people in a culture have different expectations.

The problem of non-equivalence

Non-equivalence at word level and some common strategies for dealing with it

Common problems of non-equivalence TOP

a. Culture-specific concepts [những khái niệm có tính đặc thù về văn hóa]

U.S	U.K
The Senate	The House of Lords
The House of Representatives	The House of Commons
The Congress	The Parliament
Congressmen	member of Parliament [MP]

The SL word may express a concept which is totally unknown in the RL culture.

Concept may relate to a religious belief or a social custom or a type of food

e.g.: The speaker in the House of Commons is an independent person who maintains authority and order in the Parliament

e.g. : “maém” ,“caoñaoi” in Vietnamese cannot be translated into English.

b. The SL concept is not lexicalized in the RL

The SL word may express a concept which is known in the RL culture but simply not lexicalized [Không có từ trong từ vựng] [Không có từ trong từ vựng]

e.g. : To be accessible to something

We know the concept, but we don't have the word to translate them .

c. The SL word is semantically complex

e.g.: Đéoi

A whistle-stop speech :

bài diễn vắn đốckhi đừnqlàitrên đườngđivậndộngbàucủ cáccác TT Mỹ

d. The SL and RL make different distinctions in meaning

Eg. US billion \neq UK billion

yes in Vietnamese \rightarrow to show [express] an agreement to a negative question

no in English \rightarrow to show an agreement a to negative question

Those 2 examples are completely distinctions in 2 different cultures.

e. The RL lacks a superordinate [lack of general word]

(See Lesson 3 Referential Meaning - Theory of Translation 1)

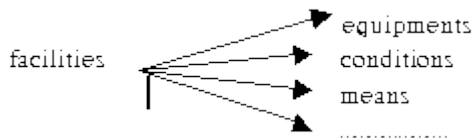
To avoid repetition \rightarrow substitute

\rightarrow problem of level / hierarchy

Animal superordinate

Hyponym

dog , cat , tiger



In the RL, there are only specific words [hyponyms] but no general words [superordinate]

f. The RL lacks a hyponym

Vietnamese {SL} English {RL}

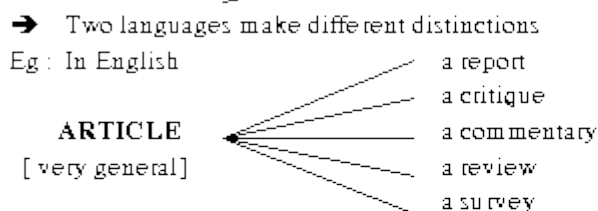
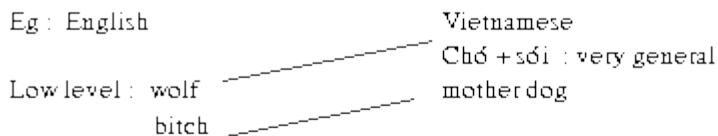
Color

Vietnamese express many kinds of colors, but in English this is not the case.

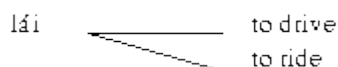
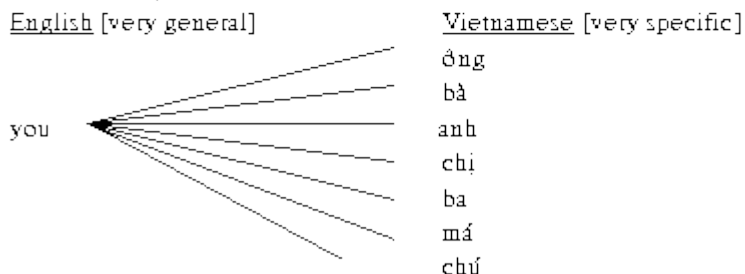
Eg : In English we have problems with baày / ñaøn.... because we lack Vietnamese

hyponyms

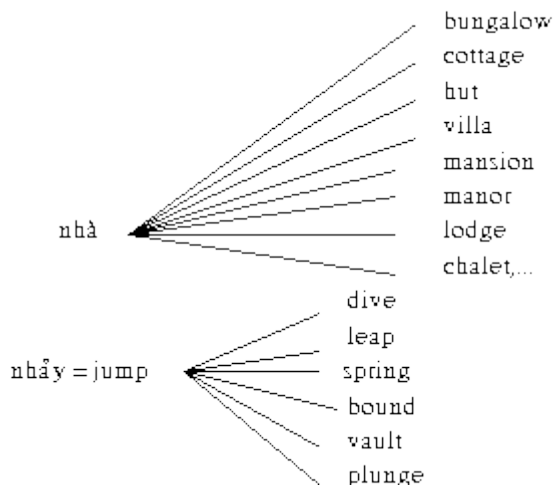
In Vietnamese we also have problems with thoái, rôûa...



(It's very difficult to find an exact word to translate the word "article" in Vietnamese)



English hyponyms.



[In Vietnamese we don't have corresponding hyponyms for jump]

g. Differences in physical or interpersonal perspective

The physical perspective has to do with where things or people are in relation with/ to one another or to a place.

The English make a distinction come here

go there

arrive

depart

make

do

famous

notorious

take → more general

bring → more specific

h. Differences in experience in expressive meaning

E [SL]

V[RL]

Word propositional meaning # [same] # [same]

← expressive meaning =/= [dif]

=/= [dif]

e.g. : to batter # to beat [ãa`nh]

to batter = to beat savagely [đ`nhđ` man]

Between the SL and the RL have different words

→ We need to add an equivalent modifier such as “savagely”

Similarly in English we have “ to dine” but in Vietnamese “`n” is used.

There is no correspondence because “ to dine” is very formal in English.

i. Differences in form

Vietnamese is an isolated language while English is an inflectional language

→ In English, we can make use of affixes , i.e....a meaningful element can be expressed / represented by a prefix, suffix / morpheme

→ But in Vietnamese a meaningful element is represented by a separate word

→ There must be differences in forms

employer employee

interviewer interviewee

trainer trainee

consigner consignee

boy boyish

The English use simple words, but the Vietnamese use very different in English.

j. Differences in frequency and purpose of using specific forms

Frequency forms use in :

English Vietnamese

Noun Verb

Eg: Your attention! xin chú ý

 Please ! Xin mời

k. The use of loan words in the SL

chic [French] : elegant

alfresco [Italian] : outdoor

per diem [Latin] : daily allowance, daily scholarship, daily money for conference

→ We are confused by borrowed / loan words

→ Problems of false friends / faux amis [baingiaû]

yêucâu : to demand / to request [in English]

↙ sách : the verb demander [in French]

“demand” ≠ “demander”

False friends / faux amis are words or expressions which have the same form in two or more languages but convey different meanings.

a feminist : a supporter of feminism or

a person who struggles for women’s right

In Japanese, a feminist is a man who is extremely soft as a woman.[êolãnhunũ]

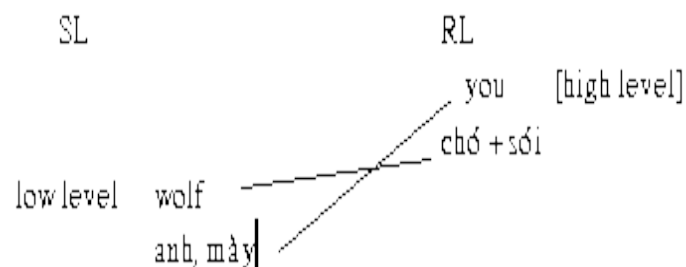
3.1.2. Strategies [used by professional translator]

(strategies = solutions / ways)

TOP

a. Translation by a more general word / superordinate

[See Lesson 3 : Referential Meaning]



Because we don't have word to translate a low level word in the SL, we have to use a high level word to express it

Source text	Target [receptor]text
Today, there may be no more than 1,000 giant pandas left in the wild, restricted to a few mountain strongholds in the Chinese provinces of Sichuan Shaani, and Gansu.	Today there may be only 1000 big pandas which still remain in the wild state, restricted to certain mountain areas in China's Sichuan, Shaani and Gansu.

b. Translation by a more neutral / less expressive word

archaic [more expressive word] / dine

ancient [neutral word] / eat

old [neutral word]

c. Translation by cultural substitution

This strategy involves replacing a culture-specific item with a target language item which does not have the same meaning but may have a similar [impact] influence on the receptor.

Source text	Target text [Italian]
The Patrick Collection has restaurant facilities to suit every taste from discerning gourmet to the Cream Tea expert.to satisfy all tastes, from those of the demanding gastronomist to those of the expert in pastry.

In Britain, cream tea is "an afternoon meal" consisting of tea to drink and scones with jam and clotted cream to eat. It can also include sandwiches and cakes.

d. Translation by using a loan word plus explanation

We use this strategy to deal with culture-specific items/ notions/concepts, especially modern concepts.

Source text	Target text [Japanese]
The shamanic practices we have	The shamanic behavior which we

investigated are rightly seen as an archaic mysticism	have been researching should rightly be considered as ancient mysticism.
Morning coffee and traditional cream teas are served in the conservatory.	Morning coffee and traditional afternoon tea and cream cakes can be enjoyed in the conservatory [greenhouse]

e. Translation by paraphrase [using a related / close word]

SL

RL

Concept

X

X' [rewrite]

The source concept is lexicalised in the RL in the different form

from east to west [U.S] }

from north to south [Vietnamese] } throughout the country,

from coast to coast [Australian] } all over the country

Lots of examples relating to idioms.

Source text	Target text [from Chinese]
There is strong evidence, however, that giant pandas are related to the bears.	But there is rather strong evidence that shows that big pandas have a kinship relation with the bears.

f. Translation by paraphrase [using a unrelated word]

The concept in the source text is not lexicalised in the receptor text [so this means there is no equivalent word / lexical unit in the RL]

→ The translator has to paraphrase by using unrelated words

Source text	Target text [in German]
You can even “alfresco” in the summer on our open air terrace	In the summer you can also sit and eat on the terrace in the open.

→ “alfresco” and “in the open” have the same propositional meaning but different evoked meaning

Source text	Target text [in Arabic]
They have a totally integrated operation from the preparation of the yarn through to the weaving process.	The company carries out all steps of production in its factories, from preparing the yarn to weaving it.
On the basis of the world view uncovered by the Shaman’s faculties,with the image of another miraculous dimension which

with its vision of another and miraculous plane which could interact causally with our own, the more advanced..	can causally influence each other mutually with.....
---	--

g. Translation by omission TOP

Source text	Target text
This is your chance to remember the way things were, and for younger visitors to see in real-life detail, the way their parents, and their parents before them lived and travelled.	Here is the chance to rediscover your youth and for the younger ones to see how their parents and grandparents used to live and travel

()

Morphemes:

The smallest recognized unit of grammar and syntax, morphemes function as the foundation of language. Explore this foundation through a full definition, discussion of types, and examples. Then, test your knowledge with a quiz.

Definition of Morphemes:

As scientists have studied the composition of the universe, they've determined that the smallest unit for measuring an element is the atom. If you think of the periodic table of elements, atoms are what comprise elements, such as hydrogen, carbon, silver, gold, calcium, and so on. Scientists utilize this classification system for uniformity, so that they're on the same page in the terminology of their studies.

Similarly, **linguists**, or those who study language, have devised a category for the smallest unit of grammar: **morphemes**. Morphemes function as the foundation of language and syntax. **Syntax** is the

(¹) www.uniroma2.it/didattica/ling_ing1.../EQUIVALENCE_AT_WORD_LEVEL.doc

arrangement of words and sentences to create meaning. We shouldn't confuse morphemes as only a given word, number of syllables, or only as a prefix or suffix. The term morpheme can apply to a variety of different situations. Let's take a look!

Types of Morphemes:

In linguistics, we would further classify morphemes either as **phonemes** (the smallest units of grammar recognizable by sound) or **graphemes** (the smallest units of written language). For our purposes, we will focus on graphemes.

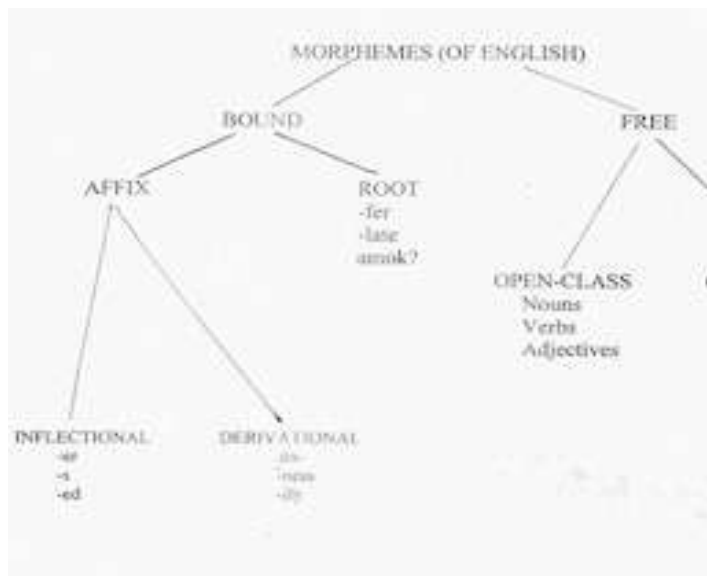
Let's examine the word *nonperishable*, analyze it, and then discuss terms associated with it.

Nonperishable is comprised of three morphemes: *non-*, *perish*, and *-able*. It actually has five syllables though, which is a good example of why morphemes and syllables are not synonymous.

- *non-* is an example of a **prefix**, or a morpheme that precedes a base morpheme
- *perish* is an example of a **base morpheme**, as it gives the word its essential meaning
- *-able* is an example of a **suffix**, or a morpheme that follows a base morpheme

Both *non-* and *-able* are examples of an **affix**, a morpheme attached prior to or following a base that cannot function independently as a word.

We can also take a look at this chart to see some examples of how morphemes work:



A Morpheme as a Word

When we can take a morpheme independently and use it as a stand-alone word in a sentence, it is known as a base. As the chart indicated, these can be nouns, verbs, adjectives, conjunctions, prepositions, or determiners. We also classify a morpheme that can function as a stand-alone word as **free**.

In the sentence:

The bird-like man hardly touched his food at dinner.

There are a total of twelve morphemes, and ten of the twelve are free:

- *the* (article)
- *bird* (noun)
- *like* (adjective)
- *man* (noun)
- *hard* (adjective)
- *touch* (verb)
- *his* (determiner)
- *food* (noun)
- *at* (preposition)

- *dinner* (noun)

The other two morphemes, *-ed* and *-ly*, are types of affixes, which brings us to our next topic.

A Morpheme as an Affix

An affix is a **bound** morpheme, which means that it is exclusively attached to a free morpheme for meaning. Prefixes and suffixes are the most common examples.

- Common prefixes are : *re-*, *sub-*, *trans-*, *in-*, *en-*, *ad-*, *dis-*, *con-*, *com-*
- Common suffixes are: *-s*, *-es*, *-able*, *-ance*, *-ity*, *-less*, *-ly*, *-tion*

Derivational morphemes can be either a suffix or a prefix, and they have the ability to transform either the function or the meaning of a word. An example would be adding the suffix *-less* to the noun *meaning*. The suffix then makes the word the opposite of itself, thus drastically changing meaning.

Examples of Morphemes

Let's walk through a couple of sentences and break down their morpheme structures.

1. *It was the best of times; it was the worst of times.* - Charles Dickens

This famous quote has a total of fourteen morphemes. The twelve free morphemes are: *it*, *was*, *the*, *best*, *of*, *time*, *it*, *was*, *the*, *worst*, *of*, *time*.

The only two bound morphemes are the *-s* suffixes on *time*.

In this next sentence, let's tackle something tricky:

Unless you sow the seed, the plant will never grow.

So a morpheme is the smallest meaningful unit in the grammar of a language.

Discussion:

Current approaches to morphology conceive of morphemes as rules involving the linguistic context, rather than as isolated pieces of linguistic matter. They acknowledge that:

- meaning may be directly linked to suprasegmental phonological units, such as tone or stress.
- the meaning of a morpheme with a given form may vary, depending on its immediate environment.

Examples:

(English)

- Unladylike
 - The word *unladylike* consists of three morphemes and four syllables.
 - Morpheme breaks:
 - un- 'not'
 - lady '(well behaved) female adult human'
 - -like 'having the characteristics of'
 - None of these morphemes can be broken up any more without losing all sense of meaning. *Lady* cannot be broken up into "la" and "dy," even though "la" and "dy" are separate syllables. Note that each syllable has no meaning on its own.
- Dogs
 - The word *dogs* consists of two morphemes and one syllable:
 - dog, and
 - -s, a plural marker on nouns
 - Note that a morpheme like "-s" can just be a single phoneme and does not have to be a whole syllable.
- Technique
 - The word *technique* consists of only one morpheme having two syllables.

- Even though the word has two syllables, it is a single morpheme because it cannot be broken down into smaller meaningful parts.⁽¹⁾

Lexical Meaning:

English Dictionaries tackle this material with different angles:

The meaning of a word considered in isolation from the sentence containing it, and regardless of its grammatical context, e.g. of love in or as represented by loves, loved, loving, etc.⁽²⁾

Lexical meaning is defined as the meaning of a base or root word without considering any prefix or suffix which may be attached.

An example of lexical meaning is the meaning of the word "port" in the words import or portable.⁽³⁾

Lexical meaning refers to the sense (or meaning) of a word (or lexeme) as it appears in a dictionary. Also known as semantic meaning, denotative meaning, and central meaning. Contrast with grammatical meaning (or structural meaning).

The branch of linguistics that's concerned with the study of lexical meaning is called lexical semantics.

Examples and Observations

"There is no necessary congruity between the structural and lexical meanings of a word.

We can observe a congruity of these meanings, for example, in the word cat, where both structural and lexical meaning refer to an object. But often the structural and lexical meanings of a word act in different or even diametrically opposite directions. For example, the structural meaning of

⁽¹⁾ www.glossary.sil.org/term/morpheme

⁽²⁾ www.collinsdictionary.com/dictionary/english/lexical-meaning.

⁽³⁾ www.yourdictionary.com › Dictionary Definitions › lexical meaning.

protection refers to an object, while its lexical meaning refers to a process; and conversely, the structural meaning of (to) cage refers to a process, while its lexical meaning refers to an object.

"The tension between structural and lexical meanings I call the antinomy between grammar and the lexicon. . . .

"The essential aspect of the interrelation between structural and lexical meanings is

that lexical meanings constrain grammatical rules. Yet, in stating the laws of grammar we must abstract from the lexical constraints on the rules of grammar of individual languages. The laws of grammar cannot be stated in terms of the lexical

These requirements are captured in the following law:

Law of Autonomy of Grammar From the Lexicon

The meaning of the structure of a word or a sentence is independent of the meanings of the lexical signs that instantiate this structure."

The Sense Enumeration Model

"The most orthodox model of lexical meaning is the monomorphic, sense enumeration model, according to which all the different possible meanings of a single lexical item are listed in the lexicon as part of the lexical entry for the item. Each sense in the lexical entry for a word is fully specified. On such a view, most words are ambiguous. This account is the simplest conceptually, and it is the standard way dictionaries are put together. From the perspective of a typed theory, this view posits many types for each word, one for each sense. . . .

"While conceptually simple, this approach fails to explain how some senses are intuitively related to each other and some are not. . . . Words or, perhaps more accurately, word occurrences that have closely related senses are logically polysemous, while those that do not receive the label accidentally polysemous or simply homonymous. . . . Bank is a classic

example of an accidentally polysemous word . . . On the other hand, lunch, bill, and city are classified as logically polysemous."

(Nicholas Asher, *Lexical Meaning in Context: A Web of Words*. Cambridge University Press, 2011).

The Encyclopedic View

"Some, though by no means all, semanticists have proposed that lexical meanings are encyclopedic in character (Haiman 1980; Langacker 1987).

The encyclopedic view of lexical meaning is that there is no sharp dividing line between that part of a word's meaning which is 'strictly linguistic' (the dictionary view of lexical meaning) and that part which is 'nonlinguistic knowledge about the concept.' While this dividing line is difficult to maintain, it is clear that some semantic properties are more central to a word's meaning than others, particularly those properties that apply to (almost) all and only the instances of the kind, which are intrinsic to the kind, and which are conventional knowledge of (almost) all of the speech community (Langacker 1987: 158-161)."⁽¹⁾

Presupposed Meaning:

* to accept that something is true before it has been proved:

[+ that] You're presupposing that he'll have told her - but he may not have.

* formal If an idea or situation presupposes something, that thing must be true for the idea or situation to work:

Investigative journalism presupposes some level of investigation.

[+ that] All this presupposes that he'll get the job he wants.

Equivalence at word level:

If language were a list of tags for universal concepts, it would be easy to translate from one language to another.

⁽¹⁾ www.thoughtco.com › ... › *English Grammar* › *Glossary of Key Terms*

But in fact each language organizes the world in a different way.

Languages do not simply name existing categories, they articulate their own. That's why they can be defined as "systems of signs".

The value of each word varies according to its relationship with the whole system.

Remember the metaphor of the "game of chess"?

Meaning can be carried by units smaller or more complex than single words and by various linguistic and non-linguistic devices (tone, stress, facial expressions). But, to start with, what is a word?

One possible definition is: "the smallest unit of language that can be used by itself".

Everything would be easier if there were a one-to-one relationship between words and meaning in the various languages.

But it isn't so.

Take for example 3 English verbs with a similar structure:

Discourage has an Italian "equivalent": scoraggiare but Disbelieve does not have one and we need to use 2 words in order to express the same concept: non credere for Disfranchise we even have to use a paraphrase: privare dei diritti civili.

As we do with

Type: scrivere a macchina In some cases, it is the otherway round:

English expressions such as "tennis player", "football player", "computer science" can be translated into Italian by a single word: tennista, calciatore, informatica.

In order to isolate elements of meaning more efficiently, some linguists introduced the concept of morpheme as the smallest unit of a language that carries a semantic interpretation. A morpheme cannot be further analyzed as opposed to a lexeme (dictionary entry).

For example, the word unbelievable is made up of three morphemes: “un” = “not”, “believe” , and “able” = “capable” (that cannot be believed)

Some morphemes have a grammatical function, they mark plurals (boys), tense (wanted), gender (lioness), or change the class of the word (smart, smartly / comfort, comfortable).

Types of morphemes:

Free morphemes like town, dog can appear with other lexemes (as in town-hall or dog-house) or they can stand alone, or "free". Allomorphs are variants of a morpheme, e.g. the plural marker in English is sometimes realized as /-

z/, /-s/ or /-iz/.

Bound morphemes like "un-" appear only together with other morphemes to form a lexeme. Bound morphemes in general tend to be prefixes and suffixes.

Inflectional morphemes modify a word's tense, number, aspect, and so on.

Derivational morphemes can be added to a word to create (derive) another word: from the addition of "-ness" to "happy", for example, we get "happiness

Applying a morpheme-based model strictly leads to complications when one tries to analyze many forms of allomorphy.

For example, it's easy to think that in dogs, we have the root dog, followed by the plural morpheme –s.

The same sort of analysis is also straightforward for oxen, with the stem ox, and a suppletive plural morpheme -en.

But then, how do we "split up" the word geese into root + plural morpheme?

How do we do so for sheep?

Theorists who wish to maintain a strict morpheme-based approach often preserve the idea in cases like these by saying that geese is goose followed by a null morpheme, and that the vowel change in the stem is a morph phonological rule.

It is also common for morpheme-based analyses to posit null morphemes even in the absence of any allomorphy.

For example, if the plural noun dogs is analyzed as a rootdog followed by a plural morpheme -s, then one might analyze the singular dog as the root dog followed by a null morpheme for the singular.

Notwithstanding its complications, the distinction between morphemes and lexemes can be very useful in translation, especially in the case of neologisms in the source language, which can thus be understood or re-created in the target language.

Examples: Washeteria⁶ Definition: cleaners Derivation: from wash and cafeteria.

Cosmoceutical Definition: A cosmetic with active pharmaceutical ingredients.

Derivation: from cosmetic and pharmaceutical.

The lexical meaning of a word can be defined as the specific value it has in a particular system.

In Lexical Semantics (1986), Alan Cruse distinguishes four main types of meaning in words and utterances:

- a) propositional meaning,
 - b) expressive meaning,
 - c) presupposed meaning
- and
- d) evoked meaning

Evoked Meaning:

The propositional meaning of a word arises from the relationship between that word and what it refers to / describes in a real or imaginary world. We can say that a propositional meaning is true or false.

Ex: shirt: “ a piece of clothing worn on the upper part of the body”

If we say a “shirt” is a piece of clothing worn on the head, we attribute to it an inaccurate meaning.

Expressive meaning, instead, cannot be judged as true or false because it relates to

the speaker’s feelings / attitudes and we cannot say a feeling is true or false.

Presupposed meaning arises from co-occurrence restrictions, that is to say, it depends on what other words we expect to see before or after a certain lexical unit.

Restrictions can be:

Selectional restrictions, connected to the propositional meaning of a word. For example, next to the adjective “furious” we expect a human subject, except in the case of figurative language.

Collocational restrictions do not depend on the propositional meaning of a word but are linked to its usage in the various languages (brush teeth /lavare i denti)

Evoked meaning derives from dialect and register variation.

A dialect is a variety of language used by a specific community of speakers and can be:

- Geographical (restricted to a certain area)
- Temporal (restricted to a certain period of time)
- Social (used by different social classes. Ex. Scent/ perfume)

Register is a variety of language used in specific situations, according to:

Field of discourse :linguistic choices can be different if we are discussing politics with our friends or making an official speech.

Tenor of discourse: that is to say, the kind of relationship between the people taking part in a conversation(mother/child, superior/inferior). Getting the tenor of discourse in a translation can be difficult (Ex. American first names)

Mode of discourse: for example its role and medium of transmission (spoken/written).

The propositional meaning of a word is the one that poses fewer problems in translation.

All the other types are generally more difficult to analyze.

But also for propositional meaning we have to consider that many words have “blurred edges”, their meaning varies according to context.

Example: desk:

He cleared his desk (scrivania).

The teacher sat at her desk (cattedra).

The boy stood up from his desk (banco).

Pay at the desk (cassa).

City desk (redazione).

Desk calendar (tavolo)⁽¹⁾.

Cultural and Linguistic Equivalence in Translation:

To cover this topic it is better to answer the following related questions:

What is cultural equivalence in translation?

Linguistic and Cultural Equivalence in Translation. Language is said to be the vehicle of our ideas, thoughts and perspectives of our world. While translation, simply is carrying the meaning or the idea from one language

⁽¹⁾ *dictionary.cambridge.org/dictionary/english/presuppose*

to another. Yet it is difficult to find a corresponding word for every word in two languages.

What is the meaning of equivalence in translation?

Translational equivalence is the similarity between a word (or expression) in one language and its translation in another. This similarity results from overlapping ranges of reference. A translation equivalent is a corresponding word or expression in another language.

What is functional equivalence theory?

The functional equivalence hypothesis. This hypothesis states that there is a perceptual overlap between emotion expressions and certain trait markers, which then influences emotion communication.

What is textual equivalence in translation?

Textual equivalence refers to the equivalence between a SL text and a TL text in terms of information and cohesion.

What is the meaning of equivalency?

Course equivalency is the term used in higher education describing how a course offered by one college or university relates to a course offered by another.

What is scalar equivalence?

It is a form of measurement equivalence in which empirical evidence demonstrates a construct has the same meaning across groups via a particular instrument. Lastly, scalar equivalence builds on the prior forms of equivalence and is attained when a construct is measured on the same metric.

What is functional equivalence in psychology?

Quick Reference. The proposition that imagery, although it does not result from stimulation of sense organs, is essentially the same as perception in the way that it functions. From: functional equivalence hypothesis in *A Dictionary of Psychology* ».

What is formal equivalence?

Dynamic equivalence and formal equivalence are two dissimilar translation techniques used to achieve differing levels of literalness between the original and target languages of a text.

What is the principle of equivalence?

In the theory of general relativity, the equivalence principle is any of several related concepts dealing with the equivalence of gravitational and inertial mass, and to Albert Einstein's observation that the gravitational "force" as experienced locally while standing on a massive body (such as the Earth) is the same .

What is conceptual equivalence?

Definition. The Conceptual Equivalence of a questionnaire indicates that an item measures the same concept in all languages into which this questionnaire has been translated. It differs from linguistic equivalence.

What is certificate equivalency?

A foreign equivalency certification is a report by an acceptable educational credential evaluator used to establish U.S. educational equivalency of college/university-level degrees. This type of report is usually sufficient when a degree is required for employment purposes.⁽¹⁾

Translation Methods:

Word-for-word translation

This is often demonstrated as interlinear translation, with the TL immediately below the SL words. The SL word-order is preserved and the words translated singly by their most common meanings, out of context. Cultural words are translated literally. The main use of word-for-word translation is either to understand the mechanics of the source language or construe a difficult text as a pre-translation process.

⁽¹⁾ www.onehourtranslation.com/translation/blog/linguistic-equivalence-translation

Literal Translation

The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context. As a pre-translation process, this indicates the problems to be solved*

Faithful translation

A faithful Translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. It ‘transfers’ cultural words and preserves the degree of grammatical and lexical ‘abnormality’ (deviation from SL norms) in the translation. It attempts to be completely faithful to the intentions and the text-realization of the SL writer.

Semantic translation

Semantic translation differs from ‘faithful translation’ only in as far as it must take more account of the aesthetic value (that is, the beautiful and natural sounds of the SL text, compromising on ‘meaning’ where appropriate so that no assonance, word-play or repetition jars in the finished version. Further, it may translate less important cultural words by culturally neutral third or functional terms but not by cultural equivalents – *une nonne repassant un corporal* may become ‘a nun ironing a corporal cloth’ – and it may make other small concessions to the readership. The distinction between ‘faithful’ and ‘semantic’ translation is that the first is uncompromising and dogmatic, while the second is more flexible, admits the creative exception to 100% fidelity and allows for the translator’s intuitive empathy with the original.

Adaptation

This is the ‘freest’ form of translation. It is used mainly for plays (comedies and poetry; the themes, characters, plots are usually preserved, the SL culture converted to the TL culture and the text rewritten. The

deplorable practice of having a play or poem literally translated and then rewritten by an established dramatist or poet has produced many poor adaptations, but other adaptations have ‘rescued’ period plays.

Free translation

Free translation reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original, a so-called ‘intralingual translation*’, often prolix and pretentious, and not translation at all.

Idiomatic translation

Idiomatic translation reproduces the ‘message’ of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original- (Authorities as diverse as Seteskovitch and Stuart Gilbert tend to this form of lively, ‘natural’ translation.)

Communicative translation

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

B. Comments In These Methods

Commenting on these methods, I should first say that only semantic and communicative translation fulfill the two main aims of translation, which are first, accuracy, and second, economy. Semantic and communicative translation treat the following items similarly: stock and dead metaphors, normal collocations, technical Terms, slang, colloquialisms, standard notices, phaticisms, ordinary language.

So much for the detail, but semantic and communicative translation must also be seen as wholes. Semantic translation is personal and individual, follows the thought processes of the author, tends to over-translate, pursues nuances of meaning, yet aims at concision in order to reproduce

pragmatic impact. Communicative translation is social, concentrates on the message and the main force of the text, tends to under-translate, to be simple, clear and brief, and is always written in a natural and resourceful style. A semantic translation is normally inferior in its original - as there is both cognitive and pragmatic loss 'Baudelaire's translation of Poe is said to be an exception: a communicative translation is often better than its original. At a pinch, a semantic translation has to interpret, a communicative translation to explain.

C. Equivalent Effect

It has sometimes been said that the overriding purpose of any translation should be to achieve 'equivalent effect', i.e. to produce the same effect in the readership of the translation as has been obtained on the readership of the original. This is also called the 'equivalent response' principle. Nida calls it "dynamic equivalence". As I see it, 'equivalent effect' is the desirable result, rather than the aim of any translation, bearing in mind that it is an unlikely result in two cases: (a) if the purpose of the SL text is to affect and the TL translation is to inform (or vice versa); (b) if there is a pronounced cultural gap between the SL and the TL text.

D. Methods And Text-Categories

Considering the application of the two translation methods semantic and communicative to the three text-categories, suggest that commonly vocative and informative texts are translated too literally, and expressive texts not literally enough. On the other hand, the inaccuracy of translated literature has much longer roots: the attempt to see translation as an exercise in style, to get the 'flavour' or the 'spirit' of the original: the refusal to translate by any TL word that looks the least bit like the SL word, or even by the SL word's core meaning (I am talking mainly of adjectives), so that the translation becomes a sequence of synonyms

”grammatical shifts, and one-word to two- or three-word translations are usually avoided), which distorts its essence.

In expressive texts, the unit of translation is likely to be small, since words rather than sentences contain the finest nuances of meaning; further, there are likely to be fewer stock language units colloquialisms, stock metaphors and collocations, etc. than in other texts. However, any type and length of cliché must be translated by its TL counterpart, however badly it reflects on the writer.

Note that I group informative and vocative texts together as suitable (or communicative translation. However, further distinctions can be made. Unless informative texts are badly/ inaccurately written, they are translated more closely than vocative texts. The translation of vocative texts immediately involves translation in the problem of the second person, the social factor which varies in its grammatical and lexical reflection from one language to another.

Where communicative translation of advertisements works so admirably, producing equivalent pragmatic effect, there seems no need to have recourse to * co-writing’, where two writers are given a number of basic facts about one product and instructed to write the most persuasive possible advert in their respective languages. I should mention that I have been describing methods of translation as products rather than processes, i.e., as they appear in the finished translation.

E. Translating:

As for the process of translation, it is often dangerous to translate more than a sentence or two before reading the first two or three paragraphs, unless a quick glance through convinces you that the text is going to present few- problems. In fact, the more difficult – linguistically, culturally. There are plenty of words, like modal particles, jargon-words or grammatically-bound words, which for good reasons you may decide

nor to translate. But translate virtually by words first if they are ‘technical’, whether they are ‘linguistic’ (marigot), or cultural (sesterce”) or referential (sessile) and appear relatively context-free. Later, you have to contextualise them, and be prepared to back-track if you have opted for the wrong technical meaning.

F. Other Methods:

Service translation, i.e. translation from one’s language of habitual use into another language. The term is not widely used, but as the practice is necessary in most countries, a term is required.

Plain prose translation, The prose translation of poems and poetic drama initiated by E. V. Rieu for Penguin Books. Usually stanzas become paragraphs, prose punctuation is introduced, original metaphors and SI. culture retained, whilst no sound-effects are reproduced. The reader can appreciate the sense of the work without experiencing equivalent effect. Plain prose translations are often published in parallel with their originals, to which, altera ‘careful word-for-word comparison, they provide ready and full access.

Information translation. This conveys all the information in a non-hierary text, sometimes rearranged in a more logical form, sometimes partially summarized. and not in the form of a paraphrase.

Cognitive translation. This reproduces the information in a SL re a converting the SL grammar to its normal TL transpositions, normally reducing any figurative to literal language. I do not know to what extent this is mainly a theoretical or a useful concept, bur as a pre-translation procedure it is appropriate in a difficult, complicated stretch of text. A pragmatic component added to produce a semantic or a communicative translation.

Academic translation. This type of translation, practiced in some British universities, reduces an original SL text to an ‘elegant’ idiomatic

educated TL version which follows a non-existent; literary register. It irons out the expressiveness of a writer with modish colloquialisms. The archetype of this tradition, which is still alive at Oxbridge "the important thing is to get the flavour of the original"¹, was R. L. Graeme Ritchie, evidently a brilliant teacher and translator, who was outstandingly more accurate than his imitators. I quote tiny scraps of Ritchie's weaknesses: *La Noire-Dame avanca* – 'The Notre-Dame worked her way in'; *La plme hromlla les objets* – The rain obscured everything¹; *Cette vie \$e surpassera par le martyre t et le martyre ne tardera plus* -That life was to transcend itself through martyrdom and now martyrdom was not to be long in coming.

These last two concepts are mine, and only practice can show whether they will be useful as terms of reference in translation.⁽¹⁾

Synonyms ,Antonym and Hyponym:

To understand these terms it is better to know their definitions:

1.Synonym: Synonym is the state or phenomenon in which the words that sound different, but have the same or identical meaning, as another word or phrase. Synonyms can be nouns, verbs, adverbs or adjectives, as long as both are the same part of speech.

2. Antonym: Antonym is the state or phenomenon in which the words have the sense relation which involve the opposite of meaning. O In many languages, including English, you can sometimes make antonyms by adding a prefix: real – unreal, flexible – inflexible. O The word pairs of antonym can be divided into several types: a. Gradable antonyms. b. Relational antonyms. c. Complementary antonyms. d. Adding a Prefix.

⁽¹⁾ Newmark, Peter. (1988). A textbook of translation. New York: Sanghai Foreign Language Education Press.

a. Gradable antonyms: Graded antonyms are word pairs that have variations between the two opposites. For example : Sane and crazy, cool and hot, wet and dry, late and early, ignorant and educated Rich and Poor.

b. Relational antonyms: Relational antonyms are pairs that have a relationship. Each word wouldn't exist without the other. For example : Servant and master, borrow and lend, come and go, toward and away, divisor and dividend, parent and child. Parent and Child.

c. Complimentary antonyms: Complimentary antonyms are word pairs that have no degree of meaning. There are only two opposite possibilities. For example : Leave and arrive, pre and post, question and answer, single and married, hired and fired, brother and sister, before and after, male and female alive and dead.

d. Adding a Prefix: Sometimes, an antonym can be easily made by adding a prefix. Examples of antonyms that were made by adding the prefix “un” are: Likely and unlike, able and unable. By adding the prefix “non” you can make these pairs: Entity and nonentity, conformist and nonconformist. Lastly, adding the prefix “in” can make the following pairs: a. Tolerant and intolerant b. Decent and indecent c. Discreet and indiscreet d. Excusable and inexcusable.

3. Hyponym Hyponyms: They are words that all can be placed into the same category. Example : red, yellow, green, blue, purple, black is hyponym of color. Clarinet, guitar, piano, trumpet, violin, are hyponyms of musical instruments.⁽¹⁾

⁽¹⁾ <http://conceptsins semantics.weebly.com/synonym-antonym-hyponym.html>
<http://englishsemantics4eslstudents.blogspot.co.id/2011/02/synonym-antonym-and-hyponym.html>
http://ekarisqilatul.blogspot.co.id/2013/11/synonym-antonym-hypernym-hyponym-homonym_9.html

2.1.9 Here are more examples of these terms:

SYNONYM:

Is the state or phenomenon in which the words that sound different, but have the same or identical meaning, as another word or phrase.

Examples:

small – little, big – large, mother and father - parents

ANTONYM:

Is the state or phenomenon in which the words have the sense relation which involve the opposite of meaning.

The word pairs of antonym can be divided into several types:

Implicitly Gradable Pairs:

Examples:

big - small ,good – bad, fast – slow, young – old.

Complementary Pairs:

Examples:

male – female, alive – dead, present – absent, awake – asleep.

Relational Pairs:

Examples:

buy – sell, push – pull, command – serve, give – take, teach – learn, master – servant, teacher – pupil, doctor . patient

HYPONYM:

Is the state or phenomenon that shows the relationship between more general term, (lexical representation) and the more specific instances for it.

Examples:

The lexical representation of:

red, yellow, green, blue, purple, black is (color).

Thus we can say that: " red " is a hyponym of " color " and so on.

Examples:

clarinet, guitar, piano, trumpet, violin, are hyponyms because they are "musical instruments" but there is not a single word meaning "musical instrument" that has these words as its hyponyms.⁽¹⁾

2.1.10 Translation of Legal Metaphors Types and

Metaphors:

There is wide literature on metaphor and legal language (e.g., Henly 1987; Twardzisz 2008, amongst many others). Certainly, metaphor is a part of legal language (Alcaraz and Hughes 2002: 43), but not just an ornamental part.

Metaphors may play a very important role in legal texts, a cognitive role. They can convey intricate legal notions and may also communicate certain opinions and perspectives (Dickerson 1996: 374; Joo 2002: 23). Another interesting aspect connected with metaphors in the language of law is translation.

We must bear in mind that legal translation has its own special difficulties, such as complex terminology and usually two very dissimilar legal systems as background (Soriano 2002: 53; Gémar 2002: 167).

Metaphorical expressions constitute an additional hindrance for legal translators since they transfer a metaphorical image together with a legal concept. In the present study we aim at analysing some metaphorical expressions found in the United States Supreme Court opinions and their translation. We will focus on the scrutiny of some English–Spanish translation strategies in order to comment on the solutions adopted. Our hope is to shed some light on the field of legal translation regarding metaphors.⁽²⁾

⁽¹⁾)<http://www.youtube.com/watch?v=apr7fahchom>.

⁽²⁾)jbe-platform.com/content/journals/10.1075/cogls.2.2.06veg

It is useful here to mention the relation between metaphor and law

There are Four Relationships between Metaphor and Law

First, we might look at what could be called “legal metaphors”. The object of interest would be how the law figures as a metaphor in non-legal texts. For example, Shakespeare’s Sonnet 46 is structured as litigation between the author’s heart and his eye, complete with pleadings and verdict ⁽¹⁾. Another example is Kant’s claim that the Critique of Pure Reason is a “tribunal” that will apply the laws of reason and make it “secure in its rightful claims ⁽²⁾”. From this perspective, the objects of study include metaphor itself as a literary device, as well as the ways in which the symbolism of the law frames our thoughts about any number of subjects, from love to reason.

Second, we may take an interest in metaphors in law, that is, how metaphors are used to illustrate points within legal texts. Here, the study of metaphor is subsumed under a larger category of analysis: the use of rhetoric in legal reasoning ⁽³⁾. From this perspective, legal texts are a “literary genre ⁽⁴⁾” and metaphor is one technique — among others — that the author uses to “discharge the (...) persuasive burden ⁽⁵⁾”. Consider, for example, Viscount Sankey’s famous remark in *Woolmington v. Director of Public Prosecutions*: “Throughout the web of the English Criminal Law one golden thread is always to be seen, that it is the duty of

⁽¹⁾ Thomas Regnier, “Could Shakespeare Think Like a Lawyer? How Inheritance Law Issues in Hamlet May Shed Light on the Authorship Question”, (2002-03) 57 U. Miami L. Rev. 377.

⁽²⁾ Eve W. Stoddard, “Reason on Trial: Legal Metaphors in the Critique of Pure Reason”, *Philosophy and Literature*, vol. 12, No. 2, October 1988, p. 245.

⁽³⁾ Haig A. Bosmajian, *Metaphor and Reason in Judicial Opinions*, Carbondale, Southern Illinois Press, 1992.

⁽⁴⁾ Benjamin L. Berger, “Trial by Metaphor: Rhetoric, Innovation, and the Juridical Text”, (2002) 39-3 *Court Review* 30, 30, referring to judicial opinions

⁽⁵⁾ Jan G. Deutsch, “Law as Metaphor: A Structural Analysis of Legal Process”, (1977-78) 66 *Geo. L.J.* 1339, 1346

the prosecution to prove the prisoner's guilt subject to what I have already said as to the defence of insanity and subject also to any statutory exception ⁽¹⁾.”

The metaphor of a “golden thread” running through the “web” of the law convincingly illustrates the point that a single principle unites the disparate norms of the common law in criminal matters. Furthermore, the metaphor functions to restrict subsequent judicial interpretations by framing later analysis. A later judgment that denied the claim that in criminal matters the Crown must prove the requisite

mens rea beyond a reasonable doubt would be open to the charge that it was thereby “severing” the “single golden thread”.

Conversely, a metaphor may be used rhetorically to allow for expansive interpretation. For instance Viscount Sankey (who clearly had a penchant for such metaphors) supplied Canadian constitutional law with the principle that the Constitution should be given a “large and liberal interpretation” by stating that: “[t]he British North America Act planted in Canada a living tree capable of growth and expansion within its natural limits ⁽²⁾”.

A third relationship between metaphor and law that may be of interest could be called metaphors of law. The inquiry here focuses on how legal reasoning itself is metaphorical and how the very concepts and categories of the law are shot through with metaphors. This approach can be distinguished from the analysis of metaphors in law in so far as metaphor is taken not just as a rhetorical trope that helps makes a legal point persuasive, but as a constitutive element of the law ⁽³⁾ This perspective

⁽¹⁾Woolmington v. Director of Public Prosecutions, [1935] A.C. 462, 481 (H.L.).

⁽²⁾Bradley W. Miller, “Beguiled By Metaphors: The “Living Tree” and Originalist Constitutional Interpretation in Canada”, (2009) 22 Can. J.L. Juris. 331, 354,

⁽³⁾ James E. Murray, “Understanding Law as Metaphor”, (1984) 34 J. Legal Educ. 714; M.-C. Prémont, *supra*, note 11.

draws from cognitive science, to which we owe “cognitive metaphor theory (1)”. The fundamental thesis of cognitive metaphor theory can be stated as follows: “This theory reconstructs the foundation in which metaphor was seen as merely literary or rhetorical in contrast with the “real” literal and scientific world. In cognitive theory, metaphor is not only a way of seeing or saying; it is a way of thinking and knowing, the method by which we structure and reason, and it is fundamental, not ornamental (2). In contrast to metaphors in law, metaphors of law are not concepts that are metaphorically stated for rhetorical reasons, but metaphorical concepts. For instance, the notion of “standing” is defined as “[a] party’s right to make a legal claim or seek judicial enforcement of a duty or right (3)”. Derived from the Latin *locus standi* (literally “place of standing”), the concept appeals to the image of standing up before the tribunal. A whole complex of metaphors in English relate this image of physical presence by standing to the vindication of a right or claim (“stand up and be heard”, “I won’t stand for it”, “stand one’s ground”, etc.). Unlike Viscount Sankey’s “single golden thread” or “living tree”, the metaphor of “standing” is not a persuasive way to describe a legal concept; it is the legal concept (4).

Metaphors of law are not limited to its concepts, but also the relationships between them. Marie-Claude Prémont argues that the entire structure of

(1) Steven L. Winter, “Transcendental Nonsense, Metaphoric Reasoning, and the Cognitive Stakes for Law”, (1988-89) 137 U. Pa. L. Rev. 1105.

(2) Linda L. Berger, “What is the Sound of a Corporation Speaking? How the Cognitive Theory of Metaphor can Help Lawyers Shape the Law”, (2004) 2 Journal of the Association of Legal Writing Directors 169, 170.

(3) Bryan A. Garner(ed.), Black’s Law Dictionary, 8th ed., St. Paul, Thomson/West, 2007, s.v. “standing”.

(4) Steven L. Winter, “The Metaphor of Standing and the Problem of Self-Governance”, (1987-88) 40

the law is inextricable from the tree metaphor, with the roots representing the sources of the law and the branches representing its divisions:

Il est tout à fait remarquable que le droit ait réussi à déployer son organisation arborescente à partir d'un minimum de métaphores structurantes, sans être obligé de nommer explicitement la grande métaphore de l'arbre. La conception métaphorique du droit en synthétise l'organisation interne à partir de la seule description structurale, organisationnelle et fonctionnelle des racines, des branches et des relations qui les unissent. Les notions de racines et de branches ne sont pas seulement des outils de la raison juridique, elles la fondent et la définissent ⁽¹⁾.

It is clear that Prémont understands the tree metaphor to be conceptual and not purely linguistic or rhetorical, as evidenced by her claim that the metaphor needn't be named (though of course, it may be ⁽²⁾).

Finally — and most importantly, for my purposes — there are metaphors about the law. A metaphor about the law is a way of making claims regarding law (or a part of the law) as a phenomenon per se. Consider the following well-known passage from the preface to Marx's *Contribution to the Critique of Political Economy*:

In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on

⁽¹⁾ Stan. L. Rev. 1371, provides an extended critique of the notion of standing using cognitive metaphor theory.

⁽²⁾M.-C. Prémont, *supra*, note 11, p. 26.

which arises a legal and political superstructure and to which correspond definite forms of social consciousness ⁽¹⁾.

Marx's architectural metaphor has all the rhetorical advantages of the literary trope; it uses a simple and concrete image to convey a complex and abstract claim. But it is more than just a persuasive way of stating what could easily be stated literally. The metaphor of foundation and superstructure makes a substantive claim about the law. Marx posits an ontology of the law: the legal and the political are not like a superstructure, they are a superstructure ⁽²⁾.

We can thus say that the metaphor does not merely fulfill an aesthetic function, but also an epistemic one in so far as it serves to generate knowledge about the world ⁽³⁾

From Marx's simple metaphor, a large number of conclusions can be drawn about the law. Whether we (metaphorically!) describe the metaphor as a framework, a lens or a map ⁽⁴⁾, it serves to organize our experience by highlighting some features of the world while overlooking others ⁽⁵⁾. Furthermore, this organizing function allows us to compare, contrast and order empirical observations about the law using the metaphor as a standard. For example, we might notice that freedom of contract is an important principle of most modern legal systems. From

⁽¹⁾ The "celebrated exception" to this tacitness, according to M.-C. Prémont, is *Edwards v. Attorney General of Canada*, *supra*, note 10, see the omitted footnote from the passage cited: *supra*, note 17.

⁽²⁾ (4) Karl Marx, *A Contribution to the Critique of Political Economy*, Moscow, Progress Publishers, 1970, p. 20 and 21 [emphasis added].

⁽³⁾ An extended analysis of Marx's architectural metaphor can be found in Gerald A. Cohen, *Karl Marx's Theory of History. A Defence*, Princeton, Princeton University Press, 2001, p. 216-248.

⁽⁴⁾ L.L. Berger, *supra*, note 14, 169 and 170.

⁽⁵⁾ Max Black, "Metaphor", in M. Black, *Models and Metaphors. Studies in Language and Philosophy*, New York, Cornell University Press, 1962, p. 25, at pages 41 and 42, arguing that we "see through" metaphors.

this observation, we can ask what features of the economic base correspond to or determine this feature of the legal superstructure.

We can then go on to ask whether these features are also related to other features of the same legal system, for instance the law of successions ⁽¹⁾. In other words, Marx's metaphor provides us with an elementary model for understanding the law. It is this relationship between metaphors about the law and models of law — and in particular how understanding this relationship is important for legal theory— that I want to explore in the remainder of this article ⁽²⁾

2 Metaphors and Models: What They Mean and What They Do

While there is a substantial literature on (what I have called) legal metaphors, metaphors in law and metaphors of law, there is little published research that theorizes metaphors about law ⁽³⁾ This is not to say that theorists do not make abundant use of metaphors in thinking about the law; legal theory is rife with metaphor ⁽⁴⁾.

Typically, however, metaphor is mobilized without an explicit defence of its use. In the few works that do defend the use of metaphor, the defence is based either (a) on a general claim that metaphors are important to thought ⁽⁵⁾, or (b) on a claim that law is an inherently discursive phenomenon ⁽⁶⁾. Whereas (a) is true, it is not particularly satisfying as a

⁽¹⁾ Piers Beirne and Robert Sharlet, New York, Academic Press, 1980, p. 40;

⁽²⁾ George Lakoff, "The Death of Dead Metaphor", *Metaphor and Symbolic Activity*, vol. 2, No. 2, 1987, p. 143.

⁽³⁾ Roderick A. Macdonald, "Three Metaphors of Norm Migration in International Context", (2008-09) 34, and Philip Soper, "Metaphors and Models of Law: The Judge as Priest", (1976-77) 75 *Mich. L. Rev.* 1196.

⁽⁴⁾ Herbert L.A. Hart, *The Concept of Law*, 2nd ed., Oxford, Oxford University Press, 1994 (the metaphor of law having an open texture).

⁽⁵⁾ Guy Belley, "Une métaphore chimique pour le droit", in J.-G. Belley (ed.),

⁽⁶⁾ See *supra*, note 4. This is consonant with the philology of the word "metaphor", which derives from the Greek *metaphoro* – "transfer."

defence of methodology. On the other hand, (b) constitutes essentially a category mistake. It is a non sequitur to claim that since some X has a property Y that a theory of X should also have property Y. Dogs may bark, but it would be absurd to claim that therefore a theory of canine communication barks!

This does not mean, however, that we are without any resources for thinking about the role of metaphor in legal theory. Significant work has been done on the analysis of metaphor generally and on the relationship between metaphors and models in particular. In the remainder of this section I provide a brief overview of the state of (some aspects of) metaphor theory, ultimately arguing that metaphors are best understood as a kind of speech act. Drawing primarily on the work of the philosopher Max Black, I then provide a sketch of the relationship between metaphors and models, paying particular attention to their role in legal theory.

2.1 The Meaning of Metaphor:

The standard view of metaphor is that it involves the transfer of a term from the object to which it designates to another object that it designates by analogy or comparison ⁽¹⁾.

According to this “comparison view”, which is attributed to Aristotle ⁽²⁾, a metaphor is essentially an ellipsis of a simile ⁽³⁾.

Like metaphor, simile is a figure of speech that compares one thing to another, but unlike metaphors similes are explicit comparisons, generally indicated by the use of the words “like” or “as” ⁽⁴⁾.

⁽²⁾ The Philosophy of Language, 4th ed., Oxford, Oxford University Press, 2001, p. 435, at pages 439-441.

⁽³⁾ J.A. Cuddon, *supra*, note 4, s.v. “simile”. See also: E. Quinn, *supra*, note 4, s.v. “simile”.

⁽⁴⁾ Poetics”, in Aristotle, Rhetoric. Poetics, translated by W. Rhys Roberts and Ingram Bywater, New York, Modern Library, 1954, p. 251 (1457b lines 8-11):

In asserting that metaphors are (just) elliptical similes, the comparison view thus advances not only a definition of metaphor, but also a theory of metaphor meaning. Indeed, the comparison view is a special case of a more general perspective, according to which a metaphor means something other than the literal words out of which it is composed (¹).

Returning to our example, the comparison view would hold that Marx's architectural metaphor is simply a way of saying (something like): "the economic is like a foundation; the political and the legal are like a superstructure; and furthermore the relationship between the economic, the political, and the legal, is like the relationship between a foundation and a superstructure".

The comparison view suffers from several problems, the most serious of which is its vacuity. To gloss "the law is a superstructure" as "the law is like a superstructure" tells us nothing about the relation of similarity between the two. For the metaphor to have meaning, on the comparison view, would require us to know in what respects the law is like a superstructure. Thus the gloss would have to be something like: "the law has some set of properties (P1, P2 ... Pn) and it is like a superstructure in that superstructures also have that set of properties (²)". But this gloss demonstrates the vacuity of the comparison view as a theory of metaphor meaning, since whatever set of properties that the law shares with a superstructure is not contained in the metaphor, but requires the interpreter to supply them (³). Furthermore, the metaphor provides no guidance, in principle, for what set of properties should be used as

(¹) D. Davidson, *supra*, note 33, at pages 445 and 446.

(²) D. Davidson, *supra*, note 33, at pages 436 and 437

(³) Andrew Ortony, "The Role of Similarity in Similes and Metaphors", in A. Ortony (ed.), *supra*, note 33, p. 342

comprising the similarity relation, since, as Donald Davidson put it: “everything is like everything (¹)”, and in endless ways.

Beyond Meaning: The Pragmatics of Metaphor

Some philosophers have attempted to retain a theory of metaphor based on metaphor meaning, either by rehabilitating the comparison view (²)

or by proposing another theory of meaning (³). A more promising approach — in my view — is to refocus the analysis of metaphor from what metaphors mean to what metaphors do; that is, to analyse the pragmatics of metaphor

Pragmatics is that part of linguistic theory which focuses on what words do, rather than what they mean. Thus “[a] pragmatic treatment of a feature of the use of a language would explain the feature in terms of general principles governing appropriate utterance, rather than in terms of a semantic rule (⁴)”.

Typical cases of utterances that are not satisfactorily accounted for by semantic rules but which are readily explained by pragmatics include “performativity” utterances (such as orders, threats and promises) (⁵) and indirect speech acts (such as rhetorical questions (⁶) and irony (⁷)). Some philosophers have suggested that metaphor should be added to this list

(¹) M. Black, “More about Metaphor”, *supra*, note 20, further fleshing out the interactive view.)

(²) Simon Blackburn, *Oxford Dictionary of Philosophy*, 2nd ed., New York, Oxford University Press, 2008, s.v. “pragmatics”.

(³) Geoffrey J. Warnock, New York, Oxford University Press, 1979, p. 233.

(⁴) John R. Searle, “Indirect Speech Acts”, in Peter Cole and Jerry L. Morgan (eds.), *Syntax and Semantics*, vol. 3, New York, Academic Press, 1975, p. 59.

(⁵) Henk Haverkate, “A Speech Act Analysis of Irony”, *Journal of Pragmatics*, vol. 14, No. 1, February 1990, p. 77.

(⁶) D. Davidson, *supra*, note 33; J.R. Searle, *supra*, note 33; Jerry L. Morgan, “Observations on the Pragmatics of Metaphor”, in A. Ortony (ed.), *supra*, note 33, p. 124

(⁷) D. Davidson, *supra*, note 33, at page 442. J.R. Searle, *supra*, note 33, at page 90.

Davidson states this view — which we can call “the speech act theory of metaphor” — in its strongest form:

No theory of metaphorical meaning or metaphorical truth can help explain how metaphor works. Metaphor runs on the same familiar linguistic tracks that the plainest sentences do [...] What distinguishes metaphor is not meaning but use – in this it is like assertion, hinting, lying, promising, or criticizing. And the special use to which we put language in metaphor is not – cannot be – to “say something” special, no matter how indirectly. For a metaphor says only what shows on its face ⁽¹⁾ Note that this approach need not do violence to our common-sense intuitions about metaphor. Certainly, one of the things metaphors do (and perhaps what they do best) is to invite the hearer ⁽²⁾ to make comparisons. Perhaps the best way to think about this is to say that the utterer of a metaphor is posing a hypothesis

This hypothesis can lead the hearer to see things differently, to notice relationships, analogies and similarities, etc. The metaphor doesn’t do this by bearing some special metaphorical meaning, but precisely because of its literal meaning. The fact that the utterance would be defective if interpreted literally acts as an indicator to the hearer that she it should embark upon such an interpretative exercise ⁽³⁾.

⁽¹⁾ D. Davidson, *supra*, note 33, at pages 441 and 442. See also J.R. Searle, *supra*, note 33, at page 103.

⁽²⁾ Max Black, “Models and Archetypes”, in M. Black, *supra*, note 23, p. 219, at pages 236 and 237

⁽³⁾ J.R. Searle, *supra*, note 33, at pages 108 and 109, claiming that metaphors function in a fashion similar to irony.

Another advantage of the speech-act theory is that, in jettisoning the search for a literal meaning that can be inferred by “correctly” glossing a metaphor, it allows for the open-ended nature of metaphor. If, pace the comparison view, metaphors are just elliptical similes waiting to be translated into literal assertions, then metaphors have no particular creative role to play. And yet metaphors do play such a role, as Max Black explains:

A memorable metaphor has the power to bring two separate domains into cognitive and emotional relation by using language directly appropriate to the one as a lens for seeing the other; the implications, suggestions, and supporting values entwined with the literal use of the metaphorical expression enable us to see a new subject matter in a new way. The extended meanings that result, the relations between initially disparate realms created, can neither be antecedently predicted nor subsequently paraphrased in prose. We can comment upon the metaphor, but the metaphor itself neither needs nor invites explanation and paraphrase. Metaphorical thought is a distinctive mode of achieving insight, not to be construed as an ornamental substitute for plain thought ⁽¹⁾.

It is arguably this creative role that distinguishes metaphor from other speech-acts that rely upon hearer recognition of defectiveness as interpretative indicators (such as irony) ⁽²⁾.

Though the speech-act theory of metaphor provides a more satisfying explanation for metaphor than the comparison theory, it does not clearly account for metaphors about law like Marx’s base/superstructure description. On the speech-act view, Marx’s metaphor needn’t be glossed

⁽¹⁾ Leon Henkin, “The Completeness of the First-Order Functional Calculus”, *Journal of Symbolic Logic*, vol. 14, No. 3, September 1949, p. 159

⁽²⁾ M. Black, “Models and Archetypes”, *supra*, note 50, at page 222. See also M. Black, “More about Metaphor”, *supra*, note 20, at pages 443-445.

in order to discover an elliptical simile that will reveal the literal meaning for which the metaphor is a substitute. But if the “implications, suggestions, and supporting values” that the base/superstructure metaphor conjures are to genuinely provide a “distinctive insight”, then something more systematic is required. Marx’s metaphor functions as a rudimentary model.

From Metaphor to Model

Models and metaphors appear to work in a similar fashion. In both cases, insight is achieved by the projection of a phenomenon or set of phenomena onto another. But how does this projection function? As I proposed above, we can say that a metaphor proposes a hypothesis to the hearer, who then interprets its literal meaning to see a new subject matter in a new way. This is achieved by the projection of the complex of “implications, suggestions, and supporting values” beyond the literal meaning of the utterance. Following Max Black, I think a similar phenomenon is at work in the construction of models, with the primary difference being their systematic nature.

In the case of a scale model (of an airplane, for example), the relationship between the modeled object and the model is one of isomorphism. Two objects are isomorphic — from Greek “isos” (equal) and “morphe” (form) — when they are identical in form and proportion, though not necessarily in size. Similarly, in mathematical logic, two logical languages are isomorphic when all the possible statements in one language have an equivalent in the second. When two languages are isomorphic, we say that the second language models the first (¹)

(¹) M. Black, “Models and Archetypes”, *supra*, note 50, at page 223

In a general sense, isomorphism also characterizes theoretical models ⁽¹⁾. We can say that X models Y in so far as the structure of X is reproduced in Y. Of particular interest is the structure of inference or of implication ⁽²⁾. This allows us to “move” from a (relatively) well-known domain to a (relatively) unknown one. Thus, if X is some phenomenon about which we know that whenever it has property a it also has property b, then if Y is a model of X and we know that Y has property a, we can hypothesize that Y also has property b.

How can this conception of a model be applied to theories of law? And what is the relationship to metaphor? An example is in order. I have hypothesized elsewhere that, in some cases, legal norms transmission is viral ⁽³⁾. This is clearly a metaphor; legal norms are no more viruses than ogres are onions. But it also suggests that some of the features of virus transmission (a field about which there is a significant amount of detailed knowledge) are also features of unintentional norm transmission between jurisdictions (a field about which we know very little): “[e]very metaphor is the tip of a submerged model ⁽⁴⁾”. Of course, a substantial amount of work needs to be done before the metaphor becomes a model. Max Black describes the difference between the two as follows:

Use of theoretical models resembles the use of metaphors in requiring analogical transfer of a vocabulary. Metaphor and model-making reveal new relationships; both are attempts to pour new content into old bottles. But a metaphor operates largely with commonplace implications. You need only proverbial knowledge, as it were, to have your metaphor

⁽¹⁾ Finn Makela, “The Drug Testing Virus”, (2009) 43 R.J.T. 651

⁽²⁾ M. Black, *supra*, note 20, at page 445

⁽³⁾ Finn Makela, “The Drug Testing Virus”, (2009) 43 R.J.T. 651

⁽⁴⁾ M. Black, *supra*, note 20, at page 445.

understood; but the maker of a scientific model must have prior control of a well-knit scientific theory if he is to do more than hang an attractive picture on an algebraic formula. Systematic complexity of the source of the model and capacity for analogical development are of the essence ⁽¹⁾ Thus, the metaphor “legal norms are viruses”, which is based on the “proverbial knowledge” that viruses are self-replicating organisms that spread across a host population through a process of infection can be transformed into a model. What is required is (a) a deeper understanding of the various entities and relationships that constitute viral epidemiology, and (b) “projection” of these entities and relationships onto empirical observations of legal norm transmission ⁽²⁾

This move from an initial metaphor, which creatively suggests a similarity relation, to a full-blown model, which links a defined pair of domains using a mapping function, is commonplace in scientific reasoning ⁽³⁾.

Other examples of the use of metaphors to create models in the natural sciences abound. For instance, Darwin’s use of the “tree of life” metaphor ⁽⁴⁾ to describe the evolution of species by natural selection, forms the basis of much more systematic models in evolutionary biology ⁽⁵⁾ As with Bohr’s solar system model of the atom, the tree of life is not just a

⁽¹⁾ M. Black, *supra*, note 50, at pages 238 and 239.

⁽²⁾ <https://papyrus.bib.umontreal.ca/jspui/handle/1866/4793> (August 4th, 2011).

⁽³⁾ Robert R. Hoffman, “Metaphor in Science”, in Richard P. Honeck and R.R. Hoffman (eds.), *Cognition and Figurative Language*, Hillsdale, Erlbaum, 1980, p. 393, at pages 409 and 410.

⁽⁴⁾ Tellingly, the branching tree is the only diagram in Charles Darwin, *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*, London, John Murray, 1859, p. 117.

⁽⁵⁾ W. Ford Doolittle, “Phylogenetic Classification and the Universal Tree”, *Science*, vol. 284, No. 5423, June 25, 1999, p. 2124

way to communicate existing knowledge, but a method for generating new understanding ⁽¹⁾.

Some provisos apply to this sketch of a methodology of moving from metaphor to model. First, it must be admitted that the process of projection implies a choice. Just as metaphors do not have a single meaning just waiting to be translated into literal speech, the different domains of knowledge related by a model do not have a single set of mapping or translating functions just waiting to be discovered. Every model carries with it “risks of fallacious inferences from inevitable irrelevancies ⁽²⁾”. Though the choices involved in proposing a mapping function carry risks, they are also what make the modeling methodology a rich one, since an explicit articulation and defence of these choices allows us to further apprehend the domains under investigation. In qualifying the analogies proposed in a model, we engage in what Wilfrid Sellars calls a “commentary” on it:

[T]he fundamental assumptions of a theory are usually developed not by constructing uninterpreted calculi which might correlate in the desired manner with observational discourse, but rather by attempting to find a model, i.e. to describe a domain of familiar objects behaving in familiar ways such that we can see how the phenomena to be explained would arise if they consisted of this sort of thing. The essential thing about a model is that it is accompanied, so to speak, by a commentary which qualifies or limits – but not precisely nor in all respects – the analogy between the familiar objects and the entities which are being introduced by the theory ⁽³⁾.

⁽¹⁾David A. Baum, Stacey De Witt Smith and Samuel S.S. Donovan, “The Tree-Thinking Challenge”, *Science*, vol. 310, No. 5750, November 11, 2005, p. 979

⁽²⁾ M. Black, *supra*, note 50, p. 219, at page 223.

⁽³⁾ Wilfrid Sellars, *Empiricism and the Philosophy of Mind*, Cambridge, Harvard University Press, 1997, p. 96.

Much of qualifying commentary is often implicit because it is obvious; of course the Rutherford-Bohr model doesn't contend that an atom's nucleus gives off light (like the sun) nor that electrons might support life (as at least one planet does). Where commentary adds to the model is precisely those areas in which we choose to overlook disanalogies between the primary and secondary domains that are not obviously irrelevant. Thus, to return to the metaphor "legal norms are viruses", in constructing our model we might choose to overlook the mechanisms of infection and replication in an individual host (virology) in order to focus on the concepts of transmission and spread across a host population (epidemiology) ⁽¹⁾. A priori, neither domain offers a "better" theory, but an accompanying commentary serves to explain — and to justify — the chosen domain.

Another proviso is that, just as a metaphor proposes a hypothesis to the interpreter, so a model proposes a set of hypotheses about the target domain. These hypotheses must still be tested. In other words, a model is a methodology of hypothesis generation that allows us to "see connections" that would otherwise be overlooked ⁽²⁾ it is not a methodology of hypothesis verification.

Finally, in choosing to extend a metaphor to a model, one must be prepared to run the risk that the expected isomorphism does not reveal itself. Not every secondary domain "fits" the domain on which we would like to model it ⁽³⁾.

2.4 Metaphors, Models and Critique

Understanding the role that metaphors and models can play in legal theory building can also ground critiques of existing literature. For

⁽¹⁾ F. Makela, *supra*, note 58, p. 136-138

⁽²⁾ M. Black, *supra*, note 50, at page 237

⁽³⁾ M. Black, *supra*, note 50, at page 238.

example, one of the most successful set of models applied to legal phenomena are those developed and espoused by the law and economics movement. These models are an extension of a series of metaphors that could be described as: “all human interactions are market transactions”. The movement from this collection of metaphors to law and economics models is extremely complex, however, and involves multiple steps. Take the argument that the common law maximizes the efficiency of rules through litigation, for instance ⁽¹⁾.

This relies on the metaphor that competition between potential rules is like competition between firms in a marketplace. The idealized version of competition between firms in a marketplace is itself an extension of the metaphor whereby reproductive success is analogized to the teleological notion of “fitness” for a purpose, which in turn comes from Darwinian or quasi-Darwinian theories of evolution. This metaphor of competition in a contest where the prize is survival was itself borrowed by Darwin from Malthus ⁽²⁾. My point here is not to mount a critique of the law and economics movement, nor of the models that are mobilized by its proponents, but to draw attention to the ways in which those models are developed from metaphors.

Recognizing that a model has its roots in the metaphor is the first step in mounting a critique thereof. I do not think that identifying the use of the metaphor-to-model methodology is a critique in itself. Indeed, this article is predicated upon my firm conviction that the methodology is both useful and intellectually defensible. For any given model, however, one must ask relevant questions about the choice of primary and secondary domains and the choice of mapping functions between their analogous

⁽¹⁾(4)Paul H. Rubin, “Why Is the Common Law Efficient?”, (1977) 6 J. Legal Stud. 51

⁽²⁾ The Encyclopedia of Public Choice, vol. 2, New York, Kluwer Academic, 2004, p. 519.

concepts. This is especially important when the model is not accompanied by a commentary (in Sellars' sense) and provides a constructive way of reacting when "confronted by a theory which purports merely to describe, when it not only plainly prescribes, but owes its special prescriptive powers precisely to the fact that it disclaims prescriptive intentions (¹)".

2.2 The Previous Studies:

2.2.1 The First Study:

The Title of the Study: "Enhancing Intercultural Communication and Understanding: Team Translation Project as a Student Engagement Learning Approach"

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Abstract

This paper reflects on a team translation project on Aboriginal culture designed to enhance university students' intercultural communication competence and understanding through engaging in an interactive team translation project funded by the Australia-China Council. A selected group of Chinese speaking translation students participated in the project and two English books on Australian Aboriginal history and culture were translated to Chinese from August 2011 to May 2012. The two bilingual

(¹) Claude M nard and Bertrand du Marais, "Can We Rank Legal Systems According to their Economic Efficiency?", (2008) 26 Wash. U.J.L. & Pol'y 55.

books were published by Aboriginal Studies Press in May 2013. After the one-year translation project was completed, the author conducted a survey and audio-taped interviews about the participants' translation experience.

Using social constructivist theory (SCT), the author coded the data, conducted critical analysis of the contents, and categorised the themes. It was found that the participants not only improved their translation skills through combining theories with practices, but also got better knowledge of Australian Aboriginal cultural tradition and history than before. Having understood cross-linguistic differences, they combined translation theory with practice and raised their intercultural awareness after going through various organized learning activities centering on the translation project. Such an interaction-based student engagement learning approach helped student translators achieve meaningful communication and learner autonomy through individual reflections, group discussions, and seminars. Finally the pedagogical implications of the team translation project were discussed.

Keywords:

intercultural communication competence, Australian ,aboriginal culture, student engagement learning, English-Chinese translation.

2.2.2. Introduction

Formal translation training as part of university translation degree programs is often delivered in the classroom although translation practicum or internship is an exception. Students may be given some short translation assignments to complete in or after class and the assignment topics are of different kinds. As they usually translate extracts without sufficient context or authentic materials (Grim, 2010), particularly those with well-selected culture-loaded information, it is likely that they do not feel engaged in doing the translation exercises.

Apparently a student engagement learning approach (Sellnow & Ahlfeldt, 2005; Turner, 2009) to translation is expected. Furthermore, little research has been conducted on how such an alternative approach to traditional teacher-centered classroom instructions works to improve students' translation skills and raise their intercultural communication awareness (Pym, 2004). As will be discussed below, the findings of the team translation project show that student engagement learning approach used focuses on interactive learning (Diochon & Cameron, 2001), which is often used in teaching English as a second/foreign language, and features exploratory and reflective learning, critical thinking, meaningful communication and team collaboration. The author will first review relevant literature and briefly describe the team translation project. Second, research methodology used will be described, including participants' data collection and analysis. Third, the author will focus on detailed discussion of three learning activities designed for participants to develop a better understanding of Australian Aboriginal history and culture and improve their translation skills. Finally the author will discuss the pedagogical implications of the team translation project.

2.2.3. Literature review

In this section, literature review focuses on team work on translation project and on developing students'

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intercultural communication competence through translating linguistic differences, enhancing intercultural understanding through task-based translation and student engagement learning approach.

2.2.4 Translating as Communicating Linguistic Differences:

While the world is becoming more globalized, intercultural communication has increased and has seen people from different linguistic and cultural background interacting with one another more frequently than ever before, such as engaging in international business activities, travelling to popular holiday destinations and studying, for example, translation in an overseas higher education institution, particularly an English-speaking university. To communicate successfully with the people in a language other than one's mother tongue and survive in a new host culture, intercultural communicators need to have decent intercultural competence whose importance has

been recognized by international employers, educators and researchers across the world. Starke-Meyerring (2005, p. 54) maintains that effective professional communication in intercultural context requires that professional communicators develop global communication literacies, knowing selves and others as well, especially those from different cultural groups. Mughan (1999) points out that the foreign language programs designed need to accommodate the needs of foreign language learners, and their course materials will assist effective student learning if developed with intercultural sensitivity. Then it is necessary for translation students to understand that awareness of linguistic differences is one of the key elements of intercultural communication competence.

Translation involves written communication from a source language (SL) to a target language (TL) through decoding and encoding linguistic symbols. As there are linguistic differences (e.g. semantically and pragmatically at lexical, syntactic and discourse levels) between an SL and a TL, translation students need to observe these differences and ensure ambiguities are eliminated at the said levels. For example, let us

have a look at linguistic differences observed in the Chinese translation of the following English sentences.

Example 1: “Terrorists have ambitions of empire, warns Cheney (Note 1).” (“契尼提人们：恐怖分子有野心建立帝国”)

Example 2. “Boundless ambition(Note 2)”: This report describes Gavin Lockley, a 29-year-old Australian and currently a PhD candidate in music at Oxford University, has a big dream to create Symphony Of Australia, “an ambitious six-part composition” of music, word and song about Australian stories. 雄心无限: 本文描述了一位29岁的澳大利亚人盖文·洛克理,他现在牛津大学攻读音乐博士, 抱负远大, 怀有遂愿去创作一部《澳大利亚交响乐》, 共有六个乐章, 以音乐、文字和歌曲诉说澳大利亚的故事).

Comparing the above two examples, we can see that the English word “ambition” has an inclusive and implicit connotation in English, projecting a derogatory sense in Example 1 but a complimentary sense in Example 2. Whether “ambition” is rendered derogatory or complimentary in translation depends on the context and theme under discussion. It is observed that the Chinese translation of “ambition” in the two examples given above is representative of the Chinese language and cultural values which make the speaker’s or writer’s position explicit.

Adding to Sorby’s (2008) point that either derogatory or complimentary meaning applies to Chinese news reports, Yang (2012) finds that three dimensional derogatory-medium-complimentary continuum can be applied to English-Chinese translation in context, for example, “ambition” (野心-追求-雄心) and “be killed” (被击毙-死去-牺牲). The derogatory and complimentary connotations in Examples 1 and 2 are not semantically shared by one word in Chinese as it is the case with the English word “ambition”, but two words which have contrasting meaning, one for derogatory sense (e.g. 野心) and the other for

complimentary sense (抱负远大). In this case, Chinese wordings used in translation of English tend to be more closed-ended context-free while English wordings can be regarded more opened-ended and context-dependent. What is semantically accepted in SL and SC may not be pragmatically accepted in TL and TC due to different communication styles, diverse social practices, and cultural values. When students are translating these linguistic differences, they are also translating cultural differences embedded in the SL. As both House (2009, p. 7) and Pym (2004, p. 7) put it, the nature of translation is a matter of intercultural communication, in which translators make sense of both SL and TL as well as source culture (SC) and target culture (TC). Pym (2004) considers localization as a successful and appropriate translation model in adapting to the needs of the target readers. While emphasizing the role of cross-cultural communication, he dwells upon the translation conducive to language learning as well, indicating what he calls “passive language competence” (p.7). In order to develop the intercultural competence of foreign language learners, educators advocate that drama has a unique role to play in offering them many opportunities to experience various aspects (e.g. emotions, attitudes and identities) of SL and SC within a foreign language classroom through learning intercultural knowledge in context and participating in communication (Cunico, 2005). Thus translating www.ccsenet.org/ies International Education Studies Vol. 8, No. 8; 201569

intercultural differences is challenging, but important and educational.

2.2.5 Translating as Communicating Intercultural Differences:

One of the challenges facing translators is decoding various intercultural differences (social, cultural, cognitive, etc.) hidden in the SL and encoding them in TL intelligible to target readers. Alptekin (2002) makes a point that both native and non-native speakers need to have intercultural

literacy and communication competence due to more non-native English speakers than native English speakers. This competence shows translators' willingness to communicate interculturally and their attitude to approach cultural diversity. Challenging as it is, translating cultural differences proves to be thought-provoking and educational in advertising. Translating English advertising texts into French is an exciting job and making intercultural differences understood in translation can help consumers accept culture-specific information in the TL and thus is essential in a successful advertising campaign (Adab, 2000). Adab (2000, p. 201, 202) considers the translation of "Rolex and Omega" and "Kelloggs" as culturally inappropriate in their advertising wordings. Even if advertising designers and market professionals try their best to make their products marketable and appealing physically and technically, they find it beyond their ability to avoid injecting into them their own cultural norms and practice in terms of linguistic description, images and behaviour. Yang (2011b) examines how an Australian tourism advertising "Where the bloody hell are you?" failed to attract overseas tourists and instead evoked many negative responses and even criticism from other English speaking countries as well. For example, "the American Family Association (AFA), ..., was upset with the bikini-clad model Lara Bingle's use of 'bloody' and 'hell' in the ad's tagline" (Note 3). For another example, Canadian regulators banned the drinking of unbranded beer scene in the same ad and the word "hell" was considered inappropriate for children (Note 4). More disappointingly, it does not make any good sense when literally translated into some of Asian languages (e.g. Chinese, Japanese, Korean and Thai etc.) and these speakers of different linguistic and cultural backgrounds feel the rudeness and hostility instead. What is intended as a humorous and fun message in an Australian cultural script "bloody" (Wierzbicka, 2002), however, is

lost in translation to Asian tourists who take the mildest of expletives as sternly impolite, thus contributing to make Australian visitation numbers flat. In a similar vein, Woodward-Smith and Eynullaeva's (2009) cross-cultural study of the translation and adaptation of advertisements for beauty products highlights the point that one-size-fits-all advertising strategies need to be changed to accommodate the culturally diverse markets, and they find "localization" and "adaptation" (p. 123) translation a useful and practical solution to culture-specific issues. Increased experience translating cross-cultural differences can apparently help develop translators' intercultural communication competence, enabling them to reflect on culturally appropriate translation fit for target readers. Pym (2004) claims that "the greater the complexity of cross-cultural communication, the greater the power of professional interculturals" (p. 20) who "may progressively lose secondariness, extend themselves socially, and become primary cultures" (p. 21). This sees their intercultural communication competence reach its climax so that "the interplay of acculturation and deculturation" tends to lead to assimilation (Kim, 2003, p. 245). No matter whether intercultural contact occurs in real social interaction or in translation assignments, processing intercultural information flow is more than mechanical transfer and it requires that translators use their prior knowledge, interpret cultural concepts appropriately and contrast intercultural differences before they are likely to produce translated texts that are meaningful to the target readers.

It is essential that translation professionals have sound cross-linguistic competence and cross-cultural competence (Muñoz-Calvo, 2010). It is equally important that translation graduates and students work to develop these competences and keep updating their linguistic knowledge and cultural literacy so that they are able to cope with the diverse subject

matters to be translated, hence the importance of professional development (Yang, 2011a). Understanding that this is a must-do in the third-year undergraduate unit Intercultural Communication the author coordinates and teaches at UWS, a wide range of intercultural communication topics are covered during a period of thirteen semester weeks. The scheduled lectures supplanted with YouTube and video materials keep translation students well informed of intercultural communication theories and developments. Additionally, student-entered tutorials provide them with opportunities to engage in peer/group discussions and individual/group presentations. Those who participate in the translation project find it more comfortable and confident to analyse the cultural information-packed texts thoughtfully and translate the given book sections appropriately. More will be discussed in Section V.2.3

Student Engagement in Learning Student engagement in learning is characterized by students participating in various learning activities, developing reflective learning and analytical capabilities, and enhancing meaningful communication (spoken and written) skills. Participation in learning activities outside the classroom boundary provides learners an opportunity to experience a variety of authentic life events and expand their visions (Grim, 2010). While they use exploratory practice, their learning autonomy grows. This sees them become more responsible for their own learning and make their own learning decision (Chu, 2007; Little, 2009). In this way, learners learn out of self-motivation as they feel interested in learning what is useful and relevant to their current university coursework and future career. In addition, active participation and careful observation help learners connect textbook knowledge to their real life experience, finding what they are learning authentic

. With teachers providing learning guide and support, learners undertake reflective thinking, integrating their prior international learning experience, style and contents with the local ones in order to achieve better intercultural learning outcomes (Turner, 2009). Such a reflective learning process features learners' use of critical thinking and analysis being developed via classroom-based learning activities like individual/pair presentations or other forms of public speaking (Sellnow & Ahlfeldt, 2005). Development of reflective learning and critical thinking skills is more likely to enable learners to become creative and forward thinking-oriented in teamwork.

Finally, student engagement in learning greatly benefits students in that they learn and develop functional and meaningful communication skills when they are engaged in discussing issues in a team environment. Not only are they willing to communicate in English as a second language (ESL), they also become confident to do so in spite of many factors involved (Cao & Philp, 2006). Such individual experience, in turn, works to motivate students to compare linguistic differences between L1 and L2, reflect on cultural diversity, communicate across cultural boundary, make friends, develop intercultural sensitivity and adaptation, and feel more confident and competent in a host culture.

3. The ACC-Funded Translation Project .The translation project “Understanding Australian Aboriginal Culture through Translation” was financially funded by The Commonwealth through the Australia-China Council of the Department of Foreign Affairs and Trade (2011-2012). Consistent with the goals of Australia-China Council (ACC), this project aims to increase awareness and understanding in China of Australian society and culture, particularly Australian Aboriginal history and cultural heritage through translating into Chinese Aboriginal Sydney: A Guide to

Important Places of the Past and Present(2010, 2nded.) (hence Aboriginal Sydney) and Aboriginal Darwin: A Guide to Exploring Important Sites of the Past & Present

(2006) (hence Aboriginal Darwin). Both books are written for tourists giving them tour information about Sydney and Darwin from the perspectives of the Australian Aboriginal people and combining site information with Aboriginal history and culture. In May 2013, Aboriginal Sydney and Aboriginal Darwin were published in bilingual version (Chinese and English) by Aboriginal Studies Press. The two bilingual books will not only give a broader Chinese speaking community an opportunity to get to know about Australian Aboriginal history and culture, but also add to language learning resources for Chinese speakers learning English as a foreign (second) language, and for English speakers learning Chinese as a foreign (second) language as well.

Comment on the first study:

Despite this study is a comparison between the Chinese and English as bilingual studies and a project of understanding Australian Aboriginal Culture through translation, but I have taken several advantages to my study.

2.2.6The Second Study:

Introduction: Borders in Translation and Intercultural

Communication

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The question of borders has become more and more significant as we have been editing this special issue. On 23 June 2016, the United Kingdom voted to leave the European Union in a public referendum. While there are a number of complex reasons why a country might want to leave a large, supranational entity like the European Union, from

abstract concepts like sovereignty to more concrete issues of membership fees, one of the issues that surfaced time and again in the public discourse was immigration and the need to control borders (Calamur). The UK's leaving Europe would mean that the land border between the Republic of Ireland and Northern Ireland becomes the only land border between the EU and the UK, posing numerous questions relating to the Northern Ireland peace process and the free movement between North and South (O'Toole). Donald Trump became the 45th President of the United States of America in 2017. In his campaign, Trump advocated building a wall along the Mexico-USA border (and getting Mexico to pay for it) ("Immigration reform that will make America great again"). There remain ongoing tensions around European borders and refugees (Henley et al.), which have developed following the war in Syria, though were already present. These are not new issues: Étienne Balibar, writing in the early 1990s, discussed the problems of European racism and the question of the border in relation to Europe, while Gloria Anzaldúa explored the cultural meaning of the USA-Mexican border in her *Borderlands/La Frontera*, first published in 1987. Borders are in many ways problematized by globalization, but at the same time reinforced. As communications and transport technologies have developed, it has become easier for some things and some people to cross borders, while it has become more difficult for other things and other people.

This special issue aims to explore the notion of 'border' in relation to translation studies and intercultural communication. We want to go beyond the notion of translation as a form of border crossing, which Emily Apter has criticized as too simplistic (*Against World Literature* 100), while not dismissing the concept of 'border' from translation theory, as Anthony Pym ("Alternatives to Borders") and Edwin Gentzler ("Translation without Borders") do in different ways. We approach the

idea of the border from both a political and disciplinary view. In other words, we are interested not only in borders between countries or other political entities (e.g. supranational organizations), but also in the way in which intellectual work is separated into distinct areas and practices, which do not necessarily come into contact. Translation studies has always been interdisciplinary (Holmes), sitting as it does between comparative literature, applied linguistics, cultural studies, media studies, sociology, anthropology and so on. The border crossing nature of the discipline is highlighted in the title of the recent collection *Border Crossings: Translation Studies and other disciplines* (Gambier and van Doorslaer), which brought together scholars working on translation across a number of disciplines. Partially our interest comes from our own positions as academics working in translation studies and intercultural communication, two disciplines that share many research questions and hypotheses, but which do not necessarily connect institutionally as they might be housed in different departments.

In this introduction, we will discuss the notion of border and its position in current scholarship, before moving on to ways in which borders can be useful, focusing particularly on Walter Mignolo's notion of "border thinking". We then move onto how borders are viewed in both translation studies and intercultural communication. Following this, we suggest some possible directions for future research before introducing the papers in this special issue.

2.2.7 Borders and Border Thinking

Borders are an inevitable part of nation states, defining the territory of the state and regulating who enters and who leaves. Borders necessarily define an inside and an outside. Yet they are porous: they can be crossed, with passports and visas.¹ As Balibar notes, borders have a "world-

configuring” function (79): they define where one nation ends and another begins.

Borders are complex. They are in many senses both real and imaginary. They are real in the sense that they have effect on people trying to travel from one place to another. If one does not have the right paperwork then crossing a border becomes a significant problem. If you cannot understand the language of the border authority, then crossing the border can be very disorienting, especially if there is any sort of complication. Borders are also the place of work of many people, including those involved in various border authorities, but also the service industry around these border checkpoints. These checkpoints are the physical structures of borders where one has to follow a certain path, cross a certain line when asked. At the same time, borders are also not fixed: they move historically, following wars or diplomatic treaties. As Balibar notes, borders are no longer “unequivocally localizable” (91). More confusingly still, borders may not be at the edge of the country: they are often found within airports, which may, themselves, be located anywhere within a country. One might also include other forms of security check as a form of border (Balibar 84): for example, police checking identity papers of undocumented immigrants can lead to deportation.

Globalization has not eradicated borders, as thinkers such as Kenichi Ohmae suggested it might in the early 1990s. Indeed, as Yale Ferguson and Richard Mansbach argue, globalization has in some ways increased and intensified borders. Sandro Mezzadra and Brett Neilson also argue that borders are proliferating. Their focus is not only the traditional sort of political border that we have been discussing so far; they also include cultural and social aspects of borders. Balibar argues that borders are experienced differently depending on what class one belongs to as they (in the sense of geopolitical borders) effectively ‘*differentiate* between

individuals in terms of social class' (82; original emphasis). Building on this idea, Mezzadra and Neilson highlight that the effect of political borders is to limit the movement of certain types of labour and regulate other types of labour (19-25, 95-130).

As part of their regulating function, borders are crossed. James Clifford reminds us that travel is a common human experience and the concept of culture as relating to one static place overlooks this crucial aspect (2-3). This insight comes from Clifford's work in and on anthropology, but is equally important to translation and intercultural communication, which focus on how people from different cultures interact. In a world full of travellers, borders control and regulate how we move around and who can or who cannot move from one space to another. It is precisely these movements of people (and ideas, capital and things) that contribute to the constant evolution of cultures. Translation is one way in which ideas can move across borders; intercultural communication implies that borders have already been crossed in some way. The existence of borders indicates that there is movement across them, which someone considers needs to be controlled.

Borders bring with them the idea of borderlands or, as Mezzadra and Neilson call it, "borderscape" (12-13). This is the area around the border and the various struggles around it. The area around the USA-Mexico border has been a fruitful source of thinking about borderlands (see e.g. Anzaldúa) and the hybridization of culture that takes place there, but there are many other locations where the presence of a border has become a significant feature of daily life. The experience of such borderlands can contain "[h]atred, anger and exploitation" (Anzaldúa 19), although there may be certain "compensations" to be had too (19). The *Journal of Borderland Studies*, which is the publication of the Association of Borderland Studies, contains much significant work dealing with the

question of borders and borderlands. Contributions to the journal come from a variety of disciplines, highlighting the ways in which borders affect multiple aspects of life for those who live around them, including trade and media as well as movement.

Until this point, our main focus has been geopolitical borders (those between states), but there are also more abstract notions of border that affect, in many ways, how we perceive the world. Our secondary focus here will be disciplinary borders, which “establish the scientific division of labor” (Mezzadra and Neilson 16). Disciplinary borders, like physical borders, are both porous and policed. Ideas and works can cross the borders of disciplines and there are various forms of gatekeeping for entry into disciplines, from qualifications to peer-reviewers. There are also borders to what counts as knowledge for different groups, with certain ways of knowing or articulating knowledge deemed to be ‘not really’ knowledge: Michel Foucault calls these forms of knowledge “subjugated knowledges” (*Society Must Be Defended* 7). Another term, used by Judith Halberstam, is “local knowledges”. As Halberstam notes, these knowledges might “be less efficient, may yield less marketable results, but may also, in the long term, be more sustainable” (9). Such forms of knowledge have been kept outside of the accepted forms of knowledge in education and schooling, but may lead to different ways of approaching ideas and objects. A classic example of such a form of local/subjugated knowledge is fan knowledge, which is too partisan for academia but at the same time shows an investment of time and thinking that is similar in many ways to academic study (Hills 16-20).² Such local/subjugated forms of knowledge may also be forms of Indigenous knowledge or practices, which are being ignored or erased following colonization and the spread of Western forms of knowledge, or through globalization (Dabashi).

Thinking about borders can be theoretically productive, forcing us to question their function and who they serve. Mezzadra and Neilson discuss their work as a form of “border as method”, where borders are “conceived of as a site of struggle” (18). They go on to argue that “borders are instrumental in producing space, labor power, markets, jurisdictions and a variety of other objects that converge on the production of subjectivity” (280). This sort of thinking requires us to ask how borders structure our lives and what this achieves, while at the same time questioning what is excluded by those borders. Other scholars have written about borderlands in ways in which they become productive sites: a place where different cultures intermingle, where different knowledges exist. Anzaldúa explores in *Borderlands/La Frontera* some of the contradictions of being from a border culture, such as wanting to defend that culture from outsiders and at the same time being critical of it (¹) That experience she compares to “floundering in uncharted seas” (101), but at the same time this leads to flexibility, “a tolerance for contradictions, a tolerance for ambiguity” (101). Anzaldúa holds a positive hope for the future of the *mestiza*, one that could “[bring] us to the end of rape, of violence, of war” (102), although she also says that life at the border is “not a comfortable territory” (19).

There are opportunities to critique hegemonic forms of thought from a position on the border: Walter D. Mignolo argues for what he calls “border thinking.” By this, he means a form of thinking that disrupts and counters hegemonic forms of thought, drawing from Foucault’s notion of subjugated knowledges (Mignolo 19) and the work of scholars such as Darcy Ribeiro, Edouard Glissant and Abdelkhebir Khatibi (among others) on postcolonial forms of knowledge. Mignolo’s critique is based on the

(¹) Thomas McLaughlin’s concept of “vernacular theory”, which is the theorizing of non-academic writers and thinkers, offers a similarly marginal form of knowledge.

idea that Western forms of knowledge are local forms (i.e. they began in specific places and are based on specific practices) that have been elevated to global forms through European colonization (66). He argues that border thinking uses “dichotomous concepts” (85), for example, Marxism read through Amerindian languages, rather than conceiving of the world as a dichotomy (¹). Border thinking, therefore, uses aspects of both hegemonic and non-hegemonic thought in order to overcome both. It recognizes the profound changes wrought upon societies by globalization and colonization, while also refusing to accept hegemonic reasoning as the only form.

Mignolo’s border thinking, then, shows the importance of the subjugated forms of knowledge, mentioned earlier, in the critique of colonial (and neo-colonial) thought and Eurocentrism. It also shows the theoretical importance of borders as places where cultures meet and (like Anzaldúa) the productive energies that can come from this. If borders have a “world configuring” function, working at and across borders can change the way the world is configured. This sort of thinking leads us to question who benefits from borders and their policing and offers productive routes into further research.

2.2.8 Borders in Translation Studies and Intercultural Communication

In this section, we look at how borders are discussed in translation studies and intercultural communication, before suggesting some new directions for research. The word ‘borders’ is often used in titles of work in translation studies, for example in the title of *Media Across Borders: Localizing TV, Film and Video Games* (Esser et al.), the subtitle

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(2)The form of *Borderlands/La Frontera* also explores various borders: it commingles English and Spanish (i.e. it code-switches) and it mixes prose and poetry. It is also a book that is at the border of academia: it is critical but at the same time it is published by a non-academic press.

of *Asia Through Art and Anthropology: Cultural Translation Across Borders* (Nakamura et al.) or in the titles of articles such as “At the Borders Between Translation and Parody: Lydia Davis's Story about Marie Curie” (Evans). In many cases, the concept of borders is not really explored in the work, but the idea of translation as a way of crossing borders underpins this usage. Or “border” is used to describe a contact zone between two practices (e.g. translation and parody). The word “border” is therefore used in a number of instances when it is not central to the argument of the work. That said, the idea of crossing or working at borders is central to the idea of cultural mediation, as Michaela Wolf argues: “Cultural mediators work primarily at the transitions and fault lines” (245). Wolf’s comments relate to the plurilingual space of the Habsburg Monarchy, where multiple languages and cultures interacted. As she notes, this multilingual environment can be read as ‘an experimental laboratory’ for the European Union (xvi), where there are similar challenges caused by the use of many languages. As translators work at the “transitions”, Antonio Sousa Ribiero stresses that they can “occupy the spaces of articulation” and place themselves between different cultural forms and ways of making meaning.⁽¹⁾

Translation can bring into relief the borders between cultures, as Wolf and Pym (*Method*) point out. In a sense, the act of translation is already an act of bordering: it is saying “this language is different from that one.” As Naoki Sakai acknowledges, this can be supportive of nation building: the “imagined community” (Anderson) of a nation can be brought together by sharing a language.⁵ The translation of texts written in Chinese characters into Japanese in the eighteenth century was one way

⁽¹⁾Here we are not looking at the literature on translation of ‘border writing’, e.g. chicano/a writing (see, for example, Manzanias; Gentzler, *Translation and Identity* 143-179), which also instrumentalizes the notion of border.

in which Japanese scholars sought to differentiate Japanese and Chinese in the past and extend the unity of Japanese into the past (Sakai, *Translation and Subjectivity* 2, “How Do We Count” 77-81). Sakai argues that this unity is illusory, given the use of Chinese characters by Japanese elites since the seventh century and the complexity of the relationships between what are now China and Japan in the following centuries, yet at the same time the translation allows a space for the distinction between Chinese and Japanese writing. Translation effectively posits both languages as unities (83), even when, in reality, they are not simple or singular. As such, for Sakai, translation is “not only a border crossing but also and preliminarily an act of drawing a border, of *bordering*” (“How Do We Count” 83; original emphasis). In a similar way, Joyce Liu and Nick Vaughn Williams argue that translation ‘must be understood as a border economy involving inclusions and exclusions’ (¹) and find in translation the possibility of deconstructing binaries (especially the one between Europe and East-Asia). Translation here resembles the contradictory border position described by Anzaldúa.

There is also much work in translation studies about disciplinary borders. The difference between adaptation and translation has exercised many scholars, from Dryden onwards (see Chan 388 for a summary; see also Raw). This sort of theorizing is often designed to draw lines between acceptable forms of translation (for translation studies) and other intertextual practices. It is designed, therefore, to police the borders of the discipline, narrowing down what is acceptable to write about or to practise. Yet the practices of translation and adaptation are often very similar and difficult to separate out, especially in software localization, but also in the case of interlingual film remakes or drama translation.

(¹) Though Sakai (“How Do We Count”) criticizes the notion of a single language. See also Solomon for a development of this idea.

There are moves from both adaptation and translation studies to recognize such similarities: Linda Hutcheon, in her *A Theory of Adaptation*, recognizes translation as a subset of adaptation (171) and André Lefevere has argued for the positioning of translation in a wider context of rewriting. The notion of the border between the disciplines remains though, as the question of where scholars are homed institutionally is at stake in the distinction between translation and adaptation. A more recent example, which is aimed more at building dialogue across disciplines, is the already mentioned *Border Crossings* (Gambier and van Doorlsaer): this volume contains contributions co-written by scholars working on translation from within translation studies and in other disciplines. A further use of borders in relation to translation appears in the work of Margaret Rodgers, who not only explores the use of borders in relation to the discipline, but also investigates what are the borders of texts, terms and the borders between specialized and non-specialized translation (43-80).

Few scholars have actively written about translation and interpreting at border points (e.g. at the entry point to a country). Apter's critique of the use of "border-crossing" in writing about translation, which is developed in her *Against World Literature* and the article "Translation at the Checkpoint," is one place where actual borders and the difficulty of crossing them is addressed, though Apter does not investigate actual instances of translation or interpreting at borders. Rather, Apter asks the reader to question the metaphorical usage of both borders and translation ("Translation" 59) as this wider usage overlooks the real effects of borders (such as exclusion from a country, detention, etc.) and the difficulties of translation. Language usage at borders is a political issue as it makes passage easier for some speakers than others—not speaking the language of the border patrol is going to make crossing the border more complex as instructions cannot be understood. While border paperwork

may be available in multiple languages and there may even be access to interpreters, this cannot be provided for every language.

Much of the early research and training in the field of intercultural communication had a clear focus on border crossings, with experts giving advice to (predominantly) North American military personnel (Geldard and Bouman; Kraemer); corporate business people (Barnlund; Hall and Hall); and religious missionaries (Cooke, Mayers) to prepare for work and life in a new cultural and linguistic context. In this sense, communication across borders was far from neutral, as it had the objective of gaining some kind of advantage over the foreign 'Other', through this teaching of strategies to smoothly facilitate border crossing (Piller 29-30). The business context of intercultural communication has remained salient, which can be most evidently seen in the work of Geert Hofstede. Hofstede's research in intercultural communication, in which he outlines six dimensions of national culture to facilitate cross-cultural comparisons based on his

research with IBM employees, has continued to remain extremely popular in global business training contexts. This popularity is in spite of sustained critiques of his work from intercultural communication scholars, particularly in terms of methodology, conceptualizations of culture, and a Western bias (Piller, Holliday). The distillation of national cultures into six features which one can compare and contrast is arguably appealing to cross-cultural trainers, but may not always adequately capture complicated realities.

More contemporary research into intercultural communication has questioned both the very existence and the often-assumed rigidity of 'nation' and 'borders' (which had appeared axiomatic in earlier research in this field), in addition to a sometimes quite artificial separation of language and culture, with a lack of consideration of translation issues

(Holliday 66). Adrian Holliday's work in particular has consistently argued for conceptualizations of culture which are fluid, complex, and ever-changing, in contrast to the more essentialist-leaning Hofstede tradition. A more productive way of viewing culture should also consider how culture is called into play by various individuals and groups as national identity markers: even if the borders of nations are to some extent a creation, they have real-life consequences. Holliday, emphasizes that although people are influenced to greater or lesser degrees by their national background, they possess cultural traits that can help them to cross different divides. Within the field of intercultural communication research, disciplinary boundaries are often crossed as the field intersects with a range of other disciplines including anthropology, sociology, psychology, and, of course, translation studies.⁷ Juliane House and Jens Loenhoff discuss this "special relationship" between translation studies and communication studies, especially within the realm of intercultural communication. Language is unequivocally embedded in cultural contexts and the very act of translation itself can be conceptualized as a type of intercultural communication (House and Loenhoff 101, 105). The required reflection in translation to achieve functional equivalence further strengthens the potential for translation to enhance intercultural cooperation (House and Loenhoff 104-105). Translation studies as a discipline is relevant to intercultural communication because of its focus on the most appropriate ways to cross linguistic borders in multiple domains (House and Loenhoff 107; see also House). The relationship between theory and practice is significant in both communication studies and translation studies. Despite these and many more points of contact, House and Loenhoff lament the overall absence of fruitful cross-disciplinary activities between these two spheres, and call for researchers to foster these important connections.⁸ The increasing significance of

translations from and into English as a lingua franca (Taviano; House) may be one area in which translation studies and communication studies could work collaboratively, drawing together translational and communicative action (House 112).(1)

There are a number of directions that our survey suggests for research on the relationship between translation, intercultural communication and borders. Not least is the importance of work on language usage, translation and interpreting at national borders. It is important to look at empirical data to see how this takes place and what sorts of practices are encouraged or discouraged. That said, we recognize that there may be difficulties in accessing such data or undertaking observations at borders. Furthermore, following in the wake of Sakai and Pym, the study of how translation creates borders needs to be expanded. In what ways is translation instrumentalized to exclude or include groups of people? There are also questions of how concepts of translation (as equivalence or as a professional activity) exclude other translational activities that deserve to be studied from the purview of translation studies, asking how vernacular theories of translation can be incorporated into more scholarly theory for a more detailed understanding of how translation is conceived of and experienced by people who are not professional translators or scholars. This opening up of the discipline will not destroy the borders between academia and everyday life, but allow a more porous movement of ideas between them.(2)

(1) Jane Jackson provides a good overview of the interdisciplinary nature of much intercultural communication work in Chapter 2 of *Language and Intercultural Communication*.

(2) The authors give the example of community interpreting as an area where cross-disciplinary synergy could be achieved.

2.2.9 Articles in this Issue

This special issue explores the concept of border crossing in a range of diverse and pertinent contexts. One such domain is moving image. Alida Payson and Mirona Moraru critically examine the filmic representation of migrants in the border spaces of Britain in the film *Dirty Pretty Things*, which takes on new salience in ever-growing debates about immigration and free movement sparked by Brexit. The authors argue that the accents and cultural illusions of the multilingual cast, some of whom learned to speak English for the film, form a kind of domesticated translation which highlights the act of border crossing. Dubbing can also be viewed as a way of crossing borders on screen. In her article on dubbing practices, Frédérique Brisset explores the act of dubbing a film as perhaps a more ‘holistic’ way to translate text, plot, dialogue and so on, without the arguably more explicit use of subtitles. The author discusses the potential effects of dubbing in a range of cinematic contexts.

Crossing borders in translation can take on different kinds of meanings depending on the source and target languages involved. Richard Mansell discusses the implications of this for the growing industry of translated literature in the UK. The increasingly popularity of translated texts in the UK has led to a new tendency for agents to commission their own translations of the source text before translation rights have been sold. Agents may therefore function as “gatekeepers” to the texts, having control over what is allowed to cross. When smaller languages are involved in these kinds of crossings, there may of course be different power dynamics at play here. David ar Rouz explores these power dynamics using examples of translations to and from Breton. He emphasizes the importance of negotiation to facilitate the crossing of both sociocultural and

linguistic borders. These borders can in some instances seemingly be traversed more quickly and easily with the use of translation technology. Tomáš Svoboda's article aims to highlight current developments in machine translation, drawing attention to the challenges involved in its widespread use. The author suggests future developments in machine translation may continue to aid border crossing. Taken together, these articles show the diversity of approaches possible when discussing borders in translation and the vibrancy of the topic. We hope that they will lead readers to investigate further.

Comment on the second study:

As this study tackled the borders in translation and inter-culture communication, it is near to my study , despite it is the nearest, but I have taken several advantages and helped me in arranging my study.

CHAPTER THREE
Research Methodology

CHAPTER THREE

Research Methodology

3.1 Introduction

This study attempts to give a response, from a general perspective, to the following questions:

How culture reveals itself in the application of qualitative research methods in intercultural communication

What types of difficulties can face the receiver of the targeted language.

What obstacles, that the sender of the targeted language is expected to suffering him.

Can translation be useful to bridge the gap between the different languages.

When we use the term "culture" it is important to bear in mind that culturally attributed social interaction processes are themselves the result of socially constructed processes. They are part of an individual-collective dialectic with multiple potential meanings, which are emergent and in constant reformulation from a wide variety of social and cultural perspectives. Much of the recent research in intercultural communication has been directed towards the study of these systems of culturally related meanings. The literature we review offers perspectives from a variety of disciplines and insights into the role of culture in communication processes.

Key words: culture; approaches to cultural research; qualitative methodology; intercultural communication; cross-cultural communication

In this study the researcher will address the question of how culture is conceptualized and manifests itself in the application of qualitative methodology. With this objective we attempt to summaries contributions from the field of intercultural and cross-cultural communication that may be helpful in moving towards the necessary conceptualization. It is also

hoped that the arguments here reviewed will enable to analyze, from a general perspective, the relationship between culture and some of the most significant components of qualitative research. [¹]

First, the role of culture in intercultural communication is examined. The researcher offered a concise presentation of the history of cross-cultural and intercultural communication as a research field, and then continue by offering an outline of the basic idea of culture as it is applied in studies of intercultural communication. Then introduced to some approaches which are currently used in studying culture. Then outlined how cultural research and qualitative research intersect conceptually. [²]

The next section, which is dedicated to the analysis of empirical reality in qualitative research, is mainly focused on the role played by culture in the information gathering process. In particular, and using a very generic approach, some theoretical contributions are presented which illustrate the role that culture plays in determining the content of the information which is assembled, the interpersonal climate which is established, and the language through which the world of facts is approached. The section does not examine specific techniques or strategies but rather it identifies some elements which may influence the way culture enters and influences the research process. The section also includes the relation between culture and the processes of analyzing and interpreting reality, and offers a brief summary of some of the principal theoretical approaches applied for analyzing culture and their backflow on the research practice in an intercultural context. [³]

¹ Al-Khudrawi, Deeb. 1995. A dictionary of islamic terms. Beirut/Damascus: Alyamamah for Printing and Publishing. Google Scholar

² Aixela, J. 1996. Culture specific items in translation. In Translation, power, subversion, ed. R. Alvarez, and M.C. Vidal, 52–78. Clevedon: Multilingual Matters. Google Scholar

³ Alcaraz Varó, Enrique. 2009. Isomorphism and anisomorphism in the translation of legal texts. In Translation issues in language and law, ed. F. Olson, R.A. Lorz, and D. Stein, 182–192. UK: Palgrave Macmillan. Google Scholar

At this point we would like to emphasize the necessarily generic character of the present work, since the complexity and the theoretical richness which underlie the concepts "culture" and "qualitative research" would really justify the writing of a separate article for each of the sections we present here. Thus, accepting the risk of offering, at times, what some might consider a rather superficial account, we have tried to outline a more general framework from which the conceptualization of culture and its relations with the process of qualitative research in the context of intercultural communication may be addressed. [¹]

3.2. The Role of Culture in Researching Intercultural Communication

A brief history of the field of intercultural communication research

Intercultural communication is a scientific field whose object of interest is the interaction between individuals and groups from different cultures, and which examines the influence of culture on who people are, how they act, feel, think and, evidently, speak and listen (DODD, 1991). As described by VILA (2005), intercultural communication may be defined as a communicative process involving individuals from reference cultures which are sufficiently different to be perceived as such, with certain personal and/or contextual barriers having to be overcome in order to achieve effective communication. Even if the origins of the study of intercultural communication can be situated in the years following the end of World War II, and coincide with the creation of the United Nations (1945), it is generally accepted that Edward T. HALL (1959) was the first to use the term itself.¹ Most of the work which was carried out in the 1960s and 1970s was very much under HALL's influence, together with that of KL CKHOH and STRODTBECK (1961). During the 1970s the

¹ Alcaraz Varó, Enrique, and Brian Hughes. 2002. Translation practices explained, legal translation explained. Manchester: St. Jerome. Google Scholar

field flourished, and the most notable works were possibly that of CONDON and YOUSEF (1977), as well as SAMOVAR, PORTER and JAIN (1981) who were the first researchers to systematize the area of investigation. During the 1980s and 1990s publications were focused on deepening the outreach of theory and on refining the applied methodology (CHEN & STAROSTA, 1998). [¹]

LOMAS, OSORIO and TUSÓN (1993) divided the various areas of study (together with the pertinent theoretical contributions) into four blocks:

- the analysis of the communicative process—among the most significant contributions here are the work of GUDYKUNST (1989, 1992, 1993, 1994), KIM (1977, 1988, 1992) and CASMIR (1991, 1993, 1999);
- the role of language in intercultural communication—here the work of WITTGENSTEIN (1953) and DODD (1991) are seminal;
- the cognitive organization of the communication process—stimulated by CHOMSKY (1957, 1968), FODOR (1986) and VYGOTSKY (1977, 1979); and
- the development of interpersonal relations, which includes contributions from authors like ALTMAN and TAYLOR (1973) and TING-TOOMEY (1984, 1999). [²]

The influence of quantitative methodologies on studies about intercultural communication was hegemonic until the 1990s, when the publication of the journal "International and Intercultural Communication Annual" began to promote methodological pluralism, opening the doors to the use of qualitative methodology. [³]

¹ Al-Qinai, Jamal. 1999. Explication vs. Implication in English–Arabic translation. *Theoretical Linguistics* 25: 235–255. Google Scholar

² Alwazna, R.Y. 2013. Translating Ḥanbalī Sharī‘a code from Arabic into English. Deutschland: LAP LAMBERT Academic Publishing. Google Scholar

³ Alwazna, R.Y. 2013. Testing the precision of legal translation: The case of translating islamic legal terms into English. *International Journal for Semiotics of the Law* 26(4): 897–907. CrossRef Google Scholar

3.3 Culture as applied to cross-cultural and intercultural communication:

There have been numerous attempts to define the meaning of the term culture following the classic proposal of TAYLOR in 1871. But, as GUDYKUNST and TING-TOOMEY (1988, p.27) point out, "no consensus has been achieved when it comes to formulating an interdisciplinary definition which can be accepted across the diverse fields of study." The sociologist PEDERSEN (1997, p.159) also illustrated the difficulty in defining culture when, following an extensive literature survey he states "[p]eople use culture in the same way as scientists use paradigms (...) to organize and normalize their activity (...), the elements of culture are used, modified or discarded depending on their utility in organizing reality." [1]

KEESING (1974), using an anthropological approach, was able to distinguish between two main currents: one which considers culture as an adaptive system, and a second one, which treats culture as a symbolic system. Given that both approaches, when taken separately, present serious limitations when it comes to capturing the complex situations which can be found in the context of cross-cultural and intercultural communication, authors like ADLER (1975), KIM (1988) or PEDERSEN (1994) have proposed the use of an interactive approach wherein they define culture as the universe of information that configures the patterns of life in any given society. [2]

FRENCH and BELL (1979) in their classic "Iceberg Model" identify the behavioral, cognitive and emotional components of culture, and these include values, conceptual systems, behavior and both material and

¹ Alwazna, R.Y. 2014. Important translation strategies used in legal translation: examples of Hooper's translation of the Ottoman Majalla into English. In *The Ashgate handbook of legal translation*, ed. L. Cheng, K. Sin, and A. Wagner, 237–254. Surrey: Ashgate Publishing Limited. Google Scholar

² Badawi, E., M.G. Carter, and A. Gully. 2004. *Modern standard Arabic: A comprehensive grammar*. London/New York: Routledge. Google Scholar

symbolic artifacts. On this base, ANEAS (2003, p.120) synthesized as a definition of culture "the set of knowledge, values, emotional heritage, behavior and artifacts which a social group share, and which enable them to functionally adapt to their surroundings." Thus culture affects us in the way we interact with our environment, influencing both how we construct it, and how we understand it. [¹]

Clearly the construct "culture" is one which is under continuous modification in the different disciplines in which it is deployed, and especially when it is applied in the context of the processes of globalization and diversity which characterize modern societies. We can, however, identify two main approaches to the use of the term:

- a traditional conception, which embodies a more popular and static approach and identifies culture with a group of "products" (knowledge, skills, ...) that a community has generated historically, (the "expressive" culture), and
- an extensive and instrumental conception (the way of being of a community, the conceptual model in which the world is interpreted and the culture is situated) which incorporates a more dynamic use of the term. [²]

The first conception leads back to a series of concepts which have a more "quantitative" interpretation, in that they serve as a synonym for acquired knowledge. Tacitly this leads us back to the idea of culture as something that people "possess," and to considering it as a static "given" whose development is seen as linear and progressive, with outputs which can be expressed in terms of accumulation. Such conceptualization can lead to a process of stereotyping of cultural traits where the "other" is characterized in terms of the most trivial and superficial elements. From

¹ Cao, Deborah. 2007. Translating law. Clevedon: Multilingual Matters. Google Scholar

² Catford, J.C. 1965. A linguistic theory in translation: An essay in applied linguistics. Oxford: Oxford University Press. Google Scholar

this cumulative and static perspective a hierarchic conception of the relation between cultures (based, for example, on social prestige and/or power) is sometimes deduced. [¹]

The second conception could be described as being more complex given that it incorporates more dimensions. It understands the term culture as the instrument by means of which we relate to the world and interpret it. According to this view, culture is not something which we "possess"; rather cultures form an inherent part of the person, and it is culture which bestows individual and collective identity: a complex identity which is articulated across multiple social belongings. It is, then, a mechanism for understanding and interpreting the world which acquires instrumental, adaptive and regulatory meaning. [²]

As a consequence we need to recognize that the classes of social interaction which are examined in studies of cross-cultural and intercultural communication are the result of a socially constructed process, and form part of an individual-collective dialectic, possessing inherently multiple meanings. The meanings produced are constantly being modified and reformulated, and are the emergent product of the perpetual interaction of many cultural perspectives and social situations. It is to these systems, processes and schemas that large parts of the qualitative research efforts in intercultural communication have been directed in an attempt to understand and interpret the diverse cultural practices and representations which can be identified. Finally, we should never forget the social, political and economic context that determines how differences are valued. Interpreting such interaction processes should also be considered as a priority activity in studies of cross-cultural and intercultural communication. Thus, even if it is accepted that culture

¹ David, R. 1980. English law and French law. London: Stevens. Google Scholar

² Davies, Eirlys E. 2007. Leaving it out: On some justifications for the use of omission in translation. *Babel* 53(1): 56–77. CrossRef Google Scholar

gives meaning to reality and to the existence of differences in attitudinal, affective and behavioral patterns between different cultural groups, as has been systematically documented in works which are now classics like *Man and Culture* of Ruth BENEDICT (1967), it is nonetheless true that belonging to a group does not mean, always and necessarily, the automatic presence of one or another form of behavior or pattern of communicative interaction. We need to bear in mind, then, that another of the characteristics of "culture" is that it is differentially distributed, and that not all the members of a given cultural group adopt, live or reflect their common culture in an identical way in every moment and life circumstance, nor do all members of the same group demonstrate the same feeling of identification. Viewing cultures in this way would rapidly lead us to adopt the most simplistic of cultural stereotypes, or fall into what STANFIELD (1993, p.21) calls "the fallacy of the monolithic identity" which consists in failing to recognize that differential identities exist among the members of any group. [¹]

3.4 Conceptual methods to the study of culture

According to TRIANDIS (2000), research that studies culture and, more specifically, cross-cultural and intercultural communication in its various forms and social contexts, can approach the theoretical foundations and methodological design of their work from three different perspectives: the indigenous one, the cultural one and the cross-cultural one.

- The "indigenous" approach focuses on the meaning of concepts in a culture and how such meaning may change across demographics within a given culture context. The focus of such studies is the development of knowledge tailored to a specific culture without any special claims to generality beyond the confines of that particular cultural context. The

¹ de Groot, Gerard-René. 2006. Legal translation. In *Elgar encyclopaedia of comparative law*, ed. J. Smiths, 423–433. Cheltenham: EE Publishing. Google Scholar

- main challenge with the indigenous approach is the difficulty involved in trying to avoid the influence of pre-given concepts, theories and methodologies and therefore the difficulty of determining what the term indigenous (ADAMOPOLOUS & LONNER, 2001) really means in any given culture.
- The "cultural" approach is used to describe those studies which make special use of ethnographic methods. More traditional experimental methods can also be used in conjunction within this approach. Here again the meanings of constructs in a culture are the main focus of attention and there is little of direct comparison of constructs across cultures. The aim is to advance the understanding of the individual in a sociocultural context and to emphasize the importance of culture in understanding his or her behavior. The challenge with this approach is a lack of a widely accepted research methodology (ADAMOPOLOUS & LONNER, 2001).
- TRIANDIS (2000) states that, when using "cross-cultural" approaches, studies obtain data in two or more cultures making the assumption that the constructs under investigation are universals which exist in all of the cultures studied. One positive point about this approach is that it purports to offer an increased understanding of the cross-cultural validity and generalizability of the theories and constructs under investigation. The main challenge, however, comes from the need to demonstrate the equivalence of the constructs and measures used, and to minimize the evident biases that may threaten valid cross-cultural comparisons (ADAMOPOLOUS & LONNER, 2001). Thus not only does the researcher conceptualize and operationalize, but also, and in addition, the differential factor is taken into account, that is to say, the way in

which one and the same construct functions in a variety of different cultures. [¹]

Indigenous and cultural approaches focus on emics, or the things which are unique to a given culture (ÆGISDÓTTIR, GERSTEIN & CANEL, 2008, p.190). These approaches are relativistic in that their aim is the in-depth study of the local context and the meaning of constructs without imposing a priori definitions on the constructs themselves (TANAKA-MATSUMI, 2001). [²]

Scholars working within these approaches usually reject claims that the theories they work with are universal. On the other hand, in the cross-cultural approach the focus is on etics, or factors that are universal across cultures (BRISLIN, LONNER & THORNDIKE, 1973). Here the goal is to understand similarities and differences across cultures, and the comparability of cross-cultural categories or dimensions is emphasized (TANAKA-MATSUMI, 2001). Summing up, emics focus on "the native's point of view"; etics focus on the "comparative cross-cultural point of view." Emics and etics are perhaps the two most crucial constructs in the study of culture (BHAWUK & TRIANDIS, 1996, p.23).²⁾ TRIANDIS' classification, and the references to "emic" and "etic" questions remind us that "MALINOWSKI's dilemma" is still as valid today as it ever was, and that the tensions between "cultural specificities" and "universal-general" continue to remain a challenge for the qualitative approach, and an even greater one, if that is possible, in the area of cross-cultural communication. [³]

¹ de Groot, Gerard-René, and Conrad J.P. van Laer. 2006. The dubious quality of legal dictionaries. *International Journal of Legal Information* 34(1): 46–86. Google Scholar

² Edzard, Lutz. 1996. Stylistic elements in the use of Arabic as language of diplomacy: Recent developments in United Nations context. *Die Welt des Islams* 36(1): 25–58. CrossRef Google Scholar

³ Edzard, Lutz. 1998. Language as a medium of legal norms. Implications of the use of Arabic as a language in the United Nations system. Berlin: Duncker&Humblot. Google Scholar

Having presented the conceptualization of culture in studies of cross-cultural communication, and examined how the issue of culture is handled in these studies we will now pass on to another key aspect of the relationship between culture and qualitative research into cross cultural communication, and that is how culture makes its presence felt in the process of qualitative research. [¹]

3.5 Culture and qualitative research

There is more to qualitative research than simply applying a given method to the assembly and analysis of information. Behind any decision to apply a given methodology lies a series of epistemological and theoretical presuppositions which sustain and orient the whole research process. Such presuppositions range from the underlying conception of reality, to the nature of knowledge itself, to the questions to be studied and to the various methods to be applied. For this reason GUBA and LINCOLN (1994) describe qualitative research as being not only a set of interpretative research techniques but also a discursive space, or meta-theoretical discourse. [²]

Despite the difficulty involved in formulating a consensually grounded set of general characteristics to define qualitative research, the contributions of SILVERMAN (1997) and LINCOLN and DENZIN (2000) offer a good starting point for examining the interests which impregnate the qualitative research approaches and help to see the influence of the culture within qualitative research process. [³]

According to SILVERMAN (1997, p.1) "[i]t is necessary to expand our conception of qualitative investigation beyond questions related with

¹ El-Farahaty, Hanem. 2015. Arabic–English–Arabic legal translation. London/NewYork: Routledge.Google Scholar

² Emery, Peter G. 1989. Legal Arabic texts: Implications for translation. Babel 35: 1–11.CrossRefGoogle Scholar

³ Emery, Peter G. 1990. Lexical incongruence in Arabic–English translation. Babel 37(3): 129–137.CrossRefGoogle Scholar

subjective meaning and broaden research towards dimensions related to language, representation and social organization." And LINCOLN and DENZIN argue (2000, p.1048):

"At the present time, research is thought of as being a moral act, or a moral discourse, which leads us towards a dialogue about ethics, vulnerability and truth. The human and social sciences have been converted into a space where it is possible to converse in a critical fashion about democracy, race, gender, class, nation, liberty and community." [1]
These characterizations of qualitative research move us towards the methodological terrain in which research into cross-cultural and intercultural communication can develop, and there we find a number of key elements to consider. [2]

The attention that qualitative research devotes to context reminds us that human experience takes place in very clearly delineated social spaces, in such a way that events and phenomena cannot be adequately understood if they are separated from those spaces. This is why the qualitative researcher focuses his or her attention on natural contexts, trying to remain as faithful as possible to those contexts. The "contexts" in which qualitative research develops should not be considered, however, as "acultural" space. Culture, explicitly or implicitly impregnates the events, experiences, and attitudes that form the object of the research. [3]

Experience is approached in an overall and holistic way, and the person is not seen as simply the sum of a collection of discrete and separate parts. [4]

¹ Engberg, Jan, and Dorothee Heller. 2008. Vagueness and indeterminacy in law. In *Legal discourse across culture and systems*, ed. V.K. Bhatia, Christopher N. Candalin, and Jan Engberg, 145–162. Hong Kong: Hong Kong University Press. Google Scholar

² Faruqi, Harith S. 1983. *Faruqi's law dictionary: Arabic–English*. Beirut: Librairie du Liban Publishers. Google Scholar

³ Faruqi, Harith S. 2008. *Faruqi's law dictionary: English–Arabic*. Beirut: Librairie du Liban Publishers. Google Scholar

⁴ Garre, Marianne. 1999. *Human rights in translation: Legal concepts in different languages*. Denmark: Copenhagen Business School Press. Google Scholar

The researcher play a fundamental role of the in the process of information gathering and data analysis. That is, in qualitative studies the investigator is constituted as the principal instrument in the process of information gathering, in interaction with reality.

"Researchers need to observe what they have before them, forming a reference structure and a set of intentions. The I is the instrument which unifies the situation and bestows meaning on it (...). Knowing what to exclude involves having a sense of what is, and what isn't, significant, and having a structure which makes the search for significance efficient" (EISNER, 1998, p.50). [¹]

This question implies a special competence on the part of the researcher for addressing questions of sensitivity and perception and is also closely related with the researcher's own culture, which determines what she or he sees, and serves as a filter for interpretation. [²]

Another characteristic of qualitative studies is their interpretative character. EISNER (1998) highlights the fact that interpretation has two meanings. On the one hand the qualitative researcher tries to justify, elaborate or integrate the research results within a given theoretical framework. On the other, the researcher wants the participants in the study to speak for themselves, and to approach their singular experience through the meanings and the vision of the world they possess by offering what GEERTZ (1987) calls "dense description," and this is, in its turn, impregnated with their culture. [³]

In addition to the above characteristics, interest has grown in questions related to power, control, and the construction, interpretation and

¹Garzone, Giuliana. 1999. The translation of legal texts. A functional approach in a pragmatic perspective. *Textus* 12(2): 391–408. Google Scholar

²Gustafsson, Marita. 2009. The syntactic features of binomial expressions in legal English. *Text and Talk - Interdisciplinary Journal for the Study of Discourse* 4(1–3): 123–142. doi: 10.1515/text.1.1984.4.1-3.123. Google Scholar

³Haigh, Rupert. 2004. *Legal English*. London: Cavendish Publishing. Google Scholar

representation of reality, the legitimacy of texts and the role of class, race, gender and ethnicity in research processes. As a consequence of this, another fundamental characteristic feature of qualitative research has emerged: reflexivity. Reflexivity implies paying attention to the diverse linguistic, social, cultural, political and technical elements which influence in an overall fashion the process of knowledge development (interpretation) in the language and narrative (forms and presentation) and impregnate the production of texts (authority and legitimacy). This also involves paying attention to the individual being studied, recognizing the theoretical and personal assumptions which enter into his or her actions, as well as the relation with the other participants and the community in which the study is carried out (SANDÍN, 2003). That is what is involved is making visible and explicit, among other factors, the role of culture, and its influence in the process and outcome of the study. Thus the close relationship which exists between culture and qualitative research should be clear, both from the perspective of the researcher and from the reality being studied (subjects, institutions, contexts, etc.). [¹]

3.6 Methodical Challenges in Researching Cross-Cultural and Intercultural Communication

Citing the view of BHAWUK and TRIANDIS (1996, p.31), the appropriate methodology to apply in any given study into cross-cultural and intercultural communication depends on the actual problem which is being investigated, on the knowledge available to the researchers, on the degree of acceptance by those being studied of the techniques used in the study, among many other factors. These authors recommend emic approaches such as ethnographic techniques, systematic observations, content analysis, and in-depth interviews when commencing a study in

¹ Hatim, B., A. Shunnaq, and R. Buckley. 1995. *The legal translator at work: A practical guide*. Jordan: Dar Al-Hilal. Google Scholar

culturally unknown scenarios with the objective of coming to know this reality either in depth or from a holistic but unique perspective. When there is an interest in generalizing the results or in facilitating possible comparisons between the works in hand and other similar research, it is desirable, according to BHAWUK and TRIANDIS (1996), to use etic approaches in which mixed or exclusively quantitative methods are employed. That is, it would seem to be the case that in carrying out qualitative research the use of emic type approaches is more appropriate. But this should not be taken to mean that such research may not include recourse to an objective instrument or the incorporation of a component more typically associated with etic type approaches. [¹]

In terms of the information gathering process it should be pointed out that the researcher needs to keep constantly in mind the diversity of the elements in which culture can manifest itself. In this sense the question of the extent to which culture influences the approach, development and outcome of the information gathering process needs to be asked. In order to offer a concise response to this question we would refer to contemporary epistemological arguments. In general it is not accepted that scientific knowledge reflects and describes the reality of an object in and of itself, and that the object can be identified and grasped in a value freeway (CHALMERS, 1982). That is, an interpretative epistemology assumes the presence of culture, among other factors, in the activities and processes which form part of the approach to empirical reality. Today it is widely accepted that it is an error to imagine that observational evidence enters our field of perception in a way which is totally independent of the theoretical interpretation which is applied to it. Theories about culture offer us important indications about the potential influence of culture in the design and application of the differing techniques and strategies used

¹ Hickey, Leo. 1998. The pragmatics of translation. Clevedon: Multilingual Matters. Google Scholar

in qualitative research in order to proceed with information gathering. The contributions are diverse both in terms of sources and in indications, so we will try to structure them around four principal axes: the content of the information being gathered, the nature of the interpersonal intercultural relations generated in applying a technique or strategy, and the language in use in the research process. [¹]

3.7 Content of the information being gathered

BHAWUK and TRIANDIS (1996, p.29) offer an interesting collection of insights and recommendations when it comes to the content of interviews. Interviewing is one of the fundamental techniques used in qualitative research on cross-cultural and intercultural communication. One of the principal concerns when conducting an interview is whether an emic or an etic approach is more appropriate—that is, whether to ask different, tailor-made and culture-specific questions or ask the same questions in all the cultural contexts being studied. If the same questions are to be used, researches should avoid emic concepts. It is often useful to use random probes. One should also examine what ideas the respondents have about the interviewer, about the questions themselves, and whether the questions appear to the respondents to be in some way biased are issues are discussed in detail by PAREEK and RAO (1980). [²]

The interviewer's perspective can bias both what is observed and how it is observed. In this sense BHAWUK and TRIANDIS (1996, p.28) argue that the most frequent errors to be found in cross-cultural research are the result of the reactions of those being observed to the observer, to the encoding system used and to the fact that the definitions of boundaries for behavior were culture-specific. They also recommend the use of multiple

¹ Legrand, Pierre. 2005. Issues in the translatability of law. In *Nation language, and the ethics of translation*, ed. S. Berman, and M. Wood, 30–50. UK: Princeton University Press. Google Scholar

² Mayoral Asensio, Roberto. 2003. *Translating official documents*. Manchester: St. Jerome. Google Scholar

observers, encoding systems that have been pre-tested in a variety of cultures and extensive observer training as being likely to reduce such problems. [¹]

3.8 The interpersonal intercultural relation climate

In referring to the interpersonal relations which inevitably develop during processes of qualitative research into cross-cultural and intercultural communication there is an extensive body of literature which has examined both the presence and the manifestations of culture. [²]

Psychological factors associated with anxiety and its effects on intercultural relations have been studied by numerous researchers. According to STEPHAN, STEPHAN and GUDYKUNST (1999, p. 613): "When individuals who come from different groups interact, they experience in one way or another a certain preoccupation. This preoccupation can be due to the possibility of not being sufficiently able to remain detached, fear of being negatively affected by the encounter, apprehension about being the victim of misunderstanding, confrontation, etc. The anxiety generated by all these possibilities can in and of itself create difficulties for the interview and generate effects which negatively affect the relationship between interviewer and interviewee." [³]

One of the most widely disseminated theories in the context of intercultural processes when viewed from the psychological perspective is the theory of Anxiety Uncertainty Management (AUM) developed by GUDYKUNST (1989, 1992, 1993). AUM takes the view that managing the anxiety which is generated by uncertainty is a process which exerts a fundamental influence on the efficacy of communication and intercultural competence. This theory was initially developed by BERGER and

¹Mellinkoff, David. 1963. *The language of the law*. Boston: Little/Brown. Google Scholar

² Meredith, Clive R. 1979. Some notes on legal English. *Meta* 24(1): 54–67. CrossRef Google Scholar

³Pommer, Sieglinde E. 2008. No creativity in legal translation. *Babel* 54(4): 355–368. CrossRef Google Scholar

CALABRESE (1975) in their Uncertainty Reduction Theory (URT). The most important axiom in this theory holds that:

"Uncertainty anxiety management has a direct influence on the efficacy of communication in interpersonal and intergroup encounters. Individuals can communicate effectively to the extent that they are able to manage their anxiety and that they feel themselves able to predict the attitudes, feelings and behaviour of the interlocutor (or interlocutors) with a certain degree of success" (STEPHAN, STEPHAN & GUDYKUNST, 1999, p.614) [¹]

What this means is, that when it comes to setting up a qualitative research process involving study participants from different cultures it is important to be aware of the anxiety which, even if unconsciously, can affect all those involved. Such anxiety can place limits on the communicative relations which are produced and influence the other intellectual and relational processes which are developed in the research.³⁾ Thus it is essential to be aware of such potential anxiety, to anticipate its influence, and to incorporate strategies for reducing its impact, thus facilitating mutual confidence and making the communication process more effective. [²]

Symbolic interactionism places considerable emphasis on the importance of structuring intercultural interaction. It stresses the need for compromise in initiating the interaction, the role of negotiation throughout the encounter, the significance of the positions which each of the participants occupies, and the frameworks or action guidelines they use, and which configure interaction as a ritual (VILA, 2005, p.55). These contributions are especially necessary in the development of strategies for

¹ Šarčević, Susan. 1997. *New approach to legal translation*. London: Kluwer Law International. Google Scholar

²Schäffner, Christina. 1997. *Strategies of translating political texts*. In *Text typology and translation*, ed. A. Trosborg, 119–144. Amsterdam: John Benjamins Publishing Company. CrossRef Google Scholar

contexts where (inter-)cultural interaction is especially intense and free, as, for example, in the case of ethnographic studies. [¹]

DODD (1991) outlined a theory of rhetoric which argues that the first studies in intercultural communication had their origins in anthropology and rhetoric. This theory facilitates the analysis not only of individual differences but also of the properties of the context in which the interaction takes place. This makes it easier for the researcher to identify those cultural traits and norms that need to be understood to produce a better intercultural relation. [²]

There are examples of qualitative research where the existence of a good relation is fundamental. This is the case, for example, in action research. If such action research is realized in an intercultural context the key role of the relations between the researcher and the participants of the study is fundamental. The importance of negotiation, construction, mutual confidence between the various participants in such transformative processes should constantly be borne in mind. In order to understand the way in which this kind of relation may develop ATMAN and TAYLOR (1973) present their theory of Social Penetration. It has been an important reference point for analyzing the interpersonal relations dimension within the context of relations between different cultures too. This theory holds that any interpersonal intercultural relation between two or more interlocutors passes through five distinct development stages: orientation, exploratory exchanges, affective exchanges, stable exchange and mutual awareness. [³]

¹ Snell-Hornby, M. 1988. Translation studies: An integrated approach. Amsterdam: John Benjamins. CrossRefGoogle Scholar

² Tiersma, Peter m. 1999. Legal language. USA: University of Chicago Press. Google Scholar

³ Triebel, Volker. 2009. Pitfalls of English as a contract language. In Translation issues in language and law, ed. F. Olson, R.A. Lorz, and D. Stein, 147–181. UK: Palgrave Macmillan. Google Scholar

3.9 Language in the research process

The role of language is fundamental in cross-cultural and intercultural qualitative research. We would like to give special attention to the mediating role of language in the process. Language is the main medium in which information circulates and it assembles itself as the message transmitter. [¹]

In order to understand and interpret utterances or gestures in a given language, a minimum degree of language equivalence between the language of those being studied and that of the researcher is needed (LUSTIG & KOESTER, 1996; SAMOVAR, PORTER & STEFANI, 1998). Clearly situations may easily arise in which the lack of such equivalence is a real barrier to communication and understanding for the research. These barriers extend from simple lexical non-equivalence to an experiential non-equivalence, passing through various other degrees of difficulty. [²]

The references to the role of language which are to be found in DODD's (1991) theory of the coordinated management of meaning and rules are interesting and relevant. DODD's theory holds that all human communication is by its very nature imperfect. For him the objective of communication, in our case the communication which is developed during the research process, is coordination, understood here as a model of interaction between participants. [42]

The theory of cross-cultural communication offers a great heritage of knowledge and resources to identify and understand communicative differences. For example, GUDYKUNST and TING-TOOMEY (1988) or BENNETT (1998) proposed models of communicative cultural styles. As

¹ Venuti, L. 1995. *The translator's invisibility: A history of translation*. London: Routledge. CrossRefGoogle Scholar

² Williams, M. P. 1989. *A comparison of the textual structures of Arabic and English written texts: A study in the comparative orality of Arabic*. Unpublished Ph.D. thesis, University of Leeds. Google Scholar

VILA (2005, p.78) points out, differences between verbal styles as well as affecting communication between people of different reference cultures, may also, if ignored, lead to differences in interpretation. LUSTIG and KOESTER (1996) have analyzed non-linear communication. For example, an individual with a circular style may interpret another, who has a more lineal style of discourse, as being simplistic or arrogant, while the latter may view the person with a circular style as illogical or evasive. [¹]

Some authors as EKMAN and FRIESEN (1969) or DODD (1991) have analyzed problems of non-verbal gesture in intercultural interaction. In an interview or in a focus group, a look or a gesture, even a smile, may signify something different from one culture to another. In addition to influencing the effectiveness of the process of attributing meaning to such gestures, these differences may also alter the communication climate or influence the development of the research process, given the possibility of reducing confidence, producing doubts, etc. [²]

3.10 Culture, analysis and interpretation in qualitative research:

In this section we consider the presence of culture in the cognitive processes of research. These processes include a wide spectrum of intellectual activities: knowing, understanding, comparison, analysis, synthesis, evaluation. To what extent does culture influence such processes? As ANDERSEN (1993, p.51) suggests discussions of race, class, and gender need to be thoroughly integrated into debates about research process and data analysis. This requires an acknowledgment of

¹ Vinay, Jean-Paul, and Jean Darbelnet. 1995. Comparative stylistics of French and English: A methodology for translation. Amsterdam: John Benjamins. CrossRefGoogle Scholar

² Wai-Yee, Poon E. 2002. The pitfalls of linguistic equivalence: The challenge for legal translation. Target 14(1): 75–106. CrossRefGoogle Scholar

the complex, multiple, and contradictory identities and realities that shape our collective experience. [¹]

First we will look at some theories and conceptual contributions which can provide orientation. [²]

Contributions from theories that focus on the role of language in cross-cultural communication have been significant in clarifying the part played by culture in the processes of information interpretation (RODRIGO, 1999). The role of WITTGENSTEIN (1953) has been fundamental here, since he was the first who made the decisive break with the traditional separation between language and thought, justifying this move with the argument that language is organized through rules which are based on cultural use.⁴ It is precisely this structural organization which gives meaning to gestures and utterances. In this same sense, according ERICKSON (1989), the base for theoretical constructions is the immediate and local meanings of action as defined from the point of view of the social actors involved. In other words, we interpret a reality, a given piece of information according to the parameters of our experience in which our culture occupies a fundamental position. Culture is the reason why a given phenomenon, a specific form of behavior can be given a very different meaning according to the origin culture of the person analyzing and interpreting the process. [³]

With respect to the relation between culture and theories of cognitive organization, the contribution of constructionism to the processes of analysis, interpretation and intellectual creation is worthy of special attention. Among the many contributions of constructionism with special relevance to the relationship with culture we would highlight the

¹ Wai-Yee, Poon E. 2005. The cultural transfer in legal translation. *International Journal for Semiotics of the Law* 18: 307–323. CrossRefGoogle Scholar

² Weisflog, W. E. 1987. Problems of legal translation. Swiss reports presented at the XIIth international congress of comparative law, 179–218. Zurich: Schulthess. Google Scholar

³ Islamweb [online]. <http://www.islamweb.net>. Accessed on February 2015.

construction of mental schemas (COLL, MARCHESI & PALACIOS, 1990). Mental schemas constitute a cognitive system which enables us to interpret the gestures, utterances and actions of others. Culture influences the organization of the schemas developed by individuals with the justification that different visions and interpretations of reality are culturally variable. In the same sense constructionism stresses the importance of socio-cultural background in the higher order psychological processes (VYGOTSKY, 1979) as an argument with which to demonstrate the union of culture with cognitive processes and the relation between learning, development and the contexts of personal relations. [¹]

Another contribution to our understanding of the relation between culture and cognitive processes comes from the tradition which studies the influence of roles and stereotypes in the creation of mental schemas and social categorization (CASMIR, 1991). In this sense the process of social categorization favors positive biases for "own-culture" groups and negative biases for groups belonging to other cultures (GUDYKUNST, 1989). Summing up, theories of categorization and social attribution facilitate the development of explanations concerning the perception and interpretation of the behavior of others in intercultural contexts. [²]

Ethnomethodology, which focuses on the analysis of spontaneous conversation seen as a social activity, considers language as a privileged instrument which gives meaning to a situation. From this point of view reality is not discovered but rather interpreted, constructed, negotiated and maintained through social interaction. This focus suggests analyzing intercultural communicative situations from a constructivist and

¹ Cambridge Dictionary: [online]. <http://dictionary.cambridge.org>. Accessed on 15 April 2015.

² Leeds Arabic Legal Corpus: [online]. <http://smlc09.leeds.ac.uk>. Accessed on 21 May 2014.

interpretative perspective. [¹]

The work of BHAWUK and TRIANDIS (1996, p.24) focuses on the level of analysis, and suggests that, depending on the objectives being pursued in research into cross cultural communication, it is possible to distinguish two levels of analysis: the individual and the ecological. The etic-individual studies might include attempts to show the universality of a phenomenon (LONNER, 1980); this might well be the approach which is closest to the positivist methodologies often associated with quantitative methodologies. The emic-individual studies might include studies of subjective culture, such as the ones that established the meaning of the word *philotimo* (VASSILIOU & VASSILIOU, 1973). Etic-ecological studies are hologeistic (whole-world) studies described by NAROLL, MICHIK and NAROLL (1980). The emic-ecological are attempts to show that certain cultures are high and other cultures low on some variable; HOFSTEDE's (1991) study, for example, would fall into this category. [²]

There is thus an extensive literature that attempts to demonstrate the influence of culture in cognitive processes, and extrapolating, in qualitative research. The researcher thinks, interprets and reasons on the basis of her or his cultural points of reference. When faced with one and the same phenomenon two researchers can arrive at opposing conclusions, and culture may be one of the factors which help to explain this kind of situation. Language and mental maps are cultural elements with which the researcher operates in the analysis and the construction of results.

¹ Oxford Dictionaries [online]. <http://www.oxforddictionaries.com>. Accessed on 13 September 2014.

² The Free Dictionary: [online]. <http://legal-dictionary.thefreedictionary.com/consideration>. Accessed on 16 April 2015.

3. 11 Conclusions:

In this article the researcher has attempted, from a general perspective, to address the issue of how culture is conceptualized/manifests itself in the application of qualitative research methodology to cross-cultural and intercultural communication. Despite the numerous definitions of culture it can be asserted that the conceptualization applied in cross-cultural and intercultural communication studies is characterized by its complexity, dynamism and intersubjective character, and that in this conceptualization it is possible to identify a multiplicity of components of which the individual is not always aware. It has become clear throughout this article that culture constantly makes its presence felt in the research process, and especially in the context of qualitative research, starting with the theoretical-epistemological foundations of such research, as well as in the process of approaching and generating empirical data and in its analysis and interpretation. In the same way cross-cultural theory has contributed elements which make such influences more visible, with the result that it has become easier to accept, live with and manage this influence.

The current thematic issue of FQS seems to us to constitute an opportunity for the research community to re-examine the way we look at alterity and at the same time to develop research processes which broaden the opportunities for coexistence and social justice in a multicultural world. In the course of this article we have constantly drawn attention to the cultural relevance of social practices, as well as to intercultural communication and its symbolic dimension. Our short review of the theoretical questions which arise in connection with qualitative research as it interacts with the construct "culture" attempts to stress the need to address the substantive areas of intercultural communication and epistemology together.

The fallacy of the monolithic view of identity alerts us to the need for prudence and the importance of avoiding categorizing cultural studies of communication in stereotypical terms, as built on folklore beliefs and essentialist in terms of culture. On the other hand, it is already widely accepted in qualitative research that the researcher becomes the "principal information gathering instrument," and thus some of the objectives which have been identified for studies of cross-cultural and intercultural communication are associated with the reflexivity of the researcher over her or his own cultural biases together with the associated theoretical, and even social and political standpoints.

This also applies to the possibility of learning the meanings of cultural interaction on the basis of transactions between different cultural worlds, symbolic systems, individual and collective cultures. Perhaps the process of renewal of qualitative research methods in the context of cross-cultural and intercultural communication really needs to start with a reflection over the life history of the researcher given that the researcher is also immersed in the norms, values and beliefs of the institutions, communities and movements in which she or he functions, and which give ideological form to the whole process.

For the outlook of researching cross-cultural and intercultural communication we would stress that culture is a "system" and not the sum of a collection of fortuitous traits. It is an integrated whole which cannot be understood by examining its components individually and in isolation. It is a dynamic whole which is in flux, and constantly changing, and which reveals itself as being in interaction with the world in a multiplicity of complex and diverse situations and contexts. Some authors, being conscious of this, have gone so far as to propose the possibility of approaching the study of human communication from the perspective of contemporary chaos theory or from that of the complexity paradigm, a proposal which could well be a task which could be explored in the future.

3.12 Summary of the Chapter:

In this chapter I have provided the role of culture in researching intercultural communication as it is the core of the study, the conceptual method of the study, language in the research process and culture, analyses and interpretation in qualitative research.

CHAPTER FOUR

Academic Writings in English and Arabic

Chapter Four

4.1 Academic Writings:

The following academic writings were my own translation of researches abstracts that I used to translate as of work in my office:

I arranged them as Arabic texts , followed by its translation:

Here are some samples of my own translation of abstracts that I translated in my translation centre:

4.2.1 From Arabic to English and Vice Versa:

(1) المستخلص

تناولت الدراسة موضوع أثر التسويق الالكتروني على ترويج المنتجات اليمنية بالتطبيق على شركات إخوان ثابت في الجمهورية اليمنية.

وتكمن أهمية الدراسة في انها تناولت موضوعا حيويًا وهو أثر التسويق الالكتروني على ترويج المنتجات الذي يمثل أولوية في الحاضر والمستقبل للمنظمات التي تسعى لتحقيق ميزة تنافسية، وأنها توفر جزءا من القاعدة المعلوماتية التي تساهم في تطوير وتوسيع استخدام التسويق الالكتروني في ترويج المنتجات اليمنية.

وهدفت الدراسة الى توضيح العلاقة بين عناصر المزيج الترويجي للتسويق الالكتروني وبين زيادة الحصة الترويجية في شركات إخوان ثابت. كما هدفت الدراسة الى التعرف بين العلاقة بين الترويج الالكتروني وبين زيادة المبيعات، وكذلك مساهمة التسويق الالكتروني في تخفيض تكاليف ترويج المنتجات، ومعرفة المشاكل التي تعوق عملية نمو وتطور المنظمات في مجال التسويق الالكتروني، واستخدم في الدراسة المنهج الوصفي الذي يوصف الظاهرة موضوع الدراسة، كما اتبع المنهج التاريخي وذلك بتحليل ماكتب من قبل حول الظاهرة، كما اتبع منهج دراسة الحالة كمنهج مساعد.

توصل الباحث إلى عدة نتائج أهمها: أن التسويق الالكتروني يسهم بصورة ملحوظة علي توفير الوقت والجهد وسرعة استجابة طلبات الشراء من قبل عملاء شركة إخوان ثابت وزيادة

مبيعات الشركات كما، على وجود دلالة إحصائية بين استخدام المواقع الإلكترونية وبين زيادة عدد العملاء، أكثر وسائل التسويق الإلكتروني تأثيراً في خلق فرص تسويقية وزيادة معدلات ترويج المنتجات هما الرسائل الإعلانية و الرسائل الإلكترونية علي التوالي من خلال ما تتيحه من قنوات اتصالية الكترونية فعالة و مبتكرة، أن التسويق الإلكتروني يتيح فرصة لملايين الزور للدخول المجاني لمواقع الشركة.

أوصى الباحث بعدة توصيات أهمها: ضرورة تطوير البنية التحتية للتجارة الإلكترونية في اليمن وذلك بتوسيع شبكات الاتصالات وتزويد معدل سرعة خدماتها الإلكترونية، ضرورة حشد القوة المادية والبشرية في المجموعة لإنجاح تبني تطبيقات التسويق الإلكتروني وتهيئة و تكوين الكوادر التسويقية والترويجية في استخدامها في ترويج منتجات الشركات التابعة لها لإشباع حاجات ورغبات الجمهور المستهدف من عملائها.

(1)ABSTRACT

The study tackled the impact of the electronic marketing on promoting the Yemeni products , through applying on Thabit brothers' companies in the Republic of Yemen0.

The importance of the study lies in that it has tackled a vital topic , which is the impact of the e-marketing on the promotion of products, that represents a priority in the present and future for organizations that seeking to achieve competitive feature , and providing part of the information base that contribute in developing and expanding the use of e- marketing in the promotion of the Yemeni products. The study aimed to explain the relationship between the elements of the promotional mix of the e-marketing and increasing the promotional share in Thabit brothers' companies , as well as the study aimed to

uncover the relation between electronic promotion and the increase of sales, beside the contribution of e- marketing in reducing the costs of the promoting products, to recognize the problems that impede the process of growth and development of organizations in the field of the e- marketing.

The study used the descriptive method that describing the phenomenon study topic , the historical method , that is through analyzing the previously written on the phenomenon, as well as the researcher used the case study method as an assistive method . The researcher reached to several results top of them : that the e- marketing contributes significantly in saving time, efforts and quick response of the purchase orders by the customers of the Thabit Brothers' company beside increasing sales quantitatively, existence of statistical significance between the use of websites and increasing of the customers number, that the most effective means of e- marketing in creating marketing opportunities and increasing the rates of promotion of the products are advertising messages and e-mails, respectively, through what providing of electronic effective and innovative communication channels, that the e- marketing provides an opportunity for millions of visitors to enter the free sites of the company.

The study presented several recommendations, the most important of them are: The necessity of developing the infrastructure of the electronic commerce in Yemen , through expanding the communication networks and providing the speed rate of its electronic services, the necessity of mobilizing the material and human resources in the group in order to succeed the adoption of the e- marketing applications, and

to prepare and create the marketing and promoting staffs that used in promoting the products of the subsidiary companies in order to satisfy the needs and desires of the target public of its customers.

(2) المستخلص

جاءت الدراسة بعنوان : دور الإعلام الجديد في تشكيل ثقافة الشباب الجامعي (دراسة تطبيقية على فئة الشباب) وهدفت الدراسة إلى التعريف بالإعلام الجديد وخصائصه ووسائله ،وعلى أثر الإعلام الجديد في تشكيل ثقافة الشباب الجامعي ،وتم استخدام المنهج الوصفي المسحي وتم تحليل البيانات إحصائياً باستخدام برنامج الحزمة الإحصائية للعلوم الاجتماعية (SPSS) ، وخلصت الدراسة إلى نتائج أهمها، أنّ من أهم الدوافع من استخدام الشباب لوسائل الإعلام الجديد هي التواصل الاجتماعي والترفيه والتسلية، والدافع الثقافي والدافع العلمي ،وأنّ الفيسبوك وواتساب ،ويوتيوب ،وانستغرام ، هم الأكثر من بين وسائل الإعلام الجديد التي تسهم في تشكيل ثقافة الشباب الجامعي ،وعلى استخدام الشباب للغة العربية وأثرها على هويتهم الثقافية ، وأنّ وسائل الإعلام الجديد جعلت الشباب يغيرون نظرتهم لبعض العادات والتقاليد.وجعلتهم يستمعون للموسيقى والأغانى الغربية والعربية، وأنّ وسائل الإعلام الجديد ساعدت الشباب على إمتلاك الهواتف الذكية واللابتوب، وجعلتهم أكثر فئات المجتمع تعلقاً وإعجاباً وتقليداً ومحاكاة لقيم وأساليب الحياة والثقافة الغربية. وأن الشباب لايعتبرون اختيار يهم للغة وثقافة خاصة بهم نوع من التمرد على النظام الاجتماعي السائد في المجتمع. وعلى فشل الكبار في إيجاد لغة حوار مشتركة معاً لشباب وانبهار الشباب الثقافة الغربية التي تبثها وسائل الإعلام الجديد وضعف

مؤسسات التنشئة الاجتماعية في تشكيل ثقافة الشباب سبباً لتعاطي الشباب مع ثقافة الإعلام الجديد . وأن مشاركة الشباب في الواقع الافتراضي واستخدامهم لمصطلحات أجنبية وشعورهم بالاعتزاز والرغبة في التمرد سبباً لاستخدام الشباب للغة خاصة بهم.

(2)Abstract

The study entitled : The Role of the New Media in formatting the culture of University Youth(Applied study on Youth Category).

The study aimed to uncover the new media ,its characteristics its means, and the impact of the new media in forming the culture of the university youth.

The researcher used the descriptive surveying method ,where the data were statistically analyzed by using the program of the Statistical Package for Social Sciences (SPSS).

The study reached to several results top of them: that the most important motives of youth using of the means of the new media are the social communication, entertainment, amusement , beside the cultural and the scientific motives , that the Facebook, Whats App , YouTube, and Instagram are the most being used among the means of the new media that contribute in forming the culture of the university youth, that the use of the Arab-glish(mixed of Arabic and English) language by youth

and their impact on their cultural identity, that the means of the new media have made youth changing their view of some customs and traditions, made them listening to the Western and Arabic music and songs, that the means of the new media helped the youth to own the smart phones and laptops, made them the most commenting, admiring imitation and simulation of the western values, life and culture style, that youth don't consider their choosing a special language and culture not a kind of rebellion against the social system predominant in the society, the failure of elders to find a common language of dialogue with the youth in beside fascination of youth with the Western culture that being broadcasted by the means of the new media, the weakness of the socialization institutions in forming the culture youth is a reason for youth to engage the culture of the new media, and that the youth participation in the virtual reality and their using the foreign terms and their feeling of loneliness and the interest in rebel as a reason of youth to use their own language.

(3) مستخلص البحث

تناولت هذه الدراسة (المعجم الوجيز - عربي - مساليت) للحرفين (ا، ب) هي دراسة معجمية علمية بين اللغتين ، العربية ولغة المساليت، وهو بحث تكميلي لنيل درجة الماجستير في تعليم اللغة العربية للناطقين بغيرها. وهدفت إلى التعرف على الصعوبات التي تواجه الطلاب المساليت في المفردات العربية. وقد اشتملت هذه الدراسة على خمسة فصول. تناول الدارسي الفصل الأول أساسيات البحث و المتمثلة في:

عنوان البحث، مشكلة البحث، أهداف البحث، منهج البحث، أدوات البحث، أسئلة البحث، فروض البحث، ومصطلحات البحث و الدراسات السابقة.

و تناول الفصل الثاني: المساليت وأصلهم وتعريفهم ومناطق وجودهم في كل من السودان ودولة تشاد، وتاريخهم السياسي ، والعلاقة بين اللغة العربية ولغة المساليت، والنظام الصوتي للغة المساليت.

أما الفصل الثالث فقد تناول فيه الدارس المعجم وتعريفه وأنواعه وتصنيفه، والكمبيوتر وصناعة المعاجم.

والفصل الرابع عبارة عن سرد المفردات العربية للحرفين (أ ، ب) من المعجم الوجيز وترجمتها بلغة المساليت.

والفصل الخامس وهي الخاتمة. ومن أهم النتائج التي توصل إليها الدارس تمثلت في: أن المعجم (عربي مساليت) يساعد الطلاب في زيادة الذخيرة اللغوية وكما يسهم في تذليل الصعوبات اللغوية لمتعلمي اللغة العربية من طلاب المساليت ، ووجود عدد من المفردات العربية في لغة المساليت ، وكما لاحظ الدارس عدم وجود بعض الأصوات العربية في لغة المساليت. ويوصي الباحث بطباعة هذا المعجم ونشره، وكما يوصي الدارسين في لغة المساليت إكمال ما تبقى من الحروف وإجراء المزيد من الدراسات لأهميته.

(3)ABSTRACT

The study tackled (Brief Lexicon- Arabic- Masaliet) for the letters(A,B), is a lexical scientific between the two languages, the Arabic Language and the Masaliet Language. It is a complementary research to obtain the Master Degree in Teaching Arabic Non-native speakers.

The study included five chapters:

In Chapter 1, the researcher tackled the research basics, which are represented in : the research title, the research problem, the objectives of the research, the methodology, the tools of the research, the questions of the research, the hypothesis, the terms of the study and the previous studies.

While in Chapter 2, the researcher tackled the Masaliet tribe, their origin, definition, their existent areas in the Sudan and in Chad State, their political history, the relation between the Arabic Language and the Masaliet Language, the phonetic system of the Masaliet Language.

In Chapter 3, the researcher tackled the lexicon , its definition , its types its classification and the role of the computer in lexicons industry.

In Chapter 4, the researcher recited the Arabic Vocabulary of the two letters(A,B) from the Concise Lexicon and their translation into the Masaliet Language.

In Chapter 5, which is the conclusion of the study ,the researcher reached to several results top of them:

The Arabic- Masaliet Lexicon helps the students to increase their linguistic vocabulary, it contributes in reduction the linguistic difficulties for the Arabic Language to the Masaliet students, there are a number Arabic Vocabulary in the Masaliet Language, as well as the researcher noticed that there aren't Arabic sounds in the Masaliet Language.

The researcher recommended to recognize the obstacles that confronting the Masaliet students in the Arabic vocabulary, to publish this Lexicon and distribute it, to carry out further studies.

Summary of the Chapter:

This chapter the researcher has allocated it for his own translation of several abstracts that he carried out while his work as a means of communication

CHAPTER FIVE

Findings, Recommendations and Suggestion for Further Studies

CHAPTER FIVE

Findings , Recommendations and Further Studies

5.1. Findings:

Based on the results , the following are the findings obtained:

- ❖ That communication generally and abstract specially can be a suitable activity to explore and develop aspects of foreign language students' intercultural competence.
- ❖ That loneliness, English competence, separation attitude, and convenience motivation predicted socio-cultural adaptation.
- ❖ That language communication in general and abstract in special mediate among different communities help in exchanging cultures.
- ❖ There is a close relationship between the language and the culture of a community, - they are inextricably related, so that one cannot understand or appreciate the one without a good knowledge of the other.
- ❖ That culture may reflect in body language, customs, superstitions, and even expressions of friendliness. Although all these definitely observe the cultural norms of a particular society, the impact of culture on language use is both deep and thorough.
- ❖ Language is an actor that both shapes, and is shaped by the social community in which it plays a significant role.
- ❖ Culture refers to the lifestyle of a community: the way its members behave, their Beliefs, their values and, most importantly, the way they communicate. "Every act of language is it written or spoken is a statement within the social structure in a given culture".
- ❖ Abstract as means of communication gives people opportunities to establish contacts with a number of teaching groups from different

countries and learn about different cultural communication patterns and possible misunderstandings.

- ❖ Cultural patterns play a significant part in framing the processes of communication.
- ❖ That there were differences as well as similarities perspective on intercultural communication among cultures. The research also indicated the challenges people from both cultures faced while working with others. The challenges included different working styles, different level of language, and usage of non-verbal communication. These challenges could create miscommunication and misinterpretation in intercultural communication from the interviewees' perspective.
- ❖ Individuals in high-context cultures are more likely to adopt the visual effects offered by the Internet or other means to convey their messages efficiently than their low-context counterparts.

5.2. Recommendations:

- ❖ Intercultural communication skills such as abstract should be an important component of translation and English language teaching (ELT), in order to assist in exchanging cultural concepts and understanding different cultures.
- ❖ It is necessary to have patience and good observation while communicating across cultures.
- ❖ Accepting the differences and looking for similarities would help create a basis of understanding for effective communication.
- ❖ Based on observation, communication and behavior should be adjusted and adapted depending on the situation.
- ❖ Aiming for clarity when communicating would allow people to avoid misunderstanding as well.

5.3 Suggestions for further studies:

- 1- Importance of image and language in mass media.
- 2- Role of Body language in creating good understanding of a news topic.
- 3- How can translation play a good role in spreading out cultures among communities?

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Appendix

Appendix (1)

Translation as a means of intercultural communication

The problem of relations between language, culture and speaker is one of the fundamental problems in modern linguistics. This problem is defined by many researchers as “anthropological”. Language is a reflexion of an ethnic group’s culture, a means of transmitting cultural values through generations and the major tool of cognition. As language sets the parameters of human perception of the world and stereotypes of daily behavior, any linguistic research in the field of language semantics deals with the interrelations of the concepts of language, culture, and personality.

Along with that, the globalization of cultures actualizes the concept of intercultural communication. In many areas, such as linguistics, literary criticism, culture studies, sociology, psychology, new researches are devoted to the problem of intercultural communication. The political and social situation in the modern world generates the problem of adequate communication, but speaking about adequacy is possible only under condition of full mutual understanding of the representatives of different cultures speaking in different languages. In S. Ter-minasova’s opinion, communication is a dialogue act, connection between two and more individuals which is, first of all, based on mutual understanding [1].

M. Bergelson gives the following definition of intercultural communication: “intercultural communication is a dialogue carried out in conditions of cultural difference in the communicative competence of the participants which is so considerable that it has essential influence on the success or failure of the communicative event” [2]. Intercultural communication is characterized by the use of special language variants and discourse strategies of direct contact participants which are different from those they use in communication within one culture.

E. Vereschagin and V. Kostomarov in their work “Language and culture” suggest the following definition: “intercultural communication is adequate mutual understanding of two participants of a communicative act belonging to different national cultures” [3].

One of the basic points of consideration in the definition of translation is understanding that communication is interaction of individuals in which communicants appear as subjects of culture and representatives of a lingo socio-cultural community, and translation as a type of mediation is a means not only of interlingual but also of intercultural communication.

The view of translation as of a means of intercultural communication follows from the idea of language as a culture component, and culture - as an aggregate of material and spiritual achievements of the society, including all the varied historical, social and psychological features of the ethnos, its traditions, views, values, institutions, behavior, living conditions – in short, all the sides of its life and consciousness, including language [4] .

The concept of translation is central in the translation studies. It is important to mention that the concept of translation is polysemantic. Firstly, it refers to translation as an intellectual activity, that is a process, secondly – to translation as the result of this process, a product of translational activity, in other words, the text of translation created by the translator.

V. Komissarov considers that “translation is a complicated and many-sided kind of human activity. Though usually people speak about translation “from one language on another”, actually, it is not simply a replacement of one language with another. The different cultures, people, ways of thinking, literatures epochs, levels of development, traditions and world vies clash with each other in translation” [5].

According to M. Brandes, “translation is a kind of language mediation where the content of the foreign text (original) is transferred to other language by way of creating a communicatively equivalent text in this language” [6].

In L. Barkhudarov’s opinion, “translation is a process of transformation of a speech product in one language into a speech product in another language, the invariable meaning being preserved” [7].

G. Toury believes that “translation is kind of activity which inevitably involves at least two languages and two cultural traditions” [8].

Serving as a means of communication between people of various ethnic groups, translation is a means of interlingual and intercultural

communication. According to A.D. Schweitzer, “translation can be defined as a unidirectional and two-phase process of interlingual and intercultural communication, where a secondary text (metatext) text is created on the basis of the primary text subjected to purposeful (“translational”) analysis, the secondary text replacing the primary one in another language and cultural environment” [9].

The analysis of the prominent researchers’ works in the field of translation shows that they all consider translation in the light of intercultural communication. The cultural factor in translation is obvious and undeniable. Communication is impossible unless the message is transmitted and is understood by the communicants. However, this understanding can be achieved only if the information contained in the language units corresponds to the background knowledge of the facts mentioned in the message. The people speaking one language are the representatives of a certain culture. They have many common traditions, habits and ways to do and to speak about things. They possess the common knowledge about their country, its geography, history, climate, and its political, economic, social and cultural institutions. All this information is the basis of the communicants’ presuppositions which enable them to produce and understand messages in their linguistic form.

Not only two languages interact in translation process, but also two cultures having both common features and national specificity. Revealing this specificity is crucial in studying intercultural communication and translation.

The translator plays an important role in the process of intercultural communication, since he/she has frequently not only to translate sentences, but also to interpret the cultures of the communicants. He serves as the mediator for both sides explaining to them the main rules of behavior and customs of the countries. The translator should pick up an equivalent for the language phenomenon which directly reflects another culture. Empathy is the basis of mutual understanding in communication. It is the ability to imagine oneself in the place of another person, attempt to see the world with his eyes. And if the translator manages to do it, the translation process is full-fledged and successful.

Collateral elements and uncollateralized elements are distinguished by comparison of languages and cultures. Being a culture component, language as a whole is an uncollateralized element. First of all, equivalent-lacking lexicon is uncollateralized element. The insufficient knowledge of history of a country, traditions and culture lead to misunderstanding of comparisons, historical references, to wrong understanding even in daily conversation, in other words, to language incompetence. J. Catford specifies that “besides language untranslatability there is cultural untranslatability” [10].

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Translators tend to omit or change culturally incongruous items so that finally they become translatable or comprehensible. As cultural distinctions are part of culture, cultural untranslatability depends on the combination of languages in translation. It means that cultural untranslatability is not equally applicable to all language combinations, audiences and translators. The concept of cultural untranslatability is important for translation. A good translation should not sound as a translation. The key requirement is naturalness. Cultural untranslatability is important only when cultural distinctions are very big, because without facing these distinctions, it is difficult for translators to achieve naturalness or even to convey the communicative function of the initial text.

In conclusion, it is important to notice that translation is the basic mechanism of intercultural communication. With the help of translation, languages interact, influence each other, get richer and change. In translation of texts representing a certain national culture, not only the target language, into which the words naming realities of another culture penetrate, but also the receiving culture is exposed to a certain influence. However, the compromise between two interactive national cultures is not always reached in favor of the culture which has generated the original text. Radical changes of a cultural and historical background of a translated material should always be justified, pertinent, plausible and consistent. Inappropriate or inconsistent cultural displacements deform

the image and create the reader's incorrect idea of the initial culture and the author's intention.

Abstract

Problems of communication in intercultural dialogue typically arise when the communicators understand concepts of meaning and identity in strikingly different ways. This article employs influential assumptions in modern philosophy of language to discuss fundamental aspects of these problems. Drawing on a distinction between beliefs and values, it is argued that intercultural communication typically fails when communicators have different values and do not acknowledge that culturally shaped values are different from beliefs and thoughts. Within a hermeneutical approach to understanding, it is explained how an understanding of the nature of values can help secure successful intercultural communication. Cases of cultural conflict are used to clarify this and other practical implications of the philosophical analyses that are developed.

Keywords: intercultural communication, meaning, beliefs, values,

Abstract

The article suggests that translation can be a suitable activity to explore and develop aspects of foreign language students' intercultural competence. This point is illustrated with a study into the translation processes of British university students of German. As the study indicates, cultural knowledge problems impinged on the students' translation performance in various ways. Thus, frequently students did not seem to be sufficiently familiar with concepts of their native culture and with German standard terminology for British concepts. Furthermore, decisions as to whether German readers would comprehend transferred English terms were regularly based on a bilingual dictionary. This led to the transference of items which would probably be obscure for a fair proportion of German readers. Based on a discussion of these problems some suggestions for foreign language teaching practice are made.

Keywords: Translation, intercultural competence, cultural knowledge, German, English, linguistic equivalence.

Appendix (2)

Abstract:

An abstract summarizes, usually in one paragraph of 300 words or less, the major aspects of the entire paper in a prescribed sequence that includes: 1) the overall purpose of the study and the research problem(s) you investigated; 2) the basic design of the study; 3) major findings or trends found as a result of your analysis; and, 4) a brief summary of your interpretations and conclusions.

Importance of a Good Abstract:

Sometimes your professor will ask you to include an abstract, or general summary of your work, with your research paper. The abstract allows you to elaborate upon each major aspect of the paper and helps readers decide whether they want to read the rest of the paper. Therefore, enough key information [e.g., summary results, observations, trends, etc.] must be included to make the abstract useful to someone who may want to examine your work.

How do you know when you have enough information in your abstract? A simple rule-of-thumb is to imagine that you are another researcher doing a similar study. Then ask yourself: if your abstract was the only part of the paper you could access, would you be happy with the amount of information presented there? Does it tell the whole story about your study? If the answer is "no" then the abstract likely needs to be revised.

I. Types of Abstracts

To begin, you need to determine which type of abstract you should include with your paper. There are four general types.

Critical Abstract

A critical abstract provides, in addition to describing main findings and information, a judgment or comment about the study's validity, reliability, or completeness. The researcher evaluates the paper and often compares it with other works on the same subject. Critical abstracts are generally 400-500 words in length due to the additional interpretive commentary. These types of abstracts are used infrequently.

Descriptive Abstract

A descriptive abstract indicates the type of information found in the work. It makes no judgments about the work, nor does it provide results or conclusions of the research. It does incorporate key words found in the text and may include the purpose, methods, and scope of the research. Essentially, the descriptive abstract only describes the work being summarized. Some researchers consider it an outline of the work, rather than a summary. Descriptive abstracts are usually very short, 100 words or less.

Informative Abstract

The majority of abstracts are informative. While they still do not critique or evaluate a work, they do more than describe it. A good informative abstract acts as a surrogate for the work itself. That is, the researcher presents and explains all the main arguments and the important results and evidence in the paper. An informative abstract includes the information that can be found in a descriptive abstract [purpose, methods,

scope] but it also includes the results and conclusions of the research and the recommendations of the author. The length varies according to discipline, but an informative abstract is usually no more than 300 words in length.

Highlight

Abstract

A highlight abstract is specifically written to attract the reader's attention to the study. No pretenses is made of there being either a balanced or complete picture of the paper and, in fact, incomplete and leading remarks may be used to spark the reader's interest. In that a highlight abstract cannot stand independent of its associated article, it is not a true abstract and, therefore, rarely used in academic writing.

II. Writing Style:

Use the active voice when possible, but note that much of your abstract may require passive sentence constructions. Regardless, write your abstract using concise, but complete, sentences. Get to the point quickly and **always use the past tense** because you are reporting on a study that has been completed.

Although it is the first section of your paper, the abstract, by definition, should be written last since it will summarize the contents of your entire paper. To begin composing your abstract, take whole sentences or key phrases from each section and put them in a sequence that summarizes the paper. Then revise or add connecting phrases or words to make the narrative flow clearly and smoothly. Before handing in your final paper, check to make sure that the information in the abstract completely agrees with what you have written in the paper. Think of the abstract as

describing the most information using the fewest necessary words in complete sentences.

The abstract SHOULD NOT contain:

- Lengthy background information,
- References to other literature [say something like, "current research shows that..." or "studies have indicated..."],
- Using elliptical [i.e., ending with "..."] or incomplete sentences,
- Abbreviations, jargon, or terms that may be confusing to the reader, and
- Any sort of image, illustration, figure, or table, or references to them.