

Translating Beyond Cultural Gaps: Text Mutation and Appropriation

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Abstract

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This study aims at examining to what extent translators can mutate a text to be appropriate in the TL culture. It also attempts to introduce permutation of the original text as a translation strategy. The study also combines theoretical and practical sides together. Theoretically, the researchers adopt a classification of culture, where they talk about four cultural dimensions. Practically, the researchers used a questionnaire that includes three suggested translations (appropriated, semi-appropriated, and not-appropriated) of 38 sentences with specific cultural expressions from various cultures. The sentences were administered to 253 Yarmouk University students to rank the three suggested translations from the most appropriate to the least appropriate, from their point of view. Then, the researchers scrutinized and analyzed the responses and applied statistical procedures to get the findings of the compiled data. The study concludes that the majority of the participants see the appropriated translation to be highly optimal. Thus, the mutation applied by the researchers is accepted. As a result, this renders the translators free to mutate the text to be translated, if the ultimate goal of the translation is to create an effect on the target audience similar to that of the original text on its own audience. It is recommended that the acceptance of the not-appropriated text and the factors that affect it be examined in further research.

Key Words: translation, culture, mutation, appropriation

I. Introduction

Many theorists like Catford (1965), Nida, Taber (1982), Newmark (1988), Shunnaq and Farghal (1999), Baker and Saldanha (2011), among many others, offer some definitions of translation. Catford (1965:20) defines translation as “the replacement of textual material in one language by equivalent material in another language”. On the other hand, Nida and Taber (1982:12) argue that “translation consists of reproducing in the receptor language the closest natural equivalence of the source language (SL) message, first in terms of meaning and secondly in terms of style”. Newmark (1988:5) views translation as the “rendering of the meaning of a text into another language in the way that the author intended the meaning”. He also states “everything is translatable”. Finally, Bell (1991:5) differentiates between ‘translating’ and ‘translation’ where he argues that ‘translating’ is the process of translation, while the product of this process is the ‘translation’. Translation is also considered an intercultural event where the translator should be aware of the nuances of the source language culture and with the target language culture. Within the creative process of translating, loss is the norm rather than the exception. Neubert and Shreve (1992:2) state that “translation always involves loss. Every experienced translator knows and accepts this”.

In another vein, the Sapir/Whorf hypothesis alleged that language and culture are so much interrelated. This means that translation between and among languages is impossible. However, ages of scholars have witnessed that translation is possible, despite the shortcomings of translation, such as the loss of some meanings, lack of equivalence and the misunderstanding of some texts.

1.1 Foreignization and Domestication

Foreignization and Domestication are strategies used in the process of translation. The Italian theorist Lawrence Venuti (1995) introduced these terms, whereas the German theologian Friedrich Schleiermacher (1813) coined and introduced the foreignization concept and strategy.

According to Venuti (1995:20), domestication is “an ethnocentric reduction of the foreign text to target language cultural values, bring the author back home”. In other words, it is the manipulation the original text to create a new modified one appropriate for the target readership culture.

On the other hand, he defines Foreignization as “an ethno-deviant pressure on those (cultural) values to register the linguistic and cultural differences of the foreign text, sending the reader abroad”. In more simple words, it is a method that preserves the foreignness of the original text. For Venuti (1995:306) “a translated text should be the site where a different culture emerges... a translation strategy based on an aesthetic of discontinuity, can best preserve that difference, “that otherness” possible, and moves the author towards him”. Schleiermacher’s second path reminds us of Venuti’s ‘Domesticating’ method that is mainly making the foreign author speak like a domestic author speaking to his people.

Moreover, according to Nida (1964: 159) “a translation of dynamic equivalence aims at complete naturalness of expressions”. For him (ibid: 36) “the receptors of a translation should comprehend the translated text to such an extent that they can understand how the original receptors must have understood the original text”.

On the other hand, Newmark (1988:82) calls this the ‘equivalent effect’. He talks about cultural equivalent where he suggests that it is an approximate translation where a SL cultural word is translated by a TL cultural word. Newmark (ibid: 48) states that “the overriding purpose of any translation should be to achieve ‘equivalent effect’, i.e., to produce the same effect on the readership of the translation as was obtained on the readership of the original”.

Shunnaq (1993:37) subsumes the two strategies under *managing* and *mentoring*. He notes that “when dealing with a historic or scientific text, the translator cannot steer the situation to suit his/her goals or beliefs. S/he is to monitor and relay the facts as they appear in the original”. Thus, managing the text means manipulating the facts while monitoring the text is describing the facts as they are.”

The crux of this paper pertains to the fact that the complexity of cultural translation lies in what is considered culturally *acceptable* to one group of people can be regarded as totally strange and mysterious to another. This implies that translation between languages of distinct cultures is more difficult than carrying out translation between languages that are culturally related. In this study the focus is *not* on the cultural difficulties of translation, but rather on the translator’s authorities, i.e. does the translator have the right to mutate the text to be acceptable in the target culture?

This study aims at showing how translation between two distinct languages, here in the case of Arabic and English, can run if the translator preserves or modifies the text. It also aims at introducing drastic permutation of the original text as a translation technique at the disposal of the translator when the overriding objective of the translation process is to achieve an equivalent effect on the target audience. This permutation can affect all aspects of the original text which are culturally oriented. The overall purpose of this technique is to appropriate the original text to the cultural expectations of the target language. Culture in this sense may be material or ideological. Typically, material culture has been used to refer to objects peculiar to the culture such as food, clothes and drinks, among other things. This thesis argues that material culture includes things like proper names, place names, weekdays, among other things. Ideological culture, on the other hand, will be used to refer to habits, customs, ethics, taboos, religion, and others. Furthermore, this study questions the extent to which the translator may make changes on the text to create a new text that is understood and appropriate for the target text reader.

2. Method and Procedures

2.1. Participants of the Study

The participants of this study consist of Yarmouk University students at both the M.A and B.A levels regardless of their major. A sample of 253 students was chosen to respond to the research tool on grounds of convenience and on the basis of availability. While 110 of the participants are males, 141 are females and 2 did not mention their gender. According to the place of residence 121 of the participants are city dwellers, 131 are village dwellers and one did not specify it. The ages vary as 144 of the participants are below 22 years, 107 above 22 years and 2 did not specify their age.

2.2. The Questionnaire

The primary tool of the current research is a questionnaire that includes (38) items which in turn subsume cultural expressions considered problematic and are expected to create cultural gaps. In order to construct the questionnaire in its very primary form, which includes (60) sentences, the researchers consulted different resources, such as T.V, the internet and some people who lived in foreign countries (America, Australia and Canada). The questionnaire was administered among a group of M.A students of Translation (17 students) to select the closest items that represent cultural gaps clearly. This process ended by choosing (40) items out of (60). Then, the same tool was given to (10) professors, after providing them with three suggested Arabic translations for each sentence (not-appropriated, semi-appropriated and appropriated), to get their approval of the contents of the questionnaire. Two sentences along with their translations were deleted.

It is worth mentioning that the questionnaire, in its final form, was administered in Arabic. In the questionnaire there are three suggested Arabic translations for one English sentence. The first is the ‘not-appropriated’ translation where the original text is translated literally with no appropriation whatsoever; the second is the ‘semi-appropriated’ translation where a slight change is applied to the original text, and the third and final one is the ‘appropriated’ translation, where the original text is mutated completely and the cultural expression of the SL is replaced by a TL cultural expression, i.e., translation with total appropriation.

The participants were asked to rank the translations according to the appropriateness degree from the most appropriate to our culture to the least appropriate; numbers from 1-3 are used where number 1 stands for the sentence that is acceptable and appropriate to the culture (high), number 2 stands for the sentence that might be acceptable (moderate), whereas number 3 stands for the sentence that is rejected and not appropriate to our culture (low). It should be stated that the original text was not provided to the participants in the questionnaire, because it is a matter of ordering the translations not choosing the correct answer.

Finally, to establish the validity and reliability, the questionnaire was administered to a sample of (30) students other than the sample of the study. The purpose of this is to calculate Pearson Correlation Coefficient between the not-appropriated sentences, the questionnaire and the cultural dimensions.

Moreover, to measure the questionnaire’s validity, the Correlation Coefficient was calculated between every degree of the three appropriation degrees (appropriated, semi-appropriated and not-appropriated) with each dimension of the cultural dimensions in this study.

Now, to estimate the reliability of and to assess the stability of internal consistency of its dimensions, Cronbach’s Alpha was applied to the first implementation of the exploratory sample. On the other hand, the test-retest method was adapted to measure whether the questionnaire was reliable when repeated. (This is clarified in Table 8, see Appendix E).

3. Literature Review

Newmark (1988) claims that foreign cultural expressions include ecological, material, and social cultures, as well as expressions related to social organizations, political, religious, artistic, gestures, and habits. The researchers of this study tally with Newmark’s classification of culture but have to add that cultural material should be extended to include names, places, colours, holidays and other things. Moreover, the researchers classify culture into seven dimensions that are more specific, which are: Clothes, Food, Drinks, Celebrations, Relations, Religion and Myths.

Venuti (1995:1) criticises the American translator Norman Shapiro who suggests that “a good translation is like a pane of glass. You only notice that it is there when there are small imperfections”. He further sees translation “as an attempt to produce a text so transparent that it does not seem to be translated” (See Kratz1986: 27). Venuti’s point is that if the text was transparent to that extent, then translation as an act would disappear. Thus the foreignness of the foreign culture is obscure.

Hongwei (1999) conducted an interesting contrastive Chinese study on cultural differences and translation. It concludes that differences in language arise from the differences in mental culture, which he defined as people’s mentality, behaviour, thoughts and beliefs.

An informative study was conducted by Ginter (2002) on cultural issues in translation. The study concludes that some pressure is inevitably exerted upon the target language, as the transfer of the foreign elements is impossible without certain ‘violence’ (the term ‘violence’ was introduced by Neubert and Shreve 1992:2 and used later by Venuti 1992, 1995). It also proves that the translator should be ‘intercultural mediator’. Such intercultural activity requires a carefully considered choice of cultural strategy. The choice, however, should be subject to the purpose of translation and the message of the source language text. Thus, a creative translator should be always mindful of the best solution available.

Another enlightening study was conducted on cultural gaps and their translation by Wu (2008). The study concludes that a good translator must show skills in other things than vocabulary, which are conveying meaning and style of the original language, as well as knowing the culture thought processes.

Yang (2010) conducted a very important study on domestication and foreignization in translation. The study concludes that both strategies are inevitable, but entail losses,

Sun (2011) undertook a study on cultural differences and translation methods, in which the researcher explores foreignizing and domesticating methods in dealing with cultural differences and the possible factors affecting the choice of them.

It concludes that foreignization and domestication strategies are indispensable and supplementary of each other and the idea of that truly successful translation depends on the unity of the two methods mentioned above. Keeping balance between the two extremes might be the ideal for dealing with cultural elements.

On similar footing, Machali (2012) conducted an Indonesian study on domestication and foreignization in the translation of Indonesian poetry into English.

This study concludes by confirming Venuti's idea that translation is essentially cultural communication, and foreign elements have been recast into expressions that are familiar to the target readers.

Akbari (2013) wrote a study regarding the role of culture in translation. The researcher illustrates the crucial interplay between culture and language, and then emphasizes the role of culture in translation. The study concluded that the issue of culture and its complex relationship with language in terms of culture-specific items are among the hardest issues the translator may face.

4. Data Analysis

The researchers saved a copy of the collected data of every single copy of the questionnaire in the computer and applied suitable statistical procedures for the sample to answer the research questions. Afterwards, the observed count, the expected count, the percentage within appropriateness degree and the adjusted standardized residual for every suggested translation (of the three suggested translations representing cultural gaps within seven cultural dimensions) were calculated. Then the Test of Independence was applied, according to the appropriateness degree, in order to discover whether there is a relation between the appropriateness degree and the appropriation degree. Note that the appropriateness degree refers to the order of translations (high, moderate and low), while the appropriation degree refers to the degree of change applied on the translations (not-appropriated, semi-appropriated and appropriated).

4.1 Findings and Discussion of the Study

This section presents the results of the students' performance and what they see as appropriate or inappropriate in our culture. This study aims at providing the accepted appropriation degree of cultural expressions when translated into Arabic, from the point of view of Yarmouk University students. These cultural expressions represent cultural gaps demonstrated in the seven cultural dimensions (clothes, food, drinks, celebrations, relations, religion, and myths).

Each of the following tables represents the results of one of the seven cultural dimensions, and then the results of each one will be discussed below the table. Some statistical procedures were applied, such as: the expected count, the observed count as well as the Chi Square Test of Independence and finally the adjusted standardised residual.

4.2 The Four Dimensions

4.2.1 First Dimension: Clothes

In order to determine the appropriateness degree of the appropriated cultural gaps related to the 'clothes' dimension, the writers calculated the count for the appropriateness degree of the three suggested translations of every sentence that includes cultural expressions related to 'clothes', with numbers (2, 3, 4, 8, 9, 31, 37, 40) in the questionnaire. The Chi Square χ^2 Test of Independence is used to determine the statistically significant differences between the expected count and the observed count, the adjusted standardized residual of the appropriateness degrees (high, moderate, low), was calculated. It is to measure how significant the cells to the Chi Square values and the adjusted standardized residual is significant only when the value is > 2 , and the Chi Square value is significant when it is ≤ 0.05 ; in other words, when comparing the cells, the standardized residual makes it easy to see which cells are contributing the most to the value, and which are contributing the least, keeping in mind that in these tables there are 9 cells, three degrees of appropriation (not-appropriated, semi-appropriated, appropriated), which can be found horizontally on top of the table, and three degrees of appropriateness (high, moderate, low), which can be found vertically on the left of the table as well. This is clarified in table (1) below. It should be kept in mind that this applies to all the tables provided below.

Table (1): Results of Chi Square χ^2 Test of Independence for the sentences of the ‘Clothes’ dimension (2, 3, 4, 8, 9, 31, 37, 40) according to the appropriateness degree

Appropriateness	Statistic	Appropriation			Total
		Not-Appropriated	Semi-appropriated	Appropriated	
High	Observed Count	100	561	1449	2110
	Expected Count	702.9	703.9	703.2	2110
	% Within Appropriateness	4.70%	26.60%	68.70%	100.00%
	Adjusted Residual	-34.7-	-8.2-	42.9	
Moderate	Observed Count	255	1077	385	1717
	Expected Count	571.9	572.8	572.2	1717
	% Within Appropriateness	14.90%	62.70%	22.40%	100.00%
	Adjusted Residual	-19.2-	30.6	-11.4-	
Low	Observed Count	1628	348	150	2126
	Expected Count	708.2	709.3	708.5	2126
	% Within Appropriateness	76.60%	16.40%	7.10%	100.00%
	Adjusted Residual	52.8	-20.7-	-32.1-	
Total	Observed Count	1983	1986	1984	5953
	Expected Count	1983	1986	1984	5953
	% Within Appropriateness	33.30%	33.40%	33.30%	100.00%
χ^2		Df	Sig.		
3836.70		4	0.00		

Table (1) shows that there is a statistically significant relationship between the expected count and the observed count for the appropriation of the three suggested translations that belong to the clothes dimension sentences. In effect, the results are sorted according to the Adjusted Standardized Residual, where the not-appropriated sentences with low appropriateness degree come first (‘first’ here means the ‘highest value’). According to the adjusted residual value 52.8, which is the highest among the three, this means that the majority of the participants see that the not-appropriated translation is inappropriate for the culture. In other words, they believe it is odd, thus, it takes the highest value. On the other hand, the appropriated translation with high appropriateness degree comes second, and the semi-appropriated translation with moderate appropriateness degree appears third according to the adjusted residual. This means that the participants prefer the appropriated translation, and in this effect, its adjusted residual value is 42.9, which indicates that they accept the appropriation applied by the researcher.

The following examples illustrate these numbers and statistics.

Examples:

1. He is still wearing red in mourning on his late mother who passed away two weeks ago. (This the original text)

The suggested translations are:

* ما يزال يلبس الاحمر حدادا على والدته التي توفيت منذ اسبوعين.

* ما يزال يلبس ملابس الحداد على والدته التي توفيت منذ اسبوعين.

* ما يزال يلبس الاسود حدادا على والدته التي توفيت منذ اسبوعين.

In this sentence, the cultural expression is ‘wearing the red color in mourning’ on the dead, and this is in the culture of South Africa. The writers choose to translate ‘red’ into ‘black’ in the appropriated translation; however, in the semi-appropriated translation ‘red’ is translated into ‘mourning clothes’ so as to indicate a neutral translation, where in the not-appropriated translation ‘red’ is kept ‘red’ for it is the literal translation. Most of the participants saw that wearing red to mourn is an odd behavior that is not acceptable in our culture, as it is known that black is the color of mourning.

2. She looks amazing in her red wedding dress. (This is the original text)

The suggested translations are:

* انها تبدو رائعة بفسطان زفافها الاحمر.

* انها تبدو رائعة بفسطان زفافها.

* انها تبدو رائعة بفسطان زفافها الابيض .

In this sentence, the cultural expression is ‘wearing the color red by the bride’ in the wedding and this is in the Chinese culture. The writers choose to translate ‘red’ into ‘white’ in the appropriated translation; however, in the semi-appropriated translation ‘red’ is translated into ‘wedding dress’ without mentioning the color so to sound neutral in this translation. Most of the participants saw that wearing red in a wedding is an odd behavior that is not acceptable in our culture, as it is known that white is the suitable color for this occasion.

3. She told her single daughter to wear a yellow sari to the party in order to get a groom. (This is the original text)

The suggested translations are:

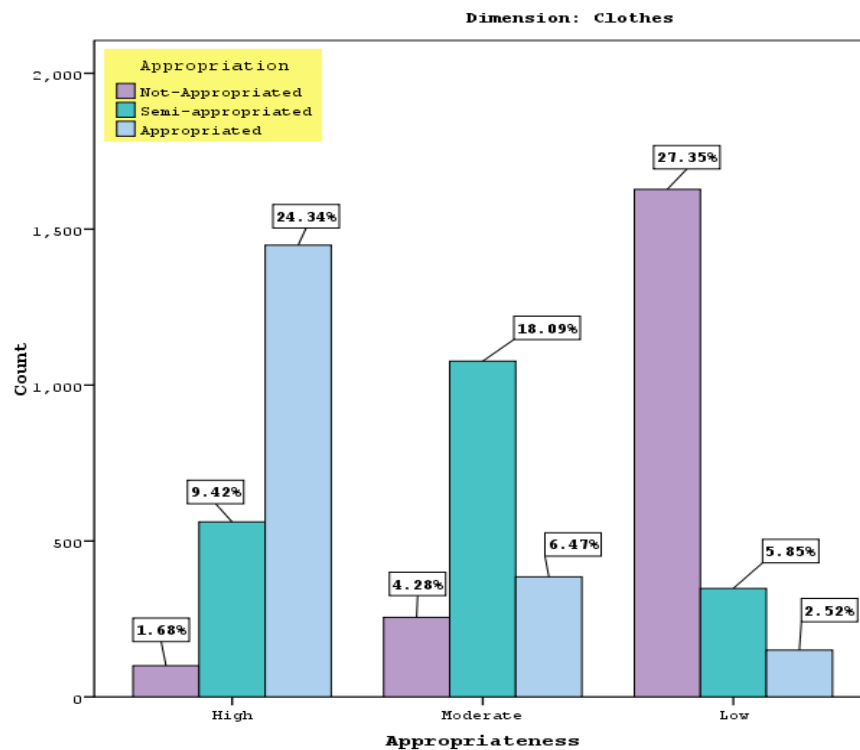
* طلبت الام من ابنتها غير المتزوجة ان ترتدي ساريا اصفر اللون الى الحفلة وذلك لتحصل على عريس.

* طلبت الام من ابنتها العزباء ان ترتدي اللون الاصفر الى الحفلة حتى تجذب الرجال وتحصل على عريس.

* طلبت الام من ابنتها العزباء ان لا تلبس خواتم في يديها عندما تذهب للحفلة حتى تحصل على عريس.

In this sentence the cultural expression is ‘wearing the yellow color by single girls’ to attract men and get married, and this is in the Indian culture. The writers choose to translate ‘yellow sari’ into ‘not wearing rings’, in the appropriated translation; however, in the semi-appropriated translation ‘yellow sari’ is translated into ‘yellow’ without mentioning what type of dress, whether it is a sari or any other type so as to remain neutral in this translation. Most of the participants saw that wearing a yellow sari to attract men and get married is an odd behavior that is not acceptable in our culture, as single girls do not wear any kind of rings in their hands to indicate that they are single. Thus, they attract men and get married. Consequently, this applies to the rest of the sentences in the ‘clothes’ dimension.

Figure1: The order of the ‘clothes’ dimension sentences classified according to the appropriation degree in line with the percentages of each appropriateness degree.



4.2.2 The Second Dimension: Food

The second dimension is relevant to ‘food’. To determine the appropriateness degree of the appropriated cultural gaps which are related to the ‘food’ dimension, the expected count was calculated and the observed count was monitored for the appropriateness degree of the three suggested translations of every sentence that includes cultural expressions related to ‘food’, with the numbers (14, 19, 25, 38) in the questionnaire.

The Chi Square χ^2 Test of Independence is used to determine the significant differences between the expected count and the observed count, calculating the adjusted standardized residual of the appropriateness degrees (high, moderate, low). This is clarified in table (2) below.

Table (2) below shows that there is a statistically significant relationship between the expected count and the observed count for the appropriation of the three suggested translations that belong to the 'food' dimension sentences. In effect, the results are sorted according to the Adjusted Standardized Residual, where the appropriated sentences with high appropriateness degree come first ('first' here means 'highest value'). According to the adjusted residual value 40.3, which is the highest among the sentences with high appropriateness degree come first ('first' here means 'highest value'). According to the adjusted residual value 40.3, which is the highest among the sentences with high appropriateness degree come first ('first' here means 'highest value'). According to the adjusted residual value 40.3, which is the highest among the

Table (2): Results of Chi Square χ^2 Test of Independence for the sentences of the 'Food' dimension (14, 19, 25, 38) according to the appropriateness degree.

Appropriateness	Statistic	Appropriation			Total
		Not-Appropriated	Semi-appropriated	Appropriated	
High	Observed Count	44	195	873	1112
	Expected Count	370.4	370	371.5	1112
	% Within Appropriateness	4.00%	17.50%	78.50%	100.00%
	Adjusted Residual	-26.3-	-14.1-	40.3	
Moderate	Observed Count	165	505	80	750
	Expected Count	249.8	249.6	250.6	750
	% Within Appropriateness	22.00%	67.30%	10.70%	100.00%
	Adjusted Residual	-7.6-	22.9	-15.3-	
Low	Observed Count	778	286	37	1101
	Expected Count	366.8	366.4	367.9	1101
	% Within Appropriateness	70.70%	26.00%	3.40%	100.00%
	Adjusted Residual	33.2	-6.5-	-26.7-	
Total	Observed Count	987	986	990	2963
	Expected Count	987	986	990	2963
	% Within Appropriateness	33.30%	33.30%	33.40%	100.00%
χ^2		df		Sig.	
2229.95		4		0.00	

sentences with high appropriateness degree come first ('first' here means 'highest value'). According to the adjusted residual value 40.3, which is the highest among the three, this means that the majority of the participants see that the appropriated translation is appropriate for the culture. In other words, they prefer the appropriated translation and believe it is accepted and appropriate, thus it takes the highest value. On the other hand, the not-appropriated translation with low appropriateness degree is second, and the semi-appropriated translation with moderate appropriateness degree is the third. This means that the participants do not prefer the not-appropriated translation, and, in this effect, its adjusted residual value is 33.2, which indicates that they accept the appropriation applied by the researcher.

Following are some examples for illustrative purposes.

Examples:

1. Let's go to that restaurant. They serve the best-grilled pork ribs ever. (This is the original text)

The suggested translations are:

* دعنا نذهب لتناول العشاء في ذلك المطعم لأنه يقدم أشهى اضلاع الخنزير مشوية على الاطلاق.

* دعنا نذهب لتناول العشاء في ذلك المطعم لأنه يقدم أشهى اضلاع مشوية على الاطلاق.

* دعنا نذهب لتناول العشاء في ذلك المطعم لأنه يقدم أشهى اضلاع لحم العجل على الاطلاق.

In this sentence the cultural expression is ‘grilled pork ribs’ and this is usually seen in the western culture, in general, not in a specific country. The researchers choose to translate ‘pork ribs’ into ‘veal ribs’, in the appropriated translation; however, in the semi-appropriated translation ‘pork ribs’ is translated into ‘ribs’ without mentioning whether it is pork or veal or anything else so as to stay neutral in this translation. Most of the participants saw that eating pork ribs is an odd behavior that is not acceptable in our culture since we live in an Islamic country, and ‘pork’ is not allowed in Islam. Thus, neither our religion nor our culture accepts it.

2. Wrap the cheese with the ham bacon, and then put it inside the chicken breast. Coat it with flour, egg wash and bread crumbs then put it in the oven. (This is the original text)

The suggested translations are:

- * قم بتغليف الجبنة برفائق لحم الخنزير ثم ضعها في صدر الدجاج وقم بتغليف الدجاج بالطحين والبيض وفتات الخبز ثم ضعها بالفرن.
- * قم بتغليف الجبنة برفائق اللحم المقدد ثم ضعها في صدر الدجاج وقم بتغليف الدجاج بالطحين والبيض وفتات الخبز ثم ضعها في الفرن.
- * قم بتغليف الجبنة برفائق اللحم ثم ضعها في صدر الدجاج وقم بتغليف الدجاج بالطحين والبيض وفتات الخبز ثم ضعها في الفرن.

In this sentence, the cultural expression is ‘ham bacon’. This is usually found in the western culture, in general, not in a specific country. The writers choose to translate ‘ham bacon’ into ‘meat slices’, in the appropriated translation; however, in the semi-appropriated translation ‘ham bacon’ is translated into ‘bacon’ without mentioning whether it is ham or any other meat so as to stay neutral in this translation. Most of the participants saw that using ‘ham bacon’ in cooking is an odd behavior that is not acceptable in our culture, since we live in an Islamic country, and ‘ham’ is not allowed in Islam. Thus, neither our religion nor our culture accepts it.

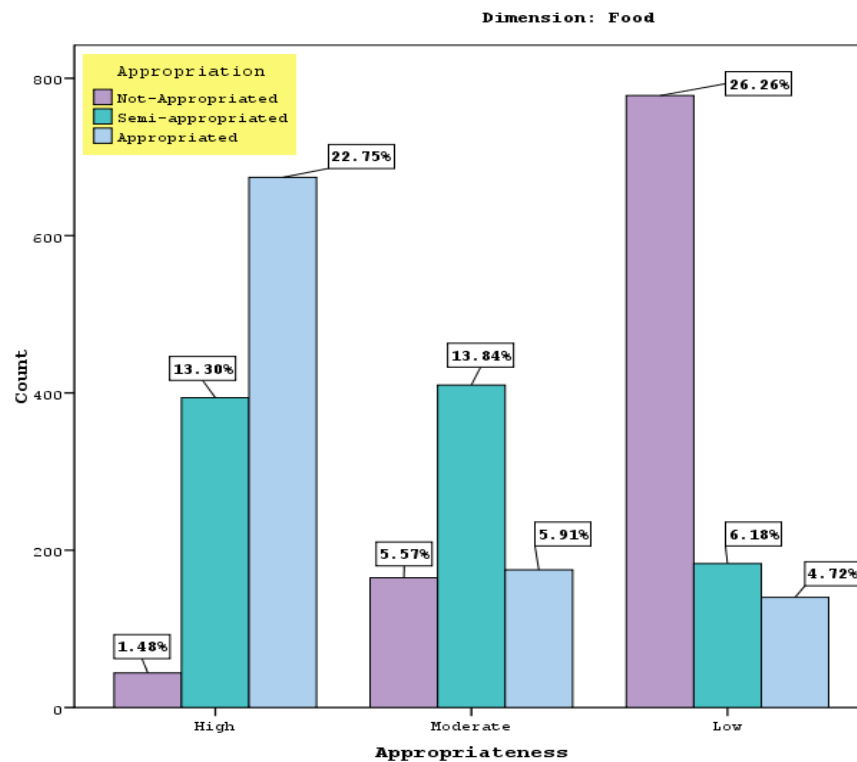
3. Carlo likes to invite his friend Alberto to lunch, especially when it is Fettuccine. (This is the original text)

The suggested translations are:

- * يحب كارلو ان يدعو صديقه البيرتو على الغداء بالايخص عندما يكون فتوتشيني.
- * يحب كارلو ان يدعو صديقه البيرتو على الغداء بالايخص عندما يكون منسف.
- * يحب محمد ان يدعو صديقه خالد على الغداء بالايخص عندما يكون منسف.

In this sentence the cultural expression is ‘Fettuccine,’ which is an Italian word. The researchers choose to translate ‘Fettuccine’ into ‘Mansaf’, in the appropriated translation; however, in the semi-appropriated translation ‘Fettuccine’ is translated into ‘Mansaf’ again but note here that the proper names ‘Carlo and Alberto’ are used with ‘Mansaf’ in this translation. Most of the participants saw that using Italian names with the Jordanian traditional ‘Mansaf’ is odd for it is strange in our culture. Consequently, this applies to the rest of the sentences in the ‘food’ dimension.

Figure2: The order of the ‘food’ dimension sentences classified according to the appropriation degree within the percentages of each appropriateness degree.



2.3 The Third Dimension: Drinks

The third dimension is relevant to 'drinks'. In order to determine the appropriateness degree of the appropriated cultural gaps, which are associated with 'drinks' dimension the expected count was calculated and the observed count was monitored for the appropriateness degree of three suggested translations of every sentence that includes cultural expressions related to the 'drinks', with numbers (17, 20, 22) in the questionnaire. The Chi Square χ^2 Test of Independence is used to determine the significant differences between the expected count and the observed count, calculating the adjusted standardized residual of the appropriateness degrees (high, moderate, low). This is clarified in table (3) below.

Table (3): Results of Chi Square χ^2 Test of Independence for the sentences of the 'Drinks' dimension (17, 20, 22) according to the appropriateness degree

Appropriateness	Statistic	Appropriation			Total
		Not-Appropriated	Semi-appropriated	Appropriated	
High	Observed Count	100	115	522	737
	Expected Count	245.3	245.7	246	737
	% Within Appropriateness	13.60%	15.60%	70.80%	100.00%
	Adjusted Residual	-13.8-	-12.4-	26.3	
Moderate	Observed Count	111	372	84	567
	Expected Count	188.7	189	189.3	567
	% Within Appropriateness	19.60%	65.60%	14.80%	100.00%
	Adjusted Residual	-8.0-	18.8	-10.8-	
Low	Observed Count	539	264	146	949
	Expected Count	315.9	316.3	316.8	949
	% Within Appropriateness	56.80%	27.80%	15.40%	100.00%
	Adjusted Residual	20.2	-4.7-	-15.5-	
Total	Observed Count	750	751	752	2253
	Expected Count	750	751	752	2253
	% Within Appropriateness	33.30%	33.30%	33.40%	100.00%
χ^2		df		Sig.	
991.28		4		0.00	

Table (3) shows that there is a statistically significant relationship between the expected count and the observed count for the appropriation of the three suggested translations that belong to the 'drinks' dimension sentences. In effect, the results are sorted according to the Adjusted Standardized Residual, where the appropriated sentences with high appropriateness degree come first (first here means highest value). According to the adjusted residual value 26.3, which is the highest among the three, this means that the majority of the participants see that the appropriated translation is appropriate for the culture. In other words, they prefer the appropriated translation and believe it is acceptable and appropriate, thus it receives the highest value. On the other hand, the not-appropriated translation with low appropriateness degree is second, and the semi-appropriated translation with moderate appropriateness degree is the third. This means that the participants do not prefer the not appropriated translation and see it odd and inappropriate. In this effect its adjusted residual value is 20.2, which indicates that they accept the appropriation applied by the researcher.

Here are some examples that further illustrate the discussion above:

Examples:

1. Why don't you come over tonight, we will have a beer and watch the baseball game. (This is the original text)

The suggested translations are:

* لم لا تأتي الليلة لنشرب كأسا بيرة ونحضر مباراة البيسبول معا.
* لم لا تأتي الليلة لنشرب فنجاني قهوة ونحضر المباراة معا.

* لم تأتي الليلة لشرب كأسين ونحضر اللعبة معا.

In the English sentence, the cultural expression is ‘drinking beer while watching a baseball game’, and this is in the western culture in general, especially the American one. The writers choose to translate ‘beer’ into ‘coffee’, in the appropriated translation; however, in the semi-appropriated translation ‘beer’ is translated into ‘a drink’ without mentioning what kind of drinks, whether it is beer, coffee or anything else so as to stay neutral in this translation. Most of the participants saw that drinking ‘beer’ is an odd behavior that is not acceptable in our culture, since we live in an Islamic country, and ‘alcohol’ in general is not allowed in Islam. Thus, neither our religion nor our culture accepts it.

2. This recipe contains red wine vinegar, and we only have white wine vinegar. (This is the original text)

The suggested translations are:

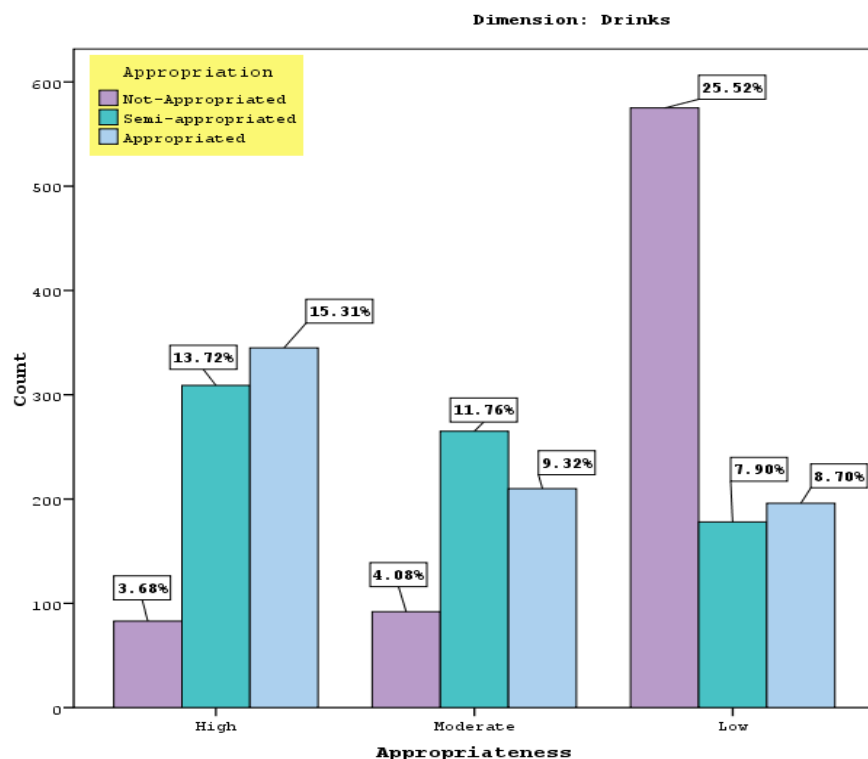
* تحتوي هذه الوصفة على خل النبيذ الاحمر وليس لدينا الا خل النبيذ الابيض.

* تحتوي هذه الوصفة على خل العنب الاحمر وليس لدينا الا خل العنب الابيض.

* تحتوي هذه الوصفة على خل التفاح وليس لدينا الا الخل الابيض.

In this sentence the cultural expression is ‘red wine vinegar and white wine vinegar’, and this is in the western culture in general. The researchers choose to translate ‘red wine vinegar and white wine vinegar’ into the Arabic of ‘apple cider vinegar and white vinegar’, in the appropriated translation; however, in the semi-appropriated translation ‘red wine vinegar and white wine vinegar’ is translated into ‘red grapes vinegar and white grapes vinegar’ without mentioning whether it is vinegar that contains alcohol or not, so as to stay neutral in this translation. Most of the participants saw that using ‘red and white wine vinegar’ in cooking is an odd behavior that is not acceptable in our culture since we live in an Islamic country, and ‘alcohol’ in all its forms, types and names are not allowed in Islam. Thus, neither our religion nor our culture accepts it. The last sentence in the ‘drinks’ dimension is similar and this applies to it.

Figure3: The order of the ‘drinks’ dimension sentences is classified according to the appropriation degree within the percentages of each appropriateness degree



4.2.4 The Fourth Dimension: Celebrations

The fourth dimension is relevant to ‘celebrations’. To determine the appropriateness degree of the appropriated cultural gaps, which are related to the ‘celebrations’ dimension the expected count was calculated and the observed count was monitored for the appropriateness degree of three suggested translations of every sentence that includes cultural expressions related to the ‘celebrations’, with numbers (11, 12, 13, 15, 32, 33) in the questionnaire.

The Chi Square χ^2 Test of Independence is used to determine the significant differences between the expected count and the observed count, calculating the adjusted standardized residual of the appropriateness degrees (high, moderate, low). This is clarified in table (4) below.

Table (4): Results of Chi Square χ^2 Test of Independence for the sentences of the ‘Celebrations’ dimension (11, 12, 13, 15, 32, 33) according to the appropriateness degree

Appropriateness	Statistic	Appropriation			Total
		Not-Appropriated	Semi-appropriated	Appropriated	
High	Observed Count	83	216	1212	1511
	Expected Count	503.4	503.1	504.5	1511
	% Within Appropriateness	5.50%	14.30%	80.20%	100.00%
	Adjusted Residual	-28.2-	-19.3-	47.5	
Moderate	Observed Count	298	747	178	1223
	Expected Count	407.5	407.2	408.3	1223
	% Within Appropriateness	24.40%	61.10%	14.60%	100.00%
	Adjusted Residual	-7.8-	24.2	-16.4-	
Low	Observed Count	1104	521	98	1723
	Expected Count	574.1	573.7	575.2	1723
	% Within Appropriateness	64.10%	30.20%	5.70%	100.00%
	Adjusted Residual	34.6	-3.4-	-31.1-	
Total	Observed Count	1485	1484	1488	4457
	Expected Count	1485	1484	1488	4457
	% Within Appropriateness	33.30%	33.30%	33.40%	100.00%
χ^2		df	Sig.		
2840.14		4	0.00		

Table (4) shows that there is a statistically significant relationship between the expected count and the observed count for the appropriation of the three suggested translations that belong to the ‘celebrations’ dimension sentences. In effect, the results are sorted according to the Adjusted Standardized Residual, where the appropriated sentences with high appropriateness degree come first (‘first’ here means ‘highest value’). According to the adjusted residual value 47.5, which is the highest among the three, this means that the majority of the participants see that the appropriated translation is appropriate to the culture. In other words, they believe it is appropriate, thus it takes the highest value. On the other hand, the not-appropriated translation with low appropriateness degree is second, and the semi-appropriated translation with moderate appropriateness degree is the third. This means that the participants do not prefer the not-appropriated translation and see it odd and inappropriate. In this effect, its adjusted residual value is 34.6, which indicates that they accept the appropriation applied by the researcher.

For more illustration here are some examples:

Examples:

1. The maids of honor surprised the bride with a phenomenal shower party of a French theme. (This is the original text)

The suggested translations are:

* فاجأت وصيفات الشرف العروس باقامة حفلة توزيع هدايا رائعة ذات طابع فرنسي.

* فاجأت الاشبيبات العروس باقامة حفلة توديع عزوبية رائعة ذات طابع فرنسي.

* قامت صديقات العروس بمفاجأتها باقامة حفلة حناء رائعة.

In this sentence the cultural expression is ‘Shower Party’, and this is in the western culture in general. The researcher chooses to translate ‘shower party’ into ‘Hinna Party’, in the appropriated translation; however, in the semi-appropriated translation ‘Shower Party’ is translated into ‘bachelorette party’ so as to remain neutral in this translation.

Most of the participants saw that the expression ‘Shower Party’ is odd and not acceptable in our culture. Since ‘Hinna Party’ is known to be the bride’s party that precedes the wedding.

2. What are your plans on the 4th of July?

-The usual, BBQ in the backyard and some fireworks. And you?

-I am planning to go to the parade. (This is the original text)

The suggested translations are:

* ما مشاريعك في الرابع من تموز؟ المعتاد، الشواء في الباحة الخلفية وبعض الألعاب النارية! وانت؟ انا انوي الذهاب الى الاستعراض.

* ما مشاريعك في يوم الاستقلال؟ المعتاد، الذهاب برحلة شواء مع العائلة! وانت؟ انا انوي الذهاب الى الحفل.

* ما مشاريعك في الخامس والعشرين من ايار؟ المعتاد، متابعة الاحتفالات على التلفاز! وانت؟ انا انوي الذهاب لمشاهدة مناورات سلاح الجو.

In this sentence, the cultural expression is ‘the 4th of July and the celebration of this day’, and this is in the American culture as it is the Independence Day. The writers choose to translate ‘the 4th of July’ into ‘the 25th of May’, in the appropriated translation, as it is Jordan’s Independence Day; however, in the semi-appropriated translation ‘the 4th of July’ is translated into ‘Independence Day’ so to stay neutral in this translation. Most of the participants saw that the expression ‘the 4th of July’ is odd and not familiar in our culture. Since ‘the 25th of May’ is known to be the Independence Day in Jordan.

3. I love spring because I enjoy celebrating Holi. (This is the original text)

The suggested translations are:

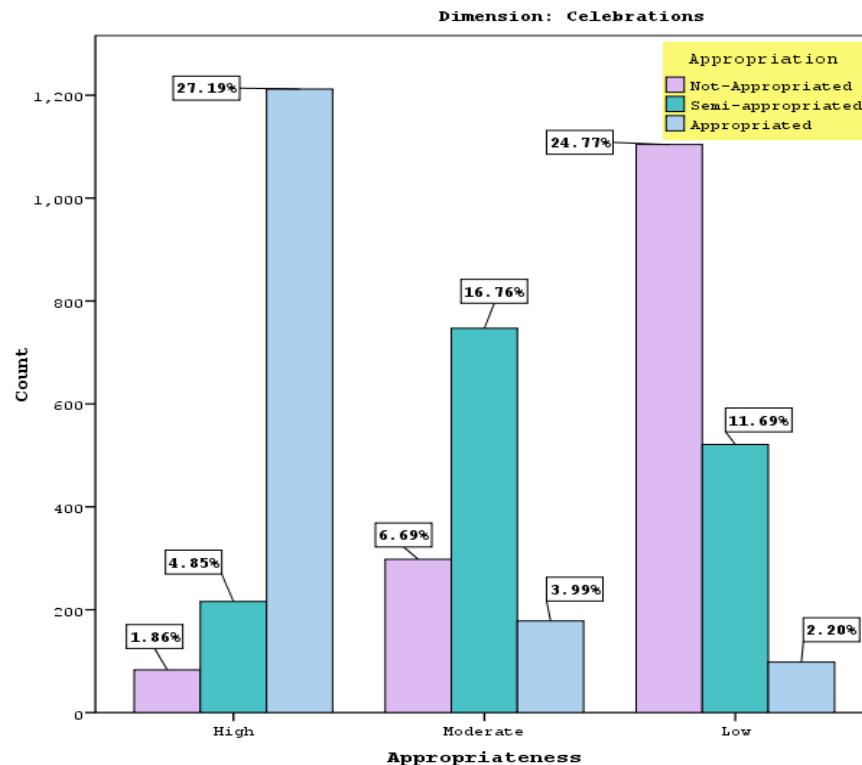
* احب فصل الربيع لاني استمتع باحتفالات الهولي.

* احب فصل الربيع لاني استمتع باحتفالات مهرجان الالوان.

* احب فصل الربيع لاني استمتع باحتفالات شم النسيم.

In this sentence the cultural expression is ‘Holi’, and this is in the Indian culture. The researchers choose to translate ‘Holi’ into ‘Sham el-Nessim’, in the appropriated translation; however, in the semi-appropriated translation ‘Holi’ is translated into ‘festival of colors’ so to stay neutral in this translation. Most of the participants saw that the expression ‘Holi’ is odd and not familiar in our culture. Since they are more familiar with ‘Sham el-Nessim’ as it is known in our Arabic culture, the Egyptian culture in particular. Consequently, this applies to the rest of the sentences in the ‘celebrations’ dimension.

Figure 4: The order of the ‘celebrations’ dimension sentences classified according to the appropriation degree within the percentages of each appropriateness



5.2. Conclusion

This study concludes that the permutation approach suggested by the researchers has proven to be successful according to the selected sample of participants, since the majority of them accept the mutated translations.

In this effect, the participants' acceptance of the appropriated translation gives the translator the right to change the text as he/she sees appropriate. Thus, translators should keep in mind that cultures and societies differ from one another, and what is accepted in one culture is not necessarily accepted in another. Therefore, he/she could mutate the text to be translated in a way that is appropriate for the target culture's traditions, habits and customs. Moreover, this study concludes that both material and ideological culture are susceptible to mutation. Finally, the study concludes that some of the cultural expressions were accepted although they were foreign. The researchers refer this to the fact that, nowadays, people are more open to other cultures.

The Questionnaire

Below are the sentences of the questionnaire in its primary form, which includes 40 original sentences in English.

- (1) John goes to Sunday Service every week.
- (2) He is still wearing red in mourning on his late mother who passed away two weeks ago.
- (3) She looks amazing in her red wedding dress.
- (4) Everyone was talking about the widow who didn't mourn her late husband by wearing white.
- (5) Jessica: I like your owl necklace; it is very beautiful. Mary: Thank you, I wear it for good luck.
- (6) His mother was relieved to see a golden butterfly hovering near her son's body.
- (7) She went to the prom with her boyfriend.
- (8) She wanted to look perfect on her wedding day, so she chose a handmade Sari of red silk and burgundy lace.
- (9) She didn't have anything yellow to wear to the funeral, so she went to the market.
- (10) His grandmother told him that his daughter is spectacular and looks like an angel, that's why he should put the black dot on her chin to ward off the evil eye.
- (11) In her Quinceañera, it was a moving moment when her father replaced her flat shoes with the high heels then danced with his grown up daughter.
- (12) The maids of honor surprised the bride with a phenomenal shower party of a French theme.
- (13) Jack's bachelor party was great.
- (14) I prepared the turkey, pumpkin pie and the mashed potato, we are ready for Thanksgiving.
- (15) What are your plans on the 4th of July? The usual, BBQ in the backyard and some fireworks, and you? I'm planning to go to the parade.
- (16) Her parents were very proud of their daughter when she and her boyfriend came home as prom king and prom queen.
- (17) The owner of the nightclub had to pay a heavy fine after the police caught the bartender serving alcohol to minors.
- (19) Let's go to that restaurant; they serve the best-grilled pork ribs ever.
- (20) Why don't you come over tonight? We will have a beer and watch the baseball game.
- (21) Janet told her daughter that being a single mother is not an easy job.
- (22) This recipe contains red wine vinegar, and we only have white wine vinegar.
- (23) Sandy's boyfriend surprised her with a party celebrating their first year of dating.
- (24) Joyce asked Jesus Christ to give her the strength to conquer her disease.
- (25) Wrap the cheese with the ham bacon then put it inside the chicken breast. Then coat it with flour; egg wash and breadcrumbs then put it in the oven.
- (26) Every night, Debbicka lights a candle and says her prayers.
- (27) Michael & Stefanie went on a romantic dinner on their first date.
- (28) Rosalinda gives thanks to God for the energy He added to the flame of the candle and her prayer then she blows out the flame.
- (29) Mathew broke up with his girlfriend Jane and left her pregnant with his child.
- (30) On Christmas morning, everyone woke up excited to open their presents.
- (31) Willie surprised his friends when he came out wearing a kilt and playing on the bagpipe in the middle of the party.
- (32) I'm so excited to participate in the Tomatina next week.
- (33) I love spring because I enjoy celebrating Holi.
- (34) The people of Karnataka village gathered to walk on embers to please rain gods.
- (36) She was very happy when her boyfriend gave her beautiful butterfly earrings symbolic of their young love.
- (37) She told her single daughter to wear a yellow Sari to the party in order to get a groom.
- (38) Carlo likes to invite his friend Alberto to lunch especially when it is Fettuccine.
- (39) He should save a good amount of money to be able to buy the bride a cow.

(40) It was a sad scene when all of the family and friends stood around the casket in their white robes to say farewell.

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