



Culture-Based Difficulties in Translation

Ahmed Mohamed Lemine El Mokhtar*

English Department, Faculty of Arts, NKC Modern University, Nouakchott, Mauritania

*Corresponding author: ahmedmlemine@gmail.com

Received: December 11, 2022

Accepted: January 10, 2023

Published: January 16, 2023

Abstract:

This article is about culture-based difficulties in translation. Adopting an analytical approach, this paper runs into three major sections. The first section focuses on language, culture and translation. The second section is about untranslatability. The third section sheds light on cultural representation in translation. The article concludes with key findings about the duality of individualism and collectivism in relation to culture, representation and translation. It provides recommendations for future researchers interested in writing about these topics. It begins with definitions for language, culture and translation. Language is a means of communication that has a set of descriptive and prescriptive rules. Culture is a way of life. Translation is about the encounter of language and culture to convey a message between encoders and decoders. The translator is the operator of this process whose major task is to be faithful in rendering the meaning and the form of the source text into the target audience. This paper highlights the challenge that translators face during the process of translation. Some translators are accused of reproducing texts or domesticating them. In other words, translators may play the roles traditionally played by ex-colonizers on ex-colonized people. This argument is illustrated in reference to the classification of translators as cultural mediators who act to empower source texts and disempower the target ones, or vice versa. This work, then, tackles several culture-based difficulties, which impede the work of translators. In this respect, it provides examples from Arabic and English. Additionally, it highlights the issue of untranslatability, cultural representation of the self, the other, and the lack of context, as in machine translations.

Keywords: Culture, Language, Translation, Untranslatability.

Cite this article as: A. M. Lemine El Mokhtar, "Culture-Based Difficulties in Translation," *African Journal of Advanced Studies in Humanities and Social Sciences (AJASHSS)*, vol. 2, no. 1, pp. 133–143, January-March 2023.

Publisher's Note: African Academy of Advanced Studies – AAAS stays neutral with regard to jurisdictional claims in published maps and institutional affiliations.



Copyright: © 2023 by the authors. Licensee African Journal of Advanced Studies in Humanities and Social Sciences (AJASHSS), Libya. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

1. Introduction

This article discusses culture-based difficulties in translating two languages and thus two cultures. It highlights the considerations a translator has to take into account during the

process of translation and the constraints that impede his/her efforts. It undertakes the endeavour to link language, culture and translation and deconstruct certain concepts related to this field. This paper is divided into three major sections. The first section focuses on the cultural difficulties, the relationship between language and culture and the concepts of intercultural translation. The second section is about untranslatability. The third section sheds light on cultural representation. These are key challenging tasks for any translator in any translation process.

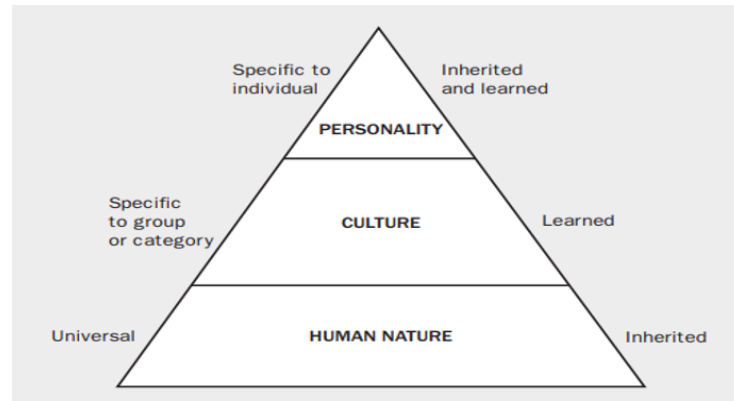
2. Language, Culture and Translation

Language is “a system of conventional spoken, manual, or written symbols by means of which human beings, as members of a social group and participants in its culture, express themselves. The functions of language include communication, the expression of identity, play, imaginative expression, and emotional release” (Robins & Crystal, 2019) Language is a means of communication by which people express themselves and exchange ideas and opinions about their daily chores, traditions, customs, habits, social practices and interests. It is a part of the identity of any person or group. Language is linked to emotions, leisure and any cultural or social practices in any given society. It is also a way of bridging two or more communities via translation as a communication tool. Language is a cultural product that serves a specific society. It is through language that people share cultural practices among the members of the same society and export their views and ways of life to other nations. Translation between two or more languages bridges two or more cultures and encourages them to celebrate cultural diversities and cooperate on common interests.

Longman Dictionary of Language Teaching and Applied Linguistics (2002: 138) defines culture as a set of values, practices, codes, beliefs, attitudes and everyday lifestyles. Culture is “ways of talking, thinking, and behaving that reflect one’s social identity.” This definition shows culture means everything in everyone’s life. Culture impacts the person’s behaviors and attitudes at home, in the streets, on television, in their bilateral relations with colleagues and elders. Culture marks the way we speak, the tone, volume and articulation of the sounds. People define themselves in relation to their cultural backgrounds and feel attracted unconsciously to some cultural items that remind them of their own cultural practices and may refuse socio-cultural practices that go against their traditions and customs. Brian et al. (2008: 2) argue that the term “‘culture’ has a complex history and diverse range of meanings in contemporary discourse. Culture can refer to Shakespeare or Superman comics, opera or football, who does the washing-up at home or how the office of the President of the United States of America is organized. Culture is found in your local street, in your own city and country, as well as on the other side of the world. Small children, teenagers, adults and older people all have their own cultures; but they may also share a wider culture with others.” Culture is lived everywhere, at home, at the office, by the president or by an ordinary person in a remote area. People from the same cultural backgrounds share many common denominators and enjoy cultural practices.

Hofstede et al (2010: 5-6), similarly, define culture as the patterns of feeling, thinking and acting that go beyond the traditional definition known in western languages in which the term is usually defined in relation to its origin in Latin that means ‘the tilling of the soil’ which refers to ‘civilization’ and ‘refinement of the mind’ sought in education, art, and literature. They argue that culture is about everything in life that includes but not limited to greeting, eating, showing or not showing feelings, keeping a certain physical distance from others, and maintaining body hygiene. They highlight also another point concerning the collectivity of culture. For them, culture is not an individual chore. It is rather a collective one. That is to say, that people share their cultural practices with those they live or lived with in accordance with unwritten rules that everyone of that specific environment would unconsciously accept and

respect. This means that culture is acquired and not innate. They share another point in which they emphasize that we need to differentiate between human nature, culture and personality, as “human nature is universal and inherited. Culture is learned and it is specific to a group or a category. Personality is specific to individuals and it is inherited and learned.”



The question of individualism versus collectivism remains relevant in the context of cultural translation. Conway (2013: 16) defines cultural translation in reference to what happens when languages encounter cultures. The individuality of cultural practices is meant to individuals’ behaviors and unique ways of communication. Collectivity looks into a whole group as one unit that has its rules and a unified way of communication. Yet, individuality looks into individual values as independent components of cultures. They give examples to individuality in what is found in Western Europe and North America where people are independent in their life style and rarely dependent on social or cultural practices, including religious teachings. On the contrary, collectivism or collectivistic cultures are common in eastern cultures where societies are still solid and celebrate indigenous cultures, especially in Asia, Africa, and Latin America (Verdeber et al, 2010: 193).

Translation achieves communication between cultures and introduces them to one another. It is through translation that people are connected and increase their awareness of different cultural backgrounds, which reinforces the efforts to establish international relationships based on mutual respect. Translation exposes cultures to the world and gives authors opportunities to reach universality through the wide readership it provides to their works. The more a work is translated the more its writer gains fame and celebration in the world. A celebrated writer is a good messenger to his group, society and nation. However, translation could also cause serious tensions and break bilateral relations if the translator fails in his translation. Understanding others’ cultures enhances one’s own culture by diversifying its sources of richness. Translation is about the transmission of different civilizations through the eyes of a well knowledgeable transmitter equipped with linguistic and cultural communicative tools which enable him/her to meet the expectations of the reader (Mares, 2012: 69). The same idea of the power of translators is highlighted by Tomoko (2009) in his article “Is Translation a Rewriting of an Original Text?” He says that translators, as rewriters, have the power to influence the target audience and contribute to the enrichment of both social practices and the literature, thus, the enhancement of global and human identification and citizenship.

Nida (1964: 145) emphasizes the idea that the translator is the focal element in the translation as he is a part of the ‘cultural context’ in which he lives. The translator’s role, in Nida’s words, “is to facilitate the transfer of the message, meaning, and cultural elements from one language into another and create an equivalent response to the receivers.” Here, the translator’s cultural background is highlighted as it affects the way he renders the meaning and

processes the texts. The translator's priority is to address the audience with an understandable text. The translator has to face the challenge of domesticating a foreign text by reconstructing it in accordance with new cultural touches that make of it an acceptable product in the environment of the target language, and thus target culture.

Kwong (2013: 177) argues that translation is an interlingual and intercultural communication that is never a simple or value-free process. Every language is "a unique structure of interpretive signs, each culture a dynamic system of codes, differentiating and categorizing reality in a way that rarely coincides with another." This uniqueness of every language doubles the task of the translator's burden as they need to be familiar with the characteristics of each language and culture prior to aiming at bridging and linking up two ways of perception, conception and expression. The translator is, then, a bilingual agent whose task is to mediate between two or more different societies. Additionally, it is a part of his task to decode certain cultural codes, explain signs and provide equivalents for idiomatic expressions, metaphors, collocations and all figures of speech. Actually, it is his responsibility to elaborate on confusing ideas to give a clear vision to his audience about the intended meaning. Using simple vocabulary helps the translator to ensure a cross-cultural communication is passed effectively between the source and target cultures. However, Kwong (2013: 177) adds, "translating philosophical and aesthetic concepts, for instance, poses fundamental problems of perception and expression that go far deeper than matters of linguistic expression." A similar idea is highlighted also by Newmark (1988: 39) when he illustrates four types of literary genres classified among the most difficult texts to translate due to their cultural values, namely lyrical poetry, short stories, novels, plays.

Dweik (2013: 47-48) agrees with Kwong that translation is communication as people use language as a means of communication. Language is a part of people's culture and carries accumulative meanings of their daily life experiences. Language is loaded with cultural terms that embody beliefs, traditions, myths and religious expressions. Culture has its impacts on the construction and content of the language and this occurs consciously when the speakers tend to express their ideas in their own ways or unconsciously when they behave 'naturally'. Therefore, in any translation, we have a language used as a means of communication between two or more cultures.

Chahrour (2018) describes the cultural terms and expressions that impede the process of translation in some languages as 'cultural specific' that translators, even the professionals, suffer when they try to translate them. Cultural specificity is a challenge because it reflects the inner beliefs, traditions, emotions and values of a specific society. It requires knowledge of the culture of a society to decode its message and deliver it into another culture. Therefore, a word or an expression is considered culturally specific when "it denotes concrete objects or abstract aspects that may be related to religious beliefs, social habits, customs and traditions or social situations, moral values, a type of cloth or a lifestyle, kind of food, economic principle, political ideology...that are specific to the culture in question." That is to say that while translating, the cultural context of any term should be present in any linguistic element used during the process of translation. A translator must be aware of the entire range of both source and target cultures.

In his article "On Cross-Cultural Translation", Cora Agatucci (2006) summarizes the task of a translator in seven points:

- Translator should master both source and target languages and comprehend the text in hand.
- Translator must be faithful to the source text and understandable to the needs of the addressed readership.
- Translator's authority over the text does not allow them to neglect author's rights of maintaining the main idea of the work.

- Translator is responsible to transmit, not only the main message of the original, but also its aesthetic values.
- Translator is inevitably required to intervene in delivering intended meaning using whatever techniques they find relevant.
- Translator is a fair mediator whose task is to facilitate communication between two cultures.
- The credibility of translation is related to abiding by the above principles.

With the continuous intellectual development of the field of culture and communication studies, concepts like intracultural, intercultural, cross-cultural and multicultural are widely explored by the thinkers. Intra-cultural refers to communication between members of the same cultural background. Intercultural is communication between parties from different cultures. Cross-cultural is a field of study, which focuses on points of contact and interactions between different cultures (Ngoan, 2006: 34). Multicultural denotes the status of communication between ethnic or minority groups within the same nation. The four terms are related to bilingualism and biculturalism in both their linguistic and cultural senses. They are, also, linked to culture and translation. They are related to culture because they function as interactive tools between people within or outside of the boundaries of the same cultural context and are related to translation for they present different ways of communication (Arcila, 2007).

Baldwin et al (2014: 333) provide, in addition to the four cultural terms mentioned above, other ones with their definitions as follows:

- **“Cross-over:** Adaptation of media products from one country to another.
- **Cultural heterogeneity:** Dissimilarity and diversity among cultural components.
- **Cultural imperialism:** The view that global media are the purveyors of certain cultural and political— usually Western—values to the exclusion of others in the weaker countries of the world.
- **Cultural intelligence:** An outsider’s seemingly natural ability to interpret someone’s unfamiliar and ambiguous gestures the way that person’s compatriots would.
- **Cultural myth:** A narrative that is popularly told to teach preferred ways of behaving.
- **Cultural relativism:** An approach to ethics and social research that states that we should not make moral or ethical judgments upon other cultures and that each culture should determine for itself what is right.
- **Cultural synergy:** The nature of relationships and networks that can develop between individuals and organizations, when people become culturally aware and competent in cross-cultural communication situations.
- **Cultural trope:** A literary formula upon which media producers draw, in which media have certain formulas—types of shows, standard plot lines, typical characters, etc.
- **Cultural values:** Values held by the majority of members of a given culture.
- **Culture shock/cultural adjustment:** A sense of anxiety experienced in a new culture, usually over a longer period of time, as a result of losing a sense of the expected social cues one has in one’s own culture.
- **Deculturation:** The process of unlearning one’s own culture when one lives for an extended period of time in a different culture.”

3. Untranslatability

In any translation, even the one performed by a professional translator, something in the source text is lost in the target text. That ‘thing’ usually lost is the ‘untranslatable’.

Untranslatability is a normal characteristic in languages as they reflect the diversities of the societies in which they are spoken. In this sense, the loss of meaning in any translational effort is inevitable. Therefore, faithfulness remains an ideal goal that is hard to achieve because languages are partially untranslatable (Forrai, 2001: 119-120).

According to Nolan (2005: 57), untranslatability is about the situation in which a meaning “cannot be brought out in the target language which leads some linguists to proclaim that, theoretically, translation is ‘impossible’.” He argues that untranslatability is a challenge acquired from the source culture and language and has got nothing to do with the translator’s or author’s abilities. Untranslatability is a result of the fact that cultures are different and since language is loaded with culture-specific features, it carries out the characteristics which mark its culture and its ways of expressing inner experiences in culture-bound terms and encoded ideas. Issues involved in translating two languages or cultures “arise because of cultural differences where meaning is generated through culturally-specific references and allusions of a social, historical or political nature” (Anderman et al, 1999: 149). Words are never identical across languages as there is no exact equivalent and there will usually be “different cultural significance and associations and, consequently, a different emotive and communicative impact” (Anderman et al, 1999: 149).

Catford (1965: 105) states that untranslatably occurs when translation fails, or translation fails when untranslatability occurs. Both ways, untranslatability causes the failure of the translation where the intended meaning in the source text does not have an equivalent one in the target language or culture. The author argues that there are two reasons for untranslatability, linguistic and cultural. Linguistic untranslatability is the situation in which the target language has ambiguous equivalent words to those in the source language. Cultural untranslatability is when there is no equivalent to the SL text in TL text, and this is the most difficult type of untranslatability that translators may encounter. He adds that “translatability and untranslatability are just like the two sides of one coin, contrary but coexisting and correlated, which can thus be unified and even converted along with the development of languages and the increasing intercultural communication” Catford (1965: 105). Untranslatability as a translational issue was first raised in Europe, especially in Germany. It is true that untranslatability impedes translation and presents a serious challenge to translators; yet, it does not prevent the occurrence of translation. Translation as a means of communication between cultures cannot be given up. It is the responsibility of the translator to adopt appropriate techniques of providing alternative equivalences to overcome untranslatability arising issues (Levine & Katie, 2018: 30 and 34).

Duncan et al. (2018: 42 and 48), in their book *Untranslatability: Interdisciplinary Perspectives*, highlight the idea that untranslatability represents an issue for some philosophers as it could not be imagined if there is no way to find an equivalent meaning for untranslatable linguistic or cultural patterns. Finding no means of handling untranslatability issue means that intercultural communication is down at all levels, which is an intercultural failure. Untranslatability is an issue, but it is “never ‘vicious’ in the sense of preventing understanding at some level; and that is a sufficient foundation on which to build mutual understanding, where there is a will. This makes “untranslatability” an interesting concept of investigation rather than an obstacle to our efforts.” This way, untranslatability shifts from being a burden on the translator’s shoulder to a celebrative cultural or linguistic diversity that enriches the efforts of constructing a global culture as a home for all cultures.

Apter (2013: 24) discusses a similar idea concerning the boundaries of untranslatability and the necessity to consider this a solved issue. He even goes further saying that most of the exaggeration about the challenge of untranslatability in the era of translational turn, or the cultural translation, is not convincing, “if not downright folly.” In his article “Translating Culture: Problems, Strategies and Practical Realities”, Guerra (2019) mentions that cultural

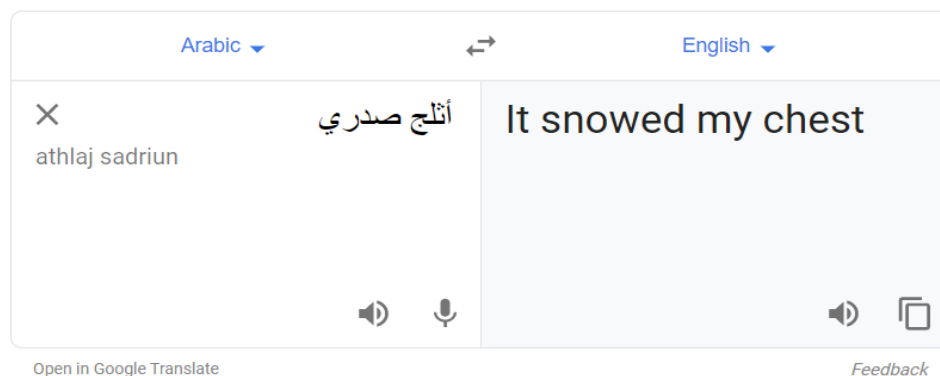
terms, or realia, are the roots of many untranslatability challenges, but as an axiom, they can be translated. He argues that languages can say anything or are capable of saying anything, but in their own words and according to their different linguistic and cultural ways. For him, if languages express the same thing the same way “then we would not be speaking of two languages, but of one and the same language.”

Baker (1992: 15-16), also, argues that translation is a tool of language mediation across cultures, which can fail due to certain factors, but it is not an impossible task. Translation is necessary and valuable as a means of bridging the gaps between cultures and bringing people of different cultural and linguistic backgrounds closer together. Without the efforts of translators, the world would be “living in a far less friendly and less interesting environment. Translators have good reason to be proud of what they do and to insist that translation be recognized as a fully-fledged profession and given the respect that it deserves.”

Dweik (2013: 47) suggests the following five techniques to overcome culture-bound words untranslatability issues, especially from Arabic into English, and to bridge the gap across cultures:

- Use ‘cultural equivalent’ expressions: to choose the equivalent expression that delivers the meaning of the translated one, regardless of the literal meaning. Example: It rains cats and dogs إنها تمطر كأفواه القرب
- Use functional translation by choosing words or phrases that deliver the same meaning. Example: Hello: السلام عليكم
- Use Paraphrasing by expressing the same meaning through different words. Example: Thesaurus: معجم الألفاظ المترادفة والمتضادة
- Use Glossing by explaining the meaning of an expression that has a special connotation in the target or source culture. Example: Any religious term, like Athan: call for prayer.
- Use borrowing by keeping the same word as it is in the source text and using it in the target one with the same meaning. This applies usually to expressions widely spread and common, like computer or internet.

As mentioned above, when there is an untranslatability issue, the translator should resort to cultural equivalent expressions to deliver the meaning of the translated term, regardless of the literal meaning. For instance, the equivalent of the English idiom It **warms** my **heart** is أتلج صدري, which means literally “It **snowed** my **chest**”. The pleasant feeling about “warmness” in the English idiom is exactly the opposite in its Arabic equivalent idiom depending on a cultural dimension related to weather conditions lived and missed in both the Arab and English cultures. It is also noticeable that the word “heart” in the English version of the idiom is translated into Arabic as “Chest”. Machine translation is a good example of translations that lack cultural context considerations. Below screenshot shows how Google translation service translated this Arabic idiom:



4. Cultural Representation in Translation

The second challenge for translators relates to cultural representation. Any translation includes a cultural representation of a specific group, society or nation. In his masterpiece *Orientalism*, Edward Said (1979: 273) tackles the concept of representation. Said argues that there is usually an agenda behind representations. The reason for that tendency can be intellectual, historical or economic. For him, “representations have purposes, they are effective much of the time, and they accomplish one or many tasks. Representations are formations, or as Roland Barthes has said of all the operations of language, they are deformations. The Orient as a representation in Europe is formed— or deformed— out of a more and more specific sensitivity towards a geographical region called ‘the East.’” The Orient is represented by the other in the West in accordance with the stereotypes about the East and the eastern people. This kind of representation is in fact a misrepresentation that is common in media and in literary products published in the West, including the translations. Western misrepresentation of the other can be seen also in stereotypes about appearance, clothing, food, words articulation, hair color and more (Jackson, 2010).

Domesticating foreign texts into different cultures is another culture-based difficulty in translation. Venuti (1993: 208) highlights the notion of ‘violence of translation’. His argument revolves around the idea of imposing a foreign text on a specific audience with the purpose of domesticating it to suit certain values, beliefs and representations that exist in another text from totally different cultural background. This domestication implies the dominance of one culture over other marginalized cultures. This is a very clear example for cultural misrepresentation. In this sense, translation becomes an enforcement cultural tool which reinforces colonial mentalities. That being said, the “aim of translation is to bring back a cultural other as the same, the recognizable, even the familiar; and this aim always risks a wholesale domestication of the foreign text, often in highly self-conscious projects, where translation serves an imperialist appropriation of foreign cultures for domestic agendas, cultural, economic, political.” Translators are playing pivotal roles in these imperialistic violent activities that are felt everywhere in the world in a chasing race to deform every non-domesticated cultural aspect.

Relationship between ex-colonizers and ex-colonized represents an aspect of translation difficulty. Faiq (2004: 9) illustrates in his book *Cultural Encounters in Translation from Arabic* the idea that the representational relationship between the Arab world and the West remained a colonizer-colonized relations. The only change after WWII and the emergence of the postcolonial era is that the UN has now become the new tool to manipulate the ex-colonized people and dominate cultures in accordance with the benefits of the ex-colonizers. Colonization is both military and cultural. Continuous cultural misrepresentation in translation and other fields is proof that the colonial project is still ongoing. Misrepresentation of Arabs and Muslims is common and a daily observed and lived experience, especially after 09/11 attacks. Being selective of the terms to use during media coverage is a very telling example of the misrepresentations against Arabs and Muslims in the West and westernized media networks. For them, a Muslim criminal is a ‘Muslim terrorist’ or Jihadist. At the same time, a non-Muslim criminal is just a ‘criminal’ or sometimes a ‘mentally retarded’ person. This misrepresentation goes beyond imagination to cover many Islamic terms like “jihad and fatwa [that] have been injected with meanings that reinforce the centuries-old clichés.” Jihad, the Islamic famous term that refers to defensive and protective rightful actions in certain circumstances, is now given a new connotation linking it directly to violence and terrorism.

Foreignization of texts in the translation process by domesticating them to other different cultures harms the original content and impacts the quality of the text, violates the writer's rights, confuses the reader and damages the credibility of the translator and the translation. Lefevere (1992: 162) emphasizes this argument about the worthlessness of foreignization in his book *Translation, History, Culture* when he states that the "reader is not likely to derive any pure pleasure from this but in the end, he is certain to be left with more than enough dizziness and frustration." In this case, foreignization is not a good method in translation; thus, it represents a culture-based difficulty instead of facilitating the task of the translators.

Venuti (1998: 83) sheds light on what he labels as 'translation scandals'. In his work *The Scandals of Translation. Towards an Ethics of Difference*, he elaborates on the idea that translation has political, economic and cultural scandals that are deeply rooted in the tendency of "the reproduction of dominant domestic ideologies and institutions that provide a partial representation of foreign cultures and marginalize other domestic constituencies." The translator, who is supposed to be a faithful mediator, usually participates in the process of imposing this domination and reinforcing the efforts of the domination and marginalization project that aims at misrepresenting other cultures. Stuart Hall (2006: 435) states that identity in general, and cultural identity in particular, is always in a process, dynamic, and never fixed. That is to say that "cultural identity played a critical role in all the post-colonial struggles which have so profoundly reshaped our world." In addition, he suggests "our cultural identities reflect the common historical experiences and shared cultural codes which provide us, as 'one people'." Imposing irrelevant ideologies on certain societies through translation is regarded as a scandal because it is form domination. Identity is flexible and renewable. Therefore, there is no static identity, but a dynamic one.

5. Conclusion

In conclusion, this paper provided definitions for language as a means of communication. It highlighted the functionality of languages as a mirror that reflects certain aspects of the life of a given society and presents them to other societies or to different categories of the same society. Language, also, is defined here as a cultural product. We have seen that culture is a way of life. It is a term used to express anything that marks the traditions, behaviors, customs, feelings, dressings and even greetings of any society. Therefore, culture is inclusive of all socio-cultural practices, including languages. We learned in this article that culture relates to civilization and that it is different from human nature and personality. Human nature is collective and innate. Personality is linked to individuals but it is also inherited and acquired. Culture is about a group of people and it is learned and never acquired. Consequently, culture is a collective experience and never an individual one. This duality of individualism versus collectivism is also applicable to cultural translation in which languages encounter cultures. For example, individuals in the West are independent, not only economically, but culturally too. On the contrary, individuals in the East are still living as collective communities where social norms dominate and regulate everything.

This research emphasized the importance of translation as a means of communication between individuals and communities. It is through translation that cross-cultural activities occur. The pivotal role played by translators, as cultural mediators, is tackled in this paper. This work concluded that translators face many difficulties during the process of translation, especially culture based difficulties. Among these difficulties, we mentioned untranslatability and illustrated examples from Arabic and English. Also, we shed light on the importance of cultural context in translation and gave example with machine translation as a type of translation where context is lacked. Another culture-based

issue raised in this research is that of cultural representation of the self and the other. In other words, translation can be a means of communication; yet it can shift to be a kind of misrepresentation in which the traditional dichotomy of powerful and powerless is highly performed by translators who use texts to empower certain nations and disempower others. Finally, this article is limited; thus, it failed to enlarge the scope of analysis to include other arguments that might enrich the discussions. Therefore, we recommend for future researchers interested in writing about such culture-based difficulties in translation to break them into different titles and treat each term as an independent title of an article or even a book.

References

- [1] Agatucci, C. (2006). On Cross-Cultural Translation. *Translation Issues, Humanities* 210 MIC/WIC.
- [2] Anderman, G., & Rogers, M. (1999). *Word, Text, Translation: Liber Amicorum for Peter Newmark*. Victoria: Multilingual Matters.
- [3] Apter, E. (2013). *Against World Literature: on the Politics of Untranslatability*. London: Verso.
- [4] Arcila, F. C. (2007). Broadening Minds: Exploring Intercultural Understanding in Adult EFL Learners. *Colombian Applied Linguistics Journal*, (9).
- [5] Baker, M. (1992). In *Other Words: a Coursebook on Translation*. London: Routledge Taylor & Francis Group.
- [6] Baldwin, J., Coleman, R. R. M., González, Alberto, & Shenoy-Packer, S. (2014). *Intercultural Communication for Everyday Life* (1st ed.). New Jersey: Wiley-Blackwell.
- [7] Catford, J. (1965). *A Linguistic Theory of Translation: An Essay in Applied Linguistics*. Oxford: Oxford University Press.
- [8] Chahrour, O. (2018). Cultural Problems in Translation. *Translation Journal*.
- [9] Conway, K. (2013). Cultural Translation: Two Modes. *TTR*, 26(1), 15–36. <https://doi.org/10.7202/1036948ar>
- [10] Dweik, B., & Souleiman, M. (2013). Problems Encountered in Translating Cultural Expressions from Arabic into English. *International Journal of English Linguistics*, (3), 47–60. <https://doi.org/10.5539/ijel.v3n5p47>
- [11] Faiq, S. (2004). *Cultural Encounters in Translation from Arabic*. Toronto: Multilingual Matters.
- [12] Forrai, G. (2001). *Reference, Truth and Conceptual Schemes a Defense of Internal Realism*. New York: Springer Netherlands.
- [13] Guerra, A. F. (2012). Translating Culture: Problems, Strategies and Practical Realities. *CIS Journal of Literature, Culture and Literary Translation*, (1). <https://doi.org/10.15291/sic/1.3.lt.1>
- [14] Hall, S. (2006). Cultural Identity and Diaspora. In *Theorizing Diaspora*. Malden: Blackwell.
- [15] Hofstede, G. (2010). *Cultures and Organizations: Software of the Mind* (3rd ed.). New York: McGraw-Hill.
- [16] Jackson, R. L. (2010). *Encyclopedia of Identity* (Vol. 1). California: Sage Publications.
- [17] Kwong, C. (2011). Problems in Translating Culture: The Translated Titles of Fusheng Liuji. *TTR Traduction, Terminologie, Rédaction*, 24(2), 177–206. <https://doi.org/https://doi.org/10.7202/1013399ar>

- [18] Large, D., Akashi, M., Józwickowska, W., & Rose, E. (2018). *Untranslatability: Interdisciplinary Perspectives*. London: Routledge.
- [19] Lefevere, A. (1992). *Translation, History, Culture a Sourcebook*. London: Routledge.
- [20] Levine, S. J., & Lateef-Jan, K. (2018). *Untranslatability Goes Global*. Abingdon: Routledge.
- [21] Longhurst, , Garry, B., Smith, G., Bagnall, G., Crawford, G., & Ogborn, M. (2008). *Introducing Cultural Studies*. Essex: Routledge.
- [22] Mares, R. (2012). Cultural Difficulties in Translations from English into Arabic. *Annals of Dimitrie Cantemir Christian University, Linguistics, Literature and Methodology of Teaching*, (1), 69–77.
- [23] Newmark, P. (1988). *A Textbook of Translation*. London: Pearson Education.
- [24] Ngoan, N. Q. (2006). Communication across Cultures. *T1p ChÝ Khoa Hăc Journal of Science*, 34–47.
- [25] Nida, E. (1994). *Toward a science of Translating*. Leiden: E. J. Brill.
- [26] Nolan, J. (2005). *Interpretation: Techniques and Exercises*. Bristol: Multilingual Matters.
- [27] Richards, J. C., & Schmidt, R. W. (2002). *Longman Dictionary of Language Teaching and Applied Linguistics* (3rd ed.). London: Pearson Education.
- [28] Robins, R. H., & Crystal, D. (2019). Language. In *Encyclopædia Britannica*. Chicago: Encyclopædia Britannica, Inc.
- [29] Said, E. W. (1978). *Orientalism*. New York: Pantheon.
- [30] Tomoko, I. (2009). Is Translation a Rewriting of an Original Text? *Translation Journal*, 13(2).
- [31] Venuti, Lawrence. (1993). Translation as cultural politics: Regimes of domestication in English. *Textual Practice*, 7(2), 208–223. <https://doi.org/10.1080/09502369308582166>
- [32] Venuti, L. (1998). *The Scandals of Translation. Towards an Ethics of Difference*. London: Routledge.
- [33] Verderber, Rudolph F., Verderber, Kathleen S., & Sellnow, D. D. (2010). *The Challenge of Effective Speaking in a Digital Age* (15th ed.). Ohio: Thomson/Wadsworth.