Benefit of Teaching Culture and Civilisation for Translation Student Training

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1. Itroduction

Translation of culture has been on the top of translation studies. De Beaugrand - one of emminent theorists of translation - states that « the focus of translation studies would be shifted away from the incidental incompatibilities among languages toward the systematic communicative factors shared by languages ».

In this context, Translation student training should be built on teaching culture and civilisation for the sake of acheiving effective communication, which the major goal of translation.

2. Culture from translational perspective

Newmark defines culture « as the way of life and its manifestations that are pecular to a community that uses a particul language and its means of expression ». De Beaugrand states that « the focus of translation studies would be shifted away fro the incidental incompatibilities among languages toward the systematic communicative factors shared by languages ». another definition comes from Sapir who pinpoints that « no two languages are even sufficiently similar to be considered as representing the social reality ». Moreover, House accentuates on « culture refers to a group of shared values and inventions which act as mental guidelines for orienting peoples' brhaviour ». She added that translation may eek to hide the presence of the original, it can nevertheless serve to

ensure its survival to make it « live on » and « live beyond the means of the original author ». In other words, the translator gives life to the original by giving it a cultural relevance it would not other wise have. Housse accentuates that the more the source and the target frameworks differ, the more importrant is the cultural work translators have to do. This include an awarness and knowledge of the cultural implication of the source text and a familiarity with the culture into which the translation is to be fit.

3. Translating cultural items

Before starting translation process of cultural items, the student shoud know some cultural notions.

a- Ecology : ecology comprises geophical features, the best way to convey the mis transference

b- Material culture : This category includes several cultural items :

b.1 Food : Here the student may use transference, foreignisation, or descreptive equivalent : For instance the sentence (الكسكس طبق شعبي) is translated as (couscous is a popular meal). The student may add betwween brackets inside the text an explanation (type of North African food made from crushed wheat).

b.2 Cloth : jacket, hat, shoes,etc.

b.3 Buildings : Houses, palace,bridges,etc.

b.4 Transport : Including car and chariot.

b.5 Political and administrative organisation : King, prime ministre,etc.

b.6 Historical institutions : caliphate, UNESCO, etc.

b.7 Religious terms : Including (ذكر) just as an example. Here student may transference (hijab) and (dikr) respectively. It is worthy he added between brackets a functional equivalent (the common invocation of Allah).

4. Contibution of culture and civilisation in acheiving pedagogical goal

Culture and civilisation contribute outstandingly in :

- Increasing students' awarness of the impact of culture and civilisation on the producers of the source text.
- Offering students the most adequate procedures during translation process to overcome cultural barriers.
- Widening knowledge of student in different fields in respect to different civilisations.
- Letting students know evolution of words and terms across differnt civilisations, helping them understanding well terms are pertinent to some eras in the history of civilisations.
- Orienting them toward analytical thinking as well as criticism

5 Culture translation approaches

Culture and translation are intimately related. Two major approaches emerged : domestication and foreignisation

5.1- Domestication

Venuti states that translation is an investment of the foreign language through adapting it with the local language. Hence, the translation road is full of barriers given to cultural and linguistic differencies between communities. This lets the translator do his best to overcome these barriers by negotiating what should be conveyed and what should not. He added that translation never communicalte in an untroubled fashion because the translator negotiate the linguistic and cultural differnces of the foreign text by reducing them and supply another set of differences, basically domestic, drawn from the receivinglanguage and culture to enable the the foreign text to be received there. Also, he has to determin gain and loss rate in translation process.

Moreover, Venuti pinpoints that the best way the foreign text is received well when negotiating the linguistic and cultural differencies between the ST and the TT. In other words, negotiatin gain and loss in translation.

Julian House says that translating is not a linguistic set, it is also a cultural one, an act of communication across cultures. She added « in the process of translating, not only the two languages but also the two cultures come into contact. In this case, translating is a form of intelrcultural communication ». She calls domestication covert translation in which a « cultural filter » is applied in order to adapt the source text to the communicative norms of the target culture.

Domestication contributes in decorating the source text with a local makeup in order to be acceptable by the reader of the target text. The following example illustrates typically this point :

قد يكون دواء واحد أيضا حار بالقياس إلى بدن **زيد** فوق كونه حار بالقياس إلى بدن **عمرو** (ص22)

وتترجم هذه الجملة على النحو التالي:

A medicament may be hotter towards the body of **Peter** than it is to the body of **Paul**. (p. 96)

We clearly see the translator makes little change in respect with the amount of information by replacing proper names. However, a considerable change occured in respect with the semantic amount of the message.

The choice of the source text should be based on the benefit it can provide.

He is as famous as **cricket** player.

إنه مشهور مثل لاعب **كرة القدم**

Here, the translator opts for cultural equivalent (Newmark : 2005, 83) by replacing (cricket), which is popular in the foreign community by (كرة القدم), which is popular in the local community.

The translation of names is usually employed when the name presents an ironic description, as it is supposed to give extra information that without adaptation would be completely lost. It a big challenge for the translator, who has to identify it first in the source language and then find a good equivalent in the target language.

5.2- Foreignisation

House calls foreignisation overt translation in which intercultural transfer is explicitly present and so likely to be perceived by recipients/ They are presented with respect to the foreign culture dressed in their own language, and are thus invited to enter into intercultural dialogue.

Transference is another way to say foreignisation, named by Newmark who states that When the translator has to decide whether or not to tranfer a word unfamiliar in the target language, which in principle should be a source a SLcultural word whose referent is peculiar to the SL culture, then he usually complements it with a second translation procedure in harness are referred to as a 'couplet' (2005 : 81). It includes the names of all living, geograpgical, periodicals and newspaper, public and private companies and institutions, street, and addresses.

Semi-cultural words are often difficult to translate as they are associated with particular period, country, or individual e.g. spoonism (transference + functional equivalent in brackets)

Naturalisation is transference + adaptation to the pronunciation as well as the morfology of the SL word

Transference is used to highlight the cultural aspect instead of the message itself, leading to hamper communication between individuals as well as peoples.It emphasises on culture and exclude the message, leading to less communication between peoples. To illustrate foreignisation , we take the following example :

يتعين عليك عدم الإكثار من أكل طبق الشخشوخة

To avoid obesity, you should eat less meals like chakhchoukha.

Functinoal equivalent is another technique that preserves teh foreign colour. It generalises or deculturises the SL word ; and sometimes adds a particular thus ; baccalauréat_ French secondary school leaving exam (2005 : 83). Sometimes, The translator should have recourse to descriptive equivalent to convey the source cultural item. This **d**escripyive equivalent is too much matched with functional equivalent i.e. we could not only relay on descritive equivalent to translate a cultural source word.

6 **Conclusion**

Hardly, we may find a text empty of cultural items even scientific text, in particular, vulgarised medical text, which targets people. This, nececitates deep awarness to well convey the message implicitely or explicitely sent. Student of translation should not only learn translation strategies as well as both source language and target language, but also both SC and TC to perform adequately their translation task.

Student of translation has to decide whether an approximation to a new literary culture is a positive factor for the reader or if a different equivalent would be better, in order to present the same connotations. The argument in favour of transference is that it shows respect for the source language. The argument against it is that it is the translator's job to translate and to explain.

7. References

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