

A Study of Domestication and Foreignisation of Culture-Specific Terms in Relation to the English and French Translations of Tahar Watter's Novel Al Zilzal (The Earthquake)

دراسة تدجين وتغريب المصطلحات الخاصة بالثقافة فيما يتعلق بالترجمة الإنجليزية والفرنسية لرواية الطاهر وتر الزلزال (الزلزال)

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Abstract:

If translation is a decision-making process and an object of selection, this means that personal factors like the translator's attitudes and orientations have an influence on the process of translation. Translation remains an individual act depending on subjective interpretation and transfer decisions.

Nevertheless, the translator is between the hammer of the reader and the anvil of the writer in terms of providing the reader with a translation that is smooth, natural and easy to understand (domestication) or being faithful to the writer, producing a translation that reflects the linguistic and cultural features of the source text (foreignisation).

It's really a challenge for the translator. This study focuses on understanding the process involved in dealing with culture-specific terms in terms of translation strategies the translator may opt for and evaluating the translation product in relation to intelligibility and faithfulness to the source text.

Key words: translation, domestication, foreignisation, culture-specific terms, process, product.

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الملخص:

إذا كانت الترجمة هي عملية اتخاذ قرارات وموضوع اختيار، فهذا يعني أن العوامل الشخصية مثل مواقف واتجاهات المترجم لها تأثير على عملية الترجمة. تظل الترجمة فعلاً فردياً يعتمد على التفسير الذاتي وقرارات النقل. ومع ذلك، فإن المترجم يجد نفسه بين مطرقة القارئ وسندان الكاتب من حيث تزويد القارئ بترجمة سلسلة وطبيعية وسهلة الفهم (التوطين) أو أن يبقى وفيًا للكاتب منتجاً ترجمة تعكس الخصائص اللغوية والثقافية للنص المصدر (التغريب). إنه حقا تحد للمترجم. تركز هذه الدراسة على فهم العملية التي ينطوي عليها التعامل مع الكلمات الثقافية من حيث استراتيجيات الترجمة التي قد يختارها المترجم وتقييم النتائج الترجمي على أساس الوضوح والوفاء للنص المصدر.

الكلمات المفتاحية: الترجمة، التوطين، التغريب، الكلمات الثقافية، العملية، النتائج.

Introduction

Translation involves taking into account linguistic and cultural norms of the source and target languages. If equivalence constitutes the main principle on which translation is based, this means that the source language and the target language must share the same message, otherwise we cannot talk about translation. Keeping the same message in translation may be approached in different ways by different translators. There are translators who act on the basis of the fact that the main function of translation is communication; translation must be intelligible and comprehensible. This can be achieved through opting for the strategy of domestication, respecting the conventions of the target language. Some other translators are in favour of faithfulness to the source language to avoid distortion; they adopt the strategy of foreignisation to produce a translation that reflects the features of the source text. This expresses clearly the extent to which personal factors have an influence on translation process. Differences in translation may be explained in terms of translators' attitudinal orientations towards translation. Can we explain target culture oriented translation (domestication) and source culture oriented translation (foreignisation) with reference to personal factors? The way translators treat culture-specific terms with reference to using domestication and foreignisation strategies is determined by a number of personal factors. This is the main focus of our study.

1/ Statement of the Problem:

Is the choice between domestication and foreignisation strategies to deal with culture-specific terms due to the translator's attitudinal orientations towards translation?

2/ Hypothesis:

The choice between domestication and foreignisation strategies to deal with culture-specific terms is due to the translator's attitudinal orientations towards translation.

2.1/Definition of Variables:

2.1.1/ General Definition:

The translator's attitudinal orientations towards translation determine his way of proceeding in translation; translators' different ways of dealing with culture-specific terms in terms of the choice of translation strategies in relation to domestication and foreignisation are due to the fact that each translator has own convictions and attitudes towards translation. It's up to the reader, critic or analyst to discover the reasons behind the choice of a particular translation strategy. Translation is an object of selection that is based on personal preferences.

2.1.2/ Operational Definition

The translator's attitudinal orientations towards translation may be defined operationally by analysing how William Granara in his English translation and Marcel Bois in his French translation dealt with culture-specific terms included in Tahar Wattar's novel 'Al-Zilzal'(The Earthquake). Three repertoires of culture-specific terms are contrasted, namely, the culture-specific terms included in the source text and their equivalents in the English and French target texts. The analysis of culture-specific terms translation in relation to the choice of domestication and foreignisation strategies provides useful information in terms of attributing the choice of either domestication strategy or foreignisation one to the translator's attitudes towards the appropriate translation strategy to use when dealing with culture-specific terms.

3/ Research Questions: esearch questions

This research aims to answer the following questions:

- What are the pros and cons of domestication and foreignisation?

- How should we understand the concepts of faithfulness and deviation as far as culture-specific terms translation is concerned?
- When adopting foreignisation, does this reflect the Other without affecting the target language?
- Could the translator's attitude towards translation and the goal he sets for it determine the type of translation strategy he adopts for it?
- What makes the translator decide to be source- or target-oriented?
- When does the translator decide to normalise or alienate the elements of the source text in the target text?

4/ Aim of the Study

The main aim of this study is to identify the translation strategies (domestication and foreignisation) applied in the translation of culture-culture specific terms and find out the reasons behind the preference of one strategy over the other. It also attempts to specify which of the two strategies is most faithful in rendering cultural features of the original text. It also highlights the used procedures in the application of the two strategies in translating culture-specific terms contained in Tahar Watter's novel *Al Zilzal* (The Earthquake).

In a translation study, it is important to deal with translation as a process and as a final product with reference to the effectiveness and limitations of every strategy used by the translator. This what this study attempts to investigate through discussing the translation of Arabic culture-specific terms into English by William Granara and French by Marcel Bois with reference to Tahar Wattar's novel 'Al- Zilzal' (The Earthquake). The translated texts will be compared to the source text to see how far they are culturally faithful and equivalent versions of the source text.

5/ Research Methodology

The present work deals with the translation problems of culture-specific terms and the possible strategies (domestication and foreignisation) that may be adopted to deal with them. It takes as an example the translation of Tahar Wattar's novel 'Al-Zilzal' (The Earthquake) into English by William Granara and French by Marcel Bois.

As this study is mainly concerned with the investigation of the issue of translating culture-specific terms, a descriptive method is used. The investigation of the issue of culture-specific terms translation is

based on comparing the English and French versions to the original Arabic text to identify the translation strategies (domestication and foreignization) used by each translator and explain the reasons behind the choice of a particular translation strategy.

To account for the data, the descriptive approach suggested by Toury (1995) is adopted. The method developed by Toury for descriptive translation studies can be used in the study of translation processes and mechanisms involved in the treatment of the culture-specific terms including strategies available to the translator, the choices he makes between them, and the constraints that may affect such choices. Thus, the investigation starts with identifying and understanding culture-specific terms in the source text and then, comparing equivalents provided by the translators and dealing with the translation strategies (domestication and foreignisation) employed by each one of them. Next, it ends up with an attempt at an assessment of the effectiveness of these strategies in terms of achieving a translation that is culturally equivalent to the source text and intelligible for the target text reader.

1/ Literature Review:

1.1/Language, Culture and Translation:

1.1.1/Language and Culture

Narrowly speaking, culture refers to local or specific practice, beliefs or customs, which can be mostly tasted in folk culture, enterprise culture, or food culture etc.; while broadly speaking, culture means the total way of life of a people, including the patterns of belief, customs, objects, institutions, techniques, and language that are characteristic of the life of the human community (Hu, Wenzhong, 1994). Culture refers to the body of customary beliefs, social forms and material traits constituting a distinct complex of tradition of a racial, religious, or social group (Merriam-Webster, 1967). Edward Tylor (1871: 1) sees culture as “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.” Tylor’s definition stresses the integrity of culture that encompasses the society as a whole and also indicates that culture is acquired through socio-cultural interactions with others. Cultural patterns are not inherited; they are learned in the process of socialization. This learning is unconscious and influenced by the closest people around

us, mostly our families, friends or media; therefore, culture is shared by individuals of the same cultural group. In consequence, what is accepted and tolerated by one cultural group can be rejected by other. Language plays an important role in culture. Language carries meanings and those meanings represent the culture of a particular group. Language and culture are intrinsically dependent on each other. A language not only describes facts, ideas, or events which indicate similar world knowledge of its people, but also mirrors the people's attitudes, beliefs, world outlooks etc. Language represents cultural reality. It reflects its users culture, to be more specific, their community culture. Language is an essential component of culture and is influenced and shaped by culture. It is through language that culture is handed down from generation to another. Language is the transmitter for culture and culture is the fertile earth from which language develops. To understand a language, one must know well about its culture and vice versa. Learning a language is, in a way, learning the culture it vehicles.

It is quite true that members of the same speech community, who use the same language, tend to share the same outlook on life. The shared experiences shape the way they understand the world. Language serves for the expression of people's experiences, preoccupations and needs. Any linguistic community has its particular universe which determines its particular culture and activities including linguistic ones. Each culture has its specificities which make it different from other cultures. When a language is spoken, a reference is made to what makes up that culture. Lexical distinctions express sociocultural characteristics of a linguistic group. Culture influences both behaviour and psychological processes on which it rests. People's culture is reflected by the language they use.

The way people behave linguistically in a particular situation is affected by their culture. Different languages do not have equivalent linguistic structures to respond to a given situation. Language is viewed as a cultural practice by anthropological linguists.

It represents culture because words refer to culture including the beliefs and practices of a society. Different languages describe reality in different ways. Linguistic expressions are representations of an external reality; and hence, a society's language is an aspect of its culture. A language is always a part of a culture and the meaning of any text refers directly or indirectly to the corresponding culture. Words only have meaning in terms of the corresponding culture. It is true that one could

not really understand another culture without having direct access to its language. A knowledge of a language serves as an important means to a full understanding of the customs and beliefs of the people who speak that language. The ways in which the world is divided up by different speech communities are often culturally specific. Hatch (1995: 65) states that “The vocabulary of a language could be considered a kind of lexical map of the preoccupations of a culture”.

That is to say that language is tied to cultural notions that only the members of the same linguistic group can make sense out of them. At the same time, there exist many concepts that could be called universals because they are shared by all people regardless of their different cultural backgrounds. The significant problem faced by a translator attempting to translate cross-culturally lies not in the universal concepts but in culture-specific terms and notions. Each language has its own way of building up vocabulary that divides up the world and establishes categories of experience.

1.1.2/The Vocabulary of Culture

The vocabulary of culture refers to those words which are specific to a language culture. These words may not have the same value when they are taken out of their socio-cultural context. The vocabulary of culture concerns references which are culturally significant because they form part of people’s customs and history. Broadly speaking, all lexical units and proper nouns are potential “Culture-specific terms” because they are used by members of a culture to communicate and talk about the world in a particular way. Culture-specific terms are part of a language of the individuals sharing the same cultural background. Words create different conceptual and emotional resonances in individuals belonging to different cultural groups. Culture-specific terms have a connotative meaning that evokes the same or similar associations in individuals of the appropriate cultural group. This particular group is then aware of the extra background information. Generally speaking, terms that carry cultural meaning tend to resist translation because of the ‘cultural gap’ between the source language and the target language. If translation requires an in-depth knowledge of source and target languages, the identification of culture-specific terms requires sufficient knowledge of source and target cultures to be aware of the meaning of certain references. If the reference is understood differently it should be noted “as a culture-specific term”. Whenever there is a cultural mismatch, the

term would qualify as a culture-specific term. The terms for local handicrafts, types of food, clothes, geographical or environmental elements and festivals are culture-specific terms.

1.1.3/Translation Across Cultures

Because of the close relationship between language and culture, translation cannot be regarded as a pure linguistic operation. It is rather a crosscultural practice involving re-contextualisation. Cultural differences between languages render the task of translation difficult. That is why, translation from culture- oriented perspective requires extra-linguistic knowledge. Language knowledge is not enough to conduct translation. Knowledge of culture is a prerequisite for an adequate translation. The most serious mistakes in translating are usually not the result of language inadequacy, but of wrong cultural assumptions. In order to translate a text, one needs not only to know the meaning of words, but also to have a good grasp of the cultural attitudes of the people who speak the language into which he translates. Translating across cultures is not an easy task. As the source language and the target languages are supposed to be culturally distant, they should include specificities and peculiarities proper to each one of them.

One of the challenges that a translator faces when translating interculturally, is what kind of translation he is supposed to achieve. Cultural implications are difficult to render from one language to another and they cause problems for the translator. Meanings that we assign to words are determined by the culture of which they are an integral part. However, it is possible to bridge the gap between cultures because cultures share enough elements and this enables the target text reader to negotiate the meaning of obscure spots by drawing on his own experience. It must be noted that there are more similarities than differences among cultures in translation. Practically speaking, what renders translation a possible activity is cross-cultural links even between very different cultures. Corder (1973: 77) argues that “Languages do, in fact, have strong resemblances to each other. If they did not, one might doubt whether people would learn a second language”. So, this in turn strengthens the cultural ties among peoples belonging to different cultures and at the same time can make the task of translating culture less challenging.

1.2/Domestication and Foreignisation:

Lawrence Venuti has forged two types of translation (domestication and foreignisation). To Venuti, domestication, or translator invisibility, consists in translating in a clear and intelligible way which erases the foreignness of the source text in order to meet the needs and values of the target culture (Ramiere, 2006). Venuti (2006: 547) regards the use of a domesticating strategy as “ethnocentric violence” which is very often put in the service of an “imperialist appropriation of foreign cultures for domestic agendas, cultural, economic, political.” Venuti (1995: 20) highly favours the principle of Foreignisation as a strategy for translation: “ It is highly desirable today, a strategic cultural intervention in the current state of world affairs,” and adds “Foreignisation translation in English can be a form of resistance against ethnocentrism and racism, cultural narcissism and imperialism, in the interests of democratic geopolitical relations.” Foreignisation highlights the cultural Otherness of the original text. Domestication refers to the translation which is oriented to the target culture and in which unusual expressions to the target culture are transmuted and changed into some familiar ones so as to make the translated text easy to be understood by the target readers.

Schuttleworth and Cowie (1997) have defined domestication as “A term adopted by Venuti to describe the translation strategy in which a lucid, fluent style is used in order to minimise the foreignness of the foreign text for target language readers.” Domestication brings the source text closer to the target culture of the reader. To do this, we remove elements that are foreign to the language and target culture which are often replaced by more familiar elements. Each concept is an illustration in itself of the expression *traduttore, traditore!* (To translate is to betray). The term “domestication” is often used to indicate the adaptation of the cultural context or elements to the target culture. It erases the cultural aspects of the source text. Domestication is the method in which the translator changes the elements of the source text to adapt them to the target audience. This method is a way to minimise the extraneousness of the text and make it more understandable to readers. Eugene Nida, a translator and linguist, defends domestication method, saying that it is important to bridge the cultural gap between the original text and the target one, by adapting cultural references. He is the

representative advocate of domestication. He puts forward the notion of the most natural equivalent.

Based on the perspective of society and culture, he puts the target reader into the first place. He thinks that the rendition in the version should be completely natural, that the behavioral mode in the source language should be assimilated into the target readers' cultural sphere (Eugene A. Nida & Charles R. Taber, 1993). And such a translational notion doesn't emphasise the concept that the target readers should accept the behavioral mode in the source language for the understanding of the source message. Domestication has been a fashionable concept for some time: its goal is to produce translations that are as "smooth" as the source texts.

As for foreignisation, it aims to remain "faithful" to the source text in order to preserve all of its peculiarities of style. Foreignisation is a source-culture-oriented translation which strives to translate the source language and culture into the target language and culture in order to keep a kind of exotic flavor (Feng, Jianwen, 1993). Schuttleworth and Cowie (1997) have defined foreignization as "A term used by Venuti to represent the type of translation in which a target text is produced which deliberately departs from target conventions by keeping something of the foreignness of the original." The concept of foreignisation takes the reader to the source text.

The term "foreignisation" is often used to indicate the preservation of the original cultural context, such as places, names, etc. In Foreignisation, the translator attempts to remain faithful to the original text. This strategy preserves the extraneousness of the original text rather than minimising it. According to Lawrence Venuti, the translator must keep the cultural values of the original text instead of erasing or adapting them to the target audience. According to Venuti, translators must minimise domestication as much as possible and increase foreignisation of their translations as much as possible. Venuti is the representative advocate of foreignisation.

He openly pronounced that the aim of foreignisation is to develop a kind of translation theory and practice to resist the trend of the dominance of the target language, so as to give prominence to the difference between the original and the version in terms of language and culture (Venuti, L, 1995).

Foreignisation and domestication both have their advantages and disadvantages. Domestication makes readers have a taste of the similarities between different cultures, at the same time makes translated texts smooth, clear and coherent so as to accord with target-language readers' reading and expressing habits (Zhu, Jianping, 2002). Domestication preserves the target language's norms and keeps them intact from any alien interference or exotic additions. Domestication grants the translator more freedom to manipulate the source text he works on by adding, deleting and substituting source items with convenient alternatives according to his judgment. Domestication also keeps languages safe from the risk of imposing strange conventions and norms. Domestication preserves the source language's norms and keeps them intact from any alien interference or exotic additions. Bassnet (2002:30) states that "To attempt to impose the value system of the source language culture on the target language culture is dangerous ground". Domestication may be achieved at the expense of the reader's knowledge expansion and the opportunity to provide insights into the source culture; moreover, it will deprive him from enjoying the full cultural and stylistic message of the author.

The overuse of domestication strategy will deprive the target readership from exploring the Other. Domesticated translations can also erase characteristics of nations and peoples and this may result in the distortion of the original text. Domestication is as an Ethnocentric strategy that tries to level the differences existing in the Other text according to the mold of the target culture (One of the Scandals of Translation!! Venuti). It is a translation approach that cares most about the readability and the acceptability of the translated text by the receiver in the target culture.

2/ Findings of the Study:

The present study is based on a corpus of culture-specific terms extracted from Tahar Wattar's novel 'Al-Zilzal' (The Earthquake) and their equivalents in both English and French. The analysis of the way culture-specific terms are dealt with in both English and French translations focuses on understanding the process of translation in connection with finding equivalents in the target language and selecting the appropriate translation procedures to treat them. The analysis takes into consideration translation quality in respect to producing a translation that is intelligible and faithful to the original text. As the space does not

allow us to present and examine all instances of Arabic culture-specific terms translation into English and French to identify the type of translation strategies used by both translators to deal with them, we limit ourselves to the examination of some typical examples about cultural terms translation in relation to foreignisation and domestication. Examples from the corpus are given in following table:

Arabic Culture- Specific Terms Translation into English and French

Arabic Culture-Specific Terms	English Translation		French Translation	
	Foreignisation	Domestication	Foreignisation	
		Domestication	Domestication	Domestication
زلزال (cp) الهوريات p.7 علماء p.7		Earthquake (cp) Virgins of paradise p.27 Pious teachers p.27	Zilzel (cp) Houris p.7 Oulemas p.8	
الشيخ p.14 ركعة p.17 منبر p.17 خطبة p.20 زلابية p.20 خماس p.29 ملاية p.32 صاع p.36 مسبل p.84 شهيد p.96 محراب p.117 زاوية p.117 ولي p.132 طالب p.138 الأنصار p.170 السنة p.170 قايد p.173 الفاحة p.181	Imam p.32 Mihrab p.87	Prayer p.30 Pulpit p.30 Sermon p.32 Pastries p.32 Sharecropper p.39 Veil p.42 Bushel p.44 Reservist p.78 Martyr p.87 Shrine p.102 Saint of God p.112 Student p.117 Partisans p.141 Orthodoxy p.141 Commander p.143 The opening verse of the Qur'an p.149	Imam p.12 Raka'a p.10 Minbar p.10 Khotba p.12 Zlabias p.12 Khammas p.19 M'laya p.22 Saa p.24 Moussebbel p.62 Chahid p.71 Mihrab p.102 Zaouia p.87 Ami de Dieu p.98 Taleb p.103 Ansars p.128 Sounna p.129 Caid p.131 La Fatiha p.137	

The selection of the above culture-specific terms translation is based on what is relevant to the topic in question. The sample depends on the objectives of the study. It is determined by personal appreciations and intentionally selected. On the basis of our analysis of the translation of these culture-specific terms extracted from the corpus and presented in the table above, a number of considerations are reached. Our hypothesis is confirmed, as we find that the choice between domestication and foreignisation strategies to deal with culture-specific terms is due to the translator's attitudinal orientations towards translation. It is found that both foreignisation and domestication are used in the two versions of English and French. Marcel Bois uses foreignisation, employing literalism in most cases and at the same time uses domestication, applying free translation procedure in few cases to translate culture-specific terms while William Granara uses more domestication, utilising free translation procedure than foreignisation, making use of the procedure of literal translation to deal with culture-specific terms.

Both translators William Granara and Marcel Bois use glossaries which are useful in the sense of preserving cultural features of the original text so that the translation will reveal the text as a part of the culture to which it belongs. William Granara uses 15 terms, explaining what they mean in the original text, whereas Marcel Bois uses 42 terms. This indicates that Marcel Bois is more in favour of foreignisation than William Granara because he wants to familiarise the target text reader with the source language culture. Most of culture-specific terms in the original text are foreignised in the French version. William Granara tends to favour domestication when dealing with culture-specific terms. When assessing the accuracy of English translation of culture-specific terms concerning achieving a translation that is culturally equivalent to the source text, we notice that William Granara provides equivalents in English that do not mean the same thing as culture-specific terms in the source text. Arabic terms such as *طالب*، *قائد*، *منبر*، *خماس*، etc may not have sharecropper, commander, pulpit and student as exact equivalents in English. William Granara tends to misinterpret culture-specific terms in the source text and this results in mistranslation. The translator is required to understand the term in the source language and then he has to find the appropriate equivalent term that is used in the target language. Resorting to the use of domestication strategy ensures the transposition

of the message in an intelligible way, but this is done to the detriment of what characterises the Other and is part of his identity.

A translation that promotes the rapprochement of cultures does not exclude socio-cultural differences. Marcel Bois is more effective in his translation of culture-specific terms than William Granara because he is very familiar with Algerian people's culture. The French translator is imbued with Arabic culture. Choosing foreignisation as a strategy of culture-specific terms translation expresses the fact that Bois sets faithfulness to the source text as a priority in his translation. He is addressing not only a foreign reader but also a French-speaking Algerian reader. He aims at familiarising him with his original culture. It is crystal clear that the two translators do not have the same attitudinal orientations as far as culture-specific terms translation is concerned. If foreignisation strategy tends to be preferable to domestication strategy to the French translator, this may be justified by the fact that he believes that a translator ought to be faithful to the source text culture. The American translator Granara's option for domestication to treat culture-specific terms is due to his willingness to make the target text intelligible and easy to understand, bridging the cultural gap between source text culture and target text culture. The selection of either foreignisation or domestication in a specific situation depends on the translator's objective.

Opting for foreignisation can be justified by the willingness of the translator to carry out the act of acculturation which is a means of discovering the Other. Foreignisation highlights the specificities of the original text in relation to culture-specific terms and contributes to the enrichment of the target language with new terms instead of going on reproducing the same terms over and over. Bois sticks to the original text in order to ensure the accuracy of his translation by preserving its flavour and local references with consistent fidelity and in order to highlight the Otherness of the source culture. The specific features of the source text become transparent to the reader of the target text by rewriting the source text so that it resists easy reading and in a way that gives the impression of being foreign. BOIS in his literal translation of culture-specific terms aims to make the target reader feel that he is reading something strange by preserving the cultural oddities of the source text which become exoticism, to remind that the original text belongs to another culture. Thus, Bois perceives translation in terms of

a bridge between cultures which allows sharing and tolerance of diversity in order to move forward.

In fact, foreignisation cannot transfer all the connotations and associations these culture-specific terms may bear. There should be some loss of information. Foreignising culture-specific terms in the target text may not conjure up images in the reader's imagination that are similar to those invoked in the source text reader's mind. Besides, the target text reader interprets and interacts with things in the light of his frames of reference, i.e. he is unconsciously influenced by his cultural background. All this may prevent the reader from having full access to the culture of the Other. Nevertheless, it is important to incite the target text reader to be curious about strangeness and know about the Other's culture so as acculturation occurs. Through foreignisation, Bois aims at the interaction between cultures and the essence of translation remains acculturation, the coming together of visions and the rapprochement of cultures in the context of respect for the specificities of the Other and the tolerance of the diversity. Translation actively participates in reducing gaps between cultures and civilisations by establishing bridges between them. It remains a means of bringing cultures closer together.

3. Recommendations

- The analysis of culture-specific terms in relation to the translation process helps understand the decision making process and the translational norms adopted by the translator.
- Practising the analysis of culture-specific terms translation with reference to foreignisation and domestication strategies provides insights that may be put into practice when embarking on the task of the translation these terms.
- Translation learners should be aware of the fact that the process of translation is not only a linguistic transfer, but also a cultural transfer.
- Translation students need to improve their extra-linguistic knowledge to manage to deal properly with cultural aspect of language.
- As a translation process is regarded as a selection procedure, translation teachers should train learners to make informed decisions about the choice of a particular transfer strategy to deal with culture-specific terms.
- Translation teachers are required to make students work on texts containing culture-specific terms to give them enough practice in

recognising culture-specific terms and applying different strategies to deal with them.

- It is fundamental for translation learners to know the mechanisms that govern the process of translating culture-specific terms.
- Teachers of translation are supposed to provide learners with procedures to deal with foreignisation and domestication in terms of faithfulness and deviation.
- Comparative activities between languages can help learners understand the similarities and differences in relation to culture-specific terms between languages. Comparative analysis enables the learner to identify the necessary transformations that he must make when switching from one language to another.

General Conclusion :

Foreignisation is an inevitable tendency in translation, since it is difficult to achieve a translation that is totally domesticated blotting out all the traces of the original text. Being faithful to the original text, keeping local conditions and customs contributes to the enrichment of the target language and culture.

Domestication, as another important strategy of translation, makes translation clear and easy to understand. Thus, domestication can better pass on the spirit of the original text while foreignisation is awkward in fluently expressing the content of source text. Therefore, translators should adopt foreignisation as far as possible, and use domestication when it is necessary.

Only when translators properly choose foreignisation and domestication and combine them appropriately, they can bring satisfactory translations to readers, and at the same time fulfill the duty of intercultural communication (Xu, Chongxin, 1991). Translation cannot be completely foreignised or domesticated, but some sort of compromise between the two translation strategies should be reached. Thinking of a translation being either domesticated or foreignised is untenable, since the translator tends to oscillate between the two strategies. Calcification and polarity of the translation views during the practice of translation should be avoided; strictly speaking, it is recommended not to be fixed and to merge different views in the application of such translation strategies. This is indeed what enriches the field of translation, opens new horizons and improves the use of

translation as a means of communication. The translator is allowed to stand in a middle-position between foreignisation and domestication.

This results in hybridising translation which seeks to establish an intermediary approach to handle the practice of translation in a way the translator is not required to be exclusively source-oriented or target-oriented. The translator has to be efficient in providing a translation that makes sense by means of making use of any translation strategy the helps to communicate the message clearly and properly. The application of hybridisation is not done arbitrarily. There should be criteria to make informed decisions about culture-specific terms translation. In a nutshell, a translator who wants translation to be innovative, needs to be flexible in using translation strategies, avoiding sticking blindly to one strategy.

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