

Difficulties and Proposed Solutions in Translating Cultural-Bound Expressions from English into Arabic

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Abstract

Arabic and English are two distant languages in terms of origin, culture, religion, customs, history, and beliefs and this is apparent through the nature of their cultural expressions which makes each language distinctive and peculiar. When it comes to compare between them, the differences far outweigh the similarities as they originated from different parts of the world. Understanding the nature of cultural translation helps interacting with others, who are different to overcome social, ideological, and political problems. The main difficulty in translating cultural expressions lies in their figurative nature, as they are culture-bound expressions and carry an implicit meaning which goes beyond their literal meaning. Hence, this study aims to investigate the difficulties of translating English cultural-bound expressions into Arabic among Jordanian universities undergraduates majoring in translation, and also to propose solutions to overcome these difficulties. In this descriptive case study, data were collected using a qualitative approach. Twenty students were recruited in the present study in semi-structured interviews as participants using a purposive sampling method. The participants' responses were analyzed using a thematic analysis. The study revealed five themes that reflect numerous difficulties encountered in translating cultural-bound expressions, which are ability to recognize the expression itself, culture-bound nature of them, ambiguity, lack of equivalence, and lack of knowledge of translation strategies. Also, four themes were emerged as proposed solutions, which were raising students' awareness of cultural expressions, motivating students to use them in their daily life, using authentic materials to learn them, and incorporating such expressions in the curriculum. The study is significant in raising students' awareness of the difficulties encountered in translating cultural-bound expressions and proposed solutions for future translation works. The study has implications on instructors and translators to give emphasis on the language and cultural perspectives in executing translation processes.

Keywords: *Cultural Expression, Equivalence, Figurative, Source Language, Target Language.*

Introduction

Language functions as a tool of communication, understanding, building relationships, and creating a sense of belonging to a community, and cultural-bound expressions have been accepted as a natural part of every language that play a quite important function. The process of translating these expressions is actually a challenging work, as the translator must have adequate knowledge of both languages and both cultures as well as the ability to distinguish and deal with unexpected issues while translating and matching inter-lingual cultural pairs. Every language is influenced by culture, religion, geographical location, and ideologies which define the ways of understanding and translating these expressions. To enhance understanding between other people and countries is the goal and hallmark of translation. Translation, according to well-known American translation theorist Nida (1964), is the process of replicating in the target language (TL) the closest natural counterpart of the original, in terms of meaning and style.

Cultural and ideological components are apparent in English and Arabic cultural expressions, and play a significant role in how meaning is expressed. It's difficult, indeed, to transfer the precise meaning of these prefabricated expressions without thinking about translation issues. The dilemma is that such expressions were shaped based on religious or cultural beliefs. They are unique to a specific language and belong to one culture created them, and, thus, would be completely opaque to people from another society. Admittedly, language and culture are naturally interlinked. So, a high-quality translation from a linguistic and cultural perspective requires going beyond the literal translation to integrate the figurative meaning in order to reproduce the original beauty of these cultural chunks.

Recently, few concepts in translation studies have been as controversial as cultural translation (Conway, 2019). Expressions encoding cultural information are difficult to translate since they carry cultural

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connotations. Therefore, the bigger the cultural gap between source language (SL) and TL, the harder it will be to understand and transfer each other's perspectives. According to Maitland (2017), cultural translation includes traditions, inscriptions, cultural institutions, and society, and is greatly needed in today's world of different ideologies, different ways of living and acting, and different modes of existence are becoming increasingly noticeable and often leading to division and conflict.

Much of a language's lexicon has a cultural reference and is, thus, specific to a speech society. One of the most prominent challenges encountered by the translator is the cultural differences, such as English and Arabic since both are linguistically and culturally like two ends of a spectrum. Considering equal importance to both linguistic and cultural differences between SL and TL, Nida (1964) concludes that differences among cultures may create more severe complications for translators than do differences in languages. He further suggests that the SL message should be shaped and embedded by its cultural context in which it was, and, thus, translating cultural-bound expressions follows the functional approach as cultural implications is very important as well as lexical concerns. However, the complex challenges associated with cultural differences lie behind every translation. These differences go beyond mere words and can have a profound impact on the way a message is perceived and understood.

Cultural translation concerns about understanding and accepting other people and other cultures for successful communication. For Toury (1995), translation is a kind of activity which certainly involves two languages and two cultures. So, the factor of culture should not be underestimated in translation since language is essential in cultural exchanges. Taylor (1954) defines culture as that complex whole, including knowledge, beliefs, traditions and any capacities and practices obtained by man as a member of a community. For Gazala (1988), culture is the way of life and its distinctive manifestations that are peculiar to a group of people who use a particular language as its means of expression. In the translation process, it is essential to consider both lexical and cultural elements (Makamu, 2017). This consideration goes hand in hand with Bourdieu (1990) who considers culture as a combination of notions and actions, which are reflected by language. Bassnett (1980) underlines the importance of this double by stating that language is the heart inside the body of culture. The two are complex and inseparable (Brown, 1994). Accordingly, translator should be both bilingual and bicultural in order to overcome the barrier of language and culture for effective communication.

The cultural elements are decisive in the overall meaning of a word or word-combinations, which is best manifested in the cultural expressions as they tend to rely on images, traditions, and habits, such as idioms, collocations, proverbs, metaphors, and so forth. For example, the English cultural expression 'to carry coals to Newcastle' which means 'to supply something to a place or person that already has a lot of that particular thing'. Since correspondence in experiences in different social realities seems to have generated somehow similar expressions, there is already cultural equivalent exists in Arabic for the English expression. Having cultural correspondent involves rendering the SL cultural expression into its equivalent in the TL (Newmark, 1988).

The aforementioned English proverb has two cultural equivalents in Arabic with the same impact on the receiver. One of them is 'كحامل التمر الى هجر' that means literally in English 'to carry dates to Hajr'. The English expression uses the material 'coal' for which the Arabic one uses 'date', and the expression uses the city 'Newcastle' as a measure of coal abundance while the Arabic one uses the city 'Hajr' as a famous city of producing dates in Saudi Arabia for this purpose. The second possible cultural equivalent in Arabic is 'بيبع الماء في حارة السقاين', 'coal' was replaced by 'water' and 'Newcastle' by 'the village of water sellers'. Both expressions have been used to make fun of somebody who lacks common sense. Both English and Arabic expressions have the same pragmatic function that refer to take something to a place where its kind exists in a great quantity. Al Nakhal (2017) stated that awareness of the target culture is significant for successful English-Arabic translation, and lack of understanding may occur from lack of knowledge of the target culture.

In her book, *In Other Words*, Mona Baker (2011) argued that an SL expression may express a concept which is totally unknown in the TL culture; it can be abstract or concrete. It may be a religious concept, a

social norm, or even a type of food. Baker presented the common non-equivalents while translating from SL into TL, where both languages have their own specific restricted cultural expressions. She put them in the following order a) Culture specific expressions, b) The SL expression which is not lexicalized in the TL, c) The SL expression which is semantically complex, d) The SL and TL make different distinction in meaning, e) The TL lacks of top ranking, f) The TL lacks a specific expression, g) Dissimilarities in physical or interpersonal perception, h) Dissimilarities in expressive meaning, i) Dissimilarities in form, j) Dissimilarities in frequency and tendency of using specific forms, k) The use of loan words in the SL.

According to Wiersema (2004), Cultures are getting closer and closer and this is something that he believed that translators need to work on. He adds that context explicates culture and adopting a selection of words enriches the target text, makes it more colorful and thus more interesting for those who want to learn about the culture in question. Ultimately, such new words may find their way into the TL dictionaries. Then, translators have contributed to enriching their own languages with loan words. Wiersema adds that translator has three methods while translating cultural elements which are a) Adopting the foreign word without any clarification, b) Adopting the foreign word with extensive clarification, c) Rewriting the text to make it more understandable to the TL audience.

Cultural expressions remain a source of perplexity because of their metaphorical character and fixed structure. Translating these prefabricated expressions is, indeed, complicated and taking extra efforts requiring considerable awareness of both SL and TL. The differences in usages, meanings, and contexts of such expressions often hinder the capacity of translating them into Arabic among Jordanian students whose Arabic is their native language, and English is a foreign language. Generally, Jordanian students face difficulties in translating cultural expressions from English into Arabic (Smadi and Alrishan, 2015). Hence, identifying the major difficulties encountered by translators in translating these expressions is of great importance in order to suggest solutions to overcome these difficulties. Consequently, the research questions are; i) What are the difficulties encountered in translating English cultural-bound expressions into Arabic? ii) What solutions can you suggest to overcome these difficulties?

Literature Review

Cultural expressions have gained a lot of attention in translation studies for its relatively significant influence on students' fluency and their ability to communicate. A great deal of empirical studies has highlighted difficulties and proposed solutions in translating cultural-bound expressions from English into Arabic.

Al-khadem (2024) explored the difficulties encountered by Yemeni undergraduate students in fully comprehending and conveying the nuances of culture-bound expressions. The researcher used a translation test for data collection encompassing 10 culturally bound expressions. The study revealed a spectrum of difficulties faced by the students in the translation of culture-specific expressions. These difficulties were mainly caused by unfamiliarity with the complexities of both cultures springing from: lack in familiarity with translation strategies, challenges in achieving the best equivalence in the target language, hindering the faithfulness of translation, achieving the functional and pragmatic equivalents for these expressions, ambiguity of specific cultural expressions. The study recommended remedial interventions to address these problems, such as enhancing the courses within academic curricula that support cultural sensitivity to bridge the cultural gap and equip students with the necessary skills to navigate cultural and linguistic complexities.

Within the same effort, Elssidieg and Badawi (2024) investigated different issues related to translating English cultural expressions into Arabic and offered potential solutions. The study analyzed some of the challenges encountered by students of translation in translating English culturally terms into Arabic using a communicative method. A questionnaire was given to four Sudanese government universities including, University of Khartoum, Omdurman Islamic University, University of Bahri, and University of Sudan of Science and Technology. The researchers concluded that many translation students are unaware of using communicative method while translating cultural expressions, most students are not proficient in cultural expressions, and insufficiency of vocabulary hinder translating of cultural expressions.

Abdalla (2023) explored the main challenges face universities students in translating cultural expressions from English into Arabic. The researcher used a translation test consisted of 10 idiomatic expressions for collecting the data. The major findings of the study revealed that the students encounter significant challenges while attempting to deduce the correct translation of colloquial idioms. Besides, it has been noted that students possess a lack of familiarity with English idiomatic expressions, which hinders their capacity to comprehend these cultural expressions. Furthermore, the contextual mastery in which translating idiomatic expressions requires both linguistic proficiency and a profound understanding of their contextual usage, and using of appropriate strategies to avoid literal translation and non-equivalence problems. The researcher highlighted the importance of exposure to idiomatic expressions within academic institutions to expand their knowledge and familiarity with idiomatic expressions.

Mabrook (2021) investigated the difficulties encountered by EFL students in translating English idioms into Arabic and vice versa and suggested some solutions at Onaizah Colleges, Qassim, Saudi Arabia. The study revealed that translating idioms is a problematic area for the students. Also, the students were confused in translating idioms due to poor vocabulary and fixed idiomatic expressions. Moreover, the students opted for literal translation in translating these expressions. The study suggested that EFL students should be exposed to a variety of idiomatic expression in translation tasks, raising students' awareness of the cultural differences, and deploying fixed and idiomatic expressions in colleges' aisles could benefit the students in translation.

In the same context, Aldhahi and Alshehri (2019) examined the challenges of translating cultural bound expressions that encounter Arab professional translators. Their initial results revealed that the translation of culture-bound expressions can cause significant difficulties for professional translators. Overall, their results suggested that evaluating cultural knowledge among translators between Arabic and English is possible, and therefore their translation product can be improved. The findings, also, proposed that there is a great need to have training programs for translators.

Similarly, in a relevant study, Banikalef and Abu Naser (2019) examined challenges encountered by undergraduate students in Jordan majoring in translation while translating culture-bound expressions from Arabic into English. To achieve the aim of their study, the participants were given twenty cultural expressions to translate, taken from the Jordanian Arabic novel "Cities of Salt". Their study findings showed that the participants encountered several types of problems while translating such expressions. Such difficulties are often attributed to failure in achieving the English equivalent and lack of knowledge in translation strategies. The study concluded with some recommendations, including providing courses specializing with cultural differences, cultural awareness, and cultural knowledge, mainly in the translation programs.

Al-Hemyari and Pawar (2018) discussed the difficulties and issues in translating cultural-specific expressions from Arabic into English and vice versa which are faced by translators. The researchers found that these problems are commonly related to unfamiliarity with cultural expressions, failure to achieve the appropriate equivalence, ambiguity of some cultural expressions, and lack of knowledge of translation strategies. The researchers recommended narrowing the gap between cultures through looking for strategies of translation, reading more and more about cultural differences in order to be able to convey the message from the SL into the TL.

Further, Dweik and Suleiman (2013) investigated the problems that Jordanian graduate students majoring in English language faced when translating cultural expressions. The results of their study revealed that graduate students encounter different kinds of problems when translating cultural expressions, which are related to ambiguity of some cultural expressions, unfamiliarity with cultural expressions, failure to achieve the equivalence in the second language, and lack of knowledge of translation strategies. In light of their results, the researchers recommend narrowing the gap between cultures, cultural awareness, and cultural knowledge, especially in the academic programs that prepare translators.

Translation involves more than simply replacing words with their counterparts in another language. It involves an in-depth understanding of cultural differences and nuances that may not be directly translatable.

The nature of cultural-bound expressions makes them a stumbling chunk for translation students because of their syntactic, semantic, and pragmatic complexities as they function as a single unit and often used beyond their literal meanings. Translating these units, which are deeply culture-bound, is considered one of the most problematic areas in translation. Thus, the aforementioned studies were conducted to highlight a very important area of research to investigate the difficulties encountered by translation students in translating English cultural-bound expressions.

Method

This study adopts a qualitative research design which is essential because of data presentation, interpretation, and analysis take a descriptive method. Twenty translation students ($n = 20$) were recruited as participants in semi-structured interviews using a purposive sampling method. A small sample is enough, in this qualitative study, since the objective is not statistical but saturation of data; adding more participants does not result in additional perspectives or information. The participants were selected due to the assumption that they had the necessary translation skills. The students were assured that their personal information and the views expressed would be treated as confidential. The participants were asked two questions, which are: i) What are the difficulties encountered in translating English cultural-bound expressions into Arabic? ii) What solutions can you suggest to overcome these difficulties? The emphasis is more on the quality and the description of the information not on the quantity.

For better analysis, the participants' responses were analyzed using a thematic method. The students' responses analyzed thoroughly and discussed as a written data, which helped the researcher to identify several themes. The researcher opted for the thematic analysis to identify the emerged themes and patterns. Generally, thematic analysis is the most commonly used qualitative approach to analyze interviews. It is a method for identifying, analyzing, and reporting patterns within data (Braun and Clarke, 2006; Liamputtong, 2009). Usually, thematic analysis gives an opportunity to understand any issue more widely (Marks and Yardley, 2004), and it allows a methodological systematization of data. Moreover, some statistics were used to calculate the frequencies and percentages of the participants' responses.

Results and Discussion

The researcher adopts a qualitative research design in this study because data presentation, interpretation, and analysis take a descriptive method. Twenty translation students ($n = 20$) were recruited as participants in this study in semi-structured interviews using a purposive sampling method. The participants were asked two questions, which are: i) What are the difficulties encountered in translating English cultural-bound expressions into Arabic? ii) What solutions can you suggest to overcome these difficulties? The sample consisted of 12 males and 8 females. All participants in this study use Arabic as a language spoken at home.

The participants' responses were analyzed using a thematic analysis since the emphasis is more on the quality and information description not on the quantity. The students' responses analyzed thoroughly and discussed as a written data, which helped the researcher to identify several themes. The themes created the major findings and displayed multiple perspectives from the students. Some statistics were used to calculate the frequencies and percentages of the participants' responses.

Difficulties in Translating Cultural-Bound Expressions

Five themes were emerged reflecting several difficulties encountered in translating cultural-bound expressions, which are in order ability to recognize the cultural expression, culture-bound nature of these expressions, ambiguity of cultural-bound expressions, lack of equivalence, and lack of knowledge of translation strategies. Table 1 below shows the frequencies and percentages of the difficulties encountered in translating cultural-bound expressions based on the identified themes.

Table 1. The Frequencies and Percentages of the Difficulties Encountered in Translating Cultural-bound Expressions

No.	Difficulty	Frequency	%
1	Ability to recognize the cultural expression	15	75.0%
2	Culture-bound nature of cultural expressions	14	70.0%
3	Ambiguity of cultural-bound expressions	12	60.0%
4	Lack of equivalence	11	55.0%
5	Lack of knowledge of translation strategies	6	30.0%

Ability To Recognize the Cultural Expression

The study observed that recognizing cultural-bound expressions from non-cultural expressions constitutes a big challenge for students. This recognition is considered the first step in the translation process, so this difficulty comes in the first order with a percentage of 75.0%. The real danger is to translate these expressions literally, which is often non-sense. Consequently, the ability to recognize them is of enormous importance for translator. These expressions must be translated as a single-unit since the meaning of the individual words can't be summed to generate the meaning of cultural-bound phrase as a whole. As a result, these expressions must be recognized and understood before being translated. This result is in line with Mollanazar (2004) who stated that the first step in translating cultural-bound translation is to recognize them. Elssiddieg and Badawi (2024) concluded that many translation students are unaware of using communicative method while translating cultural expressions.

Culture-Bound Nature of Cultural Expressions

The study observed that among the difficulties that encounter students in translating cultural-bound expressions is that these expressions are language specific in nature, so this difficulty comes in the second order with a percentage of 70.0%. The way how cultural-bound expressions are structured and how their meanings are figurative make them a very special aspect of a particular culture. Consequently, translating such expressions has been a challenge for translators since they are culture-bound and involve many cultural elements where the cultural context is too vague. The problem is that their meanings can't be deduced from their individual components since they are undividable units. If they are translated literally, this leads to mistranslation and extreme confusion. Each language has its own way to express and present its heritage by using these expressions that are not the same across languages. As a result, in translating them, the in-depth knowledge of both cultures is required in order to interpret the correct figurative meaning. This result is consistent with Sathisha (2020), Abdelazim (2019), Al-Hemyari and Pawar (2018), and Dweik and Suleiman (2013) who emphasized that culture has a great influence on the process of translating cultural expressions. Also, Yowelly and Lataiwish (2000) stated that the bigger the cultural gap between the SL and TL, the more serious problems will be. According to Emmanuel (2017), it is not easy to separate both language and culture, and the problem is that translators don't realize that these expressions are culture-bound that can't be translated literally.

Ambiguity of Cultural-Bound Expressions

The study found that ambiguity is one of the difficulties encountered in the translation of cultural-bound expressions from English into Arabic, and this difficulty comes in the third order with a percentage of 60.0%. Cultural-bound expressions are ambiguous terms used in conflicting ways. This means that an expression may be used in the SL in both literal and idiomatic sense at the same time. In fact, the context plays a significant role in eliminating ambiguity; the environment in which an expression is used. As a result, translator must be certain of the SL real meaning and that it precisely fits the context and creates the necessary connotations and associations. This result is confirmed by Abdalla (2023) who stated that students' lack of familiarity with English cultural expressions hinders their capacity to understand them. Also, Al-Hemyari and Pawar (2018) and Dweik and Suleiman (2013) argued that ambiguity of cultural expressions constitute a real difficulty.

Lack of Equivalence

The study revealed that some cultural-bound expressions exist in the SL but not in the TL. Lack of one-to-one equivalence or no functional equivalence of a specific cultural expression can be found in the TL (finding expressions in the TL possessing the same form and meaning as those in the SL). In cultural translation, it is difficult to find corresponding TL equivalents for items expressing culture sensitive notions in the SL because of the cultural gap or distance between the SL and TL. This difficulty comes in the fourth order with a percentage of 55.0%. This problem is due to the fact that English and Arabic are too distant languages linguistically and culturally. This finding confirms the view of Al-Hemyari and Pawar (2018), Makamu (2017), and Dweik and Suleiman (2013) who stated that one obvious problem in translating cultural expressions is the lack of equivalence or no equivalence. Likewise, Baker (2011) discussed the non-equivalence problem profoundly in which TL has no direct equivalence for some SL expressions. Additionally, Banikalef and Abu Naser (2019) found that one of the difficulties in translating cultural expressions is attributed to failure in achieving the English equivalent.

Lack of Knowledge of Translation Strategies

The study revealed that lack of knowledge of translation strategies is one of the problems encountered in translating cultural-bound expressions from English into Arabic. This difficulty comes in the fifth order with a percentage of 30.0%. Translators have to learn about the available translation strategies to deal with these expressions. These strategies can help translators in their endeavor to achieve the best effect in their translation and produce an effective equivalent. This finding is in line with those of Smadi and Alrishan (2015) and Al-Hemyari and Pawar (2018) who mentioned that one problem in translating cultural expressions is related to the lack of knowledge and awareness of translation strategies to help translators. Also, Abdalla (2023) stated that using appropriate strategies to avoid literal translation is important. Besides, this result is consistent with Banikalef and Abu Naser (2019) who revealed that lack of knowledge of translation strategies is one of the encountered problems in translating cultural expressions.

Proposed Solutions for Translating Cultural-bound Expressions

Four themes were emerged as proposed solutions to deal with the difficulties encountered in translating cultural-bound expressions, which are in order raising students' awareness of cultural expressions, motivating students to use cultural expressions in their daily life, using authentic materials to learn cultural expressions, and incorporating cultural expressions topic in the curriculum. Table 2 below shows the frequencies and percentages of the proposed solutions in translating cultural expressions.

Table 2. The Frequencies and Percentages of the Proposed Solutions in Translating Cultural-bound Expressions

No.	Proposed Solution	Frequency	%
1	Raising students' awareness of cultural-bound expressions	16	80.0%
2	Motivating students to use cultural-bound expressions in their daily life	13	65.0%
3	Using authentic materials to learn cultural-bound expressions	11	55.0%
4	Incorporating cultural expressions topic in the curriculum	10	50.0%

Raising Students' Awareness of Cultural-Bound Expressions

The study noticed that it is important to raise students' awareness of cultural-bound expressions as part of daily communication and encourage them to read in both SL and TL. This solution comes in the first order with a percentage of 80.0%. Translator's awareness helps to bridge the gap between the SL and TL, so the result is producing a successful translation. This finding is in line with those of Al Nakhil (2017), Banikalef

and Abu Naser (2019), and Dweik and Suleiman (2013) in that raising students' awareness of cultural-bound expressions nature to deal with difficulties encountered in translating these expressions.

Motivating Students to Use Cultural-Bound Expressions in Their Daily Life

The study revealed that students have to be motivated to use cultural-bound expressions in their daily life in order to improve their communicative skills. This solution comes in the second order with a percentage of 65.0%. Taking part in English communicative events and activities can affect the outcome of the practical use of these expressions and translate them with greater success. Communicative events facilitate comprehension and production of cultural-bound expressions and help students to grasp the peculiarities of the English language. Motivating students to use cultural-bound expressions increase their confidence as language professionals and develop their ways in translation. That is to say, practicing a lot helps students in learning new cultural-bound expressions, and thus finding out solutions to the difficulties they may encounter. This finding goes in line with Elssiddieg and Badawi (2024) and Al-khadem (2024) who recommended motivating students to use cultural-bound expressions in their daily life.

Using Authentic Materials to Learn Cultural-Bound Expressions

The study observed that authentic materials contain more realistic and natural examples of language use than those in textbooks, and would be an effective way to learn and use of cultural-bound expressions. This solution comes in the third order with a percentage of 55.0%. Authentic materials include newspapers, magazines, advertisements, news reports, songs, radio, and television programs are said to be authentic. As a result, these methods assist in improving and enhancing the effectiveness of learning these expressions. This result is in line with Wiersema (2004) who recommended using authentic materials to learn cultural-bound expressions.

Incorporating Cultural Expressions Topic in The Curriculum

The study suggested that it is important to incorporate cultural-bound expressions in curriculum and encourage students to learn them as well. This solution comes in the fourth order with a percentage of 50.0%. Students should be encouraged to read in both SL and TL to gain and build up a good linguistic basis and cultural knowledge. We can say that including cultural-bound expressions and cultural courses in translation syllabus increases students' skills in this area, and encourages translating of different kinds of cultural expressions. This finding is in consistent with Al-khadem (2024) and Aldhahi and Alshehri (2019) who emphasized that teaching cultural-bound expressions should be incorporated in translation syllabus. As well, the finding is in line with Banikalef and Abu Naser (2019) who recommended enhancing courses with cultural differences, cultural awareness, and cultural knowledge, mainly in the translation programs.

Overall, this study is consistent with many other studies that consider the translation of culturally relevant expressions a sensitive and challenging topic (e.g. Mollanazar, 2004; Al-khadem, 2024; Elssiddieg and Badawi, 2024; Abdalla, 2023; Mabrook, 2021; Sathisha, 2020; Banikalef and Abu Naser, 2019; Nasser and Raut, 2019; Aldhahi and Alshehri, 2019; Al-Hemyari and Pawar, 2018; Emmanuel, 2017; Makamu, 2017; Dweik and Suleiman, 2013; Baker, 2011; Hussein et al., 2011; Niergarth, 2007; Awwad, 1990; and D'Angelo, 1984).

Conclusion

In a nutshell, translator is the center around whom the whole translation process revolves. Knowledge, skill, and ideology play a significant role in carrying out this process which requires abilities, art, qualifications, and awareness of both SL and TL cultures. It is believed that deep cultural knowledge is a prerequisite of successful transferring of cultural expressions in order to achieve fruitful communication between cultures. Generally, translating cultural-bound expressions is not a piece of cake. On the contrary, it is complicated, hazardous and effort full activity which requires considerable awareness of the SL and TL socio-cultural context. The semantic, syntactic, and pragmatic features of these expressions impose an extra challenge to translators as they often used beyond their literal meanings.

This study, briefly, sheds the light on some theoretical aspects around cultural expressions, the difficulties encountered by students in Jordanian universities in translating them, and explores possible solutions to overcome these difficulties for future translation works. The study revealed five themes that reflect numerous difficulties encountered in translating cultural-bound expressions, which are in order ability to recognize the cultural-bound expression, culture-bound nature of these expressions, ambiguity, lack of equivalence, and lack of knowledge of translation strategies. Besides, the study proposed four solutions to overcome these difficulties, which are in order raising students' awareness of cultural-bound expressions, motivating students to use cultural-bound expressions in their daily life, using authentic materials to learn cultural-bound expressions, and incorporating cultural expressions topic in the curriculum. Of course, the results obtained here can't be fully extrapolated, as there may be some differences in the results if the study had been conducted on a larger number of translation students or in another context, or even in other languages or cultures.

The study is significant in raising students' awareness of the difficulties encountered students in translating cultural-bound expressions from English into Arabic and proposed solutions for future translation works. The study has implications on instructors and translators to give emphasis on the language and cultural perspectives in executing translation processes. In light of the findings, the researcher recommends that students should not consider cultural-bound expressions as impossible to be translated. On the contrary, their meanings can always be translated to the TL in one way or another. The study, also, recommends that students should be more exposed to cultural expressions at universities in order to expand their cultural knowledge. Finally, this study encourages other researchers to conduct further studies to explore this complicated area.

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