

Research Article

Eisa Asiri, Mutahar Qassem*, Yousef Sahari

Navigating Cultural Landscapes: Textual Insights into English–Arabic–English Translation

<https://doi.org/10.1515/culture-2024-0009>

received February 13, 2024; accepted May 8, 2024

Abstract: Culture, a multifaceted concept, embodies the diverse aspects of human life, differing markedly across communities. Each community is distinguished by unique characteristics that collectively define its cultural identity. This diversity presents translators with considerable challenges, particularly when it comes to translating cultural references (CRs). An adequate translation requires an in-depth comprehension of the source culture's nuances to accurately represent them within the target culture. It also necessitates not only a linguistic translation but also a cultural transposition, where the essence of one culture is thoughtfully conveyed to another, preserving its original meaning and context. The current research therefore aimed to investigate the various factors that present cultural barriers in terms of the translation of CRs from English to Arabic and *vice versa*. To achieve this, it employed an integrated approach made up of hermeneutics, translation equivalence, textual analysis, and functionality, allowing analysis of all aspects of the text. The findings demonstrate the importance of thorough text analysis that encompasses both intratextual and extratextual elements, alongside interpretation of the text within its primary context. It was also noted that CRs in English and Arabic pose challenges for translators in terms of both comprehension and production: such challenges include the existence of forms that may not readily enable translators to deduce meanings and difficulties in conveying English concepts accurately into Arabic. To overcome these hurdles, the study thus recommends the adoption of an integrated approach to culture-based texts to ensure that the internal and external features of the source text are captured in the target text.

Keywords: text analysis, cultural references, translation, English, Arabic

1 Introduction

Language and culture are closely connected and naturally therefore influence one another. Texts therefore commonly contain cultural allusions that may pose difficulties for those unfamiliar with the specific culture the language springs from. Language impacts culture by facilitating the communication of thoughts and ideas, transmitting cultural knowledge, and shaping users' perceptions of the world. It also serves as a means of expressing cultural values and beliefs. In turn, culture influences language by impacting both vocabulary and communication styles, leading to the creation of new words and phrases. For translators to understand texts thoroughly and to produce sound translations, it is thus crucial that they are aware of, and thoroughly understand, any cultural references (CRs) in those texts.

* **Corresponding author: Mutahar Qassem**, Department of Translation, College of Languages & Translation, Najran University, Najran, Saudi Arabia, e-mail: mutaharnahari@yahoo.com

Eisa Asiri: Department of Translation, College of Languages & Translation, King Khalid University, Abha, Saudi Arabia, e-mail: ealeisa@kku.edu.sa

Yousef Sahari: Department of English Language and Literature, College of Arts & Letters, University of Bisha, Bisha, Saudi Arabia, e-mail: ysahari@ub.edu.sa

Translation is known for its complexity, and many of the recognized challenges stem from differences between languages and cultures. Linguistic gaps between the source language (SL) and the target language (TL) can constitute a formidable hurdle for translators (Baker, 2018), as many languages, due to their unique vocabularies, grammatical structures, and idiomatic expressions, resist the process of direct equivalence. Translation thus requires translators to be both bilingual and bicultural, navigating the linguistic terrain between worlds (Newmark, 1988). The translator's expertise extends beyond mere word substitution, stretching into an intuitive understanding of how ideas and concepts are conveyed in the SL and how they must thence be artfully transformed to deliver meaning accurately in the TL. Cultural differences are therefore highly significant in the world of translation. Culture, in its guise as the dynamic interplay of norms, values, customs, and traditions, is also inextricably woven into language: CRs and nuances are often lost in translation where this is attempted without a sound grasp of the cultural contexts of both the SL and TL (Baker, 2018; Ghazala, 2020).

The field of English-Arabic translation has benefited greatly from the contributions of several esteemed scholars (Baker, 2018; Dickins et al., 2016; Ghazala, 2008, 2020; Hatim & Mason, 1990), whose contributions have left an indelible mark on the discipline, enriching both theory and practice. Their works serve as valuable guides for translation professionals, educators, and researchers alike. However, while the area of CRs has received significant attention in translation studies, particularly in terms of text analysis, cultural translation, and the translation process, the translation of CRs in English-Arabic translations has not been extensively analyzed, particularly with respect to text analysis. While existing translation studies address various aspects of CR, there is a notable lack of comprehensive analysis with respect to English-Arabic translations. Such a study has educational significance, as its findings could inform curriculum development in English-Arabic translation programs, better preparing future translators to navigate the complexities of CRs. In addition, an examination of the translation of CRs contributes to the broader theoretical framework of translation studies by shedding light on fundamental questions related to equivalence, cultural adaptation, and the role of translators as cultural mediators. Thus, a comprehensive analysis of CRs in English-Arabic translations is crucial for advancing theoretical understanding within the field of translation studies. Moreover, it has practical implications for translation professionals, as it can enhance the accuracy and cultural appropriateness of their translations, thereby promoting intercultural understanding.

This study thus aimed to investigate this gap by adopting an integrated approach to text analysis of the translation of CRs. This approach was expected to offer a comprehensive analysis of both the internal (syntactic, semantic, and stylistic) and external (subject, topic, audience, author) features of the text, as well as examining the function of the text within a specific context (Nord, 2005). The research thus aimed to address the translation of CRs by advocating a holistic text analysis framework that integrates diverse yet pivotal theoretical perspectives, including hermeneutics, as expounded by Gadamer (1998); translation equivalence as discussed by Newmark (1988); textual analysis, as developed by Nord (2005); and the concept of functionality, developed by both Reiss (2000) and Vermeer (1996). This confluence of methodologies has not yet been investigated in the realm of English-Arabic translation of CRs to the best of the authors' knowledge, yet this integrated approach offers the possibility of fostering a more profound and multifaceted understanding of source text (ST) and its production into TL.

2 Research Questions

This study aimed to answer the following questions:

1. What are the barriers that impede the translation of CRs from English to Arabic and *vice versa*?
2. How do existing text analysis approaches address the translation barriers raised by CRs in translations from English to Arabic and *vice versa*?
3. In what ways can an integrated text analysis approach that combines hermeneutics, translation equivalence, textual analysis, and functionality enhance the understanding and translation of CRs in English-Arabic translations?

3 Literature Review

The aim of this section is to offer a theoretical literature that includes rationalization of CRs and their classifications, text analysis and translation procedures, and the existing empirical literature, based on previous studies related to the current topic.

3.1 Cultural References

The concept of CRs has become a pivotal area of research within cultural translation, though the concept, as explored by various scholars, has been interchangeably referred to as “culture-bound references” (Nedergaard-Larsen, 1993), “cultural terms” (Newmark, 1988), “culture-specific references” (Ramière, 2006), “culture-specific items” (Aixela, 1996; Marco, 2018), and “culture-specific concepts” (Baker, 2018). Various studies have thus contributed to developing taxonomies for CRs, with overlapping classifications and categories emerging, as seen in the works of Katan (1999), Nedergaard-Larsen (1993), and Newmark (1988).

While a universally encompassing definition of a CR remains elusive, due to the multiplicity of approaches noted above, researchers have found some agreement on its essential components. Leppihalme (2011), for example, defined CRs as those concepts present in a source culture (SC) that are absent in the target culture (TC), while Nord (2005) extended this definition to include both norms and conventions, such as text-type conventions. Gonzalez and Scott-Tennen (2005) further broadened the scope of CRs by defining them as those expressions denoting any material, ecological, social, religious, linguistic, or emotional manifestations attributable to a specific community. Aixela (1996), however, offered a more precise definition, describing CRs as textually actualized items that pose translation issues due to the nonexistence or altered intertextual status of the referenced item in the cultural system of target text (TT) readers. The resulting complexity is therefore rooted in the fact that expressions in one language may carry connotations and functions that are either absent or at least nuanced differently in the TL. The field of English–Arabic translation of CRs has been explored through both conceptual and empirical studies, with both approaches contributing significantly to the understanding of this complex area. Foundational conceptual studies by scholars such as Dickins et al. (2016) and Ghazala (2008, 2020) have established a theoretical framework that has guided numerous empirical investigations into this subject.

Scholars have proposed various, though interrelated, classifications of culture. Newmark (1988) categorized cultural elements based on aspects including ecology, material culture, social culture, organizations, and customs, while Ivir (1987) classified culture under behaviors, products, and ideas. On the other hand, Ghazala (2020) suggested a classification based on religious, social, political, mental and emotional, linguistic, literary, ecological/geographical, and material characteristics. However, this current study focuses on religious, social, political, and material categories, adopting an integrated approach for their analysis and translation. The topic of CR has been studied from different perspectives: cultural competence (Bahumaid, 2010; Bowker, 2023), subtitling (Alfaify & Ramos Pinto, 2022), religious references (Hassan, 2016), cultural idiomatic expressions (Qassem, 2020), material culture (Hassan, 2016), and bidirectional translation of CRs (Qassem & Al Thowaini, 2023).

In the translation domain, religion is a complex element of culture, as highlighted by Newmark (1988) and Shunnaq (1993). Generally, religious texts and allusions require translators to balance linguistic accuracy with cultural sensitivity, thereby acting as both linguistic bridges and cultural mediators. Baker (2018) and Ghazala (2004) also noted the challenges in translating religious lexicons and idioms due to the fact that direct equivalents are often unavailable. Hassan (2016) focuses on the translation of Islamic religious terms into English, providing a nuanced analysis of when transliteration, rather than translation, is appropriate. He suggests that translation is suitable only when SL and TL words are cross-culturally equivalent, while transliteration is preferable for partially equivalent or non-equivalent situations. Bowker’s (2023) research emphasizes the importance of translators having comprehensive linguistic and cultural expertise.

Social culture, comprising people's traditions, customs, and habits, is considered a major component of most cultural classifications (Ghazala, 2020; Ivir, 1987; Newmark, 1988; Olk, 2013). However, the task of translating social CRs can be challenging if there are no equivalent expressions in the TL, leading to "social voids" in the rendering. Alfaify and Ramos Pinto's (2022) investigation of CRs in the translations of subtitles offers practical insights into the challenges of conveying cultural nuances across languages and modalities. They found that domestication strategies facilitate viewers' understanding of CRs more so than foreignization strategies, although both approaches were had shortcomings. López (2018) investigated the challenges encountered by translators of Jane Austen's works due to numerous references to the social institutions and material culture of England in the early 1800s. Specifically, López (2018) aimed to determine whether Spanish-language translations of Austen's unfinished novel, "Sanditon," are grounded in a comprehensive understanding of Regency England. The analysis of translations from Spain, Argentina, and Mexico reveals that, frequently, the relevance of CRs is overlooked, particularly regarding the gentry class, medical professionals, and forms of transportation. The chosen translation strategies often do not adequately convey the rich historic-cultural implications of Austen's writings, potentially diminishing the depth and context of the translated texts.

Political culture is inherent in the navigation of sociopolitical disparities, especially where there are significant differences between the political systems of the SC and the TC (Bahumaid, 2010; Schäffner, 2004). The translation of political texts is complex due to specific CRs to history, places, or persons, as well as differences in political ideologies and systems (Qassem & Vijayasarithi, 2015). Aabi and Karama (2016) explored translation as a socio-ideological process influenced by cultural, social, political, and moral systems. It suggests that a culturally determined view of language can enhance translators' ability to integrate cultural knowledge into their work. The study focuses on translating political discourse from Arabic into English due to the language's role in shaping perceptions of reality and the politicized nature of news discourse translation. Findings emphasize the importance of considering cultural factors in translation, highlighting how language functions as a shared medium for conveying meanings, values, and conventions.

Material culture, which comprises all tangible artifacts and items, reflects both a culture's technological innovations and its underlying worldview (Hongwei, 1999; Hassan, 2016). As it includes clothing, food, cities, modes of transportation, and communication, all of these pose unique translation challenges. Hassan's (2017) analysis of translation techniques in the Microsoft Terminology Collection contributes valuable insights regarding the challenges of translating technical terms (one of the elements of material culture) across languages, particularly in the context of Arabic translation. By examining inconsistencies in translation techniques, Hassan's work indicates how translation quality and accuracy can be improved in technical domains.

Idiomatic expressions, which are a key feature of linguistic culture, present significant challenges in translation due to their figurative nature (Baker, 2018; Ghazala, 2020). Thus, translators must find ways to navigate these challenges by taking into account the various cultural connotations and linguistic nuances. Bahumaid (2010) investigated the translation competence of postgraduate translator trainees in English-Arabic translation, assessing their awareness of translation procedures and their ability to accurately translate 15 culture-specific expressions from English into Arabic. Bahumaid (2010) found that the trainees performed poorly, with the main types of errors being incorrect meaning, under-translation, and omission, largely attributed to insufficient knowledge of English culture and improper use of dictionaries. Qassem's studies (2015, 2020) provided deeper insights into the specific difficulties encountered by student translators when translating cultural idiomatic expressions. Qassem and Al Thowaini's (2023) works provide theoretical frameworks and methodological approaches for understanding translation strategies and bidirectionality in cultural translation.

The current study differs from previous studies in its employment of an integrated approach that encompasses hermeneutics (Gadamer, 1998), translation equivalence (Newmark, 1988), textual analysis (Nord, 2005), and functionality (Reiss, 2000; Vermeer, 1996) to comprehensively analyze all aspects of culture-based texts. In doing so, the analysis aimed to address the translation of CRs within the processes of both comprehension and production, taking into account all of the intratextual and intertextual features of the text under analysis (see Section 4 for details).

3.2 Text Analysis

Text analysis, a term originating from the domain of applied linguistics, has recently found a place in translation studies, being applied by scholars as part of their dissection of the translation process (Qassem & Gurindapalli, 2019). As part of this analytical approach, the ST undergoes a thorough examination to unveil important aspects such as its central theme, the intended readership in the TL, and the similarities and disparities between the ST and TT. The primary objective of text analysis is to identify and preserve those elements that must be retained, and potentially adapted, in translation. Various models of translation-oriented text analysis exist, with some translators considering such analysis throughout the entire translation process and others limiting it to their preliminary analysis. A rationalization of the models of text analysis applied to translation is thus offered below:

The hermeneutics approach to text analysis entails a meticulous and comprehensive examination of a text, with the primary objective being to achieve a thorough understanding of every textual feature (Byrne, 2001). This method requires deep and attentive reading to ensure that no element or dimension of the text remains obscure or is overlooked. The aim is to exceed surface-level comprehension by delving into the nuances and layers of meaning embedded within the text. In essence, the hermeneutics approach aims to unlock the richness of a text by closely scrutinizing its linguistic, thematic, and contextual dimensions, enabling a holistic and profound interpretation of its content to emerge (Nikitina & Kasatkina, 2018).

Newmark (1988) stressed the importance of ST analysis with respect to addressing cultural nuances, resolving textual ambiguities, elucidating the writer's intentions from the recipient's viewpoint, and gauging the degree of uniformity or differences in readers' interpretations. His text analysis model involves comparing the ST and TT in terms of the SL writer in conjunction with the TL readership, as well as examining both SL and TL norms and cultures. Nevertheless, Newmark's approach has been criticized for its attempts to simultaneously offer a method for handling the translation of texts while establishing a set of criteria for text evaluation. House (2001) instead asserted that the purpose of text analysis is to establish precise equivalence between the ST and TT to evaluate functional correspondence, underscoring the importance of text function and situational dimensions in achieving this function. Her model for situational-functional text analysis thus adapts and modifies various elements to assess a translation more comprehensively. Hatim and Mason (1990) introduced a sociolinguistic model for text analysis, focusing on the "wh"-questions to assess who is translating what, for whom, when, where, why, and in what circumstances. The answers to these questions both determine the priorities of the translation and guide the translator's decisions, making an accurate understanding of the situation crucial as a source of solutions to translation challenges.

Vermeer (1996), however, argued that text analysis involves the study of attitudes, status, roles, strategies, behaviors, and activities tailored to specific communicative and translational situations. Nevertheless, these discursive categories convey information differently and play a crucial role in understanding the text's pragmatic intentions. Reiss' (2000) model, which is rooted in the Skopos theory, emphasizes the primary functions of texts as being informative, expressive, and operative, and notes that each of these functions triggers distinct considerations during the translation process. Informative texts demand explicit statements in the TT, while expressive texts require faithfulness to the perspective of the author of the source, with aesthetics playing a pivotal role. Operative texts, on the other hand, require translation to be tailored to ensure that the intended audience behaves as expected in reaction to the text. Reiss (2000) also provided a comprehensive set of intralinguistic and extralinguistic criteria for assessing the adequacy of a TT, which encompass multiple linguistic components such as semantic equivalence, lexical equivalence, grammatical accuracy, and stylistic features alongside various nonlinguistic determinants, such as the situational context, subject field, time and place, characteristics of the country and culture, receiver and sender considerations, and affective implications, including humor, irony, and emotion, related to the text on the other hand, focuses predominantly on the internal features of the text, neglecting external factors such as the SL writer and TL audience (Seresova & Breveníková, 2019).

3.3 Translation Procedures

Translation procedures are linguistic shifts that convert a text from one language to another, attempting to retain the original essence and contextual meaning while ensuring readability and cultural appropriateness in the TL.

3.3.1 Literal vs Free Translation

In the realm of translation, a fundamental distinction must be made between literal and free translation. The literal translation aims to adhere closely to the words of the ST, prioritizing word-for-word transfer. This method commonly maintains a high degree of fidelity to the original text; however, it can result in less natural or idiomatic TTs emerging. In contrast, free translation focuses on delivering natural, readable texts in the TL, emphasizing the idea of sense-for-sense translation. This approach thus often involves adapting the ST to better suit the cultural and linguistic norms of the target audience.

The various theoretical oppositions in these approaches, such as word-for-word vs sense-for-sense translation, source-oriented vs target-oriented translation, and direct vs oblique translation, as described by Vinay and Darbelnet (1995), can be used to better illustrate the differences. Ramière (2016) also highlighted the challenges of practice in CSR translation, noting a tendency in translation practices to prioritize the source language at the expense of the target audience's needs. His observations emphasize a critical need for a balanced approach that both respects the source material's fidelity and ensures accessibility and relevance for the target audience.

Newmark (1988) contributed significantly to the field by identifying various unique procedures specifically tailored for translating CRs, including functional and descriptive equivalents, transpositions, reduction and expansion, compensation, and componential analysis. Newmark also introduced various special procedures, including couplets, triplets, and quadruplets, providing translators with additional tools for handling the complexities of CSRs. The concept of "autonomous" creation, as discussed by Aixela (1996) and Davies (2003), which involves the inclusion of cultural items in the translation that are not present in the original text, further allows for the addition of new cultural dimensions in the TT, enriching the translation with elements that resonate more strongly with the target audience.

4 Research Method

This study followed a qualitative approach to the translation of CRs, drawing on an integrated approach to text analysis that included hermeneutics (Gadamer, as cited in Steiner, 1998), translation equivalence (Newmark, 1988), textual analysis (Nord, 2005), and the functional approach (Reiss, 2000; Reiss & Vermeer, 1984). This methodological approach was adopted based on an acknowledgment of the importance of thorough and careful reading of the ST and its production within the TL.

The first approach applied to text analysis was thus rooted in hermeneutics, a philosophical and interpretive tradition that focuses on the interpretation of texts and the understanding of their meaning within a broader context. This emphasizes the idea that texts have layers of meaning that can be uncovered through careful reading and interpretation. In translation studies, the hermeneutics approach is often applied to obtain a deeper understanding of STs, enabling more effective translation (Skwarzyński, 2023; Thawbteh, 2007). In terms of text analysis, Newmark (1988) emphasized the importance of achieving equivalence between the ST and the TT in translation, where equivalence refers to the idea that a translation should convey the same meaning, function, and impact as the original text, while nevertheless being fully adapted to the TC and language. Newmark (1988) also distinguished between semantic equivalence (preserving the meaning of the ST) and communicative equivalence (preserving the intended effect or impact of the ST on the target audience), despite arguing that both aspects are crucial for successful translation. Nord (1995) also proposed the

analysis of the various interlinguistic and extralinguistic features that cover both linguistic aspects (semantic equivalence, lexical equivalence, grammar, style) and nonlinguistic factors (context, subject matter, cultural context, sender and receiver perspectives, affective implications). Finally, the Skopos theory plays a crucial role in text analysis by helping the translator to understand the purpose and function of the ST which, in turn, can inform the translation process so as to produce an appropriate and effective TT (Reiss & Vermeer, 1984). The following integrated framework was thus used in the analysis of data (Table 1 and Figure 1).

Table 1: Framework of the study

Theoretical framework	Key focus
Hermeneutics (Hans-Georg Gadamer)	Understanding cultural and historical context
Translation Equivalence (Peter Newmark)	Achieving essence and style equivalence
Textual Analysis (Christiane Nord, 2005)	Analyzing functionality in context
Functionality (Hans J. Vermeer, Katharina Reiss)	Fulfilling the intended purpose

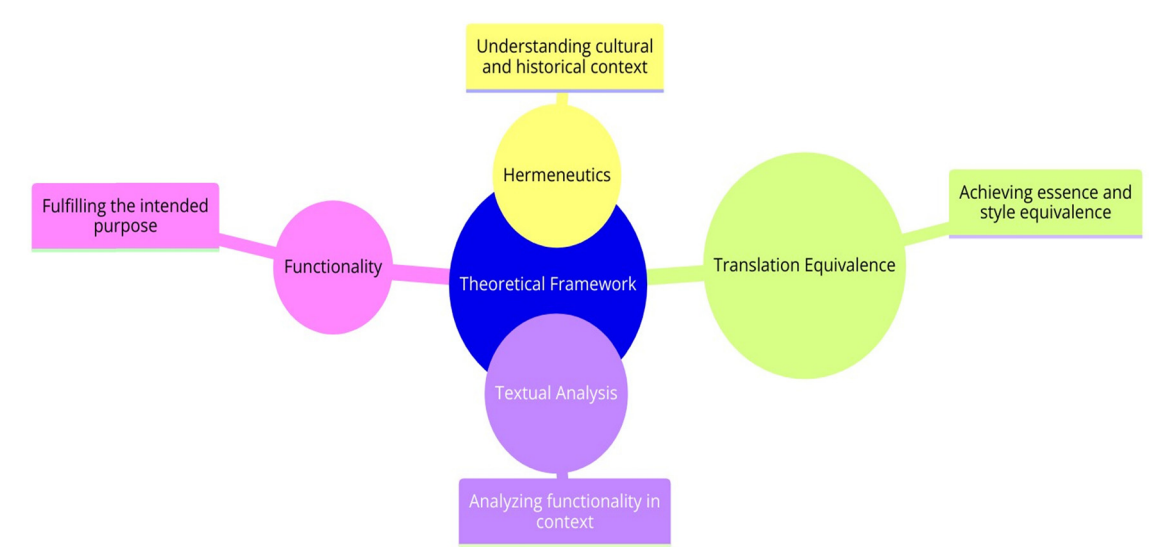


Figure 1: The theoretical framework of the study.

4.1 Culture and CRs

Culture is a broad term that encapsulates a community’s entire way of life (Newmark, 1988). This study focuses on CRs, however, including lexical, textual, verbal, nonverbal, and audiovisual expressions. Gonzalez and Scott-Tennen (2005) noted that these expressions represent the material, ecological, social, religious, linguistic, and emotional aspects specific to a community. Accordingly, in this study, CRs are operationalized as words or phrases pertaining to religious, social, political, material, or linguistic culture. Analysis of the CRs was then applied qualitatively based on the study of the intratextual and intertextual features of the various culture-based texts selected to determine how these might assist in both ST comprehension and the reproduction of meaning in the TL.

4.2 Text Selection

The authors followed purposeful sampling in their selection of culture-based texts. This method emphasized the selection of texts based on both their topic and the inclusion of CRs according to a predetermined,

Table 2: Sources of Texts

Text	Topic	Source
Text 1	Religious Culture	Dickins et al. (2016, p. 94)
Text 2	Social Culture	<i>The Sundays Times</i>
Text 3	Social Culture	BBC
Text 4	Political Culture	<i>The Guardian</i>
Text 5	Material culture	The Observer

operationalized definition of “CRs” (See 4.1). This strategic choice ensured that each text was not only relevant to the topic but also contained significant cultural elements as defined by the study. The operationalized definition played a key role in this selection process by ensuring a consistent and focused approach to text analysis, particularly in terms of exploring specific cultural themes. Purposeful sampling is highly beneficial in qualitative research, as it enables an in-depth examination of texts that is closely aligned with the cultural aspects of the study as, unlike quantitative research, which aims to generate broad generalizability, this method is significantly concerned with developing a detailed understanding of the cultural dimensions being analyzed. The sources for the final selected texts were *The Guardian*, *The Sunday Times*, the BBC, and *The Observer*, while the Arabic text was taken from Dickins et al. (2016¹, p. 94) (see Table 2).

The English and Arabic texts were chosen based on classifications of CRs previously established and developed by the researcher. These classifications encompassed various aspects of culture, namely, religious, social, political, material, and linguistic. By selecting texts that fell into these categories, the aim was to capture a wide spectrum of cultural nuances and complexities. The second criterion related to the authenticity of the selected texts. Authenticity was deemed crucial to ensure that the chosen texts were genuine representations of the relevant culture. To meet this criterion, texts were sourced from Dickins et al. (2016) and Ghazala (2020, 2008), sources that are devoted to the problems that emerge from the cultural differences between English and Arabic, ensuring the quality and reliability of the selection of appropriate texts.

5 Data Analysis

The data analysis in the study was meticulously structured, beginning with the categorization of cultural elements in the texts into specific groups, namely, religious, social, political, and material. This classification provided a focused framework for examining each cultural aspect. The analysis then seamlessly integrated four distinct theoretical approaches. Hermeneutics, as defined by Gadamer (1998), guided the interpretation of texts within their historical and cultural contexts, highlighting the interaction between the reader and the text. Translation equivalence, as proposed by Newmark (1988), was a key in ensuring that the translated versions maintained the original texts’ meaning and style. Nord’s (2005) textual analysis was employed to examine how the texts functioned within their individual linguistic, functional, and cultural contexts. Finally, the study incorporated functionality by drawing on theories of Reiss (2000) and Vermeer (1996), focusing on the translation’s purpose and relevance for the target audience. This multi-faceted approach allowed for a comprehensive and in-depth analysis of the CRs within the texts.

5.1 Religious Culture

Translation analysis of religious texts is a multidisciplinary field that combines linguistics, theology, cultural studies, and history, offering insights not only into the religious texts themselves but also into the broader

¹ Translation Textbook: Thinking Arabic Translation A course in translation method: Arabic to English

Table 3: Integrated analysis of Text 1

Theoretical framework	Key focus	Application to translation analysis
Hermeneutics (Hans-Georg Gadamer)	Understanding cultural and historical context	Ensuring the translation reflects the religious and cultural significance of astronomical observations in Islam
Translation Equivalence (Peter Newmark)	Achieving essence and style equivalence	Assessing the accuracy of key religious and cultural terms (e.g., “Eid al-Adha,” “Qibla,” “Kaaba”) to maintain the same meaning and reverence as seen in the original
Textual Analysis (Christiane Nord, 2005)	Analyzing functionality in context	Evaluating whether the translation communicates the original text’s purpose, taking into account the intended audience’s understanding and cultural sensitivities
Functionality (Hans J. Vermeer, Katharina Reiss)	Fulfilling the intended purpose	Judging the translation’s success based on its ability to educate its intended audience, whether Muslims, non-Muslims, or academics, while maintaining clarity, accessibility, and technical accuracy

human experience of faith, culture, and communication. The text below includes religious references, the translation of which requires a profound understanding of both the religious beliefs and practices of Islam. The integrated approach developed in the method is thus used in the analysis of the following religious text (see Table 3).

5.1.1 Text 1 متطلبات الدين الإسلامي

كانت متطلبات الدين الإسلامي ذات ضرورة لرصد دائم لقبة السماء الزرقاء، لأن الرسول صلى الله عليه وسلم وضع قوانين ثابتة بفروض العبادة كما أن نزول عدد من الآيات في سور عديدة تحدثت عن السماء والأفلاك والبروج والنجوم والأجرام السماوية والشمس والقمر، جعلت المسلم المؤمن يفكر بشأنها، ويحترم هذه القوانين ويحاول تطبيقها. لذلك كان للمسلمين حاجة ماسة إلى علم النجوم لتعيين أوقات الصلاة وإثبات مواعيد العيدين الأضحى والفطر، وتحديد سير القوافل في الصحارى، وفي الملاحة البحرية في البحار والمحيطات، وكذلك معرفة أحوال الشفق وهلال رمضان – شهر الصوم – فكان يتطلب من الذي يريد إقامة الصلاة الاتجاه إلى القبلة في الكعبة بمدينة مكة المكرمة، وذلك يقتضي معرفة سمت القبلة، لأن زمن الصلاة يختلف حسب الموقع الجغرافي وحركة سير الشمس في دائرة البروج، وكذلك معرفة أحوال الشفق والنماس هلال شهر رمضان كل ذلك تطلب حل مسألة من مسائل علم الهيئة الكروي المبني على حساب المثلثات، وكذلك شروط رؤية هلال رمضان وأحوال الشفق للصوم والإمساك والإفطار، وكذلك صلاتا الكسوف والخسوف اللذين تتطلب معرفتهما استعمال الجداول الفلكية.

5.1.1.1 Text Analysis

The strong connection between language and culture becomes especially apparent when analyzing texts deeply rooted in specific cultural and religious contexts. This link is very apparent in this Arabic text that focuses on Islamic practices and astronomy, subject matter closely interwoven with religious beliefs and scientific understanding. To unravel the layers of meaning in such a text, various theoretical frameworks may be applied, including hermeneutics (Gadamer, 1960), translation equivalence (Newmark, 1988), textual analysis (Nord, 2005), and functionality (Reiss, 2000), each of which offers unique insights into the text’s interpretation and translation, helping ensure faithful and contextually rich understanding.

Gadamer’s (1998) hermeneutics emphasizes understanding texts within their cultural and historical contexts. This approach is vital for the Arabic text under consideration, which is embedded in Islamic culture. Hermeneutics guides the translator to interpret the text not simply as a linguistic construct but as a reflection of the Islamic worldview. The astronomical references, for instance, should not be seen as merely scientific, as they are part of the religious fabric described by the author, influencing practices such as prayer times and the observance of Ramadan. Recognizing these cultural dimensions is therefore essential for developing a holistic understanding of the text.

Newmark’s (1988) translation equivalence theory focuses on capturing both the essence and the style of the original text in translation. This theory is particularly relevant when translating Arabic texts into English, given the specific religious and scientific terminologies used in many cases. Achieving equivalence in this

context thus requires identifying English terms that can convey the same depth of meaning and cultural resonance as the relevant Arabic terms, which might involve strategies including cultural explanation, transliteration, and substitution with equivalent terms. These may be combined to ensure that the translation resonates with both Islamic and non-Islamic audiences while retaining the style of the original text.

Nord's (2005) textual analysis framework allows examination of the Arabic text's functionality within its cultural context. The text's complex sentence structures and conjunction use reveal its dual purpose: to inform and instruct. It aims to elucidate the significance of astronomy in Islamic culture and its practical implications for religious observance. By analyzing these textual elements, the translator can thus develop understanding of the ways in which the text functions as a bridge between scientific understanding and religious practice within the Islamic community.

The functionality theory (Reiss, 2000; Vermeer, 1996) emphasizes the importance of a text fulfilling its intended purpose. For this Arabic text, this means effectively communicating how astronomical phenomena relate to Islamic practices. The translator's role is thus pivotal in ensuring that the text serves its original instructional and explanatory purposes even in the TL. Understanding the intended audience, in this case, members of the Islamic community, is also crucial to create translation that both resonates with and is functional for its readers. Based on the integrated approach, the following strategies may be applied to successfully translate religious references.

5.1.1.2 Cultural Substitution

The translator can use this strategy to give a brief explanation of, or context for, the CR to help the target audience understand its significance. For example, in the Arabic text, “الكعبة بمدينة مكة المكرمة” (the Kaaba in the holy city of Mecca) can be translated as “the Kaaba in the sacred city of Mecca.” The cultural substitution of terms such as “holy” and “sacred” helps convey the reverence with which Mecca is held in Islamic culture.

5.1.1.3 Transliteration

In this procedure, the translator retains the original term by using transliteration, especially for terms that have no direct equivalent in the TL. For instance, “صلاة الكسوف والخسوف” (prayers for eclipses), can be transliterated as “Salat al-Kusoof and al-Khusoof” in English to maintain the specificity of the Arabic term.

5.1.1.4 Substitution with Equivalent Terms

With this strategy, the translator replaces culturally specific terms with their functional equivalents in the TC; in this case, “شهر رمضان” (the month of Ramadan) can be translated simply as “Ramadan” in English, as the significance of Ramadan is widely understood by both Islamic and non-Islamic audiences.

5.1.1.5 Cultural Adaptation

Here, the author modifies the CR to something more familiar to the target audience, while still preserving the original concept. For example, “الأجرام السماوية” (celestial bodies) may be rendered as “celestial objects” in English to make it more accessible.

5.2 Social Culture

The text below must be read in the context of certain social concepts that require knowledge of the ST and TT cultures. An integrated approach to text 2 is offered in Table 4.

Table 4: Integrated analysis of Text 2

Theoretical framework	Key focus	Application to translation analysis
Hermeneutics (Hans-Georg Gadamer)	Cultural and historical context understanding	Ensuring the translation captures the cultural nuances and historical context of Spike Milligan's life and his status as a comedian, as well as the societal implications of the revelation about his having children outside of marriage
Translation Equivalence (Peter Newmark)	Essence and style equivalence	Assessing whether the translation accurately conveys the factual content of the original article, including the names, places, and the sensitive nature of the subject, while maintaining the journalistic style of "The Sunday Times"
Textual Analysis (Christiane Nord, 2005)	Functionality in context	Evaluating whether the translation effectively communicates the purpose of the original article, which is to offer readers a personal revelation concerning Spike Milligan. The translation should be appropriate for the intended audience, respecting cultural differences in the discussion of personal matters
Functionality (Hans J. Vermeer, Katharina Reiss)	Fulfilling the intended purpose	Judging the translation's success based on its ability to convey the news in a manner that is relevant and understandable to its target audience, including respecting cultural sensitivity around people's personal lives

5.2.1 Text 2

The comedian Spike Milligan, who died last year, had at least two love children, a biography will reveal next month. Romany, who works in Canada, and James, who lives in Britain, are both in their twenties. They were born to different women within a few months of each other. (*The Sundays Times*, July 6, 2003).

5.2.1.1 Text Analysis

Hermeneutics, as proposed by Gadamer (1960), emphasizes understanding texts within their cultural and historical contexts. In English society, "love child" tends to refer to a child from a relationship that is extralegal yet not necessarily morally rejected, a concept shaped by societal norms regarding relationships. Conversely, in Arab society, where Islamic law governs social norms, having children outside of marriage is both taboo and punishable. This stark contrast in cultural interpretations necessitates a hermeneutic approach to grasping the full connotative spectrum of the use of the term "love children" in each culture.

Newmark's (1988) translation equivalence theory underscores the importance of achieving both denotative and connotative equivalence in a translation. While the suggested Arabic translation, "الأطفال الغير شرعيين," literally conveys the concept of children born outside of marriage, it also carries a culturally loaded meaning in Arab society. This highlights the challenge in translating terms laden with cultural and societal connotations: literal equivalence may not suffice to capture the term's essence in another culture.

Applying Nord's (2005) textual analysis framework, the phrase "love children" must be examined within its broader textual and societal context. In modern English, the term may carry a neutral or even affectionate connotations, whereas in Arabic, it will tend to imply illegitimacy and the breaking of social taboos. Understanding how this term functions within each cultural narrative is thus crucial, and this analysis can aid in developing translation strategies that respect cultural sensibilities while conveying the term's intended meaning.

By embracing an integrated approach, one can utilize "cultural substitution" when translating "love children" to communicate the cultural load of the term to Arab readers, even though the conception may differ between the two cultures. Opting for a literal translation such as "الأطفال المحبوبون" (loved children) distort the intended meaning of the CR (see Table 5).

Table 5: Integrated analysis of Text 3

Theoretical framework	Key focus	Application to translation analysis
Hermeneutics (Hans-Georg Gadamer)	Cultural and historical context understanding	Ensuring that the translation captures the sociocultural context of family structures and demographics in Wales and northeast England. The translation should thus reflect the societal nuances and implications of the data presented
Translation Equivalence (Peter Newmark)	Essence and style equivalence	Assessing whether the translation accurately conveys the statistical data and the journalistic style of the BBC report, maintaining the factual and objective tone of the original text
Textual Analysis (Christiane Nord, 2005)	Functionality in context	Evaluating whether the translation effectively communicates the original article's purpose, which is to report demographic trends among unmarried parents. The translation should thus be clear and informative, and well suited to the target audience's understanding, especially regarding statistical information
Functionality (Hans J. Vermeer, Katharina Reiss)	Fulfilling the intended purpose	Judging the translation's success based on its ability to provide accurate and culturally relevant information to the target audience. It must present the demographic data in a way that is understandable and meaningful, taking into account different cultural perspectives on family structures and demographics

5.2.2 Text 3

BBC Home Editor Mark Easton said that in Wales and the northeast of England (14), the number of children born to unmarried parents was even higher, at 52 and 55% respectively. The majority of lone parents (16) are ordinary working mums and dads in their 30s and 50s who are trying to do their best in circumstances they did not choose.

5.2.2.1 Text Analysis

Proper understanding of this text, which discusses the demographic characteristics of unmarried and lone parents in the UK, as reported by the BBC, requires not only linguistic translation but also heavy cultural interpretation. The text's references to specific geographical locations such as Wales and the northeast of England, and its use of concepts such as "lone parents" and "working mums and dads" necessitate the reader having a sound understanding of the UK's social and cultural context. The theoretical frameworks of hermeneutics, translation equivalence, textual analysis, and functionality can therefore be used to provide a structured approach to this translation task.

Gadamer's (1960) hermeneutics emphasizes understanding texts within their cultural and historical contexts. For this text about the UK's social demographics, this includes comprehending the cultural significance of terms such as "lone parents" and "unmarried parents" within the UK context. This framework thus guides translators to consider the UK's societal norms and family structures, which differ significantly from those in Arabic cultures.

Newmark's (1988) translation equivalence theory highlights the challenge of achieving both denotative and connotative equivalence, especially with culturally loaded terms as seen in this case. Translating terms such as "lone parents" and "unmarried parents" into Arabic requires more than literal translation; any translation must instead seek to convey the societal implications and connotations these terms have in the United Kingdom, and the translator must work to find equivalent terms in Arabic that can attempt to capture both the literal and cultural meanings.

Applying Nord's (2005) textual analysis to this text involves examining how terms such as "Wales," "north-east of England," "lone parents," and "working mums and dads" function within the broader narrative. The text assumes a reader's familiarity with these concepts and their cultural implications. In translating for an Arabic audience, the translator must therefore consider how these terms and references might be perceived and understood in a very different cultural context. In this text, the purpose is to inform Arabic readers about

a specific societal phenomenon in the United Kingdom; thus, the translator must ensure that the translation not only conveys factual information but also provides the necessary cultural context to allow its Arabic readers to understand the implications and nuances of the terms used.

When considering the appropriate translation methods for CRs like “lone parents” and “unmarried parents” into Arabic, it becomes essential to adopt a nuanced approach. Given that these terms lack direct equivalents in the Arabic lexicon, employing a strategy of free translation proves effective. This approach allows for the utilization of various techniques, including neutralization and definition, to convey the intended meaning accurately.

In the case of “lone parents” and “unmarried parents,” a thoughtful translation can yield “الوالدين الوحيدين” and “المرتبطون بدون عقد زوج” respectively. However, it is crucial to recognize the potential cultural nuances and implications inherent in these terms. To ensure clarity and understanding for Arabic-speaking audiences, it is advisable to supplement the translated text with footnotes or annotations, providing concise definitions or explanations of these cultural terms. By incorporating such contextual guidance, translators can bridge the linguistic and cultural gaps, facilitating effective communication and comprehension across diverse audiences.

5.3 Political Culture

Text 4 features political references to decision-making in the White House. Employing the theoretical framework of the study can thus assist in developing better comprehension of the text and its production in the TL.

5.3.1 Text 4

The day is not composed of hours or minutes, but of news cycles. In each cycle, senior White House officials speaking on background define the line of the day. The line is echoed and amplified outside the Beltway to real people, who live out there, by the President’s surrogates, whose appearances create actualities (on radio) and talking heads (on TV). During the roll-out of a new policy, the President coached by his handlers ... may permit his own head to talk. There are various ways he might do this, ranging from the simplest photo-op to a one-on-one with a media big foot. (Guardian Weekend, 20 November 1993, original emphasis).

5.3.1.1 Text Analysis

The text under consideration, which was published in *The Guardian* in 1993, delves into the dynamics of media strategies and their role in shaping public perception within the US political context. It assumes the reader’s familiarity with the US political system, media culture, and public relations strategies, and the translation of such a text, replete as it is with CRs and specific media terminology, poses unique challenges. The frameworks of hermeneutics, translation equivalence, textual analysis, and functionality thus offer insightful approaches to translators seeking to address these challenges.

Hermeneutics, as outlined by Gadamer (1960), stresses the importance of understanding texts within their cultural and historical contexts. The text’s references to the White House, Beltway, and other US political media terminologies are deeply rooted in the American political landscape of the early 1990s: thus, a hermeneutic approach requires the translator to delve into the cultural and political nuances of that era to accurately convey the text’s meaning.

Following Newmark’s (1988) translation equivalence theory, achieving equivalence in translation not only requires literal accuracy but also a focus on conveying the same impact and connotations in the TL as in the source language. Terms such as “on background,” “talking heads,” and “media big foot” carry specific connotations in the context of US media and politics: thus, the translator must find equivalent expressions or provide explanations of these phrases to ensure that the target audience comprehends these concepts within the correct cultural context.

Applying Nord's (2005) textual analysis clarifies the need to analyze how the CRs and media terms function within the overall narrative of the text. The text is an analytical commentary, which appears to be critical of the media's role in US politics: this tone must therefore be maintained in the translation. Understanding the role of phrases such as "photo op" and "President's surrogates" with respect to the shaping of the political narrative is thus crucial to develop an accurate translation.

Functionality, as defined by Reiss (2000) and Vermeer (1996), emphasizes the text's purpose in the TC. The primary goal of this particular text is to inform (and possibly critique) the manipulation of public perception through media in politics. The translation must thus accurately reflect these intentions, so that the style, tone, and any use of irony appropriately convey the text's critical nature.

The text is positioned in a political context (making decisions in the White House), so the translator should adopt the translation procedures that convey the ST meaning and ensure clarity of meaning for TL readers. The first reference "White House" is common and its literal translation "البيت الأبيض" is clear for TL readers. In the references "speak on background,"² "Beltway,"³ "taking heads,"⁴ and "media big foot,"⁵ the translator should first consult a reliable and comprehensive dictionary to ascertain the meaning of these terms before rendering them into Arabic. These terms can be translated as "خارج نطاق البيت الأبيض," "يصرح دون ذكر اسمه," "إعلامي شهير," and "الرؤساء المتحدثون," respectively (see Table 6).

Table 6: Integrated approach to Text 4

Theoretical framework	Key focus	Application to translation analysis
Hermeneutics (Hans-Georg Gadamer)	Cultural and historical context understanding	The translation should capture the political and media context of the early 1990s in the United States, emphasizing the use of strategic communication practices in the White House and their impact on both media development and public perception
Translation Equivalence (Peter Newmark)	Essence and style equivalence	Assessing whether the translation maintains the original's journalistic and analytical style, including the use of specific media terminologies such as "news cycles," "talking heads," and "photo-op," and ensuring these are accurately conveyed in the TL
Textual Analysis (Christiane Nord, 2005)	Functionality in context	Evaluating whether the translation communicates the article's intent, which is to analyze the orchestration of news by the White House. The translation should make these concepts accessible to the target audience, based on their familiarity with such media practices
Functionality (Hans J. Vermeer, Katharina Reiss)	Fulfilling the intended purpose	Judging the translation's success based on its ability to inform the target audience about American media and political communication strategies effectively. The translation should therefore be clear and engaging, presenting the information in a manner that resonates with the cultural and political understanding of the target audience

5.4 Material Culture

Text 5 includes CRs about material culture, more specifically food. The employment of an integrated approach is thus required to assist in ST understanding and TT production (Table 7).

² Information offered for publication will not be attributed to a specific source (Online Merriam Webster)

³ the political and social world of Washington, D.C. (Online Merriam Webster)

⁴ A person who gives information or opinions on a television show and whose head and shoulders are shown (Online Merriam Webster)

⁵ A well-known reporter (The Free Dictionary)

Table 7: Integrated approach to Text 5

Theoretical framework	Key focus	Application to translation analysis
Hermeneutics (Hans-Georg Gadamer)	Cultural and historical context understanding	The translation should capture the historical context of London in the mid-'50 s and the cultural nuances of British cuisine. It should also reflect the writer's personal experience and cultural background, including his time in Cairo
Translation Equivalence (Peter Newmark)	Essence and style equivalence	Assessing whether the translation maintains the original text's narrative style and tone, accurately conveying culinary terms such as "roast beef with gravy," "Yorkshire pudding," and "jelly with custard" in a manner that retains cultural specificity
Textual Analysis (Christiane Nord, 2005)	Functionality in context	Evaluating whether the translation communicates the purpose of the anecdote, which is to contrast the author's experiences of food in Cairo and London. The translation should thus resonate with the target audience's understanding of culinary diversity and cultural experiences
Functionality (Hans J. Vermeer, Katharina Reiss)	Fulfilling the intended purpose	Judging the translation's success by its ability to convey the writer's personal culinary experiences and cultural observations in a manner that is relatable and engaging for the target audience. The translation should be culturally sensitive and informative

5.4.1 Text 5

When I came to London in the mid-'50 s, the food was horrifyingly bad. It was not entirely a culture shock because in Cairo I had been to the English School, where the Egyptian cooks gave us roast beef with gravy and Yorkshire pudding, steak and kidney pie, and jelly with custard. (*The Observer*, Sunday, November 12, 2000).

5.4.1.1 Textual Analysis

The text, set in the mid-1950s, narrates the author's experiences with food in London, contrasting these with the author's previous culinary experiences in Cairo. It thus foregrounds the author's strong negative impressions of London's food, using vivid descriptions to create a specific set of emotions. The mention of specific English dishes, such as "Yorkshire pudding," "steak and kidney pie," and "jelly with custard," presents translation challenges due to the cultural specificity of these foods and the lack of any direct equivalents in Arabic cuisine. Utilizing hermeneutics, translation equivalence, textual analysis, and functionality is thus required to navigate these challenges effectively.

Hermeneutics, as proposed by Gadamer (1960), emphasizes the importance of interpreting texts within their cultural and historical contexts. In this case, the process would therefore involve understanding the cultural significance of English cuisine during the mid-1950s and the perceived contrast the author makes between this and Cairo's culinary traditions. The translator must grasp the cultural context behind the author's descriptions in order to convey the intended sentiment accurately.

Newmark's (1988) Translation Equivalence theory is crucial to finding ways to convey the essence and taste of English dishes such as "Yorkshire pudding" and "steak and kidney pie" in Arabic in this example. As these dishes lack any direct equivalents in Arabic cuisine, the translator may need to use descriptive translation techniques or to identify closest possible culinary equivalents, and highlight any differences, to ensure that the target audience understands both their nature and significance.

Applying Nord's (2005) textual analysis, a translator must consider how the specific English dishes, and the author's negative impressions of them, function within the overall narrative. It is thus essential for them to understand the role these dishes play in conveying the author's experiences and cultural shock. The translation should thus strive to capture the descriptive language and emotional tone used by the author to express his dissatisfaction with London food.

Functionality, as outlined by Reiss (2000) focuses on the text's intended purpose in the TC. In this context, the purpose is to inform Arabic readers about the author's culinary experiences in London, based on his cultural comparisons with Cairo. Any translator must thus ensure that the translation not only conveys the necessary factual details about the dishes but also offers access to the author's subjective experiences and cultural perspectives.

Translating the names of English dishes such as those mentioned earlier into Arabic can be challenging due to a range of cultural differences, including the differing names of ingredients. For translators, the choice of translation strategy in such cases is crucial, and there are two main possible choices:

1. Transliteration: This strategy involves representing English terms in Arabic script, allowing the reader to mimic the original pronunciation. For example, "Yorkshire pudding" might become "يوركشاير بودينغ" in Arabic. However, this will rarely convey the dish's structure or context and thus could lead to confusion.
2. Target language (TL) equivalents: Alternatively, translators can opt to develop a descriptive translation, identifying or creating Arabic terms to convey the closest possible meaning. For example, "kidney pie" might be translated as "فطيرة الكلى," which describes the key ingredient and the dish type. This approach offers an attempt to bridge cultural gaps by providing better understanding.

Translating English-specific foods into Arabic clearly requires careful consideration of the cultural context and the TL reader's familiarity with English cuisine. Making informed choices between transliteration and finding descriptive equivalents thus plays a crucial role in effectively conveying the essence of these dishes in an Arabic text.

6 Conclusion

Analyzing CRs in translation is a crucial element of the translation process. This involves scrutinizing the ST for a range of elements linked to various cultural dimensions, including societal, religious, political, material, and linguistic aspects. These CRs, which are deeply ingrained in every language, carry significant connotations, and their accurate translation into the TL is vital to maintain the original meaning of the ST. Neglecting such analysis can therefore lead to misunderstandings or misinterpretations among readers in the TL, particularly if they are unfamiliar with the SC, while proper translation of these references preserves the authenticity and cultural depth of the text, ensuring its nuances and richness are not lost.

Translation studies, as an interdisciplinary field, draw on a diverse array of disciplines including linguistics, philosophy, psychology, and culture, among others, recognizing that translation involves navigating intricate interactions between languages, cultures, and contexts. To fully grasp the complexity of translation, it is imperative to consider various theoretical perspectives such as hermeneutics, culture, textual analysis, and functionality. Hermeneutics emphasizes context and interpretation; textual analysis examines linguistic and stylistic features; and functionality considers the pragmatic features of communicative texts. To ensure effective communication, cultural analysis is crucial for understanding the values, beliefs, and customs of both the source and the TCs. Translators must start by identifying CRs in the ST, which can range from overt cultural terms to more nuanced allusions. The integration of these cultural elements into translation frameworks offers a comprehensive approach beyond mere language transfer. It will enable translators to bridge linguistic and cultural gaps effectively by taking into account the broader socio-cultural and communicative contexts. This will enrich the practice of translation and achieve more accurate and meaningful communication across languages and cultures in our interconnected world.

In translation training programs, translation instructors should adopt an integrated approach when training students to analyze texts in general and culture-based texts in particular. Such approaches enable students to read for comprehension during the initial reading stage. Most models of translation agree on three stages of translation: reading, drafting, and revision (Bell & Ruger, 1991; Seleskovitch & Lederer, 1989; Wills & Wolfram, 1996).

In the first stage (reading), the students are trained to read the text, analyzing its internal and extratextual features to attain comprehension and produce an adequate rendering. The study also suggests the incorporation of courses on text analysis in which the focus is on applying different theories when conducting an analysis of texts and adopting appropriate translation procedures.

Funding information: This research received grant number (18/2022) from the Arab Observatory for Translation (an affiliate of ALECSO), which is supported by the Literature, Publishing & Translation Commission in Saudi Arabia. Yousef Sahari is thankful to the Deanship of Graduate Studies and Scientific Research at University of Bisha for supporting this work through the Fast-Track Research Support Program.

Author contributions: Eisa Asiri: Conceptualization, data curation, revision of paper, providing the fund, writing the paper. Mutahar Qassem: data analysis, writing the paper, resources, contacting the journal. Yousef Sahari: Project management, revision of the paper, resources, development of the theoretical framework.

Conflict of interest: Authors state no conflict of interest.

References

- Aabi, M., & Karama, L. A. (2016). Semiotising the translation of political discourse: Micro and macro-structures. *Revue Maghrébine Des Langues*, 10(1), 165–184. <https://www.asjp.cerist.dz/en/article/135078>.
- Aixela, J. (1996). Culture-specific items in translation. In R. Alvarez & M. Carmen-Africa Vidal (Eds.), *Translation, power, subversion* (pp. 52–78). Clevedon: Multilingual Matters.
- Alfaify, A., & Ramos Pinto, S. (2022). Cultural references in films: An audience reception study of subtitling into Arabic. *The Translator*, 28(1), 112–131.
- Bahumaid, S. (2010). Investigating cultural competence in English-Arabic translator training programs. *Meta*, 55(3), 498–512. April 16th, 2010. <http://www.erudit.org/revue/meta/2010/v55/n3/045078ar.html>.
- Baker, M. (2018). *In other words: A coursebook on translation*. London: Routledge.
- Bell, R., & Ruger, J. (1991). *Translation and translating: Theory and practice*. New York: Longman.
- Bowker, L. (2023). *De-mystifying translation: Introducing translation to non-translators*. London: Routledge. doi: 10.4324/9781003217718.
- Byrne, M. (2001). Hermeneutics as a methodology for textual analysis. *AORN Journal*, 73(5), 968–968.
- Davies, M. G. (2003). *Multiple voices in the translation classroom: Activities, tasks and projects* (Vol. 54). John Benjamins Publishing.
- Dickins, J., Hervey, S., & Higgins, I. (2016). *Thinking Arabic translation: A course in translation method: Arabic to English*. London: Routledge.
- Gadamer, H. G. (1960). Aesthetics and hermeneutics. *The Continental Aesthetics Reader*, 181–186.
- Gadamer, H.-G. (1998). Dialogues in Capri. In J. Derrida & G. Vattimo (Eds.), *Religion* (pp. 200–211). Cambridge: Polity Press.
- Ghazala, H. (2004). Stylistic-semantic and grammatical functions of punctuation in English-Arabic translation. *Babel*, 50(3), 230–245.
- Ghazala, H. (2008). *Translation as problems and solutions: A course book for university students and trainee translators* (8th ed.). Malta: Elga.
- Ghazala, H. (2020). *Translating culture: A textbook*. Jeddah: Konooz Al-Marifa Publisher.
- Gonzalez, M., & Scott-Tennen, C. (2005). A problem-solving and student-centred-approach to the translation of cultural references. *Meta*, 50(1), 160–179. Retrieved July 21st, 2009. <http://www.erudit.org/meta/2005/v50/n1/010666ar.pdf>.
- Hassan, S. (2016). Islamic religious terms in English – Translation vs transliteration in Ezzeddin Ibrahim and Denys Johnson-Davies' translation of An-Nawawi's Forty Hadiths. *Translation & Interpreting*, 8(1), 117–132. doi: 10.12807/ti.108201.2016.a08.
- Hassan, S. (2017). Translating technical terms into Arabic: Microsoft terminology collection (English-Arabic) as an example. *Translation & Interpreting: The International Journal of Translation and Interpreting Research*, 9(2), 67–86.
- Hatim, B., & Mason, I. (1990). *Discourse and the translator*. London: Longman.
- Hongwei, C. (1999). Cultural differences and translation. *Meta*, 44(1), 121–132. <http://www.immi.se/intercultural/>.
- House, J. (2001). How do we know when a translation is good. *Exploring Translation and Multilingual Text Production: Beyond Content*, 127–160.
- Ivir, V. (1987). Procedures and strategies for the translation of culture. *Indian Journal of Applied Linguistics*, 13(2), 35–46.
- Katan, D. (1999). *Translating culture: An introduction for translators, interpreters and mediators*. Manchester: St. Jerome.
- Leppihalme, R. (2011). Realia. In *Handbook of translation studies* (pp. 126–130). John Benjamins.
- López, I. H. (2018). Translating social and material culture: Sanditon in Spanish. *Translation and Literature*, 27(1), 53–69.
- Marco, J. (2018). The translation of food-related culture-specific items in the Valencian Corpus of Translated Literature (COVALT) corpus: a study of techniques and factors. *Perspectives*, 27(1), 20–41.

- Nedergaard-Larsen, B. (1993). Culture-bound problems in subtitling. *Perspectives*, 1(2), 207–240.
- Newmark, P. (1988). *A textbook of translation*. New York: Prentice Hall.
- Nikitina, T., & Kasatkina, K. (2018). Integrated approach to text analysis in teaching translation at linguistic department. In *SHS Web of Conferences* (Vol. 50, p. 01118). EDP.
- Nord, C. (1995). Text-functions in translation: Titles and headings as a case in point. *Target International Journal of Translation Studies*, 7(2), 261–284.
- Nord, C. (2005). Text analysis in translation: Theory, methodology, and didactic application of a model for translation-oriented text analysis (No. 94). *Rodopi. of Intercultural Communication*, 20, 1404–1634.
- Olk, H. M. (2013). Cultural references in translation: a framework for quantitative translation analysis. *Perspectives*, 21(3), 344–357.
- Qassem, M., & Gurindapalli, V. (2019). Culture-based text analysis in translation.: A vision for comprehension. *Linguistik Online*, 95(2), 91–107.
- Qassem, M. (2020). Translation unit and quality of translation: Cultural and innovation perspectives. *Revista Española de Lingüística Aplicada/Spanish Journal of Applied Linguistics*, 33(2), 536–561.
- Qassem, M., & Al Thowaini, B. (2023) Bi-directionality in translating culture: Understanding translator trainees' actual and perceived behaviors. *PLoS One*, 18(11), e0293541. doi: 10.1371/journal.pone.0293541.
- Qassem, M. A., & Vijayasarithi, G. (2015). Problematicity of translating cultural idiomatic expressions from English into Arabic. *Asia Pacific Translation and Intercultural Studies*, 2(1), 57–73.
- Ramière, N. (2006). Reaching a foreign audience: Cultural transfers in audiovisual translation. *Journal of Specialised Translation*, 6, 152–166.
- Ramière, N. (2016). Reaching a foreign audience: Cultural transfers in audiovisual translation. *The Journal of Specialised Translation*, 6, 1–7.
- Reiss, K. (2000). *Translation criticism-the potentials and limitations: Categories and criteria for translation quality assessment*. In E. F. Rhodes (Trans.). St. Jerome Publishing. (Original work published 1971).
- Reiss, K., & Vermeer, H. J. (1984). *Groundwork for a general theory of translation*. Niemeyer.
- Schäffner, C. (2004). Developing professional translation competence without a notion of translation. *Translation in Undergraduate Degree Programmes*, 59.
- Seleskovitch, D., & M. Lederer (1989) *Pédagogie raisonnée de l'interprétation*. Paris: Didier Érudition.
- Seresova, K., & Breveníková, D. (2019). The role of text analysis in translation. *CBU International Conference Proceedings*.
- Shunnaq, A. (1993). Lexical incongruence in Arabic-English translation due to emotiveness in Arabic. *Turjuman*, 2(2), 37–63.
- Skwarzyński, J. (2023). The hermeneutic method of translating and reading translations: Rendering cultural references in Sue Townsend's *The Queen and I* into Polish. *New Voices in Translation Studies*, 28(1), 29–49.
- Steiner, G. (1998). *After Babel. Aspects of language and translation* (3rd ed.) Oxford: Oxford University Press.
- Thawbteh, M. (2007). *Translating Arabic-English Signs*. (PhD thesis). De Granda University.
- Vermeer, H. (1996). *A skopos theory of translation: (Some arguments for and against)*. TEXTconTEXT Verlag.
- Vinay, J. P., & Darbelnet, J. (1995). *Comparative stylistics of French and English: A methodology for translation* (Vol. 11). John Benjamins Publishing.
- Wills, W., & Wolfram, W. (1996). *Knowledge and skills in translator behavior*. Amsterdam/Philadelphia: Benjamins.