

Machine Translation and the Problems of Translating Cultural Terms in the Arab World

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Abstract

Translation is one of the most complex issues in modern Arab culture, thought and development. Despite the fact that there are collective efforts of individuals, organisations and government policies, the results continue to be modest and not as expected. The issues that contribute in the translation crisis in the Arab world are not the only ones because digital technology has changed the rules of the game almost entirely. As a result, translation, in the traditional sense is no longer accessed through papers and books, but via screens, platforms, social networks and all that is online. This is the speedily changing world of machine translation. The aim behind this paper is to examine the status of machine translation in the Arab world in relation to culture specific terms. Specifically, this work analyses the challenges of localising machine translation of cultural terms and the problems that translators face when using these technological devices, proposes some of the limitations in both policy and pedagogy that the field is currently facing. Only a few universities have conducted research in this field. It is recommended that more attention be paid and more research be conducted to get the most use out of this technology and that more efficient Arabic machine translation systems that suit the translation of cultural terms specifically between Arabic and English be developed.

Keywords: Machine Translation; Cultural Terms; Problems and Difficulties.

Introduction

Nowadays, we are living in a world where the machine has replaced the human being in almost all the domains of this life. This has been the result of a globalised world where everything becomes at one's fingertip. As a result, many of the hard works that took days, month, and even years to accomplish, have become easy to realise in less than one hour. Because of

the speed development of these technological devises, the machine is found in our daily life starting with the use of small electronic devises and going onto using very big machines. This globalised world has resulted in the need for translation through using some programmes to facilitate the complicated task of rendering the meaning from one language into another. Hence, this has made us dependent on the machine. However, in some contexts especially cultural ones, translation should be purely human, since the machine fails totally in preserving the meaning that the translator wants to transfer from the source language to the target language. For that, the focus is going to be on translation and whether the machine helps in translating cultural items in particular or not. In addition, some light will be shed on the importance of translation, the difference between machine translation and human translation, some approaches to translation, the difficulties faced by translators while translating cultural terms especially while using some programmes.

Aim of the Study

The primary objective of this study is to investigate the use of Arabic and English and the importance of translation in general and machine translation in particular. Thus, we want to know about the placement of machine translation, especially while translating cultures and whether it is effective as a means of translation. For that, some translators and translation teachers will be interviewed to see their opinion about that particular area of interest. The study aims at knowing the motive, if not the motives, behind the use of machine translation in comparison to human translation and the challenges that face both types of translation, whether there is a need for the human being to intervene in the work of the machine and the benefits and drawback especially while using machine translation in the translation from English into Arabic and vice-versa.

Research Methodology

The nature of the topic and time constraints made us think of using observation and an email interview as tools for this research. The participants are meant to be translators and teachers of translation. Two weeks' time were enough to collect the data and then to generalise the results. Data are collected by

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using an interview via email for five translation teachers at Brothers Mentouri University of Constantine. Algeria and five professional translators at the same city. The email interview comprises five questions about the main issues of translation such as whether they know about machine translation, have they been confronted with it, do they use it in translating texts, which type of texts is machine translation likely to help in translating it, and what do they think of translating cultural terms in general and in English-Arabic-English context.

1. Human Translation

There are various definitions of translation; the one which seems exhaustive is that the term “translation” refers to both a process and a product (Aziz, Lataiwish, 2000, p. 11). As a process, translation is a human activity which human beings do every time. In this sense, translation has a broad meaning which consists of:

- 1-* Rendering an expression into a simpler one within the same language, i.e., to rephrase or to say the same thing in a different way. This also includes paraphrasing and summarising.
- 2-* Translating utterances from one language into another. This is known as interpreting or oral translation.
- 3-* Translating words into actions or changing them into music, i.e., the application of the theory.

As a product, translation is what the translator produces while doing the process of translation. Because of considering translation as a product, old civilizations especially the Babylonian, the Assyrian, the Egyptian, and the Greek reached us through translating them into Arabic.

However, the narrow meaning of translation is that translation is conveying the meaning of a text from one language into another. This process is called “translation proper” which can only be done between two languages. So, translation is a creative work which results into a product (Aziz, Lataiwish, 2000, p. 11). Nadjib (2001, p. 7) defined translation as the transmission of speech from one language to another, or it is the

explanation of speech in another language (Translated by the researcher of this paper).

Ghazala writes,

As a subject, translation is generally used to refer to all the processes and methods used to convey the meaning of the source language into the target language. That is, the use of: (1) words which already have an equivalent in Arabic language; (2) new words for which no equivalent was available in Arabic before; (3) foreign words written in Arabic letters: and (4) foreign words changed to suit Arabic pronunciation, spelling and grammar. (1995, p. 1-2)

In order to explain this definition, Ghazala (1995, p. 2) gives the following examples:

- 1- "Speak"(يتكلم)
- 2- "Satellite" (قمر صناعي)
- 3- "Aspirin" (أسبرين)
- 4- "Democracy"(ديمقراطية)

In short, translation deals with two languages. We need to know about the two languages in order to be competent in translating. To be competent, the translator also needs a lot of readings in translation in general and in all the linguistic branches such as; syntax, phonology, style ...etc. because they are effective in addition to other cultural, and sociocultural aspects. In fact, specialist translations need the translator to have a degree in translation and a degree in the field he translates for. It is said that a translator is a traitor "il traduttore è un traditore". The best translators are the less traitors.

2. Approaches to Translation

According to Aziz & Lataiwish (2000), theories of translation may have two main patterns: literary theories of translation and linguistic theories of literary criticism. For them, translation is a kind of arts, i.e., it is an activity that is important for comparing literary studies. These theories are considered as highly subjective. On the contrary, linguistic theories of

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translation are characterised to have more objective basis for studies of translation because they use different linguistic theories. As a result, scholars consider the theory of translation to be part of a general linguistic theory. Nowadays, approaches towards translation studies may be classified into: philosophical, linguistic, interpretative, and literary. These latter have been selected because they are related to scope of our study.

The philosophical approach emphasizes on the relation between understanding, interpreting and philosophy with which the activity of translation is carried out. In this respect, Steiner (1975) focuses on the relation between understanding the meaning and translating it. For him, the reading of any text is a kind of translation. George Steiner was the first to use the notion of hermeneutic motion in his trial to show the trend he follows while translating. This motion is carried out through four stages:

- Trust: the translator capitulates to the source text and constrains that it carries meaning.
- Aggression: Here the translator enters the source text and tries to get something from it.
- Incorporation: the translator has the intention of recovering something.
- Restitution: the translator must create a balance between what he has taken and what he intends to give by trying to be as much faithful as he can (Steiner, 1975). So, the relation between translation and philosophy is based upon hermeneutics which is the science and methodology of interpreting texts. Thus, the translator must understand the original text more than the writer himself and try to lift all the barriers that prevent him from translating.

From a linguistic perspective and traditionally speaking, translation was considered as a sub-branch of applied linguistics. The Linguistic approach focuses on the first beginnings which were related to the theory of Chomsky based upon language universals. This view was used by some translators, but was criticized by the pioneers of the interpretative approach since it is only related to translating numbers and proper nouns.

The interpretative approach emphasizes on considering the text as the main unit of translation rather than taking words in isolation. Here, the meaning is the main thing which embraces the text.

In the literary approach, the focus is on the artistic value of the original text. In this case, translation becomes an artistic activity. Thus, the translation of a literary text or a poem is very different from the translation of a scientific text because the creative element is an essential thing in the translation of a poem, but it is not in the scientific text. Wilss (1996) proposes that the most creative translator is the one who possesses a creative mind which is part of the translator's intelligence. Thus, translation creativity is more prominent in literary translation than any other text type especially poetry which is considered as being a treasure of figurative, rhetorical, cultural and aesthetic language which is highly and intricately sensitive, effective and rich with all kinds of implications, associations, connotations and emotions. So, the translator of literary texts is freer, more creative, and less direct when he tends to translate literature in general and poetry in particular. As a result, the literary approach emphasizes on the talent of enriching a text when translating it which needs the mastering of different skills starting by the reading skill passing by the understanding of the text and ending with the linguistic talent.

3. Culture

The notion of culture is a dead loss since up to this moment no one has defined it exhaustively and in an objective way which represents its real meaning, because some definitions stress on the materialist side of culture and others stress its idealist side. Culture itself has been understood in different ways. Its definition has been related to products such as literature and the arts, history and institutions, traditions and customs, religion and belief, and practices such as festivals and popular phenomena. In fact, the cultural system is about everything humans perceive, know, think, value, and feel. (Liddicoat, 2004). On the other hand, culture also refers to products and practices, but, more crucially, it contains "understandings", or perspectives

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in addition to values and ways of seeing the world which constitute its core. Despite the fact that these practices, perspectives, and products are shared, they also show a great deal of group differences, and are continually in the process of change which make it difficult to find a static and exact definition of the word culture.

These are some of the definitions which highlight the concept of culture each of which draws the attention to some characteristics of culture;

‘Culture ... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society’ (Tyler (British anthropologist) 1870, p. 1; cited by Avruch 1998, p. 6).

‘Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action’ (Kroeber & Kluckhohn 1952, p. 181; cited by Adler 1997, p. 14).

‘Culture consists of the derivatives of experience, more or less organized, learned or created by the individuals of a population, including those images or encodements and their interpretations (meanings) transmitted from past generations, from contemporaries, or formed by individuals themselves’ (T. Schwartz 1992; cited by Avruch 1998, p. 17).

‘Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but

do not determine) each member's behaviour and his/her interpretations of the 'meaning' of other people's behaviour' (Spencer-Oatey 2008, p. 3).

Being aware of the meaning of the word culture enables translators to understand others' cultures and to be able to translate them. Thus, it is important for translators to understand that their own culture is complex, that it cannot always be easily defined, and that it is not practised by everyone in their community in the same way, because each person has his own way of dealing with a given matter. This may help translators understand that another culture should not be as simple as they may think. Learners of English should understand that the culture of people from the English speaking world is not uniform, not simple, and it is not easily defined or even translated.

4. Nature of Translation

According to Cao (2007), Translation may be divided into three types general, specialist, and literary translation. This implies that literary translation, and especially poetic, shares some characteristics with other types of translation and at the same time has things which are peculiar to it. According to Newmark (1988, p. 189), "*Translation is partly a science and partly an art.*" This means that translation is in one sense a matter of searching for the truth, it is about things, reality, facts, objects and it is impersonal. In addition, and from the aesthetic perspective, literary translation is related to imagination and bringing nearer beauty. In fact, this is the essence of human beings, as literature is. Newmark (ibid.) adds that scientific truth is found both in non-literary as well as literary translation. However, imagination is the core of literary translation. Thus, literary translation is the most testing type of translation. In this respect, Shiyab (2006) claims that translating literature is the most difficult type of translation since it comprises metaphorical or figurative language which plays an important role in the literary text as it is its essence. Translating cultures falls in the same pot and follows the same perspectives of the scholars who pointed out the difficulty of translating literary texts.

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In translation studies, there is a valid text and a deficient text. Newmark (ibid.) writes that the valid text is the text that may be translated immediately and somehow easily. On the other hand, the deficient text is the one that needs a specific treatment and especially if it is a historical or a famous text like Shakespeare's writings. In spite of that, Newmark (ibid.) points out that the degree of paying attention to the readership of the target text may be very little, because of the subjectivity and self-expression that exists in some texts rather than others. Bassnett (1997) proposes that translation shapes literary system. This implies that the main role of translation is to mediate between cultures. Thus, "*Translation is not a matter of words only: it is a matter of making intelligible a whole culture.*" (Burgess; 1984, p. 4, cited in Anderman & Rogers, 1999, p. 124).

In fact, the specialist translator, at many occasions, works at the borders of languages and cultures. For that, translation differs from one translator to another and it is influenced by the work to be translated. But there are some problems which confront the translator while dealing with the translation of cultures, especially in the Arab world where our culture seems to be very complicated. As a result, translation involves rereading the source text for several times, and knowing about the culture of authors through travelling to it. The specialist translator should also know about the history of the language he wants to translate to, and review some literature about it. Instead, if the author is alive this may help the translator to do a collaborative work with the writer himself until reaching the end point of the translation and getting a fruitful work. Adding to that, the translator should take the context into consideration disregarding the adopted strategy. In reality, there is a need for different strategies in translating cultural items especially cultural transplantation. All in all, translation is culturally bound; it is social, it needs attention and this is the focal point that needs the intervention of the specialist translator who plays a key role in finding the solution for complex series of interactions. He is the one who gives the new born text its life. Hence, translating culture-specific items has

become more difficult nowadays since when the translator fails and falls in word-for-word translation, loss of meaning will occur.

Gentzler (edited in Baker, 2001) proposes that the poetics of translation refers to the great role that is played by the literary system and the literary devices which are used to capture and transmit the sense that the source language elements comprise in a form that is rather analogous than identical, in a way that functions in the target language as it does in the source language. This implies that in translation we receive culture within the language and since each language has its culture which should be carried with the language itself, so it should as much as possible transmit the same message in the target language. Accordingly, the translator may use some elements that specify his culture in the translated text in order to make it pleasant for the new audience, and this makes it enjoyable in reality. These elements may be called poetics of culture.

5. Untranslatability

Untranslatability means the area at which intercultural equivalence does not exist. For Catford (1969) intercultural non-equivalence can cause untranslatability because there are cultural features which are relevant to the ST, yet they are absent in the TT. This may occur especially when there is a great tension between form and meaning where making full equivalents is very hard if not impossible. In relation to this point, winter (1969, p. 478) writes:

The system of form and meaning in language A may be similar to that in language B, but it is never identical with it. This statement has a very simple, yet very important corollary: There is no completely exact translation. If an interpretation of reality as formulated in language A does not exist in isolation, but as part of the system total of this language, then its correlative in language B cannot be isolated from the overall system of B, which must be different from that of A.

The previous quote focuses on the differences between languages' systems as languages may be similar, but not

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identical which makes exact translation impossible because there may be a kind of tension between form and meaning. Ricoeur (2006) states that the resistance to the work of translation is because the translator is confronted with a lot of difficulties in different stages even before he starts dealing with the text which leads to untranslatability. In fact, this implies that the translator will be surrounded by lot of obstacles that are scattered all over the text he will translate. However, it should be noticed, here, that the translator should avoid the duplication of the source language in the target language since this leads to a bad translation. In addition, the source language and the target language have neither the same cultural legacies nor the connotative meanings. The resistance the translator may face is found at two main levels; at the text that is going to be translated and the reception of the language used in translation. This may put the translator between two main controversies; faithfulness and betrayal and in order to get rid of this dilemma, it is better to consider a good translation as the one which only aims at equivalence. Whether to translate the word or the meaning, the thought or the language, the spirit or the word are the problems which make some scholars confused and especially Steiner (1998, p. 5) who says: *“To understand is to translate.”*

Succinctly, the unanimity now seems to be that absolute untranslatability does not exist disregarding idiosyncratic elements of each language. The debate on translatability versus untranslatability makes translation lose part of its validity, since the different strategies which translators have recourse to when faced by a cultural gap or what some may call translation loss are recognised as sound translation mechanisms aside from translation practice which portrays that it is possible to translate. Maybe, translation is an impossible task when the form of the source text is preserved rather than the content, since translation can never be a replica of the source text in the target language.

6. Translatability

Pym (1992) and Turk (1991) claim that untranslatability is the ability to transfer meaning from one language to another without resulting in a radical change. However, the issue that rises here is which type of meaning? Or are all kinds of meaning

translatable? Just few theories emphasize on the translatability of all kinds of meaning. The main problem in both theories that stand with or against translatability is in the expressions of the source text and the meanings that exist in the source language which are a subject of translation. Pym (1992) and Turk (1991) add that translatability works in three ways:

- The rationalists emphasize on the universality of meaning, i.e., they believe that thinking and speaking are said to be loose. This implies that meanings and their representations are always translatable.
- The relativists emphasise, on the other hand, on the bound relation between thinking and speaking and each language embraces the way of thinking. In addition, translators have the choice to become closer to either the source language or the target language.
- The third approach stands between the first and the second. It emphasizes on the possibility to translate since each language has its individuality and its own way of expressing things. These three standpoints have been summarized in the perspective of Brislin (1976, p. 63) when he states:

The question of untranslatability has too often been discussed in terms of absolute rather than relative equivalence. If one is to insist that translation must involve no loss of information whatsoever, then obviously not only translating but all communication is impossible. No communication, whether intralingual, Interlingual or intersemiotic, can occur without some loss of information.

From the two claims, we may infer that there are three theories concerning the possibility or the impossibility of translating anything. The possibility to translate, the impossibility to translate, and the translatability of meaning and words in any case. Snell-Hornby (1988) relates between translatability and culture and the extent to which the text is embraced in its culture and the distance which exists between

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the source text and the target audience. Snell-Hornby (1988, p. 44) says:

The extent to which a text is translatable varies with the degree to which it is embedded in its own specific culture, also with the distance that separates the cultural background of source text and target audience in time and place.

The concept of untranslatability is to be discussed in poetic texts which are likely to talk about signification in terms of reference or vice-versa. These two concepts may rise being against translatability.

7. Machine Translation

Machine Translation is sometimes referred to by using the abbreviation MT. It is also called machine aided human translation (MAHT) or interactive translation is related to linguistics as it is a sub-field of computational linguistics where the software is used to render the meaning of texts or speeches from the source language to the target language. Basically, machine translation substitutes the words of the source language by those of their equivalents at the target language. Hence, this cannot result in a good product, because one of the key elements that contribute in a good translation are knowing the meanings of whole phrases and their equivalents in the target language. For that, corpus statistics and neural techniques is rapidly growing fields as leading to a better translation focusing on differences in linguistic typology, translation of idioms and proverbs and isolation of anomalies (Albat, 2012).

Machine translation is mainly used for one of the four following functions. These functions, according to Hutchins (2005, p. 7), are:

- (1) Dissemination: texts to be translated for dissemination need to be of high quality. So, if MT is used to translate such texts, then human assistance is necessary, whether for pre-editing the input, post-editing the output, using a controlled language, or restricting the system to a specific subject domain.

- (2) Assimilation: when the texts to be translated will be used for monitoring or filtering information, or if the recipients only need to get a general idea about what the text conveys, then the MT will do, and there is no need for a good quality translation.
- (3) Interchange: when the translation is needed for communication between individuals who speak different languages, by correspondence, e-mail, or telephone, then again, any translation will do as long as the communicators understand the message they receive and it conveys their intentions.
- (4) Database access: nowadays, many people use translations, even rough ones, for searching the Internet and Websites and for accessing databases to get information in foreign languages.

MT has also been used in large companies and as software on personal computers. However, MT systems have been developed to be used in hand-held devices (pocket translators used by travellers, mobiles, tablets etc.) as well, and on the Internet as AltaVista's Babelfish Translation Online (n.d.), Gist-in-Time System (n.d.), ProMTTranslator (n.d.), PARS Translator (n.d.), and many others, and for localization in e-mails, chat rooms, and social networking sites (Hutchins, 2011, p. 441-446). According to Hutchins (2007, p. 16), MT is used for the following purposes:

- Document drafting (in poorly known languages)
- Tourism and shopping (so far only dictionaries of words and phrases)
- Scanning-translation
- Translation into sign languages
- Information retrieval (IR)
- Information filtering
- Information extraction
- Summarising foreign language texts
- Multilingual generation from (structured) databases
- Subtitling.

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From the previously mentioned domains and purposes for which translation is used, we may notice the usefulness of MT. It is very helpful in translating some texts in communicating as it fastens many of the tasks and helps in filtering information, summarising texts, and subtitling. It is related to specific domains such as business and tourism.

8. Benefits of MT

Many benefits have been inferred from the fact of using MT. These benefits are as proposed by (Dilmanc n.d.; The Language Translation n.d.):

- Productivity: MT improves the productivity of human translators who are willing to perform pre- or post-edit translations or both.
- Speed: it is much faster than a human translator.
- Low cost: it is a one-time cost, namely, the cost of the tool and its installation.
- Confidentiality: people can use it to translate private e-mails or financial documents.
- Consistency: it keeps translation consistent. So, there is no need to go back to previous pages to see how a certain word was translated.
- Universality: human translators are usually specialized in certain domains, whereas MT can translate texts in different domains. One only needs to switch on a corresponding setting.
- Availability: MT is available around the clock.

9. Arabic MT

Because of the great spread of different languages in Arab world countries especially in Algeria, where people live in a multilingual context, we find ourselves obliged to translate consciously and unconsciously. Many of the materials need to be translated in a very short period of time. Thus, the Arab world looks forward to improving its quality of life, organisations and individuals need to gain access to new information, discoveries, and technologies in the world and to benefit from others' experiences. As a result, the need for benefit from the use of MT. Zantout and Guessoum (2000, p.

123) state that “*it is obvious, that MT will boost the technology transfer efforts to make more information about new technologies available to Arabs in their native language*”.

When translating between Arabic and Western languages using MT, many problems arise which makes it difficult for machines to produce good outputs. Habash (2007, p. 263) states that “*Arabic has a very rich morphology characterized by a combination of templatic and affixational morphemes, complex morphological rules, and a rich feature system*”. According to Farghaly and Shaalan (2009), these features are as follows:

- Arabic is written from right to left.
- There is no capitalization in Arabic, which makes it difficult to recognize names of entities.
- There are no rules for punctuation. Actually, there are rules, but there is lack of training.
- It has a flexible word order.
- Its letters change shape according to their position in the word.
- Its letters share the same shape and are only differentiated by adding certain marks such as a dot, a *hamza*, or a *madda* placed above or below the letter.
- It allows subject pronouns to be dropped.
- It has a very rich and complex agreement system. A noun and its modifiers have to agree in number, gender, case, and definiteness. Izwaini (2006, p. 121-129) notes the following features:
- Many Arabic names have meanings.
- Arabic sentences can be nominal (subject–verb) or verbal (verb–subject), whereas English sentences are mainly nominal (subject–verb).
- Arabic uses constructions that literally mean *friend of*, *mother of*, or *father of* to indicate ownership, a characteristic, or an attribute.
- Arabic uses pronouns of two genders only; it has no gender-neutral pronouns.
- The absence of diacritics “*al-tashkiil*” can change the meaning.

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- In Arabic, possessive pronouns (one or two letters) are attached to nouns.
- There are no copula verbs in Arabic.
- In Arabic, generic names, many place names, and titles have to be used with *al*, which functions as a definite article.

Arabic is one of the morphologically sophisticated languages, and being as such it would be expected that a machine translation from Arabic is more straightforward than the other direction, producing a higher quality. However, this is not the case. There can be many problems in translating from Arabic into English. As discussed above, features of Arabic do not make the Arabic into English output less challenging. Reporting on the Arabic into English mode in the evaluation of three systems, Izwaini (2006) notes that, although “*many texts are rendered into correct, full and coherent English translations, the output suffers from many drawbacks in dealing with forms of person, gender, tense and aspect*” (Izwaini 2006, p. 119). Even when a MT system produces “*a coherent, grammatically well-formed TL text*”, it is still “[*a*] *wrong analysis (and synthesis) [...] that is a total mistranslation*” (Izwaini 2006, p. 127). Moreover, other features of Arabic such as orthography, spelling, lexis and syntax do pose challenges to MT (Izwaini, 2006, 2011; Habash, 2010; Habash/Sadat, 2012).

These features present many ambiguities for machines. Moreover, other important and more sophisticated problems must be addressed. Therefore, more refined rules and possible solutions need to be established for MT than what is currently available so that it can handle Arabic and produce more accurate translations.

10. The Practical Part

Research Questions

Where can MT be placed in the Arab world in comparison to human translation?

Does MT play a good role in helping translators fulfil the task of translating a text?

Can MT be useful in translating cultural items?

Hypothesis

In order to answer the previously mentioned questions, we hypothesise that: If we depend totally and completely on MT the target text will be a mess especially while translating cultural terms.

Results

To sum up with the whole study, it is worth mentioning that the majority of translators do not use machine translation except for some documents where they need to review it after the output. Thus, machine translation is used, but it is not as effective as human translation where the brain is the controlling system.

This study will add the existing literature on translation in general and MT in particular, especially on computer-mediated translation. Information gained from the study will help to provide insights about how and why MT is used but is not as spread in the Arab world as in other countries.

The results that have been inferred from the interview via email are as follows:

- 90 % answered the first question by saying that they know about machine translation, but they do not use it at all.
- 50% answered the second question by saying: yes, I use MT because it helps me a lot in translating many documents.
- 20% said that MT contributes in the translation, of official documents, and 80% claimed that they use it sometimes because they do not have a total confidence in the machine.
- 70% agreed that MT plays a great role in translating from languages which descend from the same families.
- 99 % said that we need cultural transplantation while translating culture or cultural items rather than using MT which may fail in transmitting the message, 1% said that MT is useful because it facilitates the rendition of many elements, there should be a review of the text in order to

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find equivalents of cultural items and not to fall in cultural gaps.

Discussion of the Findings

To begin with and based upon the results of the email interview, we can say that the majority of translators do not use MT in translating cultural terms mainly due to:

- Being afraid of falling into cultural gaps.
- Avoiding it all at once in order not to be dependent on it and to finish with the distortion of the meaning.

As a result,

This allows us to claim that these results have added some light and confirmed our hypothesis.

Limitations of MT

MT is said to be limited and to have the following drawbacks:

- Lack of superior exactness: if accurate translation of official documents, agreements, and so on is needed, then MT cannot be used. However, if it is used, then the output should be pre- or post-edited or both (Dilmanc n.d.).
- Inferior translation quality of texts with ambiguous words and sentences: the SL text to be translated by an MT system should be clear and straightforward. If it includes ambiguous words or complex syntax, then a poor translation ought to be expected (Dilmanc n.d.).
- MT is based on formal and systematic rules; so, sometimes it will not be able to resolve ambiguity by concentrating on the context and using experience or mental outlook, as human translators are able to do (Dilmanc n.d.).
- MT cannot correctly translate expressions (multiword terms) that convey ideas, idiomatic phrases, ambiguous words, complex structures, proverbs, opaque sentences, ellipses, colloquial phrases, and culture-specific aspects (Hutchins 2011, p. 445-446).

- MT cannot retain aspects of source culture or adapt to the target culture. It cannot maintain the same register as the source document, or coin translations for new technical terms (Melby 1987, p.145). Machines break down, and replacement can be costly.

According to Farghaly and Shaalan (2009), Zughouli and Abu-Ashaar (2005), and Zantout and Guessoum (2000), using MT in the Arab world can be helpful in many ways; however, the following benefits currently seem to exist more in theory than in practice:

- To cope with the increasing demand from multinational companies and governments for translation.
- To keep up with technological, scientific, economic, and financial developments.
- To transfer knowledge and technology to the Arab world.
- To modernize Arabic by adding new concepts and terms through coinage and Arabicisation.

Conclusion

In conclusion, we can say that MT is very limited for the moment and especially according to what the results of this study revealed. Translation is a difficult task since it is the act of taking the source text with all its linguistic, cultural, aesthetics, and sensitivity and trying to modify a lot of things especially word category and cultural aspects in order to suit the target language readers. This operation is analogical to surgery. If a surgeon takes an organ from one person's body and tries to transplant it in another person's body, some complications may occur since the body may accept it and it may refuse it. Thus, here, professionals have emphasised on failing while trying to transmit the message from the source language to the target language using MT. As a result, while using MT, creativity which is an important feature in translation, will be lost. For that, MT can never replace human translation as translators use some strategies that the machine programmed by a human being cannot use so far.

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Recommendations and Suggestions for Further Research

It is recommended that more attention should be paid and more research should be conducted to get the most use out of this technology and that more efficient Arabic machine translation systems that suit the translation of cultural terms specifically between Arabic and English be developed.

For further research, a larger number of participants can possibly deepen the issue of the usefulness of MT especially for translating texts from English into Arabic. That is to say, translators from different places all over the country of Algeria may be used as a sample to get results that are more considerable. It is worth saying that extended studies can be done to explore the issue taking into consideration some other aspects and features of MT.

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