The Necessity to Shift to a Cultural Approach in Teaching Translation

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Abstract

The present paper tries to investigate the necessity of including culture within the translation course syllabus at the Department of English (Universitè des Frères Mentouri Constantine 1). It attempts to show that teaching translation cannot be successful without relating it to culture. It tries, also, to determine the importance of teaching culture, first, in the foreign language classroom and second, within the translation course syllabus. Our study is based on a teachers' questionnaire aiming at having some insights about the teacher's and the student's awareness of the concept of culture; in addition to their opinion about the importance of implementing culture within the translation course. The study validates the importance of implementing culture in both teaching and designing translation syllabi.

ضرورة الإعتماد على المنهج الثقافي عند تدريس الترجمة

ملخص

يهدف هذا المقال لإبراز أهمية إدماج الثقافة ضمن منهج الترجمة في قسم اللغة الإنجليزية (جامعة الإخوة منتوري قسنطينة1). كما أنه يحاول إظهار أن تدريس الترجمة لا يمكن أن يبرز نجاحه دون ربطه بالعنصر الثقافي. و بذلك فإنه يسعى إلى تحديد أهمية تدريس العنصر الثقافي؛ أولا في كل أقسام اللغات الأجنبية و خاصة اللغة الإنجليزية، و ثانيا دمجه ضمن منهج الترجمة. تستند دراستنا إلى استبيان للأساتذة الذي يهدف إلى الحصول على بعض الأفكار حول وعي كل من الأساتذة والطلاب بمفهوم الثقافة؛ بالإضافة، إلى رأيهم حول أهمية إدماج الثقافة ضمن مناهج فصول اللغة الأجنبية و حول أهمية تطبيق الثقافة ضمن دورة الترجمة. تؤكد الدراسة على أهمية إدراج عنصر الثقافة في كل من تدريس الترجمة و تصميم مناهجها.

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I- Introduction :

Teaching English in most of the Algerian universities has shifted from the classical system to the LMD system. This latter is not limited to training foreign language learners in the traditional skills of listening, speaking, reading, and writing but it also targets new teaching units such as pragmatics, computer sciences, Spanish, German, English for science and technology, and translation as well.

The main concern of the present paper is the "translation course". The aim of translation courses is to equip the students with a theoretical framework and to offer them training in translating from English into Arabic and vice versa. Thus, the translation course at the Department of English at the University Constantine 1 is taught, primarily, for academic rather than professional purposes. Moreover, there are various approaches to translation currently in use but only one will be dealt with here, namely the cultural approach, the one which has a cultural orientation. A good starting point to explore this subject, then, would be the development of a working definition for the term translation.

I.1. Definition of Translation:

Translation is often regarded as the interpretation of the meaning of a text and the subsequent production of an equivalent text which communicates the same message in another language. Ferghal wrote: "Translation is generally viewed as the process of establishing equivalence between the source language "SL" and the target language. "TL" texts..." (2001: 54). Implied in this definition is the idea of equivalence between both source and target texts. The equivalence that can be established between source and target texts may take three forms as stressed by Ghazala when suggesting three different methods of translation:

1. Bringing words which exist in both S and T languages, eg:
   Speak/ يتكلم
   Read / يقرأ
2. New concepts which exist in English but are not lexicalized in Arabic or vice versa. (words are kept as they are, but written in Arabic letters)
   Tundra / التندرة
   Computer / كمبيوتر
   Radio/ راديو
3. Changing foreign words (English) for grammar or spelling purposes, eg: democracy / ديموقراطية

In the same vein, Reiss (2000: p 160) views translation: "as a bilingual mediated process of communication, which ordinarily aims at the production of a TL text that is functionally equivalent to a SL text." By these words, Reiss wants to explore the idea that translation is a mean of communicating equivalent message from source language to the target one. To sum up, let us consider Catford's 1965 definition: "Translation is an operation performed on languages: a process for a text in another." (p 01)

I. 2. . Reasons/ Arguments for Using Translation in the EFL Classroom:

Many scholars like Vermes (2010), Cameron (2001) are in favour of implementing translation in teaching. To start with Harbord (1992) quotation that runs as follows "many ELT teachers have tried to create English-only classrooms but have found they have failed to get the meaning across, leading to student incomprehension and resentment". By this he means, that translation is considered to be inevitable part of second language acquisition/ teaching. Similarly, Nunan and Lamb (1996) claimed that excluding translation from EFL classroom is impossible.

Shiyab and Abdulatif (2001) argued on the importance of teaching translation in EFL classroom because it permits a conscious control of the foreign language. Through translation, L2 learners can be active because it is a learner-centred activity. In the same line of thought, Liao (2006) summarizes the positive arguments of teaching translation for L2 learners:

1. It helps them memorize new words, new idioms, and new grammatical instructions.
2. It helps L2 learners comprehend the foreign language acquired.
3. It can help them express themselves easily.
4. It develops their motivation to learn L2.

Last but not least, Duff advocates: "translation develops three qualities essential to all language learning which are accuracy, clarity, and flexibility." (1994: p 160)

3. Content and Goal of Teaching Translation at the Department of the English Language

The Department of arts and English Language (University Mentouri Brothers Constantine 1), offers students a tailored syllabus to help them become specialized translators.

A specific translation programme has been designated at the Department of English entitled "Translation1which is made available for teachers of translation(theme et version) to use it in class. However, each teacher is still free to choose the appropriate lecture to start with or the specific programme to follow. Besides, teachers of translation provide students with grammatical rules that could help them produce accurate and adequate translations.

Translation is taught twice a week (one hour and a half for each session). It is considered as an important module especially for those who want to be specialized in "Applied Language Studies".

As a teacher of English- Arabic translation module, we used to choose simple sentences as a starting point and see whether students can find the appropriate equivalent in the target language, sometimes in English and at some other times Arabic. However, in the second semester; I usually start dealing with the translation of short texts (literary, medical, political, journalistic...etc).

Furthermore, I provide them with grammatical instructions in order to let them differentiate between English and Arabic structures.

4. Teaching Methods in favour of translation Use:

There are three main teaching methods in favour of translation use that need to be mentioned and which are:

4.1. Grammar Translation Method: This method was, first, used in the nineteenth century in Germany. Grammar translation method is limited to memorizing words and their equivalents in the other language; in addition to L2 grammar rules.

4.2. The Concurrent Method: This method was introduced by Rodolpho Jacobson (1999). Unlike grammar translation method which minimizes the use of L2, this method appears to balance the use of both first language (L1) and second language (L2) or foreign language (FL).

4.3. The Communicative Language Teaching Method: Communicative language teaching method appeared as a reaction to the audio-lingual method. It enables second language learners to communicate effectively. Tudor (1987) believes in the crucial role translation plays in the foreign language classroom, in his words, he emphasized that: "translation as the process of conveying messages across linguistic and cultural barriers is an eminently communicative activity, one whose use could well be considered in a wider range of teaching situations than many currently be the case." (Quoted in Duff, 1989: p 5)

4. Definition of Culture:

The definition of culture varies from one discipline to another. In relation to the meaning we are interested in, the Oxford dictionary offers many definitions. At one hand, it refers to the customs and beliefs of a particular country or group, or to the good appreciation of literature, music or art. On the other hand, especially for anthropologists, it refers to the full range of learned human behaviour patterns and perceptions. As far as translation is concerned. The definitions of culture given by most anthropologists refer to the full range of the characteristics of the human society; focusing mostly on the social behaviour and patterns that are learned and acquired by man. Taylor's definition of culture summarizes all these meanings: "Culture is the complex whole which includes knowledge, beliefs, arts, laws, customs and any other capabilities and habits acquired by man as a member of society". (1871: p 1)

It is through culture that we can describe a particular community or a group, as stated by Hofstede: "Culture is the collective programming of the mind which distinguishes the members of one category of people from another." (1984: p 51)

Duranti (1997) in Atamna (2008) and Parson (1949) insist that culture is something we transfer from one generation to another.

Furthermore, culture is categorized into two major categories; Culture with big "C" which includes literature and arts, and on the other hand, culture with small "c" which involves values, beliefs, lifestyles..." (Richards, Schmidt, 2002: 138).

The same idea is expressed by Parson (1949:8): "Culture... consists in those patterns relative to behaviour and the products of human actions which may be inherited, that is, passed down from one generation to another independently of the biological genes".

All that has been stated above gathers the idea that culture refers to those social behaviours and patterns that human beings acquire but not born with; this can be summarized in Goodenough's words (1957):

> "A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and so on in any role that they accept for one of themselves. Culture, being what people has to learn as distinct from their biological heritage, must consist on the end product of learning: knowledge... by this definition, we should note that culture is not a material phenomenon; it does not consist of things, people, behaviour, or emotions. It is rather an organization of these things. It is the forms of things that people have in mind their modals for perceiving, relating, and otherwise interpreting them." Quoted in Hymes (1964: 36)

5. The Importance of Teaching Foreign Language Culture

Foreign language learning is not only restricted to the grammatical and communicative competence, but it covers the learning of the cultural competence as well, the knowledge of the attitudes, laws, beliefs, and the customs of the country where this language is spoken. So, foreign language learning requires teaching the cultural components of its language.

Teaching culture in the foreign language classroom may allow learners to increase their knowledge of the target culture in terms of the different ways of life, traditions, customs, and laws. Foreign language learners should be aware of the appropriate cultural ways of addressing people, making requests, asking for directions, and even how to

agree and disagree about a point. Furthermore, they must be aware that a behaviour which is appropriate in their own culture can be perceived differently in the foreign language culture. As quoted in Atamna (20008: 30): "Learners had to also learn how to express certain language functions using different language structures according to the situations where they found themselves".

Another similar view is that of Politzer (1959) who believes that if teachers teach a language without teaching the culture in which it operates, they are, then, teaching, meaningless symbols, or symbols to which the students get the wrong readings (meanings). So far, we are dealing with the importance of teaching culture in the foreign classroom, but which aspects are to be included in the teaching courses? As presented in Atamna (2008), Brooks views culture as growth, refinement, fine arts, patterns of living, and a total way of life. Patterns of life are thought to be the crucial aspect to be included in the teaching course; as it gathers life styles like food habits and expressing attitudes towards friends and members of the family.

By way of conclusion, Dalaska's (2000) main aspects of culture should not go unnoticed:

1. Since language and culture are inseparable, neglecting one of the two will be the detriment of the other.
2. With regard to the course objective, culture will be a motivating factor for the learners for their career consideration.
3. Since the learners are likely to work, live, and travel, abroad there is a pressing need to go beyond a tourist appeal in teaching English.
4. "Culture-integrated language teaching encourages meaning negotiation rather than speech production."
5. "The often disconnected and disjoined modules of the English course will be given some coherence."
6. "Culture-integrated language teaching raises the learners' awareness and helps to overcome their ethnocentrism."
7. (Culture-integrated language teaching may represent an intellectual challenge for the learners". Quoted in Atamna (2008: 50)

6. The Role of Culture in Language:

To start with, language and culture go hand in hand. Brooks wrote: "Language is the most typical, the most representative, and the most central element in any culture. Language and culture are not separable". (1986: p 85)

On the other hand, according o Atamna (2008), language is something which influences and is influenced by the society in which it is spoken. On the other hand, culture is seen as the range of customs, beliefs, and laws that cannot be expressed only through language. Thus, language is a concept through which culture can see itself. Kramsch (1998: 3) argued that: "Language is the principle means whereby we conduct our social lives."

Moreover, Kramsch (Ibid) discusses the relation between words (i.e.) utterances that members of a speech community utter, and through which they express particular facts, events and ideas that reflect the world they live in, or that reflect the whole knowledge and values that they all share. This is not only limited to the spoken language but it includes also the written language. It can be seen in telephone cells, exchanging e-mail messages and letters and reading newspapers or even journals. Since they are all members of the same speech community, the language they use either spoken or written is understandable. This idea can be summarized in Kramsch's words: "Language embodies cultural reality" (Ibid). Similarly she adds:

"Language is a system of signs that is seen as having a cultural value. Speakers identify themselves
and others through their use of language. They view language as a symbol of their social identity.
The prohibition of its use is often perceived by its speakers as a rejection of their social group and
their culture. Thus, we can say that culture symbolizes cultural reality."

The idea which says that culture and language are two interdependent elements is seen in Sapir- Whorf hypothesis. This latter carries, also, two other ideas. First, the idea of linguistic determinism which according to Kramsch (2006) states that people use what determines and facilitates the way they will interpret the world around them. Second, the idea of linguistic relativity which is concerned with the influence that language has on our perceptions and thoughts.

Yule (2006) believes that the structure of one's mother tongue influences the way one's mind perceives the world. Phrased differently, the structure and lexicon of one's language influences how one perceives and conceptualizes the world.

According to Kramsch (2006), there are three aspects that influence the language people use. To start with, the physical environment is one aspect that has a strong influence on language use. For instance, the Eskimo have lot of names for the word "snow" since it is typical to their country, one can find "Aniu" for the falling snow, "Qanuk" for snowflakes and "Natquick" for the drifting snow particles. Moreover, according to Benzahra (2004) the word horse is typical to the Arab culture where we find different lexemes for the word horse, (كميث , فارس,اغر, ادهم , جواد,حصان,حصان اشعث) ; whereas in English, we refer to this animal using only one lexeme "horse". In favour, of this idea, Nida (1964) says: "words are fundamentally symbols for features of the culture." Quoted in Benzahra (2004: 7)

The second aspect is the social environment. The famous example is that of Kinship system. In the Algerian culture, it is considered a crucial parcel of life. Thus, names like mother's brother 'خال' and the father's brother 'عم' are not lexicalized in the English language; since it uses only one word "uncle" for both of them. Similarly, father's sister's son 'ابن العمة' and mother's sister's son 'ابن الخالة' are referred to in English using the lexeme "cousin".

The last aspect is the values of the society; in western countries there are some words that are considered as polite and normal norms, these same words can be considered as purely taboo in the Arab countries.

We must say that one of the most important parts of any culture is the language that people use to communicate with each other; this language expresses the culture, the intimacy and the individuality of its speakers. Via language one perceives the world in his own manner. Every culture has its own way to express thoughts and ideas; so, language is more than just a means of communication; it influences our culture and even our thought processes. In sum, language is considered part of culture.

7.   The Necessity of Including Culture in the Teaching Course of Translation:

The term culture refers to the set of practices and behavioural patterns of human beings which have some significations in the world or in a society. Cultures include a variety of things such as symbols, arts, and varieties of language , beliefs , laws ,customs, traditions and ethics thanks to culture one can easily differentiate one type of people from another. Thus, while translating a text from SL to the target one; there are lots of challenges that translators may face.

Translation is not as easy as it sounds to be. Moreover, it does not mean a simple word for word correspondence between any two languages or just an attempt to find a target equivalent to the source word. Rather, there are other important factors to be taken into account to get the exact output, such as the consideration of the two cultures involved in the process of translation.

To focus on translation between two different languages, (i.e.) cultures, we say that every language contains culturally –bound terms; the more a word is culturally bound the more it is difficult to translate. Phrased differently, it is the degree to which the source text is embedded into its culture which determines whether itself or its meaning can be easily translated or not. These cultural bound terms are proverbs, idioms, collocations and metaphors that are so specific to one particular culture, i.e. its origin is intrinsically bound to the culture concerned. So, translators have to do a cross cultural translation whose success will depend on their understanding of the cultures of the languages they are dealing with.

According to Yowell and Lataiwish (2000), cross cultural translation leads to a great number of problems, i.e., since the two cultures are different the difficulty will be greater in translation. Similarly, Hoijer (1951) wrote: "no two languages are sufficiently similar to be considered as representative of the same social reality. The worlds in which different societies live are distinct worlds...." (Quoted in Hymes, 1964: 142). In translation the process is done between source and target languages (source and target cultures), in other words; whenever we have two different languages it induces the appearance of two diverse communities.

Considering the classification done by Kharma (1997), cultural words are classified as follows: special physical and geographical features, flora and fauna, material or concrete aspects of culture, aspects of social culture, and organization, institutions, activities...". (p12)

8.   Strategies of Translating Cultural Bound Terms:

According to Kharma (1997), the translation of the cultural bound items varies from one linguistic community to another, since within two different communities we find two different cultures.

Most of the physical and geographical terms have their exact equivalents in various languages. As wrote Kharma: "Many geographical features and physical phenomena are universal." (1997: 12). Words like: hill, mountain, river, ocean, sea, cloud and rain have their exact equivalents or counterparts in the target languages. We have, for instance; hill = هضبة, river=نهر, sea=بحر , mountain=جبل . It does not really matter what are the techniques followed in case of the absence of the exact equivalent, because all words will have an equivalents any way. As claimed by Kharma (Ibid) in dealing with this aspect we either look for an accepted equivalent in the TL followed by a description as in: Steppe= السهب =سهل واسع خالي من الشجر; or we transfer, (i.e.) borrow the term as if it is from the SL to the TL followed with an explanation or a description as in these examples:
Tundra= تندرة =سهل اجرد في المنطقة القطبية الشمالية
Pumpa=البمب = سهل معشوشب مترامي الأطراف في امريكا الجنوبية
In addition, there are some fauna and flora terms that have accepted equivalents in the two languages, i.e. communities. Let us consider these examples: cat= قطة, dog= كلب, bee=نحلة, mosquito=بعوضة, fly=ذبابة, and scorpion=عقرب .

Sometimes we may come across a word which has different equivalents in other languages or with no equivalents at all because this word is rarely used in the TL as the example of "sprout".

We move to material or concrete aspects of culture. It seems that all of them are not culture-specific, this is because people from different speech communities live, eat, and drink differently. These terms as classified by Kharma (Ibid) are: city=مدينة, town=بلدة, Aero plane=طائرة, village=قرية, street=شارع, soup=شربة- حساء .

The same procedures taken into consideration in this approach will be dealt with in all the cultural-bound terms, so the same techniques will be discussed.

Let us start with those that have an accepted equivalent in Arabic. The following examples illustrate this: college=كلية, hotel=فندق, cottage=كوخ, consulate=قنصلية, flat=شقة, wine=نبيذ, diamond=ماس.

We shift now to those terms that are borrowed or transferred as they are in the SL: villa=فيلا, radio=راديو, chalet=شاليه, cabinet=كابينه, internet=انترنيت, dish=ديش, cinema=سينما.

Last, we finish with the cultural terms that really need a description or an explanation: for instance: pointer=مؤشر, كلام على اللوح او موقع على الخريطة الى بها يشار عصى, chateau=بيت ريفي ضخم, قصر فرنسي اصطناعي.

Most translators face problems in translating cultural expressions especially when SL and TL are two different languages, i.e. different cultures. The famous example is that of the European languages in appropriation to Arabic ones. According to Kharma (Ibid), when speaking about cultural expressions we mean idiomatic expressions, clichés, proverbs and metaphoric language… etc.

Kharma (Ibid) considers clichés as expressions that are closely related to culture. For example in Arabic: اتق الله , المسامح كريم, سامحك الله, يا رجل اجرك عظم الله or in English: Happy Christmas. These expressions need to be worked out differently in the TL as explained by Messai (2004) in his example "بارك الله فيك" which is rendered as "Merci". In this case, all the values of Islam are neglected, hence, reflecting what Nida calls dynamic equivalence.

All languages are seen by Kharma (Ibid) to have their particular proverbs which may be identical or different in comparison to other languages. Moreover, he classified proverbs into five major categories. Let us focus only on two famous categories.

On the one hand, some English proverbs have a cultural equivalent in Arabic, for instance, "the eye can never rise over the brow", whose cultural Arabic equivalent is "العين لا تعلو على الحاجب". On the other hand, other English proverbs may not have an Arabic cultural equivalent. So, in this case translators should either translate literally or paraphrase, for instance, "to blind men do not talk about colors" whose supposed Arabic equivalent is " لا مع المكفوفين تتحدث عن الالوان".

Metaphors are thought to be single words, phrases, or sentences. Source language metaphors may have an equivalent target language metaphor. For the sake of illustration, we cite:

Into the same boat=في نفس القارب
Burst into laughter=ينفجر ضاحكا
Throw light on=يلقى الضوء على
Another famous example that Ghazala (2004: 87) states is:
The ball is in his court=الكرة في ملعبه

Another important case that should not go unnoticed is when we have an Arabic metaphor which has a non-English equivalent metaphor, for example:

He returned empty-handed=عاد بخفي حنين
How capable you are=لله درك
Helpless=لا حول و لا قوة إلا بالله

II Methodology

The present study claims that translation in the Algerian universities is not taking the good path; it suggests the inclusion of the cultural approach within the translation course syllabus. A questionnaire administered to teachers has been chosen as a research tool proves such claim.

1. Sample

The questionnaire was administered to 34 teachers chosen randomly from the Department of Letters and English language at the University of Constantine 1. The teachers were supposed to answer whether implementing culture in the teaching course of translation is important, or not.

2. Data Analysis

The questionnaire has been analysed quantitatively and qualitatively. The following are the analysis of four questions:

Question n°1: What is your understanding to the term culture?

This is a closed ended question that seeks to explore the teacher's understanding of the concept of culture. The respondents of this questionnaire are supposed to choose one of the given answers; since each teacher perceives culture or the cultural approach differently.
The options given are as follows:
1) A state or a form of civilization.
2) Artistic and Intellectual pursuits.
3) Excellence of taste in arts and humanities.
4) Patterns of behaviour and ways of thinking specific to a particular social group.

This question is, primarily, related to the theoretical part which tackles a variety of definitions provided by different scholars. These do not agree on one single definition.

The results show that the majority of the participants; opted for the specific and the most appropriate definition of culture. Statistically speaking, 64% of the respondents perceived culture as" those patterns of behaviour and ways of thinking specific to a particular social group"; whereas others (17.64%) viewed culture as a "state or form of civilization".

Concerning the third option or definition which says that culture are those "Artistic and intellectual pursuits"; was chosen just by 4 teachers with a percentage of 11.76%. Lastly, only 2 (5 .88%) of the participants viewed culture as "An excellence of taste in arts and humanities."
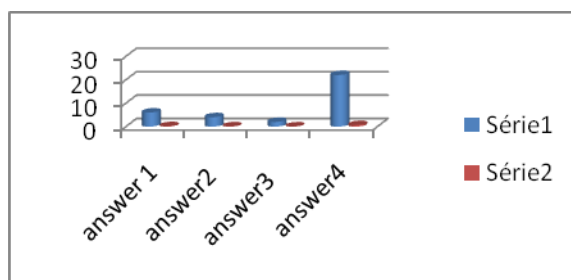

Figure n° 1: Definition of Culture

Question Two*:* Are you aware of any of the English cultural aspects*?*

The second question is about the teacher's awareness of any of the cultural aspects.

According to what appears in question one that shows that the teachers opted for the most appropriate definition of culture. This means that they are aware of, at least, one of the cultural aspects that can differentiate one culture from another.

According to the answers obtained, most of the participants (88.23%) answered positively "Yes"; they are aware of any of the cultural aspects. Said differently, the majority of teachers have a clear idea (background information) about what culture is and what its different aspects are. The rest of the respondents, who represent (11.76%) answered negatively, "No", this would induce the participant's negligence to culture.
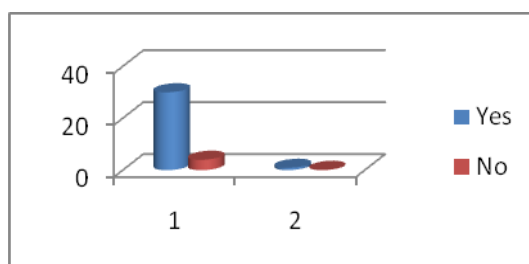

Figure n° 2: Teacher's Awareness of the Cultural Aspects

Question Three: How would you rate the importance of teaching culture as part of a foreign language course?

The current question seeks to measure to what extent is it important to teach culture as part of a foreign language classroom syllabus. We provided the respondents with the following options:
a) Important.
b) Very important.
c) Slightly important.
d) Moderately important.
e) Unimportant.

As we mentioned before, teaching culture within the foreign language classroom is gaining great importance. It is obvious that, to be a competent learner, (a foreign language learner); and communicate successfully linguistic competence has never been enough. Henceforth, foreign language learning necessitates being associated with cultural rules not only linguistic ones.

The responses voiced by the respondents showed that incorporating culture in the foreign language classroom is important. The respondents answers vary from important (88%), to very important (38, 32%). Some others (2.94%) perceive this fact as "Moderately Important". Similarly, (2.94%) stress that it is "slightly important" to teach culture as part of a foreign language course.

So, from the data obtained, the teachers stressed the importance of teaching culture as part of a foreign language course. As stated by Brown (1991)

> "To teach culture without language is fundamentally flawed and to separate language and culture teaching is to imply that a foreign language can be treated..... as if it were self-contained and independent of other socio-cultural phenomena. The consequence is that learners.... assume that foreign language is an epiphenomenon of their on language, and that it

refers to and embodies their existing understanding and interpretations of their own and the foreign cultures. (1991: 18)
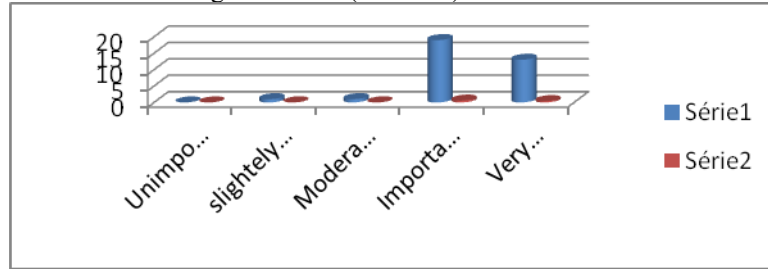

Figure n° 3: The Importance of Teaching Culture in a Foreign Language Classroom

Question Item Four: How would you rate the importance of teaching culture as part of the translation course?

Translation is, often, regarded as the interpretation of the meaning of a text and the subsequent production of an equivalent text which communicates the same message in another language. This reveals that there are two different cultures in the process of translation. So, in order to produce an accurate translation one must take cultural implications into account.

This question is asked to measure the importance of teaching culture in translation courses. As we noticed in the previous question, the majority of teachers opted for the importance of teaching culture in the foreign language classroom. The majority of the respondents of this questionnaire are teachers who ensure the module of translation, so this would help us a lot. The results show that the majority 50% replied by "very important", and 41.17% answered by "Important", this proves that teaching translation needs implementing culture in its courses. The rest three informants who represent the percentage of (8.82%) think that teaching culture within translation courses is slightly important.

We reach the result that teaching translation in the foreign language classroom, can never ignore teaching culture. Kramsch elaborated:

> "Language is a system of signs that is seen as having itself a cultural value. Speakers identify themselves and others through their use of language: they view their language as a symbol of their social identity. The prohibition of its use is often perceived by its speakers as a rejection of their social group and their culture. Thus we can say that language symbolizes cultural reality". (Kramsch 1998:3)
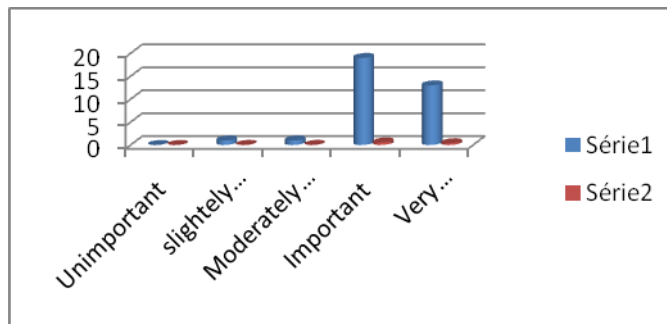

Figure n°4: The Importance of Teaching Culture in Translation courses

Question Item Five: *Are there any aspects of culture taught within the translation course syllabus?*

This question would help us a lot since the majority of the informants are teachers of translation. The results of question four showed explicitly the contradictory results shown in the previous questions which reveals that most of the respondents believe strongly that teaching/ including culture within the translation course is very important; but still they don't feel competent to teach culture within the translation course syllabus; simply, because most of them (55.88%) believe that the translation course syllabus includes no cultural aspect. On the contrary, (44.11%) stress that the translation courses include at least one cultural aspect.
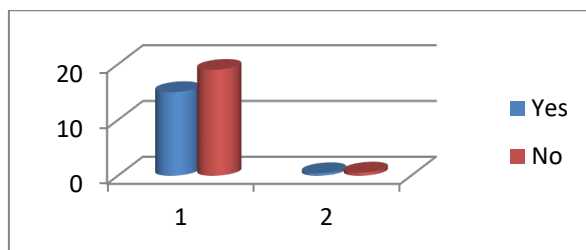
Figure n° 5: Cultural Aspects

III-Conclusion:

The preceding discussion about translation asserts beyond doubt that translation is a concept that requires the interpretation of the message of the source text and the subsequent production of an equivalent text in another language. In dealing with the process of translation, translation problems should not go unnoticed. Therefore, the process of translation requires necessarily the inclusion of the cultural approach to get accurate and adequate translation; because each language is culture-specific, the translator has to know both cultures of the source language and the target one.   To sum up, we reach the idea that both the learning and the teaching of a foreign language demand the perfect knowledge of its culture. Furthermore, English teachers do believe in the necessity of implementing culture in teaching culture.

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