

Cultural-Loaded Words in Journalistic Translation Between Arabic and English

Fatiha Guessabi 

Faculty of Letters and Languages, Department of Languages, Tahri Muhammed University of Bechar-Algeria

✉ **Corresponding Author:** Fatiha Guessabi, **E-mail:** fatiha_guessabi1@yahoo.fr/ guessabi.fatiha@univ-bechar.dz

ARTICLE INFORMATION

Received: June 09, 2021

Accepted: July 04, 2021

Volume: 1

Issue: 1

DOI:10.32996/ijtis.2021.1.1.1

KEYWORDS

Arabic, CNN, Culture, English, Journalism, Translation.

ABSTRACT

An increasing number of contributions have appeared in recent years on culturally loaded words. This translation needs familiarity with cultural, linguistic, and semantic features. Some news is full of culturally loaded words, strange terms and one of them is the religious or in general term 'political words' which play a key role in journalism translation through times. The cultural terms in journalism translation are definitely difficult and controversial to some journalist translators. This difficulty may be because of the differences between different cultures, religions, ideologies, and beliefs. Translation of political writing or journalistic article needs great cultural familiarity with L1 and L2 and the targets receivers by the translator. Therefore; effective methods were provided to solve culture-bound problems in journalism translation from Arabic into English. This article suggests an article from CNN News translated into Arabic entitles "Islamists Take Foreign Hostages in Attack on Algerian Oil Field" will be taken as a case study. The researcher applies some examples in the languages of English and Arabic to make the statements clearer. The main objective of this present paper is to show the problem of culturally loaded words in journalistic writing and explain different translations used in this article from English to Arabic. After analyzing all the samples, it has been also determined that the ideologies and politics influence the way used in journalistic translation which means that the journalist translator is not free but under the censorship of CNN Agency. Moreover; in this paper, the various cultural words must be translated in their own context in order to establish their significance when translated into another language and culture and the target audiences and amateurs must be convinced of this type of translation.

1. Introduction

Our world is a babel of languages and interlingual communication. This communication is impossible to occur between people speaking different languages unless the linguistic barrier is overcome. Thus; the difference in languages leads to the appearance of translation which is a complicated intellectual activity due to two dominant factors which are Language and culture. We usually define the translating process by making some reference to languages, but the cultural factor in translation is also undeniable if not so obvious. No translation is possible unless the receiver understands the message very well as the source reader understands it. However; this understanding can be achieved only if the sender has whole information about this language and background knowledge of facts referred to the received people; who belong to the same linguistic community, members of a certain type of culture, and share many traditions, habits, ways of doing and saying things, and have much common knowledge about their country like its geography, history, climate, its political, economic, social and cultural institutions, accepted morals, taboos (Komissarov V. N., 1991). In this context, the author Fatiha Guessabi added (Guessabi, 2011) "the problem is what happens when cross-culture contacts and interaction take place, i.e., when message producer and message receiver are from different cultures. The contact among cultures increased and made intercultural communication imperative for people to make a concerted effort to get along with and understand those whose beliefs and backgrounds may be vastly different from their own. Language can mark the cultural identity; it is also used to refer to other phenomena and refer beyond itself especially when a particular speaker used

it for his intentions. A particular language points to the culture of a particular social group." We can conclude that the variety of cultures obliged the translator/ interpreter especially in journalism translation to know more about the target people which means their traditions, attitudes, beliefs, behavioral conventions, and basic assumptions and values that are shared by them as is explained by V. N. Komissarov: "In addition to overcoming the linguistic barrier the translator has to surmount the cultural barrier, to make sure that the receptors of the target text are provided with the presuppositions required for their access to the message contents". (Komissarov V. N., 1991)

Obviously, translation enables people of different backgrounds to send and receive information and to achieve successful communication between diverse cultures. According to E.Nida, translation is the production of an equivalent message in the target language to the source one. This production of the TL message is a process of matching different parts of speech, but also reproducing the total dynamic character of the communication. In other words, the text and the context have to be considered because both of them are based on the culture and its sign systems in which the source language is created.

Additionally, cultures are very important in the translation phenomenon because they influence the way the members of a society view and perceive the world. However, conveying the message of the source text in a way understandable for the audience in the target text is essential for a translator in journalism translation. Therefore, every journalist should have some knowledge about how to deal with different strategies of translating cultures because he may face rare words, unusual expressions, strange speech, and unfamiliar themes. As a result, he will find problems in decoding the original message. Hence, in journalism translation, many culture-specific items refer to concepts and references which are peculiar to a given culture. Sometimes these concepts and references are common to all languages, but they are expressed in a way peculiar to the culture of the source text (ST). Besides, culture is very complex; it can be material culture, institutional culture, and mental culture. The differences in mental culture produce the differences in languages involved in translation; and the Language itself belongs to institutional culture, which is closely related to mental culture in formation and performance.

In this paper, the differences between Arabic and English will be examined. These differences are arising from their respective mental culture, which is mainly manifested in thought and form, image and function, integrity and individuality, covertness and overtness. It then further provides effective methods to solve culture-bound problems in journalism translation from Arabic into English. An attempt has been made to show the cultural problems in journalism translation and to discuss the influence of cultural differences on translation across-cultural communication events.: An attempt has been made to show the cultural problems in journalism translation and to discuss the influence of cultural differences on translation across-cultural communication events.: an article about " Islamists take foreign hostages in attack on Algerian oil field" from CNN news will be taken as a case study.

2. Language and Culture in Translation

Narrative, poetry, songs, and plays are soft expressions of a culture and its faces also. Language is at the heart of this culture as Wittgenstein once said, " The limits of my language are the limits of my world" (Wittgenstein, 1958) which means language is a part of the cultural core, culture is the heart of society as Chahrour said: "For many people Culture is considered as a gateway to a given society heart, to have a close insight about its identity." (CHAHROUR, 2018).

Catford focuses on the equivalent textual material when he defines translation as the replacement of textual material in one language by equivalent textual material in another language (Catford, 1965). The most important thing for him is the language, not the culture. Yet, Nida and Taber state that translating consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style (Nida E. C., 1969). Therefore, translation is the transfer of the original thoughts of one social group to another one which is the target thoughts by taking into consideration the culture of the readers. Unfortunately, other translators exclude culture from their definitions of translation; we can see this in the following definition (McGuire, 1980): "Translation involves the rendering of a source language (SL) text into the target language (TL) to ensure that (1) the surface meaning of the two will be approximately similar and (2) the structure of the SL will be preserved as closely as possible, but not so close that the TL structure will be seriously distorted" (McGuire, 1980, p. 2). However, the following definitions will prove the importance of culture in translation: Alfred Louis Kroeber and Clyde Kluckhohn define culture as:

"Culture consists of patterns, explicit and implicit of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement 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 hand, as conditioning elements of future action" (Salehi, 2012), and Misiaczek (2005) reports from Bell (Bell, 1991) :

"Apart from an excellent knowledge of both the source and the target language, which comprises vocabulary and word formation, grammar, spelling, and pronunciation, the translator also has to possess so-called sociolinguistic

competence, which helps him to understand the text within its context, to determine its functions and predict who is going to receive it" (Paluszkievicz-Misiaczek, 2005).

2.1. The Role of Culture in Translation

According to Monireh Akbari culture has an important role in translating a language she discussed this importance by focusing on the following definition of culture as she said that Peter Torop (Torop, 2009) insists on the relationship between culture and translation as culture operates largely through translational activity, since only by the inclusion of new texts into culture can the culture undergo innovation as well as perceive its specificity (Akbari, IranVol. 3(8) August 2013). As translators, we have to assume the role of a cultural insider for both texts in order to render a culturally more faithful translation. In addition to that Mohammad Salehi mentions (Salehi, 2012) different viewpoints in translation studies and views of the interaction between culture and language and between culture and translation too. He points out that culture influences translational discourse in a number of ways. We can conclude that the majority confirms the language and culture as concepts indispensable although some hypotheses insist on the irrelevance of these two concepts. Moreover, Komissarov said:

"Translation is an important vehicle for intercultural contacts. Translating from culture to culture means, first and foremost, bringing to the receptors new facts and ideas inherent in the source language culture, to broaden their cultural horizons, to make them aware that other people may have different customs, symbols, and beliefs, that other cultures should be known and respected. This cultural and educational role of translation cannot be too much emphasized." (Komissarov, 1991).

3. Cultural Problems in Translation

Nowadays many translation theorists and linguists have fully discussed the problems of translating cultures; fewer members have dealt with translating culturally specific items from Arabic into English or vice versa. This may be due to several reasons as the difficulties in making generalizations or the interest in translation has been subservient to other ends (CHAHROUR, 2018).

In translation, it is difficult for translators to deal with cultural terms and expressions called cultural specific items especially between two languages completely different like the case of Arabic and English because it denotes concrete objects and abstract aspects which are related to customs, traditions, religious beliefs, moral values, social habits, social situations, economical principle, political ideology, a lifestyle, a type of cloth, kind of food, etc. ...these are specific to a given culture as Baker said: "S.L word may express a concept which is totally unknown in the target culture. It can be abstract or concrete. It may be a religious belief, a social custom or even a type of food" (Baker, 1992). Even for professional translators, the cultural-specific expressions are difficult to translate, because the cultural context represents the beliefs, emotions, and values of a given society (English and Arabic).

Henceforth, the translator needs some important factors to build up the information necessary to transfer easily and effectively a message from English to Arabic or vice versa as Nida said: "the person who is engaged in translating from one language into another ought to be constantly aware of the contrast in the entire range of culture represented by the two languages" (Nida E. A., 1964). Thus, in order to translate linguistic elements translators should know the cultural context they belong to as Nida argued: "words are fundamentally symbols for features of the cultures" (Nida E. A., 1964); for example, the word "conscience" means 'the presence of God in one's soul' in the Russian and the Arab Muslims perceptions; whereas the English people understand it as 'knowledge of good and evil' Telya et al. (Telya, 1998). A lot of problems may face the translator because of the differences between cultures and life perceptions from one society into another. This difference can create a lot of gaps which lead to plenty of overlaps between the source language and the target one. Hence; to facilitate the translation task, the translator should know the cultural specificities and the different ways of perception of people, languages, and cultures (CHAHROUR, 2018).

Mona Baker argued about the common non-equivalents the translator face in his translation from SC into TC and she listed in her book "In Other Words" the following order:

- a. Culture-specific concepts.
- b. The SL concept is not lexicalized in TL.
- c. The SL word which is semantically complex.
- d. The source and target languages make different distinctions in meaning.
- e. The TL lacks a superordinate.
- f. The TL lacks a specific term (hyponym).
- g. Differences in physical or interpersonal perspective.
- h. Differences in expressive meaning.
- i. Differences in form.
- j. Differences in frequency and purpose of using specific forms.
- k. The use of loan words in the source text.

Moreover; she insisted that the translator must have knowledge about semantics and lexical sets for two reasons: the first one is that the translator should appreciate the "value" of the word in a given system of knowledge and the difference of structures in SL and TL. This allows him to assess the value of a given item in a lexical set; the second reason is that the translator should develop strategies for dealing with the non-equivalence semantic field as Newmark did when He introduced some strategies to cover the cultural gaps (Newmark, 1988) as follows:

Naturalization: A strategy when an SL word is transferred into TL text in its original form.

Couplet or triplet and quadruplet: this is another technique the translator adopts at the time of transferring, naturalizing, or calques to avoid any misunderstanding: according to him it is several strategies combined to handle one problem.

Neutralization: is a kind of paraphrase at the level of a word. If it is at a higher level, it would be a paraphrase. When the SL item is generalized (neutralized) it is paraphrased with some culture-free words.

Descriptive and functional equivalent:

In explanation of source language cultural items, there are two elements: one is descriptive and another one would be functional. Descriptive equivalence talks about size, color, and composition. The functional equivalent talks about the purpose of the SL cultural-specific word.

Explanation as a footnote: The translator may wish to give extra information to the TL reader. He would explain this extra information in a footnote. It may come at the bottom of the page, at the end of the chapter, or the end of the book.

Cultural equivalent: The SL cultural word is translated by TL cultural word.

Compensation: A technique that is used when confronting a loss of meaning, sound effect, pragmatic effect, or a metaphor in one part of a text. The word or concept is compensated in other parts of the text. (See also (CHAHROUR, 2018)).

In addition to that Peter Newmark categorized the cultural words (Newmark, 1988) as follows:

1. Ecology: flora, fauna, hills, winds, plains.
2. Material Culture: food, clothes, houses and towns, transport.
3. Social Culture: work and leisure.
4. Organizations customs, activities, procedures, concepts (political and administrative, religious, artistic).
5. Gestures and Habits.

He mentioned the contextual factors for the translation process as the purpose of text, motivation and cultural, technical and linguistic level of readership; the importance of referent in SL text; setting (does recognize translation exist?); recency of word/referent, and future or referent. Furthermore; he is not completely with the idea that a language is a component or feature of culture as Vermeer states: "language is part of a culture" (1989:222). According to Newmark, Vermeer's view would imply the impossibility to translate whereas translating the source language (SL) into a suitable form of TL is part of the translator's role in transcultural communication (CHAHROUR, 2018).

Therefore; Language and culture are closely related and very essential in the process of translating. In the translation of cultural words, Newmark proposed two approaches: semantic which means keeping the original culture "local color" and it may cause problems for the general readership and limit the comprehension of certain aspects. The communicative method insists on the target reader and his culture. According to Newmark, this method is "the most accurate translation procedure, which excludes the culture and highlights the message" (Newmark, 1988).

Finally, we can conclude that any cultural problem in translation has a relation with a language problem and is handled as similar language problems of noncultural origin. For example, the English idioms are one of the translation problems: neither have any identical equivalent in Arabic but can be easily translated with Arabic idioms based on different figures of speech. Komissarov (Komissarov, 1991) summarized the relationship between language and culture in translation as follows":

1. *The linguistic and cultural aspects of translation need not be opposed for they are complementary. Cultural (ethnographic) translation problems can usually be reformulated as language problems and incorporated into the linguistic theory of translation.*
2. *The differences in the source language and target language cultures may necessitate additional information in the target text explaining unfamiliar facts and ideas to the receptors. In other cases, they may result in the omission of irrelevant details. Both addenda and omissions are typical translation procedures, not necessarily caused by cultural differences.*
3. *Orientation towards the target text receptors means concern for their adequate understanding of this source text message. Any type of equivalence implies loyalty to the source text which is the hallmark of true translation.*

4. It is expedient to draw a line of demarcation, both in theory and practice, between translation and various types of pragmatic adaptations, which may more or less depart from the original message to achieve some specific pragmatic goal."

4.The Case Study: The Translation of "Islamists take Foreign Hostages in Attack on Algerian Oil Field" from CNN News:

In this study, I find noticeable variations in translating the Algerian news into English while narrating the news of the attack in English. The first variation occurs in the different rendering of the name given to the attackers and their origins. Secondly, ambiguity variation refers to diverse information about the hostages and their nations and other movements and events ensued, including commentary, background information, and follow-ups. Thirdly, appropriation variation refers to the textual selection, meaning which parts are translated and the purposeful addition and omission of phrases, sentences, or paragraphs. (Xiaoping, 2018). Furthermore; there are three stances: namely pro-Islam/anti-Islam, and neutral. This change of direction happens frequently in translating the news of the political conflicts. By changing the stance of the ST, the TT positions the reader as holding a stronger or weaker sympathy toward each of the two sides involved in the dispute (Xiaoping, 2018). Hence; Although CNN news claims that they consider 'faithful translation' as their goal, according to the title of it accused directly Islam and Muslims.

4.1. Examples:

- " Islamists take foreign hostages in attack on Algerian oil field By Tom Watkins, Laura Smith-Spark and Yousuf Basil, CNN January 18, 2013.
- "أخذ الإسلاميون رهائن أجانب في هجوم على حقل نفطي جزائري". بقلم توم واتكينز ، لورا سميث سبارك ويوسف باسل ، سي إن إن 18 يناير / كانون الثاني 2013 .
- CNN said, "Islamists attacked a gas field in eastern Algeria, killing two people and seizing hostages, including Westerners, Algeria's interior minister said Wednesday."
- وقال وزير الداخلية الجزائري يوم الأربعاء إن "الإسلاميين هاجموا حقل غاز في شرق الجزائر وقتلوا شخصين واحتجزوا رهائن من بينهم غربيون."
- The security forces returned fire, and the attackers withdrew to the base of the petroleum operation, some 3 kilometers away, he said.
- وقال إن قوات الأمن ردت على النار وانسحب المهاجمون إلى قاعدة العمليات البترولية التي تبعد نحو 3 كيلومترات.
- Baer: 'Dangerous radical' took Americans.
- باير: "المتطرف الخطير" أخذ الأميركيين.
- A Mauritanian news agency, Al Akhbar, said the attackers demanded in a news release an end to "brutal aggression on our people in Mali." The official said it was likely that the attackers had cited Algeria's opening of its air space to French fighters as the reason for the attack to protect their operational methods and make the attack appear spontaneous.
- وقالت وكالة الأخبار الموريتانية "الأخبار" إن المهاجمين طالبوا في بيان صحفي بإنهاء "العدوان الوحشي على شعبنا في مالي". وقال المسؤول إنه من المرجح أن المهاجمين أشاروا إلى قيام الجزائر بفتح مجالها الجوي للمقاتلين الفرنسيين كسبب للهجوم لحماية أساليبهم العملية وجعل الهجوم يبدو عفويا.
- Defense Secretary Leon Panetta, in Europe meeting with NATO allies, called the incident "a terrorist attack."
- وقال مسؤول في وزارة الخارجية الأمريكية لشبكة CNN: إن الخاطفين كانوا يطالبون بإطلاق سراح أفراد مجموعتهم المحتجزين أسرى وإرسالهم إلى شمال مالي.
- A spokesman for the group -- whose name means "those who sign with blood" -- said that jihadists controlled the plant. Saying that the operation was an act of revenge against Algeria, the spokesman said 400 Algerian soldiers were on the site "who have not been targeted by jihadists".
- وقال متحدث باسم المجموعة - التي يسمونها "أولئك الذين يوقعون بالدم" - إن الجهاديين يسيطرون على المصنع. وقال المتحدث إن العملية كانت عملاً للانتقام من الجزائر ، وقال إن 400 جندي جزائري كانوا في الموقع "الذين لم يستهدفه الجهاديون".

5. Data analysis

TTs in Arabic mention different names are given to the group according to authorities, nations, religions, and cultures and according to the three journalist translators of CNN as is noticeable in the following graph (Fig.1). According to nations and their cultures, the word "attackers" has several equivalents in the original texts and the target texts as well. This variation refers to the multi-culture in the original texts. However; the original environment and the original place of the news used the word "a group, terrorists"; in other words, the Algerian authority was neutral in her news whereas CNN was not as the second graph shows. CNN

aims to accuse Islam of this attack. Therefore, problems of culture will arise in this translation?! How should be the journalist translator in this case neutral, anti-Islam, or pro-Islam in his translation? According to the theorists of translation, the translator should be faithful and trustful to the original message as Hatim and Mason assert that being bicultural has a higher priority than being bilingual in translation (Hatim B., 1990). Indeed, A.E. Nida said: "Translation consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style." (Nida E., 1969). In his definition, translators must be between source and target cultures by reproducing the closest natural equivalent in the receptor language, but the journalists of CNN neglected this condition by using the word "Islamists" in their report. They neglected the Western and American Muslims audience too. As Cheung states, "a translator is a social actor who does not have to be tied down by the stereotypical image of a bridge-builder"; however, he can presume some "identities including, but not restricted to, that of the mediator, negotiator, ideological gate-keeper, activist, and so on" (Cheung, 2014)

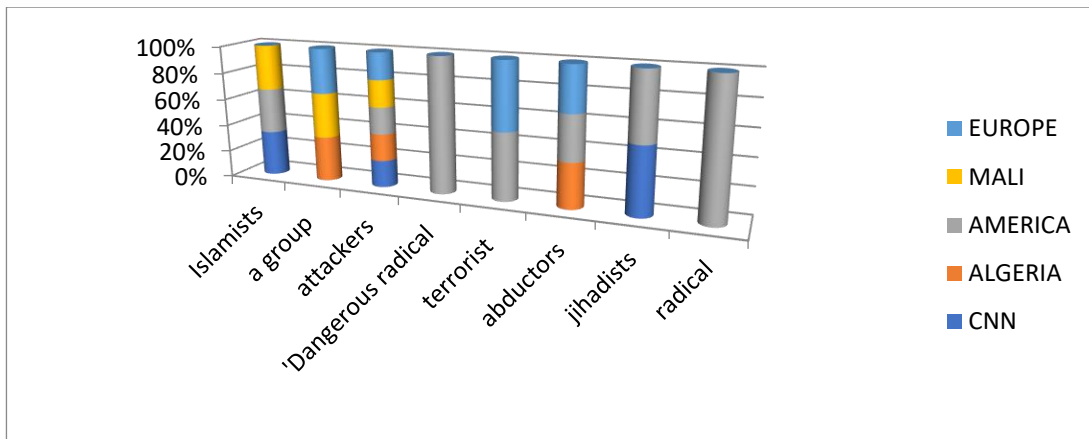


Fig.1(Translation of Islamists by different countries)

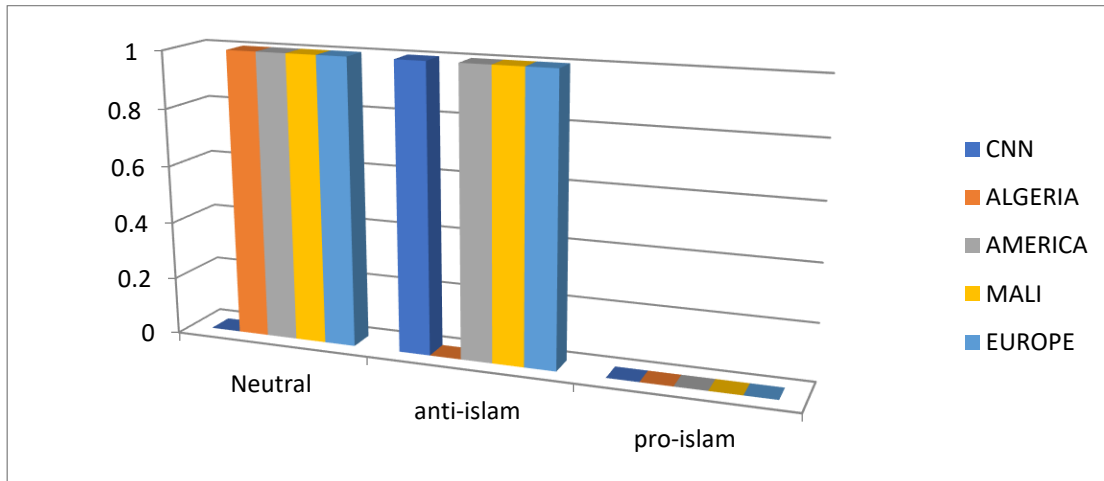


Fig.2(using ideologies in translating 'Islamist')

"To the recognition of cultural words and their effects in the original text, the translator should have the skill to regenerate an equivalent which brings about a similar effect in the target language. However, this is complicated; and, even on some occasions, it is an unfeasible task. ... It is vital to recognize that factors involved in making the translation of cultural words successful are not limited simply to the translator's expertise. The target language and culture potentials play an important role in determining the success of prioritizing application of one special procedure over another." (Seyed Alireza Shirinzadeha*, 2015)

From this statement, it means that the translators should find a suitable natural and accurate equivalent to affect their readers and make their TT understandable.

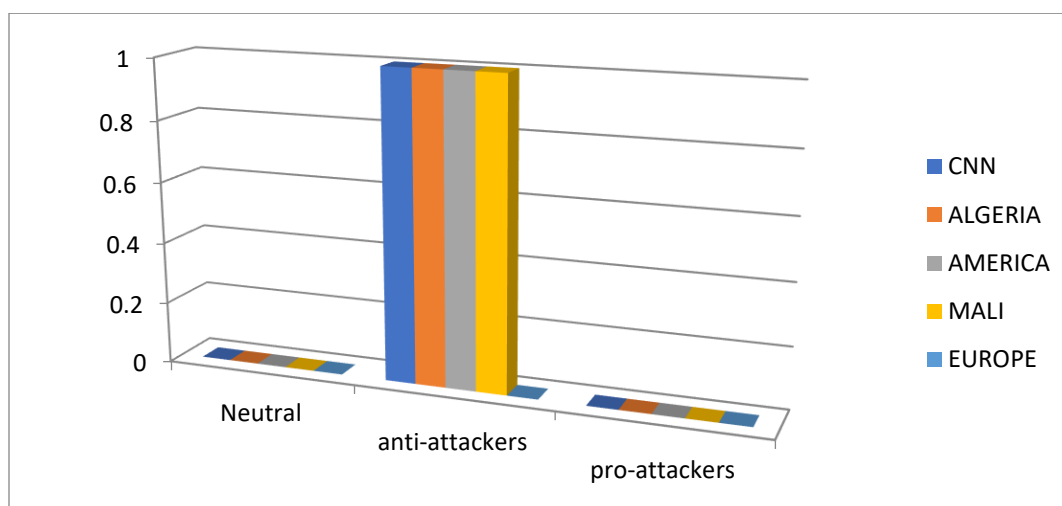


Fig.3(Translating Islamists as the attacker by using their ideologies)

As described in Figure3, all the nations are against the attack among them Algeria which its religion is Islam. Among the victims were Algerians Muslims besides the westerns and the Americans. The first victim killed by the attackers was an Algerian while he was raising the alarm to inform his colleagues of the dangerous attack. He offered his life to save them. In this case, translating the word Islamists into attackers was completely right. However, in the title, the three CNN translators did not convey the intended meaning of news to their audience among them the Muslims, because they are unaware of the culture (particularly Muslims' culture) by translating 'terrorist' as 'Islamist instead of 'attacker' to be their translation neutral. As Nida explained that the translator should find an equivalent that brings a similar effect in the target audience as the source one did. Hence, using the word "Islamist" in the title to attract readers worldwide; since CNN is a famous one, the three journalist translators were not faithful to the original information from the Algerian society where hostages said that those attackers were from different countries with different nationalities and different religions, they were out of Islam and they were attackers for political goals. In order to be neutral and faithful in translating a case of violence, the three journalists should use the word "terrorist" instead of "Islamist".

News translation is always shaped by sociocultural values, beliefs, and Linguistic differences. News reports of "hostages in attack on Algerian oil fields" set in the context of conflict and violence in north Africa. The translators of CNN related this attack with Islam, but in reality, it is a kind of terrorism that can be occurred in any country in the world in order to get a special thing by using violence to threaten the enemy. This behavior of using violence to get a particular aim has its origins since antiquity and it has a relation with psychological matters, not religions. In our study, CNN translators reframe the word attacker with Islamist because of the differences in ideologies and policies between the English language press and Arabic language press. The English language press sees the incident as a problem between different movements of Islam religion in North Africa. Therefore, most English news reports try to refer this issue to Islam as illustrated in the case study. Furthermore; Language differences between English and Arabic may partly explain the semantic variations in the translation. Connotation, for instance, can lead to stance variation because connotation may be interpreted differently by people from different language communities with different ideological beliefs. In this study, "Islamist" and its translation are interesting examples. According to Oxford dictionaries online (2018) "Is-lam'ist adj. & n.: An advocate or supporter of Islamic militancy or fundamentalism." The translation in Arabic: داعية أو مؤيد للتطرف الإسلامي أو "الأصولية"; But the definition of the noun: "Islamism n is.:

1. An Islamic revivalist movement, often characterized by moral conservatism, literalism, and the attempt to implement Islamic values in all spheres of life.
2. The religious faith, principles, or cause of Islam.

1- حركة إحياء إسلامي ، غالباً ما تميزت بالمحافظة الأخلاقية والحرفية ، ومحاولة تنفيذ القيم الإسلامية في جميع مجالات الحياة.
2 - العقيدة الدينية أو المبادئ أو قضية الإسلام.

Besides, Wikipedia (2018) said that Islamists: " In Western mass media it tends to refer to groups whose aim is to establish a sharia-based Islamic state, often with implication of violent tactics and human rights violations, and has acquired connotations of political extremism. In the Muslim world, the term has positive connotations among its proponents. Islamism has been defined as:

- "The belief that Islam should guide social and political as well as personal life"

- a form of "religionized politics" and an instance of religious fundamentalism.
- "political movement that favors reordering government and society in accordance with laws prescribed by Islam" (from Associated Press's definition of "Islamist).
- "[the term 'Islamist' has become shorthand for] 'Muslims we don't like.'" from Council on American–Islamic Relations's complaint about AP's earlier definition of Islamist.
- "a theocratic ideology that seeks to impose any version of Islam over society by law". (Maajid Nawaz, a former Islamist turned critic). Subsequently, clarified to be "the desire to impose any given interpretation of Islam on society".
- "The [Islamic] ideology that guides society as a whole and that [teaches] law must be in conformity with the Islamic sharia".
- a term "used by outsiders to denote a strand of activity which they think justifies their misconception of Islam as something rigid and immobile, a mere tribal affiliation."
- a movement so broad and flexible it reaches out to "everything to everyone" in Islam, making it "unsustainable".
- an alternative social provider to the poor masses;
- an angry platform for the disillusioned young;
- a loud trumpet-call announcing "a return to the pure religion" to those seeking an identity;
- a "progressive, moderate religious platform" for the affluent and liberal;
- ... and at the extremes, a violent vehicle for rejectionists and radicals.
- an Islamic "movement that seeks cultural differentiation from the West and reconnection with the pre-colonial symbolic universe".
- "the organized political trend [...] that seeks to solve modern political problems by reference to Muslim texts [...] the whole body of thought which seeks to invest society with Islam which may be integrationist, but may also be traditionalist, reform-minded or even revolutionary.
- "the active assertion and promotion of beliefs, prescriptions, laws or policies that are held to be Islamic in character,"
- a movement of "Muslims who draw upon the belief, symbols, and language of Islam to inspire, shape, and animate political activity," which may contain moderate, tolerant, peaceful activists or those who "preach intolerance and espouse violence."
- "All who seek to Islamize their environment, whether in relation to their lives in society, their family circumstances, or the workplace, may be described as Islamists." (Wikipedia, 2018).

6. Conclusion

The discussion above has examined the cultural loaded words problems in journalistic translation from English into Arabic produced by CNN journalist translators. As a result, we can conclude the findings as follow: the first result is that translators must be neutral in their translation, never show their beliefs, ideologies, and emotions, and must be trustful and strongly aware of the target readers and their culture. The translators must transmit the message adequately, or it may lead to losing the target audience. The second conclusion is that the differences between Arabic and English can lead to many cultural problems in translation particularly journalistic one. Many factors must be taken into account in the translated news like sociocultural contexts, semantic variation. The empirical study shows that conflicting ideologies and competing interests are the driving force in journalism translation, as a result, faithfulness and equivalence are subjected to censorship; in other words, the journalist translator is not completely free.

Finally, we can conclude that the translation must be neutral as possible as he can. And must take into consideration the target readers or audience of CNN.

Funding: Please add: "This research received no external funding"

Acknowledgments: No support given.

Conflicts of Interest: "The authors declare no conflict of interest."

References

- [1] Akbari, M. (August 2013). The Role of Culture in Translation. Academic and Applied Studies, IranVol. 3(8) 13-21.
- [2] al., T. e. (1998). Phraseology as a language of culture. In Cowie (ed).
- [3] Baker, M. (1992). In Others Words a coursebook on translation. London and Newyork: Routledge Tylor and Francis Group.
- [4] Bassnett, S. (2005). Bringing the news back home: Strategies of acculturation and foreignisation. Language and Intercultural Communication, 5(2), 120–130.
- [5] Bell, R. (1991). Translation and translating. London: Longman.
- [6] Catford, J. (1965). A Linguistic Theory of Translation. London: Oxford University Press.
- [7] CHAHROUR, O. (2018). Cultural problems in translation. Translation Journal, 1-3.
- [8] Cheung, M. (2014). Translation as intercultural communication: Views from the Chinese discourse on translation. In S. Bermann & C., 179-190.
- [9] D'amico, R. (2017). The Israeli-Palestinian Conflit in the Press: a translational maze. Netherland: Liège Université.

- [10] Doorslaer, L. v. (2016). Translation and non-translation policy in newsrooms. Qatar: TII.
- [11] Guessabi, F. (2011). Blurring the Line between Language and Culture. *language Magazine*, 1-5.
- [12] Hatim B., I. M. (1990). *Discourse and the translator, language in social life series*. London: Longman.
- [13] Komissarov. (1991). Language and Culture in Translation: Competitors or Collaborators? *TTR: traduction, terminologie, rédaction*, 33-47.
- [14] Komissarov, V. N. (1991). Language and Culture in Translation: Competitors or Collaborators? *TTR: traduction, terminologie, rédaction*, 33-47.
- [15] McGuire, S. (1980). *Translation Studies*. Methuen London and New York: Methuen London and New York.
- [16] Newmark, P. (1988). *A Textbook of Translation*. London: Prentice-Hall.
- [17] Nida, E. A. (1964). *Toward a Science of Translating with Special Reference to Principles and Procedures*. Leiden: Leiden: E.J. Brill.
- [18] Nida, E. C. (1969). *The theory and practice of translation*. Leiden: Leiden: E.J. Brill .
- [19] Nida, E. (1969). *The Theory and Practice of Translation*. Leiden: E.J. Brill.
- [20] Paluszkiwicz-Misiaczek, M. (2005). Strategies and methods in dealing with culture-specific expressions on the basis of Polish-English translations of certain administrative and institutional terms. *Theory and Practice in English Studies*, 243-248.
- [21] Salehi, M. (2012). Reflections on Culture, Language, and Translation. *Journal of Academic and Applied Studies*, 2-5.
- [22] Seyed Alireza Shirinzadeha*, T. S. (2015). Translators as Cultural Mediators in Transmitting Cultural Differences. *Procedia - Social and Behavioral Sciences*, 167-174.
- [23] Telya. (1998). Phraseology as a language of culture. In Cowie.
- [24] Torop, P. (2009). Translation and Cultural Equivalence: A Study of Translation Losses in Arabic Literary Texts. *Journal of Language & Translation*.
- [25] Tsai, C. (in Taiwan.2005). Inside the television newsroom: An insider's view of international news translation. *Language and Intercultural Communication*, 5(2), 145-153.
- [26] V.N, K. (1991). Language and Culture in Translation: Competitors or Collaborators? *TTR: traduction, terminologie*, 33-47.
- [27] Wikipedia. (2018). *Islamist*. Wikipedia, 1.
- [28] Wittgenstein, L. (1958). *The Blue and Brown Books*. Oxford: Blackwell: Oxford.
- [29] Xiaoping, W. (2018). Framing, reframing and the transformation of stance in news translation: a case study of the translation of news on the China-Japan dispute. *Language and Intercultural Communication*, 6.