
RESEARCH ARTICLE

The Way Cultural Diversity Works Within Translation and Interpreting

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ABSTRACT

This article shows how cultural differences work within translation and interpretation in communication. It is to identify the cultural-conflation differences between English and Arabic on the one hand and find out if the work of translator/interpreter differs from the way it is provided by different written and oral statements involved in the interaction on the other. This is done by comparing and contrasting data obtained from different cultures. As a result, the task of translator/interpreter is inter-culturally communicative since language becomes more important in live discussions and talk shows seeking regional changes through international interaction with speakers in various fields. Soon enough, in the nascent industry that is growing at an amazing pace, the style of house delivery has begun to evolve through refining development.

KEYWORDS

Translation; Interpretation; Cultural Diversity; Communication; Interaction

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1. Introduction

Cultural diversity is the quality of diverse or different cultures, as opposed to monoculture, the global monoculture, or a homogenization of cultures akin to cultural decay. The phrase cultural diversity can also refer to having different cultures respect each other's differences. The phrase *cultural diversity* is also sometimes used to mean the variety of human societies or cultures in a specific region or in the world as a whole (www.wikipedia.org)

Communication is a process by which individuals exchange information through a common system of symbols, signs, or behaviour (www.merriam-webster.com). There are three main types of communication: verbal or dialogue, nonverbal, and visual. Dialogue or verbal communication is a conversation between two or more entities using speech devices to transmit a message containing two sub-categories: personal relations and speech. Nonverbal communication is the process of communication by sending and receiving messages without a word. Such messages can be sent by gestures, body language or posture, facial expressions, eye contact, object contacts such as clothing, hairstyles, or even architecture or symbols. Visual communication, as the name suggests, is communicating through visual means.

Translation/interpretation, however, is not just linguistic work; it is also cultural, an act of communication across cultures. Translation always involves both language and culture simply because two cannot be separated. Language is culturally inclusive: it expresses and constitutes cultural reality. The meaning of linguistic materials can be understood only when it is considered with the cultural context in which linguistic elements are used. Translators should pay close attention to the differences in the type and degree of contraction in the source and target cultures when text is transferred from one culture to another. One of the main characteristics of the translation is "dual-linking mode", where the translator has to link the source text in its cultural context to the communicative cultural purpose of the case (House, 2009).

On the other hand, technology-assisted interpreting is a new working method for conference interpreters to solve the problem. If we try our best to solve questions about giving a clear definition to the notion of translation, finding out the differences between written and oral translation and explaining the types of the latter, it will be easy for cross-cultural psychology to model itself.

The interpretation task is to help them share each other's cultures, experiences, and traditions. But the problem that arises here, which can be seen in his/her behaviour, is the interpreter does a one-time duty with no feasibility to return to the original, nor can he/she make any corrections, which leaves a lower level of equivalence in the target language. Therefore, the researcher can adopt cross-cultural psychology measurement even though it is hard to do so, but at least have an idea about the cross-cultural attitudes that may be appreciated. Particularly scientific and social visits, diplomatic missions are culturally conflated nowadays.

When people from different languages communicate, they need a common language to understand each other. The translation is a reasonable way to communicate in these situations. The translation process is like a car that needs a good driver to control the wheel in the right direction. The translator should know the two languages and the two cultures (i.e. not only bilingual but also bi-cultural). Road signs are the translation strategies used in this process. Also, oil testing and freezing by the driver before driving is necessary, and analysis of cultural elements before translation is vital. Our focus here will be on the nonverbal communication area, which represents the traps of translators because they occur through wordless messages (Davaninezhad, 2009).

Intercultural communication is often called intercultural communication because interaction occurs between people in different ways or situations. There must be some common things to understand one culture by another culture. It is not possible to present each cultural item in another culture. Indians have a lot of cultural festivals compared to other cultures in Europe. Therefore, the relationship between translation and culture cannot be separated from the relationship between language and culture (Thiruvassagam, 2010).

The process of intercultural communication is very complex - some cultural elements exist, in particular, a culture that does not exist in another culture and therefore, some cultural elements are not translatable. Immigrants belong to different cultural and linguistic backgrounds. They urgently need a common language to communicate, and the need arises for a common language - this need can be achieved through translation. Understanding other cultures, each culture relates itself to another culture (Sawant, 2014).

1.1 Terminology

1. **Translation:** it is the conversion of written texts from one language (SL) to another (TL).
2. **Interpretation:** is a tool to get two or more different cultures closer to each other, working as a bridge between two people speaking different languages.
3. **Cultural diversity:** is the variety of human societies or cultures in a certain region or in the entire world.

2. Literature Review and Previous Studies

All scholars have agreed that speech production and picture are parts of the intellectual operation, and it is little known about the similarities and differences between producing the speech and its understanding in simultaneous interpreting, likewise other contexts according to supporters of the theory of meaning. Interpretation instructors have assured that there is a mutual loss in simultaneous when the interpreter is isolated behind the microphone; they often start formulating their speech in the target text before having a complete picture of the idea they will express.

Other researchers have assured to avoid structure of target language which they may be similar to the source language and to have understanding rather than knowledge Gile (2001). While the intellectual activities in consecutive interpreting refer to writing notes which are to be chosen, it is the way to re-formulate in the target text. The researcher sees that simultaneous interpretation is the operation of transferring speakers' ideas, happiness, and sadness expressed in the speakers' feelings that can be mirrored in the interpreters' voice too.

With regard to humour, what makes this kind of adaptation to the target work-cultural expectations is the small size of transport units. Since simultaneous interpreters are limited by the ability of short-term memory to transmit successive segments, for example, a paragraph, large explanatory units such as anecdotes or examples cannot be adapted or converted as a whole, even if they have little or no feeling at all in the target text. A typical example of this type of situation occurs in the second family business workshop, when Frohlich, an Austrian, speaks and apparently follows in English-language proceedings, comments on the way Americans pronounce the Austrian-born economic name "Schumpeter" (Pöchhacker, 1995).

People have systems of specific cultural meaning that are shared by individuals within a culture. These cultural systems of meaning are interpretative frameworks that influence the influence of individuals' perceptions and behaviour (Hong et al., 2000).

However, the practical implications of translation practice are much easier in terms of governance and documentation. The translation is not just a literal reworking of the work from one language to another; it also adapts to one culture values and aligns to another (L, 2002). Huiping's study (2008) was conducted to encourage a more open discussion on data translation. This paper aims to provide a critical and reflexive assessment of the problems and issues faced by the author with respect to the translation of qualitative data. The results indicated that researchers and translators must identify linguistic and cultural differences that must be negotiated by data translation. It is said here that researchers and translators should maintain and highlight cultural differences rather than similar to the prevailing values of the target culture through translation.

Dozens of thousands of years related to development later, and through which language has been central to human development, we have reached the age of globalization. Although a few boundaries are not compromised by the great Internet, e-mail, communication, language may still be important barriers in communication, and translation is still necessary for successful communication. We have to accept that the old world has gone. Cultural - ethnic - regional identity and globalization are front, and there are political, economic, social and linguistic implications. Translating plays an undeniable role in the formation of national cultures and identities; a means that can make our collective identity and the knowledge of our culture more familiar with the sharing and learning of other cultures; cultures and texts become available and available to the international public in their own language (MUÑOZ-CALVO & Buesa-Gómez, 2010).

In some cases, the "differences between cultures" are blurred in all communication problems among speakers in different languages, including those resulting from poor communication skills from either of the two axes, through an inefficient interpreter or immoral behaviour, through and the ability of service providers to use an interpreter or their misunderstanding of the interpreter's role (Felberg and Skaaden (2012).

It is, of necessity, certain examples of these general characteristics can include general trends, such as how to express patience, what is appropriate to say when and to whom, how to rotate in conversation, and how to accept courtesies or courtesy, to name a few as individuals and members of different groups. So we have our own individual traits, but we also share qualities with the members of the various groups to which we belong. Sometimes it is difficult, especially for interpreters, to separate the two or to identify the attribute that belongs to that category. However, the more knowledge we share with our interlocutors, the more seamless the communication will flow, whether the conversation is monolingual or bilingual (Hale, 2014).

Consequently, there is little evidence of how culture affects people's communication behaviours. There is less evidence of the process of how culture affects the behaviour of individuals who suffer from cultural culture. This is surprising given the ever-increasing phenomenon that has become a growing number of bi-cultural people as a result of globalization (Yu, 2014).

Ultimately, this article attracts attention to their portability across problematic cultures, but it is insignificant to remember whether a single-language version or a translation into the mother tongue of the employee is used, making the language irrelevant. A position is rejected by empirical work on a diverse understanding of values placed in English as a common language or on a negative impact translation when staff members themselves do not recognize the staff depicted. Based on the translation (from English to French) of a specific code of conduct incorporated into the local culture, the study showed an emphasis on the codes of conduct of local companies, as well as in the literature on the target country, and also highlighted that the transfer of basic concepts of corporate law brings different ways to put into practice (Tréguer-Felten, 2017).

2.1 Statement of the Problem

The researcher discusses and gives his opinion for the readers about how cultural differences work within translation and interpretation and defines who involve in this kind of work, where it takes place, what differences between the two most well-known kinds of interpretations to problematic.

2.2 Importance of the Article

1. To develop a national cross-cultural framework of standards for this service.
2. To deal with this issue and other barriers to equal access.
3. To find out which sort of interpretation is more accurate.
4. To find out which sort is more in demand in jobs.

3. Discussion

However, the practical implications of translation practice are much easier in terms of governance and documentation. The translation is not just a literal reworking of the work from one language to another; it also adapts to one culture values and aligns to another (L, 2002). There is a little bit of guidance in codes of ethics or other guidelines for translators/interpreters on how to deal with these differences between cultures.

In some cases, the "differences between cultures" are unclear in all communication problems among speakers in different languages, including those resulting from poor communication skills from either of the two axes, through an inefficient interpreter or immoral behaviour, through and The ability of service providers to use an interpreter or their misunderstanding of the interpreter's role (Felberg and Skaaden (2012).

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For Arab satellite television stations, which aspire to portray themselves as typical holders of Western-style democratization, political and cultural change, and the involvement of the "other" in the debate, simultaneous translation has become routine of live news programs and news broadcasts. It is a recent phenomenon that has rapidly gained prominence. At the same time, it highlights the major shortcomings in performance and operation regarding efficiency standards for interpreters recruited for this critical task and inconsistent broadcasting policies for synchronized television (Darwish, 2006).

Several meetings, conferences, training courses and seminars are held on various topics within these projects through cooperation between the public sector and /or the private sector and international organizations. This creates a range of work opportunities for conference interpreters worldwide. Therefore, this article intends to explore how differences in culture work within translation/interpretation in relation to context and expectations to shed light on these issues within Jordan's wider social and cultural context.

Two contrasting arguments emerge from the literature concerning the role of the interpreter. On the one hand, there is a powerful rush towards the professionalism of the interpreters and translators. This would enhance the quality of the interpretation and translation and ensure that the structure, training and qualifications were appropriate to the demands of the task. Moreover, some argue that the neutral professional is not always the most appropriate role for interpreter or translator; on occasion, familiarity with the professional field, culture sensitivity and empathy with those for whom interpretation and translation are provided is more significant. An example of literature in legal interpreting concerns a French woman appearing as a witness in a court case in England; she was asked if she had a criminal record. The woman replied she had, correctly, as every French citizen, for legal purposes, has a criminal record.

However, this reply was likely to have influenced the jury inappropriately. It is noted in the literature that mistakes of this kind tend to be attributed to the shortcomings of individual interpreters rather than seen as indicating a wider need for cross-cultural awareness and sensitivity in the courtroom. This means translator and interpreter have to have more than simply an excellent command of both languages. They need to be sensitive to social and cultural differences between those who speak each language, both at the macro-level (i.e. the entire particular community of speakers of the language in question) at the micro-level (i.e. the particular community and, in some cases, the individuals with that community) for whom the interpretation or translation is provided.

Figure (1) how cultural difference works within the translation.

Source text	It rains cats and dogs/it rains like hell
Transliteration	Enha tomteru ka afwah al qerab.
Verbatim Translation	How much rain [genitive] falls [unmarked] [implied copula] [zero article].
Literal translation	It rains much cats and dogs
Primary level	Cats and dogs are always in struggle
Operative level	It rains heavily.
Interpretive level	As much as cats and dogs together, it leads to plenty of struggle

Figure (1) shows it compels the English speakers to present the sentence to more cognition, processing and analysis to reach the intended meaning. Initial deliveries only occur in the absence of any restrictions on the meaning of the source in the translation. Otherwise, the translator/interpreter attempts to meet the restriction by moving to the operative level, and if the translation still does not reflect the meaning of the source, the shift to the interpretative level is necessary. In the example above, the operative, delivery-oriented delivery is sufficient to convey the intentions of the source message.

Again, in "it rains cats and dogs", in Western culture can be translated into cultural equivalent as in "إنها تمطرُ كأفواه القرب" or can be functional as same as in source text as in . تمطر بغزان. When it comes to Arabic into English as in نقاب ، دسداشة، منسف there must be footnotes since there are no one-to-one equivalent in Western culture Dwiek & Sulieman (2013).

More examples on how statements differ from one language to another culturally when it comes to translation as in:

a. At Aristophanes's time, Lysistrata asked an allegorical girl to bring her Spartan, saying, "If he does not give you his hand, take him by his penis." In Arabic culture, we replace *penis* by leg, ear or nose. Since the target text audience and/or readers cannot read the source text during the translation process.

b. Value of impact works in: at a Chinese restaurant, there is a term that says, "The food and, like him to bear with." Literary, it means these dishes are not good, please made do with them. While the Americans translated it into: Why do not you treat guests with good dishes? While it pragmatically means, *please feel at home and help yourself*.

c. Focusing on cultural effect; not on meaning: take this musically *du ri mi fa sola ci du*, in Arabic the best way is to translate this ladder of music as ja' al hawa ya odi lil asheq al mahmodi جاء الهوى يا عودي للعاشق المحمود

d. Regarding partial integration, as in: The fox barks, not when he would steal the lamb. *Fox* can be replaced by *wolf* since Arabs know that wolf eats lambs; not does the fox.

e. Colloquial cultural idiom as in rat. Americans say, "I smell a rat." It does not mean necessarily the *Rat* itself, so it becomes in Arabic culture I feel there is a *plot* around.

Still, a cultural-specific phenomenon occurred in this Chinese occasion: Wang Xifeng and Boaya held a funeral procession, and Wang said to Boaya, "bie gei ta men hou zai ma shang." To show her cordial vividly, David Haukes translated this into "you do not want to go clomping around the countryside like apes on horseback with those men." Which reappear Wang's tone lively Wu (2008).

Like Wu (2008), Tirkkonen & Jääskeläinen (2002) point out a common problem for interpreters, e.g. an interpreter had to translate an expression that he never heard of it *kaksysaäryhmä* which stands for "group twenty-nine or group two-nine" and was politically used in Hall Council in Finland. As it is a linguistic improvement, the interpreter doubted in translating it into *tjugonie gruppen* "group twenty-nine". It shows that he was trying to understand what had been stated. He is not satisfied with just coming up with a possible satisfactory production, though, but aimed to understand the real meaning of the message he has already translated.

Therefore, by relying on the theory of relevance, it is possible to show that differences between interpretations of speech can be attributed to the current assumptions people hold and that culture has an impact on interpretation if heard with diverse cultural backgrounds based on different contextual assumptions in speech response. In intercultural encounters, the difference in contextual assumptions that people rely on from different cultures is likely to lead to differences in communication.

Since the transfer of culture translation, unconsciously behind this culture, we are familiar with Pop cultures and people's customs from different regions. For example, "Mother's Day" as a pop culture shows that people respect mothers. So this special day has become a habit of all countries in different geographical areas. Daily habits such as the use of the Internet are becoming very common globally; using this is almost inevitable for all (Abbasi et al., 2012).

4. Solving the Problem

One solution to tackle how cultural differences work within translation/interpretation is to keep one's eye on others' cultures: reading about them, communicating with them, and, if necessary, working and living with them and interacting with them in all aspects of life as well. The example is still souring high about raining cats and dogs.

In Canada, for instance, the Supreme Court has laid down the standard for all court interpreting; the constitutionally guaranteed standard of interpreting is not one's perfection; however, it is one of continuity, precision, impartiality, competency and contemporaneousness. An accused who does not understand and/or speak the language of the proceedings, be it French or English, has the right at every point in the proceedings in which the case is being advanced to receive an interpretation that meets this basic standard, a Canadian ruling relating to sign language interpreting in the context of medical services had determined that interpreters must be provided where necessary for effective communication.

While the Swedes adhere to the principle that interpretation means direct conversion of one language into another without adding or changing anything, the French have developed the concept of cultural interpreting, which entails explaining cultural differences.

5. Conclusion

Translation and Interpretation are processes of replacing text in one language with text in another language. Text is not just a sum of its parts, and when words and sentences are used to communicate, they combine to make sense in different ways. Therefore, the entire text will be translated instead of separate sentences or words. The communication text will carry its cultural features as it moves from language to language. The translator must be familiar with CNN and Tel cultures, knowing the purpose of

communication and the public to make the right and timely decision to do its translation as effective intercultural communication. You must bear in mind that, due to variations, there is no exact translation between any two languages.

One can hope for an approximation: the more similar the systems and cultures of the two languages are, the more efficient the translation/interpretation are in intercultural communication. This article discussed the cultural differences within translation/interpretation through the culture of transport between languages. We also know that translation/interpretation plays an important role in the globalization of culture, especially pop culture, which leads to giving the advantages of source culture, knowledge of customs and customs to religious customs.

Since the author is Arabic-native and has been exposed to Finnish culture for many months, as well as worked as an interpreter for international training officers all over the world. The author assumes that he has access to at least some knowledge of each of the cultural meaning systems and therefore considers himself a cultured person for his research purposes. He recommends doing more research regarding this aspect. Should it be done with more investigation, it will add more ideas and data to the results of this article.

In the end, the researcher hopes to have illustrated through this article cultural differences and advantages, focusing on the job of the translator/interpreter, which involves facilitating the communication among leaders to understand each other, even if not to agree from different kinds of summits to bilateral meetings and talks. Since in our globalized times' many international seminars and conferences make use of conference interpretation on the one hand, and make use of translation jobs within cultural diversities on the other.

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