Unravelling Cultural Hurdles: Christian Marriage Document Translation Challenges Faced by English Major Students at Tafila Technical University

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Abstract

This paper explores the complexities involved in translating Christian marriage documents, specifically in relation to cultural and religious contexts. Despite its importance, this area of translation studies has been largely overlooked by researchers. The author recognised this gap and sought to bridge it by examining the connection between theory and practice in this field. Translating religious texts goes beyond literal translation, requiring a deep understanding of different faiths and the ability to capture their essence. Unfortunately, the intricate nature of religious texts is often disregarded in translation studies, which ultimately leads to difficulties for translators as they navigate the cultural nuances and religious connotations embedded in legal and religious language. This study focuses on the cultural challenges faced by English-major students at Tafila Technical University when translating Christian marriage documents. The findings underscore the importance of cultural knowledge and provide valuable insights. By addressing these challenges and proposing effective strategies, this research aims to enhance the quality of English-Arabic-English religious translation, particularly in the context of Christian marriage documents.

Keywords: religious translation, cultural challenges, equivalence, theory and practice

1. Introduction

Translation is a direct reflection of language that people use to communicate with each other; it is used as a means to cover people's different cultures and religions. When trying to translate, one finds that many texts have different words with different religious and cultural connotations that influence translation. Language contains ideas and thoughts and is not only confined to linguistic forms. Translation also plays an important role in bridging the gaps between different cultures and nations (Hassan, 2011). One of the problems that translators face is that of culture that affects every part in every society. Culture is "the total life way of people, the social legacy the individual acquires from their group" (Wilson, 2009, p. 55). Translation underlies the process of expressing a message conveyed by different speakers. Accordingly, difficulties in translation are sometimes a result of cultural differences that different speakers of different cultures have.

This jumping-off place of translation universal reality brings out that each type of translation is different in its style, codes, and formation. For example, the scientific style is distinguished by infinite accuracy in expressing the ideas intended to be conveyed without expatiation or padding, calling for using abbreviations, symbols, and terms (codes) of infinitely specific meanings. Each branch of science has its own language that needs a translator to be acquainted with a specialized scientific background so that he/she can translate into another language. A translator of mathematics, for example, needs to know the mathematical abbreviations and codes.

Translation has always been the focus of attention for many researchers and theorists who have touched upon the realm of translation studies and come up with different definitions of translation. According to Catford (1965), "translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (p. 26). Bell (1991) also states that "translation is the replacement of a representation of a text in one language by a representation of an equivalent text in a second language" (p. 4). In addition, Newmark (1991) also defines translation as "a skill of replacing a message or a text, in one language by a message or a text in another language" (p. 27). Nida and Taber define the translation process as "a reproducing process from the receptor language (SL) to the sender language (TL) with carrying the same natural equivalence for both languages" (2003, p. 82).

A point of departure here is the argument about the notion of equivalence that unquestionably poses many difficulties for translators because it simply exemplifies the core of translation process. De Beaugrande, Shunnaq, and Heliel (1994) maintain that translation is "a model of communication where choices are further subjected to a principle of equivalence between a source text in one language and a target text in another" (p. 56). That's to say, translators must be aware of such a vital issue in translation and must, therefore, work towards achieving a scrupulous translation process, in which all the source language (ST) items are accurately and precisely rendered into the target language (TL). This also necessarily requires that translators' main mission is to convey the exact meaning by means of choosing the apposite words that can adequately create a target text identical in meaning and effect to the source text (Agliz, 2016).

The study attempts to circumvent the peculiarities of religious texts within the overall framework of culture. At this point, culture is "the entire ways of people that imply the patterns of customs, traditions, social habits, values belief and language of society". So, the variety of languages is essentially a derivational result of the diversity of cultures among people of the world. It is also not an easy task to have knowledge of the TL expressions and words that certainly connote cultural dimensions in the target culture, which might also impede the process of translation. Such difficulty stems from the fact that there are always differences in "histories, geographic locations, local customs, and religious beliefs" that form the broad frames of every human culture. As a result, being a translator does not only involve the translator's knowledge of linguistic elements, but also knowledge of the target culture, and this means that translation is not only a linguistic transfer, but also a "transfer between cultures" (Guo, 2012, p. 343).

1.1 Statement of the Problem

Translation has gained its global significance since it is a gateway among the cultures of the world. Studying the cultural, and hence religious, difficulties in translating Christian marriage documents is a rarely trodden area in translation. The clear lack of interest in this field by many researchers, who have almost abandoned this area of knowledge, made me eager to assume a modest role in getting the gap bridged between the theory and practice of translation in this field. By studying religious texts, a translator is deemed to cope with different faiths and must not, therefore, be content with the surface meaning of a text, but must delve into and penetrate the core. Furthermore, the compound mixture of religious texts is nearly overlooked in translation studies, and this adds to the fact that translators must delve into the peculiarities of each field, as religion is a major aspect of culture and legal language is imbued with cultural connotations. As a result, this study is a practical step towards investigating cultural difficulties in English-Arabic-English religious translation. The researcher chooses Tafila Technical University (TTU) as a case study to base the recommendations of this study on actual difficulties faced by English-major students learning English-Arabic-English translation.

1.2 Aims and Objectives of Research

The aim of the study is to investigate cultural difficulties that English-major students in Tafila Technical University face. The study is carried out with a target to provide recommendations to translators in general and translation instructors and students in particular. One of the objectives of research is to investigate cultural difficulties English-major students in Tafila Technical University face due to their lack of knowledge of cultural differences. Another objective is to investigate subjects related to cultural difficulties faced by English-major students in Tafila Technical University. Finally, it also aims at providing some strategies and techniques to address these difficulties which behave as source of difficulty in translation for English-major students in Tafila Technical University.

1.3 Scope and Significance of The Study

The significance of this study lies in the fact that it is an attempt to draw translation instructors as well as students' attention to cultural religious difficulties in English-Arabic-English translation of Christian marriage documents. The shortage of previous academic studies that are associated with this subject provides readily understood evidence for the importance of this study. The purpose of this study is to look at and examine difficulties students in Tafila Technical University encounter when translating culture-specific words. The investigation of cultural difficulties in translating Christian marriage documents is actually considered innovative due to the fact that it is a rarely trodden area in translation, where no research has been conducted on this area in translation studies. Moreover, the current research makes a correlation between culture, religion, and ideology, which results in a better understanding of the research at hand.

1.4 Research Questions

The study seeks to answer the following questions:

1. What are the main cultural difficulties in translating Christian marriage documents English-major students in Tafila Technical University face due to their lack of knowledge of cultural differences?

2. What are other subjects related to cultural difficulties faced by the English-major students in Tafila Technical University?

3. What are the main techniques and strategies students used to translate culture-specific terms and expressions?

2. Literature Review

Shunnaq (1998) defines translation as "the rendering of the same ideas from the source language (SL) into the target language (TL)", and he assumes that all theorists agree upon the fact that a translator is both "a text receiver and a text producer" who should have knowledge of the source language text in order to be able to "convey it equivalently into the target language text" (p. 53). Producing accurate translation, which retains the core of the source text in the target text and create similar impacts on the target audience by the target text as those fulfilled by the source text, requires a high proficiency on the part of the translator. In other words, a translator should be acquainted with the characteristics of the target culture and community so that s\he can succeed in achieving the mission of finding appropriate pragmatic equivalents that bear the same core of the source text (Agliz, 2016).

Halliday (2001) mentions in his book that "the equivalent of the text among the source language and target language is to find an equivalent at the level of the entire text"(cited in Al-Aqad, 2014). De Beaugrande et al. say that equivalence is "the correspondence of effects: those of the original on the source language audience versus those of the translation on the target language audience" (1994, p. 56). One might notice that the definitions of both

translation and equivalence are almost the same due to the fact that translation, as a whole, revolves around the notion of equivalence, and that is why equivalence is the basic and most considerable element in translation.

Newmark (1988) defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" (p. 111). Culture is also defined as "the entire ways of people that imply the patterns of customs, traditions, social habits, values belief and language of society" (Guo, 2012, p. 343). Nieto (2009) defines culture as "the ever-changing values, traditions, social and political relationships, and worldview created, shared, and transformed by a group of people bound together by a combination of factors that can include a common history, geographic location, language, social class, and religion" (p. 136). Tylor puts it as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (1874, p. 1). Weiss (1973) also assumes that "culture is the analog of life for which there has never been a satisfactory definition. This may be true, but a culture or a cultural system is the analog of an organism or a living entity" (p. 1376). Weiss states, "A culture is a social structure, a social organism", and "Culture is often thought of as a set of Platonic ideas floating in the air over the heads of the culture-bearers" (1973, p. 1382).

Durdureanu (2011) and Baker (2011) conclude that culture is an extremely far-reaching concept that includes innumerable culture-bound terms that translators should be acquainted with in order to be a real translator in its broad sense. Areas of culture include time, division, jobs, positions, profession, food, drink, baking, particular aspects of social life, measurements, coins, institutions, clothing, certain sports, dances, musical and artistic terms, etc. Similarly, Newmark (1988, p. 95) classifies culture into different categories, such as ecology, material culture, social culture, organizations, customs, ideas, gestures, and habits. Moreover, Weiss (1973) recognizes three classifications of culture: material, mental, and behavioral. However, no one of these categories can be said to be culture alone. Rather, it is a total system that comprises all the three types, and in which each category affects and interacts with the other one. Nieto (2009) states, "culture is complex and intricate; it cannot be reduced to holidays, foods, or dances, although these are of course elements of culture" (p. 9). But what can be considered the core of culture is religion, history, gender, sexual orientation, language, social class, ethnicity, and other elements that construct identity and experience. Such factors are the ones that give distinct features to each particular society and are challenging to any translator. Thus, translation always offers many possibilities of confronting various cultural barriers, and hence the issues of cultural transfer, untranslatability, and incompatibility must be addressed by the translator in order to overcome such a hurdle. In other words, translation is to get your own culture conveyed to other people's cultures (p. 56).

In a nutshell, distance between source and target cultures causes many problems in translation. A good example about the cultural difference in symbol between the West and East is the *dragon*, where it is a symbol of evil in the west and a symbol of good luck in China. The same is also in the case of different symbols and indications among religions and mythologies (Kussmaul, 1995). It is not enough for a translator to be bilingual or multilingual, but also

bicultural and even multicultural (Al Aqad, 2014). Finally, Katan assumes that "cultural mediator is a person who facilitates communication, understanding, and action between persons or groups who differ with respect to language and culture" (2014, p. 7).

3. Methodology

Saunders, Lewis, and Thornhill (2011, p. 5) define research as "something that people undertake in order to find out things in a systematic way, thereby increasing their knowledge. Two phrases are important in this definition: "systematic way" and "to find out things." This essentially means that research is framed by a number of rules necessary to achieve true scientific research, and it must basically bring out some findings. In this regard, many researchers and graduate students do not make a sharp distinction between research methods and research methodology, and even many articles and books use both terms interchangeably, as the methods used in one research are also considered the research methodology. In fact, there is a difference. Methods refer to the techniques and procedures applied to analyze the data collected; such techniques include the qualitative and quantitative techniques as well as other techniques such as interviews and questionnaires. Still, methodology is mainly concerned with the theory on which the research is conducted. That is to say, "methodology is the philosophical assumptions upon which research can be based and the implications of these for the method or methods adopted" (Saunders et al., 2011, p. 3).

3.1 Research Process

In the current research, I follow the diagram used by Saunders et al. (2011). It is also called the Research Union.
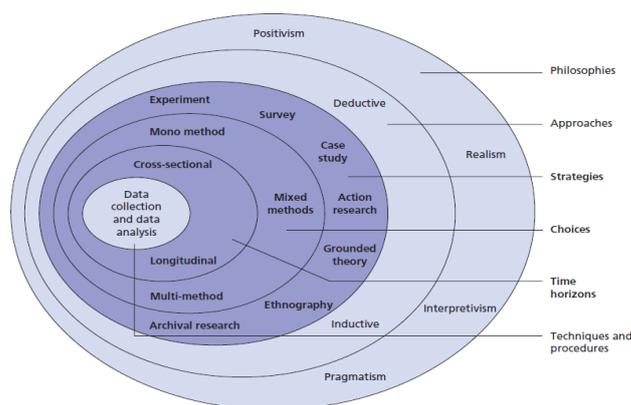

Figure 1: Research Union (Saunders et al., 2011)

The diagram above describes the research process in detail. It first shows research philosophy that can stem from positivism, realism, interpretivism, pragmatism, or other philosophical approaches and frameworks. It then moves to research approaches that include both

deductive and inductive approaches that have been discussed before. The next part is the research strategies that include some elements, such as experiment, survey, case study, action research, grounded theory, ethnography, and archival research. The fourth level is the choices regarding the method used, whether it is mono method, mixed method, or multi method. The time horizon comes next, followed by the core that represents the data collection and data analysis.

3.1.1 Research Philosophy

The research philosophy is entirely concerned with some assumptions about the way you view the phenomena you want to test throughout your research. Such philosophy affects your choice of methods and strategies in the research. Johnson and Clark (2006) say, "we need to be aware of the philosophical commitments we make through our choice of research strategy since this has significant impact not only on what we do but we understand what it is we are investigating" (cited in Saunders, 2011, p. 108). The philosophical approaches include pragmatism, positivism, realism, and interpretivism. Each philosophy adheres to certain assumptions, and they are differentiated by some criteria, such as the techniques and methods used. This research draws itself upon the interpretivism philosophy approach as it assumes that reality does not exist independent of individuals' opinions.

3.1.2 Research Approach

Bhattacherjee (2012) maintains that research can be conducted in one of two forms: deductive or inductive. In deductive research, which is called the theory-testing research, the researcher tests the theoretical assumptions using empirical data. In inductive research, which is called the theory-building research, the researcher induces theories through some observed data. In the current research, I have deductively conducted this research through revising some related concepts and theories, and then analyzing the collected data in light of the theories revised.

3.1.3 Survey Population and Sampling

A questionnaire was administered to a sample of 20 students majoring in English language and literature at Tafila Technical University, and all of whom are Muslims. The questionnaire is in the form of a long test consisting of some purely Christian marriage documents taken from some Christian websites, and other Christian marriage documents taken from two books: Saqf Al-Hait (2009), and Hatim et al. (1995). The two books as well as the New Life Church in Amman, which helped the researchers translate the English documents into Arabic, are considered a referee to evaluate students' translations of some religious documents.

3.1.4 Survey Questionnaire Design

An open-ended questionnaire in the form of a translation test was distributed to a selected number of 20 English-major students at Tafila Technical University, all of whom are fourth-year students. The translation test consists of 8 Christian marriage texts, including 5 English marriage vows texts and 3 Arabic marriage documents. The students were asked to translate the full texts and to use a dictionary when needed. I proctored the exam myself till

the students finished translating the full texts. I then made a table of the most culture-specific words, which numbered 43, in the translated texts. I then evaluated their translation of the 43 words according to four categories: *adequate*; *inadequate*; *semi-adequate*; and *no translation*. An open-ended questionnaire was first adopted, but the students' translations were evaluated as responses in a close-ended questionnaire. Bhattacherjee (2012) argues that "we can create specific rating scales for social science research. Common rating scales include binary, Likert, semantic differential, or Guttman scales" (p. 47). He also argues "Likert scale is designed by Likert; this is a very popular rating scale for measuring ordinal data in social science research". Likert scale is used here in evaluating the students' translations according to four main classifications mentioned above.

3.1.5 Choice

This part is the level of choosing the research method, be it mono method, mixed method, or multi method. This essentially depends on the type of data analysis applied in research, i.e., qualitative or quantitative. On one hand, qualitative analysis analyses abstract concepts or data depending on the researcher's analytic skills and knowledge of the triggered phenomenon rather than calculations and predictions. That is why qualitative analysis depends on some analytic strategies, such as summarization and categorization. On the other hand, quantitative analysis is to have numeric data that are quantitatively processed using some statistical programs, such as SPSS, that is used in this research to have a full quantitative analysis of the collected data. The statistical analysis can be done in two ways: a descriptive analysis that includes the frequencies and descriptives, such as median and standard deviation. In addition, the inferential analysis is concerned with testing the research hypothesis (Bhattacherjee, 2012). The current research is carried out through a mixed-method approach that comprises both qualitative analysis through summarizing and moving back and forth between theory and practice, and quantitative analysis through distributing survey questionnaires in the form of translation test in order to collect some data to be evaluated and then analysed by a statistical program, i.e., SPSS.

3.1.6 Time Horizon

According to Saunders et al. (2011), it is very important when planning your research to decide whether you want your research to be limited to a certain time, or you want it to be "a representation of events over a given period". They called the first perspective *cross-sectional* that is concerned with studying a particular phenomenon at a particular time, and that often employs the survey strategy. And they called the other one *longitudinal* that has "the capacity that it has to study change and development" (p. 155). My research's time horizon is cross-sectional as it studies the incidence of a particular phenomenon (cultural difficulties in translating Christian marriage documents) faced by social actors (English-major students at Tafila Technical University) at a given point in time (the academic year 2016-2017).

3.2 Data Collection

All the previous mentioned categories from philosophy to approach, strategy, choice, and time horizon are a basis upon which one builds his\her research, and after which one starts

the process of collecting data. Kothari (2004) maintains that the process of data collection starts after having the research problem and design defined and planned respectively. The following are some techniques and procedures needed to guarantee a successful and reliable data collection.

3.2.1 Pilot Testing

This survey test is very important, but it is unfortunately neglected and overlooked in many studies. It helps to define any problem in the research design or instruments, and, hence, the researcher can fix any potential problem. So, I distributed three test questionnaires to three English- major students in TTU. They claim that some texts are hard to translate, but this is natural as the texts combine many culture-specific words and expressions that may seem alien to the students. They also confirmed that the questionnaire is well organized, and the font size and type are both suitable and readable. It was only observed through students' remarks that some texts are lengthy to the extent that they distract students while translating the text. Therefore, I have divided the lengthy texts into separate paragraphs.

3.2.2 Response Rate

Saunders et al. (2011) claim that high response rate is an extremely important aspect of measuring the reliability and validity of research, as it is a clear indication that the research represents a population, i.e., a representative sample. The researcher, thus, needs to have a high response rate to prove that his\her research is representative, because the researcher is expected to have non-respondents who refuse to get involved in the research for some reason. Therefore, for ethical and scientific motivations, one must refer to such refusals in his\her research that are due to four reasons, as Saunders et al. (2011, p. 220) mention:

1. Refusal to respond.

2. Ineligibility to respond.

3. Inability to locate respondent.

4. Respondent located but unable to make contact.

The following table shows the response rate of the questionnaire survey in details:

TABLE 1

The Response Rate of the Questionnaire Survey

Description	Number	Percentage
Distributed Questionnaires	20	100%
Received Questionnaires	20	100%
Outliers	0	0%
Unable Questionnaires	20	100%
Used Questionnaires	20	100%

4. Data Analysis

4.1 Data Preparation: Data Coding

The data-coding process is to convert data into numeric values. The numeric values are inserted in the SPSS input that, in turn, coverts the numeric values again into their real labels associated with statistical descriptions in the output.

4.1.1 Code-Book

It is a comprehensive instrument that includes elements such as name, type, width, decimals, label, value, missing value, measure, columns, align, and role of each item. What we are concerned with are the coded-into-numeric values and missing values. The following table contains the coded values of evaluation categories:

TABLE 2

The Code-Book of Evaluation Categories

Description	Arabic Translation	Code
Adequate	كافٍ	1
Inadequate	غير كافٍ	2
Semi-Adequate	شبه كافٍ	3
No Translation	بدون ترجمة	4

4.2 Statistical Analysis

The data analysis was performed using descriptive statistics on SPSS. The frequencies of the variables were acquired and shown in the tables below in Section 4.3.2. All the techniques were undertaken using the statistical package, SPSS Version 20. Descriptive statistics, including frequencies and descriptives, were obtained through it.

4.2.1 General Information of the Student Sample

The population approached for the study was a selected number of English-major students at Tafila Technical University. The sample was considered homogenous for my research due to their being fourth year English-major students.

4.3 Descriptive Analysis

Descriptive analysis, as is shown by the term, pertains to describing an available data so that its delineation is clear and precise. The data in this study was run through SPSS for descriptive analysis in the form of frequencies and descriptives. Both descriptive analyses are highlighted in the relevant sections below.

4.3.1 Frequencies

The item frequencies, acquired through SPSS, are tabulated and described below.

TABLE 3

البطريركية اللاتينية *(Latin patriarchate)*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Adequate	14	70.0	100.0	100.0
	Inadequate	0	.0	.0	.0
	semi-adequate	0	.0	.0	.0
	Total	14	70.0	100.0	100.0
Missing	no translation	6	30.0		
Total		20	100.0		

The frequency values in Table 3 show that seventy percent of students' translation is adequate, and thirty percent of them did not translate البطريريكية اللاتينية. We notice that no participant provided an inadequate or semi-adequate translation of the expression above. The difference between 70% and 30% is quite large, though 30% is not actually considered a real percentage since no one within this percentage translated البطريركية اللاتينية. This comparison indicates the improbability of providing in-between solutions when dealing with culture-specific terms.

TABLE 4

رعية *(Parish)*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Adequate	5	25.0	33.3	33.3
	Inadequate	10	50.0	66.7	100.0
	semi-adequate	0	.0	.0	.0
	Total	15	75.0	100.0	
Missing	no translation	5	25.0		
Total		20	100.0		

According to the values in Table 4, twenty five percent of students' translation is adequate, fifty percent of their translation is inadequate, and twenty five percent of them did not translate رعية. We also notice that no participant provided a semi-adequate translation of the word above.

TABLE 5

كاهن رعية اللاتين *(Latin parish priest)*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Adequate	1	5.0	5.3	5.3
	Inadequate	13	65.0	68.4	73.7
	semi-adequate	5	25.0	26.3	100.0
	Total	19	95.0	100.0	
Missing	no translation	1	5.0		
Total		20	100.0		

According to the values in Table 5, only five percent of students' translation is adequate, sixty five percent of their translation is inadequate, twenty five percent is semi-adequate, and five percent of the students did not translate كاهن رعية اللاتين.

TABLE 6

أشهد *(certify)*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Adequate	2	10.0	10.0	10.0
	Inadequate	18	90.0	90.0	100.0
	semi-adequate	0	.0	.0	.0
	Total	20	100.0	100.0	
Missing	no translation	0	.0		
Total		20	100.0		

The frequency values in Table 6 show that ten percent of students' translation is adequate and ninety percent of them provided inadequate translations of أشهد. We also notice that no participant provided a semi-adequate translation of the term above, and "no translation" recorded 0%.

TABLE 7

دير *(abbey)*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	adequate	8	40.0	40.0	40.0
	inadequate	12	60.0	60.0	100.0
	semi-adequate	0	.0	.0	.0
	Total	20	100.0	100.0	
Missing	no translation	0	.0		
Total		20	100.0		

The frequency values in Table 7 show that forty percent of students' translation is adequate and 60 percent of them provided inadequate translations of دير. We also notice that no participant provided a semi-adequate translation of the term above, and "no translation" recorded 0%.

TABLE 8

(Bond of holy matrimony) سر الزواج المقدس

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Adequate	3	15.0	18.8	18.8
	Inadequate	11	55.0	68.8	87.5
	semi-adequate	2	10.0	12.5	100.0
	Total	16	80.0	100.0	
Missing	no translation	4	20.0		
Total		20	100.0		

According to the values in Table 8, only fifteen percent of students' translation is adequate, fifty five percent of their translation is inadequate, ten percent is semi-adequate, and twenty percent of the students did not provide any translation of سر الزواج المقدس.

TABLE 9

النيابة الأسقفية (Bishopric secretariat)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	adequate	10	50.0	62.5	62.5
	inadequate	6	30.0	37.5	100.0
	semi-adequate	0	.0	.0	.0
	Total	16	80.0	100.0	
Missing	no translation	4	20.0		
Total		20	100.0		

According to the values in Table 9, fifty percent of students' translation is adequate, thirty percent of their translation is inadequate, and twenty percent of them did not translate النيابة الأسقفية. We also notice that no participant provided a semi-adequate translation of the word above.

TABLE 10

الروم الأرذودكس (Greek orthodox)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Adequate	8	40.0	40.0	40.0
	Inadequate	12	60.0	60.0	100.0
	semi-adequate	0	.0	.0	.0
	Total	20	100.0	100.0	
Missing	no translation	0	.0		
Total		20	100.0		

The frequency values in Table 10 show that forty percent of students' translation is adequate and sixty percent of them provided inadequate translations of الروم الأرذودكس. We also notice that no participant provided a semi-adequate translation of the term above, and "no translation" recorded 0%.

TABLE 11

In the name of Jesus (باسم يسوع)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	adequate	0	.0	.0	.0
	inadequate	10	50.0	50.0	50.0
	semi-adequate	10	50.0	50.0	100.0
	Total	20	100.0	100.0	
Missing	no translation	0	.0		
Total		20	100.0		

The frequency values in Table 11 show that fifty percent of students' translation is inadequate and fifty percent of them provided semi-inadequate translations of *In the name of Jesus*. We also notice that no participant provided an adequate translation of the expression above, and "no translation" also recorded 0%.

TABLE 12

راعي كنيسة *(shepherd)*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	adequate	14	70.0	70.0	70.0
	inadequate	6	30.0	30.0	100.0
	semi-adequate	0	.0	.0	.0
	Total	20	100.0	100.0	
Missing	no translation	0	.0		
Total		20	100.0		

The frequency values in Table 12 show that seventy percent of students' translation is adequate and thirty percent of them provided inadequate translations of راعي كنيسة. We also notice that no participant provided a semi-adequate translation of the term above, and "no translation" recorded 0%.

TABLE 13

كاهن رعية اللاتين (*Latin parish priest*)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Adequate	1	5.0	5.3	5.3
	Inadequate	13	65.0	68.4	73.7
	semi-adequate	5	25.0	26.3	100.0
	Total	19	95.0	100.0	
Missing	no translation	1	5.0		
Total		20	100.0		

According to the values in Table 13, only five percent of students' translation is adequate, sixty five percent of their translation is inadequate, twenty five percent is semi-adequate, and five percent of the students did not translate كاهن رعية اللاتين.

TABLE 14

Pastor (الراعي)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	adequate	0	.0	.0	.0
	inadequate	19	95.0	95.0	95.0
	semi-adequate	1	5.0	5.0	100.0
	Total	20	100.0	100.0	
Missing	no translation	0	.0		
Total		20	100.0		

The frequency values in Table 14 show that ninety five percent of students' translation is inadequate and five percent of them provided semi-inadequate translations of pastor. We also notice that no participant had an adequate translation of the word above, and "no translation" recorded 0%.

TABLE 15

Christ (المسيح)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	adequate	7	35.0	35.0	35.0
	inadequate	13	65.0	65.0	100.0
	semi-adequate	0	.0	.0	.0
	Total	20	100.0	100.0	
Missing	no translation	0	.0		
Total		20	100.0		

The frequency values in Table 4.42 show that thirty five percent of students' translation is adequate and sixty five percent of them provided inadequate translations of Christ. We also notice that no participant provided a semi-adequate translation of the term above, and "no translation" also recorded 0%.

4.3.2 Descriptives

Mean, median, and standard deviation (SD) are significant measures of the data distribution in a population and/or sample. Although median is also an expressive measure of its relevant elements in statistical data, but mean and standard deviation are more effective measures of data distribution and variability in a data set.

TABLE 16

Median, Mean, Standard Deviation and Variance

	Word(s)	N	Missing	Median	Mean	Std. Deviation	Variance
1	البطريركية اللاتينية	14	6	1.00	1.00	.000	.000
2	رعية	15	5	2.00	1.67	.488	.238
3	كاهن رعية اللاتين	19	1	2.00	2.21	.535	.287
4	أشهد	20	0	2.00	1.90	.308	.095
5	دير	20	0	2.00	1.60	.503	.253
6	ارتبط	18	2	2.00	1.56	.511	.261
7	سر الزواج المقدس	16	4	2.00	1.94	.574	.329
8	كاهن	20	0	1.50	1.50	.513	.263
9	كاهن الرعية	19	1	2.00	1.84	.375	.140
10	شهادة زواج	20	0	2.00	1.55	.510	.261
11	الروم الأرذودكس	20	0	2.00	1.60	.503	.253
12	راعي كنيسة	20	0	1.00	1.30	.470	.221
13	المعمد (في كنيسة)	17	3	2.00	1.59	.507	.257
14	بمحضر من الأب	15	5	2.00	1.80	.775	.600
15	الكاهن المفوض	14	6	2.00	1.71	.469	.220
16	الأب	18	2	1.00	1.28	.461	.212
17	عقد زواجاً	20	0	1.00	1.15	.366	.134
18	زواج	20	0	1.00	1.10	.308	.095

19	مكتب الرعية	18	2	2.00	1.72	.461	.212
20	النيابة الأسقفية	16	4	1.00	1.38	.500	.250
21	الروم الكاثوليك	17	3	1.00	1.24	.437	.191
22	النائب الأسقفي	17	3	1.00	1.41	.507	.257
23	أرشمندتي	14	6	1.00	1.43	.756	.571
24	نالا بركة الأكليل المقدس	15	5	2.00	1.87	.352	.124
25	خوري الرعية	15	5	1.00	1.47	.516	.267
26	In the name of Jesus	20	0	2.50	2.50	.513	.263
27	I take you (to be my husband)	20	0	1.00	1.40	.503	.253
28	For better for worse	20	0	1.00	1.40	.821	.674
29	Cherish you	15	5	3.00	2.40	.828	.686
30	Praise God	20	0	2.00	1.85	.366	.134
31	My help meet	7	13	2.00	1.71	.756	.571
32	United in marriage	20	0	1.00	1.45	.826	.682
33	Cleave to you	16	4	2.50	2.13	.957	.917
34	We become one flesh	19	1	1.00	1.42	.769	.591
35	I thank God	20	0	2.00	1.85	.366	.134
36	My Provider	15	5	2.00	2.00	.926	.857
37	The head of our home	19	1	2.00	1.74	.806	.649
38	Lawfully and wedded wife	14	6	1.50	1.71	.825	.681
39	In times of blessing and testing	18	2	1.00	1.22	.647	.418
40	Pastor	20	0	2.00	2.05	.224	.050
41	God's gift	20	0	2.00	1.80	.410	.168
42	Threefold cord	13	7	3.00	2.92	.277	.077

| 43 | Christ | 20 | 0 | 2.00 | 1.65 | .489 | .239 |
| | Valid N (listwise) | 0 | | | | | |

With respect to inferential data analysis, there is no room for this kind of analysis in the current study, because of the fact that the data of this research is all homogenous. In other words, all the survey questionnaire elements are culture-specific words that needed to be translated by a group of fourth year English-major students in Tafila Technical University, so there are no heterogeneous elements upon which inferential analysis could be based. It goes without saying that inferential analysis provides some evaluation of the differences between the population sampling.

5. Discussion

5.1 Translation and Equivalence

Many theorists, particularly linguists such as Catford, maintained that translation is an impossible process due to the lack of symmetry between the source language and culture, and the target language and culture (Catford, 1965). Such an assumption was refuted by many other theorists who assured that translation is undoubtedly possible on different degrees. It is well known that no translation study can exist without addressing in the first place the notion of equivalence, which is the essence of the translation process. Having probed into the students' translations of the words and expressions analysed in some tables shown above, the researchers have found out that students have certainly faced some problems due to the lack of equivalence between Arabic and English.

Based on the tables above, the percentages prove the difficulties and challenges students faced when translating some words and expressions. According to Table 3, thirty percent of the students did not translate البطريريكية اللاتينية into English. In Table 4 fifty percent of the students did provide inadequate translations of the word رعية, and twenty five percent of the students did not translate it. Table 8 percentages show that fifty five percent of the students provided inadequate translations of سر الزواج المقدس, and twenty percent of them did not translate the previous expression. Table 10 also shows that sixty percent of the students provided inadequate translations of الروم الأرذودكس, in comparison with forty percent of the adequate translations of the expression itself.

The role of a translator is to render the meaning of the source text equivalently into the target text, and to produce the same effect of the source text in the target text. Bassnett (2013) assumed that there is no sameness in translation, and Jacobson said that there is no full equivalence but mere interpretations of the source text meaning (cited in Das, 2005). Consequently, if we take a look at the students' translations, we can greatly understand the existence of such assumptions at the level of students' translation. In fact, some students provided no translation of البطريريكية اللاتينية because of the fact that students are unaware of both the meaning of this expression in Arabic and its equivalent in English. Others provided fully adequate translation of it by means of using book dictionaries or electronic machine

translation programs, such as Google Translate Service, which we believe to be the exact source of their translations. Students have dichotomized into those who provided adequate translation and those who did not provide any translation of the expression above. Such a result stems from the fact that this expression does not tolerate interpretation, because it is an Arabicized term, and other terms in this study are also Arabicised due to the fact that they have no equivalents in Arabic. However, the students' assignment in this study is to do the opposite, i.e., to seek their English origins.

Another example is the word رعية whose correct translation in English is *parish*. It was adequately translated by twenty-five percent of the students, whereas another twenty five percent did not translate it at all. The remaining fifty percent provided inadequate translations, such as *tending*, *people*, *citizens*, *nationals*, and *diocese*. Once again, the reason behind such mistranslations is the students' unawareness of the suitable equivalent in the target language. We also think that the word رعية is not a full equivalent of the word *parish* because each one refers to certain people within the cultural framework of each society. Similarly, Catford (1965) and Bell (1991) refer to two kinds of equivalence; full and partial, and that is why translation process usually results in loss, gain, or distortion. And all these scenarios are related to equivalence. Equivalence, as a term, is considered a cornerstone of all the upcoming topics, i.e., cultural equivalence, legal equivalence. Therefore, translators should have an encyclopedic knowledge of both the source language and target language and high proficiency in translation, so that s\he could equivalently render words or texts between the two languages, i.e., Arabic and English.

5.2 Culture and Religion

Cultural elements are inevitable in the translation process because of the mismatch in cultural norms and beliefs between the SL and TL. Such cultural dissimilarities cause complications, as Nida (2000) maintains, more than the language structure does (cited in Sadiq, 2008). Hence, a translator will unavoidably face many expressions that are deeply rooted in the source culture, and that is why knowledge of the source and target cultures is crucial in the translation process, for a translator is a mediator between cultures. Similarly, religion is an integral part of culture that is also considered a problematic issue in translation. When translating religious discourse, no distortion is allowed, and a translator must be instrumental in exploring it, because each religion has its own terminology that is different from other religions'. Both culture and religion are integrated in the discussion below because both are two sides of the same coin, at least in the current research.

According to Table 13, sixty five percent of the students provided inadequate translations of كاهن رعية اللاتين, twenty-five provided semi-adequate translations, and five percent did not provide any translation, in comparison to only five percent who provided adequate translation. The datasets of Table 12 show that seventy percent of the students provided adequate translations of راعي كنيسة, whereas thirty percent provided inadequate translations. The percentages of Table 9 show that fifty percent of the students provided adequate translations of النيابة الأسقفية, thirty percent provided inadequate translations, and twenty percent did not provide any translation. Table 11 shows fifty percent of the students providing inadequate

translation of *In the name of Jesus,* and other fifty percent providing semi-adequate translations. According to Table 14, ninety percent of the students provided inadequate translations of *Pastor*, and five percent provided semi-adequate translations, and no one provided any adequate translation. Table 15 shows sixty five percent of the students providing inadequate translations of *Christ* in comparison with thirty-five who provided adequate translation. All in all, each table represents the statistical analysis of each word, so all the words are inserted in a group of tables to show the students' translations of each one of them, as follows:

TABLE 17

Word\ Expression	Students' Translations
البطريركية اللاتينية (Latin Patriarchate)	Latin Patriarchate, (no translation)
رعية (parish)	People, tending, citizens, diocese, parish, nationals
دير (Abbey)	Abbey, monastery, home
سر الزواج المقدس (bond of holy matrimony)	The holy matrimony, The secret of holy marriage, Holy wedding ceremony, Sacred bond, The sacred marriage
كاهن (priest)	Priest, pastor, clergyman, parson, minister, vicar

According to Table 17, students have produced mistranslations when dealing with religious words such as those in the table above. The first two expressions disclose that the translator is unaware of the equivalents of such terms in English. In the discussion that follows, we need to define some words or expressions so that we can make a distinction between different words and expressions, and we entirely depend on Collins Dictionary to find the definitions when needed. Because of Muslim students' lack of knowledge of Christian religious terminology, most of them have translated دير as monastery. However, the fact is that there is a difference between abbey and monastery to the extent that they cannot be used interchangeably. There are many names of many of these religious buildings, such as abbey, priory, monastery, cloister, nunnery, cathedral, and convent. Nevertheless, each one is different from the other from different aspects. The similarities, for instance, between abbey and monastery exist but there are also differences. A monastery is a kind of premature version of an abbey, in which nuns, monks, clerics live, while abbey is a bigger and more mature version in which only nuns live (catholicity.com). Above all, many Christians cannot differentiate between the two.

The expression سر الزواج المقدس is new to Muslims, so students translated it literally as the holy matrimony, the secret of holy marriage, Holy wedding ceremony, and Sacred bond. But the correct translation is 'the Holy Matrimony' that is deeply rooted in the Christian culture.

According to Collins Dictionary, holy matrimony is "a Christian phrase used to describe marriage, especially by a priest or minister in a wedding ceremony", and such a meaning is certainly different from the literal meaning of marriage, especially for Muslims. The last word in the table is كاهن that students translated in differently as priest, pastor, clergyman, parson, minister, and vicar. Each one of these honorifics and titles has a special meaning and position different from the others. Such details are certainly unknown to Muslims and even many Christians, and most of them are translated into Arabic as كاهن especially when students resort to machine translation programs, in which the word كاهن is given to most of the above-mentioned titles. Therefore, it is the translator's task to find the equivalent of the كاهن who certified in marriage documents in the church because it is impossible that all these clergymen are authorized to issue marriage documents. Unfortunately, these titles are different from one Church to another and from one Christian sect to another, especially with respect to the words priest and pastor, because it is an almost impossible job to know the differences and show them within the current research. However, we can say that all these holy orders are combined under the umbrella of clergy and each one of them is a clergyman and minister. The pope, pontiff, bishop, and vicar come in the first rank and others such as priest, pastor, parson, deacon come in the second rank.

6. Conclusion

The current research has found out that no translation study can exist without addressing in the first place the notion of equivalence, which is the essence of the translation process. It has also been discussed that cultural elements are inevitable in the translation process, because of the mismatch in cultural norms and beliefs between the SL and TL. Hence, a translator unavoidably faces many expressions that are deeply rooted in the source culture, and that is why knowledge of the source and target culture is crucial in the translation process, for translator is a mediator between cultures. Similarly, religion is an integral part of culture that is also considered a problematic issue in translation. It goes without saying that the cultural comparison held in this research has not only revolved around the Arab Islamic culture and the Western Christian culture, but also the Arab Christian culture that was also involved. It has also been noted that legal translation is a global practice that requires the translator to be as accurate as possible, as no distortion is allowed on the part of the legal translated text.. Ideology has also been involved, shedding light on some ideological manifestations in the students' translation.

Having assessed the students' translations of the words and expressions, we found out that students certainly faced some difficulties due to the lack of equivalence between Arabic and English. The cultural differences between Arabs and Westerners did pose some difficulties for students in translating the Christian marriage documents. The religious differences, which are an integral part of culture, also played a major role in constituting some problems for translators, especially those differences between the Arab Muslims and non-Arab Christians on one hand, and those between Arab Muslims and Arab Christians on the other hand. In

other words, it has been shown how Arab Christians have many things in common with Muslims due to their exposure to the Islamic culture of Islamic societies.

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