Problem Areas of Cultural Differences in Journalistic Translation

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ABSTRACT

This study deals with cultural differences a translator faces in journalistic translation. As culture is the reason for the existence of language, it connects translation and culture closely. Culture gives languages different backgrounds. When words are passed from one culture to another, they can take on slightly or completely different meanings. It aims at investigating the cultural differences in journalistic texts that might create problems for translators who are involved in this field. In journalistic translation, cultures are important in transferring messages from the source text to the target text. It aims at finding out the problematic area of translating journalistic texts, particularly with regard to cultural issues. Finding appropriate solutions for such problems in the process of rendering meaning from (SL) to (TL). It also aims at offering new insights into how effectively employ various possible translation procedures to tackle cultural difficulties in the journalistic translation.

As a result, the study finds out that effective methods and procedures for resolving cultural issues in journalism translation are provided. Idiom, proverbs, religion, sociocultural contexts etc. are among cultural differences a translator face in translating journalistic

texts. Sometimes differences in meaning embody slight or big differences that could be critical in translation. This study will be valuable for the junior translators, undergraduate students, and Journalistic translators especially. This study hypothesizes that translating journalistic texts requires a great deal of cultural familiarity with both the source and target languages of the translator. It also hypothesizes that some of the translators lack cultural backgrounds about the SL and TL.

1. Introduction

This study deals with a theoretical background in translation and journalistic translation. It's an extracted part of PhD dissertation. In this study Halliday's SFL model is followed and it is supported by communicative translation theory or approach. In this theory the translator aims at producing the same effect on the (TL) receiver as that of the original (SL) text on the (SL) receiver. It also gives the translator the right to remove obscurities, eliminate repetition and specify general terms. Moreover, it focuses more on the force of the message more than the content of the message. It consists of two sections. The first section involves translation in general, along with the relationship between language, culture, and translation. The second part deals with problems in journalistic translation.

What is translation?

The translation is transferring or reworking the <u>meaning</u> of a text from the <u>source</u> language into the <u>target</u> language. Due to its importance, translation has been observed differently. Foster (1958) claims that translation is an act through which the content of a text is transferred from the source language into the target language. He also claims that translation is "a mental activity in which meaning of given linguistic discourse is rendered from one language to another. The source language (SL) is the language to be translated, while the target language (TL), is the language to be translated into or arrived at. Moreover, Catford (1965), states that "translation is a replacement of textual material in

one language called source language (SL) with equivalent material in another language called target language (TL)". According to Ghazala (1995), "translation is usually used to refer to all the process and methods used to convey the meaning of the source language into the target language"

Additionally, Yowell and mutfah (1999), define a language to be a product since it provides us with other different cultures, ancient societies, and civilization life when the translated texts reach people. That's why It's important for a translator to be familiar with the culture of both the source and the target languages. Translation aids people from different backgrounds by sharing information by building and training successful relationships in different cultures. Meanwhile, it is not guaranteed that readers of the target to have the same effect source readers have when they both belong to different cultures. The translation is achieved by two important realities; the first one is the identity of culture and the second one is the globalization of the world. That's to say translation is responsible for preserving the identity of the culture and how it is conveyed or transferred from one language into another. The translation is an activity and as the result attached to the concept of culture.

1.2 Culture

Culture includes all the areas of human life and their interaction with the nearby environment. Culture has different meanings and defined by different scholars. Talcott Parsons (1952: 15) disputes "first, that culture is transmitted, it constitutes heritage or a social tradition; secondly, that it is learned, it is not a manifestation, in particular content, of man's genetic constitution; and third it is shared. In this regard culture is seen as a phenomenon which includes human behavior, habits, beliefs, customs, etc. Another important involvement to the definition of culture is given by Herskovits (1955), who declares that "Culture is a set of shared values, attributes, customs and physical objects that are maintained by people in a specific setting". Similarly, Tylor (Richards 1957: 16) claims that "culture or civilization, taken in its wide ethnographic sense, is that

complex whole which includes knowledge, beliefs, art, morals, law, customs, any other capabilities and habits acquired by man as a member of society.

Cultural differences refer to differences in language exchange, lifestyle, way of thinking, Traditions, and ethics formed by people from specific groups in different social development styles and the conservational environment. The most obvious expression is the different understanding and discussion of the same thing or phenomenon, which leads to the difficulty of communication. Culture is an enormous and extremely complex concept. It involves nearly everything in the world. As Ali (2004) declares that culture is society's identity. It differs from one society to another, even more between parts of the same country. Cultural differences are obstacles a translator faces in the process of translation. He believes that these obstacles extend when a gap is created between two cultures and vice versa. English, as an international language, is spoken by people of numerous cultures in the world and when it is translated a translator may face difficulties. Translation plays an extremely important role in communication. The translation is no longer viewed as simple linguistic transference between two languages; cultural factors should be taken into consideration in the translation process. According to Komissarov (1991) to understand the conveyed message, one has to translate it based on the required background. If this message is not seen in the TL due to cultural differences, this knowledge should be provided or compensated for. Consequently, translating from language-to-language means translating from culture to culture.

1.3. Language, Culture, and Translation

The relationship between culture and language should be focused on so that to have a better understanding of the translation process. The close relations between language and culture extremely determine the close relations between translation and culture. Tylor (Richards 1957: 16) defines in its wide ethnographic sense, as a complex whole which includes knowledge, beliefs, art, morals, law, customs, any other complex capabilities, and habits developed by man as a member of society. According to Faiq (2004, 2), there is a strong

connection between language and culture, predominantly in the field of translation studies bringing about theories that recommend translation should be viewed as a cultural act/process. Nida (2005) claims that: "Since culture is defined succinctly as the totality of beliefs and practice of a society, nothing is of greater strategic importance than the language through which its views are uttered and conveyed and by which most communication of its members takes place. When it is used in contexts of communication, it is bound up with culture in numerous and complex ways". Susan Bassnett (2002), also believes that the relationship between translation and culture is: "In the same way that the surgeon, operating on the heart, cannot neglect the body that surrounds it, so the translator treats the text in isolation from the culture in his peril" (p.105), cited in YANG 2014. In short, language and culture are inseparable. Lotman (1978 cited in Bassnett, 2002:23) clarifies the relationship between language and culture as: "No language can exist unless it is steeped in the context of culture; and no culture can be present which does not have at its center, the structure of natural language."

2.Cultural Differences in Translation

Translation between two languages is communication between two languages' cultures. To have a successful translation the culture of both languages should be taken into consideration. That way communication between two languages would be indeed achieved. Cultural differences refer to different languages, beliefs, behaviors, clothing, greetings, and even various expressions believed to be unique to members of a specific society or race. Nida (2005) confirms that: "For truly successful translating, biculturalism is even more important than bilingualism since words only have meanings in terms of the cultures in which they function" (p.5). cultural similarities and cultural universals can be helpful for people to translate and consequently they could communicate with each other.

Considering that we live in a society that represents different cultures and we know that each culture has its customs, traditions, and customs, it would be a

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very optimistic expectation to expect individuals from two different cultures to come together smoothly, and this takes place via translation. People usually face difficulties when they have no previous background about the culture they try to translate a text to. So, mostly translation might be influenced by the following cultural differences; Religion, politics, social traditions (Customs), Thinking, and social culture. These aspects have an influence on translation as it is evident from the following sub sections:

2.1 Religion

Religion as one of the most complicated parts of culture should be taken into consideration in the translation process. If the translator ignores religious factors, he may meet serious problems in the translation process. since religious beliefs and rituals differ sometimes very intensely between one religion and another. If it is ignored, the translator may face serious problems in the translation process. For instance, there are some words and expressions unknown to English readers, the concept "حەج" is a kind of Islamic ritual where some Muslims visit Mecca once a year. In English language the word, for instance, "Luther" is a part of Protestant Christianity again no equivalent word is found in Kurdish language that's why it should be naturalized while translating it. Translating such sorts of words creates problems for the translator if he/ she has no background information about the target language's culture.

For example;

Every day of Ramadan, Muslims eat the pre-fast meal called the Sahoor, which is taken before sunrise and culminates with the day's first prayer, the Fajr. (https://inews.co.uk/news)

هەموو ڕۆژێک له مانگی ڕەمەزاندا موسڵمانان خواردنی پێش ڕۆژوو دەخۆن پێی دەڵێن سەحوور که بەر له خۆرهەڵاتن دەخورێت وبەر له یەکەم نوێژی ڕۆژەکه کوتایی پێدێت که فەجره.

For **Luther** and **Lutheranism**, the polity of the church has no divine–legal characteristics. In **Calvinism**, on the other hand, the Holy Scriptures appear as a

codex from which the polity of the **congregation** can be inferred or derived as a divine law.

سەبارەت بە **لوسەر** و **لوسەرینیزم**، سیاسەتو قەوارەی کەنیسە تایبەتمەندی پیرۆزی ئاسمانی و دەستوری نییه. لایەکیترەوه له **کالڤێنیزمدا** کتێبه پیرۆزەکان وەکو دەستورێک دەردەکەون که توانرا سیاسەت و شێوازی **کۆبونەوه ئایینی و بۆنه ئایینەکانی** وەکو یاسایەکی پیرۆز یان یاسایەکی ئاسمانی لێوەربگیرێت و لێکبدرێتەوه.

In this text the words **Luther** and **Lutheranism** and **Calvinism** are beliefs and refer to a part of protestant, since in Kurdish language there is no equivalent or synonymy for each word. The term **Luther** is naturalized only while **Lutheranism** and **Calvinism** should be naturalized and then the translator should give additional information to the term. While, in **congregation** the translator understands the term in the source language and finds a way to define the same term in the target language in a way where it conveys the same meaning as the original one.

Below is a table about the source and target languages;

Source language	Target language
Luther	لوسەر
Lutheranism	لوسەرینیزم
Calvinism	کالڤێنیزمدا
congregation	کۆبونەوه ئایینی و بۆنه ئایینەکانی

2.1 Politics

Politics is another difficult part of the culture where some receiver of the TL doesn't understand the vocabulary, terms, or expressions used in the SL. According to Khashoob (1995) when there is an "absence of cultural equivalence in the TL, procedures or solutions provided is the adaptation of additional information in translation usually referred to as the factors necessitating all various kinds of pragmatic adaptation in translation." it is no easy task to find equivalence when the cultures between the SL and TL have no shared political

system understanding. Accordingly, translator encounters difficulties when they translate expressions concerning different political establishments.

Consider the following two examples:

- Turkey cannot be a true democracy for any of its citizens until it becomes **one** for its Kurdish population.

توركيا ناتوانێت ببێته دیموكراسیەكی راستەقینه بۆ هیچكام له هاوڵاتییەكانی ئەگەر نەبێته **دیموكراسیەكی ڕاستەقینه** بۆ خەڵكی كورد.

Here, the word (one) is used in English text to avoid the repetition of the phrase (a true democracy).

- WASHINGTON, Feb 3 (Reuters) - The United States on Wednesday extended the New START treaty with Russia for five years, **U.S. Secretary of State** Antony Blinksen said.

ئەنتۆنی بلینكن، **وەزیری دەرەوەی ئەمریكا** رۆژی چوار شەممه، ٣ی شوبات، ڕایگەیاند، ئەمریكا پەیماننامەی نیو ستارتی بۆ پینج ساڵ لەگەل رووسیا دریژكردەوه.

In this text, **U.S. Secretary of State** is a post in the U.S. government is replaced by its Kurdish equivalent a political system to describe the same position (وەزیری دەرەوەی ئەمریكا) Which literally means (American foreign minister). (as cited in Omar,2021).

Below is a table about the source and target languages;

Source language	Target language
one	دیموكراسیەكی راستەقینه
U.S. Secretary of State	وەزیری دەرەوەی ئەمریكا

2.2 Social Traditions

Societies that belong to different cultures tend to have completely different traditions. Custom culture refers to the activities of social life and communication. People from different cultures have different customs, so the customs in the source text are difficult to be authentically translated into the target text. For example, Nowruz (نەورۆز)is the most important holiday in Kurdish society and it is celebrated on the first spring day (March 21ˢᵗ). people go on a picnic and celebrate it. In English society, there is no nawruz and no equivalent expression or words exist.

2.3 Thinking

According to Lihua (2014), ''Each nation is characterized by its own unique thinking mode'' and English and Kurdish society are not excluded. These two different societies have different thinking of the same thing; it often results in different linguistic expressions. For example; however, they are the same colors but evoke different cultural meanings, for instance; In Western countries, red symbolizes excitement, danger, urgency, and love. Though for Kurdish people red color symbolizes, the blood of those sacrificed in the Kurdish struggle for freedom.

2.4 Kinship Terminology

Kin terminology is another complicated part of the culture; it refers to the terms used for referring to people to whom one is related. Such terms are important not only as specifying the state of the person addressed or mentioned with reference to the speaker but also because there often is no other way of addressing (Hudson, 1984: 89; Levinson,1983:70-1) cited in Al-Sahlany (2010). In English kin is not distinguished between fathers' and mothers' relatives, in Kurdish society it differentiates. For example, in Kurdish, "مام" and "خاڵ", are two words used for two different persons, while; in English "uncle" refers to the brother of one's father or mother.

3. Journalistic Translation

Journalistic translation deals with the translation of content written by journalists. It is the type of translation that is used in newspapers. It requires skillful writing skills. A newspaper article should attract the reader's attention and keep them waiting anxiously till the end. In translating journalism, truth, transparency, and subjectivity are the keywords, moreover, the style needs to be easily read, pleasing, and easily remembered. According to Simon (2006), Investigating, interviewing and editing activities are basic elements of journalism, transmitted to media users, in order to inform, influence, but also to reinforce public beliefs, using manipulating methods.

In journalistic translation, cultural terms are difficult and tend to cause differences of opinion for some journalist translators. This difficulty happens when there are differences between religions, ideologies, and beliefs of different cultures. Thus, in the translation phenomenon, cultures play a vital role because they influence the way the members of a society observe and identify the world. Though, in journalistic translation, is essential for a translator to convey understandable messages of the source text to the audience in the target text. Thus, Journalistic texts need a great cultural understanding of both languages and the target receiver for the translator. Hence, journalistic translators should know how to deal with different strategies for translating cultures because they may face uncommon expressions, odd speech, and unfamiliar words due to cultural differences.

3.1 The Characteristics of the Language of Journalism

The main task of a journalist is to make people realize what is going on around them; this can be in their town, in their country and in the world. It's clear that most readers do not have the knowledge of language a journalist has, so the chosen language should be simplified for them. The most complicated part of a language should be examined and simplified then translated into the target language so that to make the audience understand easily.

Peter & David (1991), have given some general guidelines concerning the use of language and its characteristic in journalism;

3.1.1 Short, Sharp, Clear Sentences

If you are writing for newspapers, radio or the Internet, the words and sentences should be aimed for, in which the words and sentences should be kept short and simple. long words can be used, but they should be doing their job appropriately. If they don't convey any meaning and they are not understandable abandon them.

3.1.2 Sentence Length

There is no rule for sentences length in news writing, but an aim or a limit should be set for the amount of words to be used. Peter& David (1991) suggest that no more than 20 words to be used in any sentence, except in special situations. If this rule is followed, the sentences will be simpler, there will be less space for error and the words will be employed more efficiently.

3.1.3 Lively Language

The words a translator uses will help to make the text or paragraphs easy to understand. He or she should avoid some words, either because they are difficult to understand or vague and do not help to move your words further so the result will be meaningless for the readers. The best way of solving such problems alternative short words to be used or unnecessary words to be taken out since they only slow the sentences down.

3.1.4 Using New Words

some writers write down new words without thinking how they will be comprehended by ordinary readers. Occasionally, in order to make sentences shorter they change nouns into verbs. The matter is that the resulting verb is frequently less explicit than the original phrase and is less easily comprehended by readers. Avoid using verbs such as:

To author   *use to write)

To feed   *use to give food to

To hospitalize   *use to admit to hospital

The translators should be very careful in introducing new words your readers might not understand especially if the introduced word is their second language. the familiar words should be used instead.

3.1.5 Sentence Structure
Writing down short sentences or using simple words is not enough. The translators should also make his or her sentences to some extent that the thoughts are easy to understand. Using the active voice is one of the best ways of doing this. They should try to avoid using passive voice.

3.1.6 Paired Negative
In English, Paired or double negatives are meant to be bad grammar "he has not got no pawpaw", such words create confusion, particularly in the spoken word. Though rationally paired negatives cancel each other. Many languages have entirely dissimilar rules about paired negatives, and even some British dialects use the paired negative when they want to add stress to a negative idea.
For example, the sentence "They were happy" can be easily to understand as well as "They were unhappy". However, in "They were not unhappy" what is understood. Were they happy or unhappy? The confusion is seen here? So the translators avoid paired negatives.

3.1.7 Objectivity
The language journalists choose must not only be easily understood, it must be fair too. They should not be biased in their view of a person Many words create unique, biased meanings as a result of how they are frequently employed in a society. In some cases, using such words cannot be avoided. A translator should be aware of that the language they use reflect the community's meaning rather

than their own. Especially, they should be careful when choosing terms that describe disagreements or conflicts. In these cases, each side to the argument may choose to use phrases or words that reflect highly on them and poorly on their opponents. As a journalist, you should try to find a solution for the two sides.

3.1.8 Quotes

When translators use terms in quotations, they are on safer ground. The reader will be able to judge the bias via the viewpoint of the individual they quote. (In radio or television, it is best to use a recording of individuals uttering the real words, known actuality.). The usage of quotations also enables you to use far more lively language - the words that the persons actually used.

4. Translation strategy

To achieve translational goals translation strategies should be used. Cultural difference is one of the biggest problems a translator faces in the procedure of translation. Ivir is a specialist who tried to solve this issue. According to Ivir, there are two kinds of cultural references. The firstly is the differences that occur in the extra-linguistic authenticity of language, the references that exclude language problems. secondly it includes language problems and gaps. To link the cultural gaps Ivir recommended seven strategies; borrowing, definition, literal translation, substitution, lexical creation, omission, and lastly addition.

borrowing: importing a source language expression into the target language from a translator without any change in morphology or pronunciation. For example, Mobile (مۆبایل)or Computer.
Example;
[**لاند ڕۆڤەر** گرێبەستێکی گرنگی بەدەستهێنا. > **Land Rover** being awarded a significant contract
Land Rover achieved a significant contract'] (omar, 2021)
   Borrowing strategy is used in order to prevent cultural problem a translator face in the process of translating journalistic texts.

Definition: Defining and explaining a new concept or term in detail. A word is defined by a translator when it is used for the first time. For example; (ناوچه دهشتاوییهکان دهگریتهوه که رووهکی دهشتهکی باڵا کورتی گوڵ "heathland" ئهرخهوانیان ههیه) . is word that has no equivalent in Kurdish language that's why it should be defined instead.

Literal translation: It is the word-to-word translation, which is the most used common strategy. The cultural elements are the same or have a similar lexical structure in both languages.

Example;

Hundreds of **arrests** were made and many were **beaten**... سهدهها کهسیش دهستگیرکران که زۆربهیان بههتوندی دوچاری لێدان ببونهوه... ['Hundreds of people were arrested and many were subjected to beating...'] Hasan (2015).

Substitution: Is used when there is fractional intersection rather than a straightforward presence vs. absence of a specific element of culture. Translators use some similar words but not the exact ones. For example; the word chapter 'بهش.

Example;

- Turkey cannot be a true democracy for any of its citizens until it becomes **one** for its Kurdish population.

تورکیا ناتوانێت ببێته دیموکراسیهکی راستهقینه بۆ هیچکام له هاوڵاتییهکانی ئهگهر نهبێته دیموکراسیهکی راستهقینه بۆ خهڵکی کورد. Omar (2021)

in the example above, Substitution is used so that to overcome cultural problems and to prevent unnatural Kurdish constructions comprehending textual meaning.

Lexical creation: The translator invents new vocabulary items in the target language to represent the source language's culture-specific elements. For example; telephone 'تهلهفۆن''.

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Omission: This strategy is necessary by the nature of the communicative situation in which such a cultural component happens, but not by the nature of cultural components.

Example;

One of Zahir Mahmoud Imam's six sons **was shot to death** during anti-government protests in Iraqi Kurdistan this year.

یەكێك لە شەش كوڕەكەی زاهیر محمود لە درێژەی خۆپیشاندانەكانی دژ بە حكومەت لە كوردستانی عێراق **كوژرا**.

The example above shows that in the TL, in order to convey the same meaning fewer words are used: was **shot to death** > كوژرا] was killed']. This is an example of omission since the phrase **shot to death** cannot be literally translated into Kurdish without producing a difficult statement.

. **Addition**: In this strategy ,extra cultural information is used or added especially the texts that have an abbreviation. For example; MOD stands for 'وەزارەتی

بەرگری بەریتانیا.'

Example;

[…] some British officials have vowed to boost their country's relations with the Kurds. داوای **راست باڵی پارێزگارانی پارتی بەرپرسانی بەتایبەتی** بەریتانی بەرپرسی چەندین پەیوەندیەكی زیاتری بەریتانیا لەگەڵ هەرێمی كوردستان دهكەن

In the example above addition strategy is used in order to overcome cultural problems. According to Hasan (2015), the addition is possibly because "the translator may have felt that not all Kurdish readers are aware that the British government (which has the power to enhance the country's international relations) is led by the Conservative Party".

5. Conclusion

To sum up, the culture of the speakers of each language is very different; the problem arises when a translator tries to translate precisely without deviating from the ideas of the target language. If both languages belong to entirely different backgrounds, Cultural differences are meant to be constantly one of

the main reasons for translation problems. unfamiliarity with both cultures and inadequate translation strategies are the main reasons for the poor translation. Getting familiar with the target languages' culture is required since through translation people from different cultural backgrounds and societies can communicate with each other. A good journalistic translation can be achieved by taking cultural differences into account.

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بواره کێشەدارەکانی جیاوازییه کولتوورییەکان له وەرگێڕانی ڕۆژنامەوانیدا

پـوخـتـه:

ئەم توێژینەوەیه ئامانجی لێکۆڵینەوەیه له جیاوازییه کولتوورییەکان له دەقه ڕۆژنامەوانییەکاندا که ڕەنگه کێشه بۆ ئەو وەرگێڕانه دروست بکات که بەشدارن لەم بوارەدا. له وەرگێڕانی ڕۆژنامەوانیدا، کولتوورەکان گرنگن له گواستنەوەی پەیامێکی له دەقی سەرچاوەییەوه بۆ دەقی مەبەست. وەرگێڕان له دەقی ڕۆژنامەوانیدا پێویستی به ئاشنابوونێکی گەورەی کولتووری هەیه لەگەڵ هەردوو زمانی سەرچاوه و ئامانجی وەرگێڕ. بۆ ئەوەی له تێنەگەیشتنی وەرگێڕان دووربکەونەوه, پێویسته سەرچاوه جیاوازەکانی زانیاری لەلایەن وەرگێڕانی دەقه ڕۆژنامەوانیەکانەوه کۆنترۆڵ بکرێن لێرەوە؛ شێواز و رێگە کاریگەرەکان بۆ چارەسەرکردنی کێشه کولتوورییەکان له وەرگێڕانی ڕۆژنامەگەریدا دابین دەکرێن. وەک چۆن کولتوور هۆکاری بوونی زمانه، وەرگێڕان و کولتوور له نزیکەوه بەیەکەوه دەبەستێتەوه. کولتوور باکگراوندی جیاواز به زمان دەبەخشێت. هەمان ئەو وشانه هەن که تا ڕادەیەک مانای تەواو جیاواز بەدەست دەهێنن کاتیک له کولتوورێکەوه بۆ کولتوورێکی دیکه دەگوازرێنەوه. هەندێک

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جار ئەو جیاوازییه له مانادا جیاوازییەکی کەم یان گەوره بەرجەسته دەکەن که دەتوانن له وەرگێڕانەکاندا رەخنەگرانه بن.

مجالات إشكالية الاختلافات الثقافية في الترجمة الصحفية

الملخص:

تهدف هذه الدراسة إلى التحقق من الاختلافات الثقافية في النصوص الصحفية التي قد تخلق مشاكل للمترجمين المنخرطين في هذا المجال. في الترجمة الصحفية ، تعتبر الثقافات مهمة في نقل الرسالة من النص المصدر إلى النص الهدف. تحتاج الترجمة في النصوص الصحفية إلى معرفة ثقافية كبيرة بكل من لغة المصدر والهدف للمترجم. لتجنب سوء فهم الترجمة. ,يجب أن يتحكم مترجمي النصوص الصحفية في مصادر المعلومات المختلفة بالتالي؛ يتم توفير طرق وإجراءات فعالة لحل المشكلات الثقافية في ترجمة الصحافة. بما أن الثقافة هي سبب وجود اللغة ، فهي تربط الترجمة والثقافة بشكل وثيق. الثقافة تعطي اللغة خلفيات مختلفة. هناك نفس الكلمات التي تحصل إلى حد ما أو معاني مختلفة تمامًا عندما تنتقل من ثقافة إلى أخرى. في بعض الأحيان ، تجسد هذه الاختلافات في المعنى اختلافات طفيفة أو كبيرة قد تكون حاسمة في الترجمات.