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TRANSLATION OF CULTURAL EXPRESSIONS AND ITS IMPORTANCE IN FOREIGN LANGUAGE TEACHING

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ABSTRACT

Learning a foreign language is also the process of learning the target culture at the same time. Given the strong link between language and culture, it is an integral part of language education to learn about the cultural characteristics of the target language, such as the life and thought styles of the society, traditions and customs.

Learning a language is a process of acquiring knowledge and skills necessary to communicate in the target language. Different language teaching methods are used in foreign language education. Each method has led to the emergence of a more modern language teaching method with incomplete or negative aspects. Over time, each method has left its place to newer language teaching, it is one of the main objectives to meet the various special needs of the students as soon as possible and in the right way. This is possible by using appropriate methods.

In foreign language teaching, especially in the area of translation, the collocations which have an important place, constitute the building blocks of the language. Collocation can be described as the frequency and tendency of words to be used together semantically and according to grammar rules. This research examines the role of culture-oriented collocational translations in Arabic language teaching. Turkish, Arabic and English equivalents of these collocations were given and cultural differences were emphasized.

STRUCTURED ABSTRACT

The field of translation is an integral part of foreign language teaching. Foreign language teaching is not just about teaching the grammar and vocabulary of a language. On the contrary, it involves learning the culture of that language. It also requires learning the expressions of the source language that used in different situations and learning how to translate them into the target language. Translation activity is a frequently used method in foreign language teaching. The

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field of translation is an interdisciplinary field that requires knowledge of cultures, idiomatic expressions and all qualities of both target and source language. In this context, it is thought that the cultural-oriented collocational expressions discussed in this study play an important role in translation. The translation of collocational expressions is sometimes made by combining a verb and a noun, sometimes by finding the counterpart words used in the target culture, and sometimes by giving new meaning to words.

The lifestyle and ways of thinking of societies differ from each other. These differences constitute cultural characteristics. Each society has its own cultural characteristics and values. These values reflect the society and culture through works such as novels, stories, and theater etc. An intercultural transfer takes place during the translation of literary texts from source language to target language. As a consequence of this transfer process, translation problems may arise due to differences between cultures. These problems mostly originate from the inadequate recognition of the culture of the target language. This can be explained by the fact that the words used in the source language are not exactly correct on the target language, or they can not be expressed in a way that the reader can understand. In this study, words and pattern expressions known as culture-oriented collocations were examined in the field of translation. Culture-oriented collocations are handled in a comparative way between Turkish, Arabic and English. The differences and similarities of the expressions which point to the same meaning on all three languages are examined.

In this study, which uses the scanning model, a literature survey was conducted. In the light of the theoretical information obtained, examples of collocations are given and mistakes made in the translation process are addressed. The role of the collocational expressions in translation is important in that students can make generalizations by taking advantage of cultural differences and similarities.

The concept of culture is defined as "the whole of the material and spiritual values created in the process of historical and social development and the whole of the tools which are used to create them, to transmit to the next generations, to measure the sovereignty of the human natural and social environment" in Turkish Language Association's (TDK) official dictionary. Collocations are expressed as "partnerships that hold words together" (Lewis vd., 2001; 48). Collocational expressions are an important part of the language. Idioms and proverbs are also considered to be culture-oriented collocations. Being aware of collocations and ensuring that they are correctly translated into the target language is a significant level of proficiency in various language levels in terms of native-speaker and foreign language learners.

The phenomenon of translation provides communication between cultures while at the same time opening societies to new horizons in the sense of art and idea. Every culture has to feed on different sources, in other words to communicate with different cultures, in order to provide their own development and enrich their language and to create a new language of culture. This communication takes place in the form of translation of a different culture, that is, the texts settled in original

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culture form a bridge with texts in the target culture. Because nowadays, translation activity should be considered as a phenomenon related to social, political, cultural, economic and historical factors besides being a linguistic process (Tanrikulu, 2016; 520).

The prominence of translation activity arises during the transfer of language elements such as idioms, proverbs, and metaphors to other languages. Translation will be right only when these language items are translated into the other language in an equivalent manner and in a way that meets the sufficiency of meaning. Structural and cultural differences between languages are related to translation equivalence. What is important here is to transfer the source expression to the target language reader with the same emphasis and depth of meaning.

As a result of this research, findings obtained about the importance of the collocational expressions in foreign language teaching can be listed as follows:

- When the translation is defined as a transfer process, this transfer requires a cultural, semantic and grammatical transfer between languages. It has been determined that mistakes made during translation are usually due to cultural differences.

- Cultural compatibility should be provided for a word or phrase that is being translated and new meaning should be given to the words if necessary.

- It is difficult for two cultures to match at the level of words and phrases in the translation process. In such cases, it is natural and necessary to include abbreviations, extra words or descriptions written by the translator to clarify meaning in translation.

- It is seen that the students have been translating while under the influence of the native language in the translation process. Verbs such as "make, do, give" used in conjunction with a word in Turkish are translated into Arabic by word translation. This process will result in a strange translation. In order to prevent such mistakes that students make with the influence of their native language we should not focus on just vocabulary in the foreign language teaching process. For this, the collocational interval should be referred to in the process of language teaching. With the usage of different texts, students should learn the differences in usage of these expressions.

- Considering the common past and cultural ties of the Arabic-Turkish languages, the positive or negative transfer between these two languages should be considered and students should be aware of this issue.

In this study, culture-oriented collocations that enhance comprehension and emphasis in translation into Turkish and Arabic are discussed and compared. It has been determined that translation mistakes are due to cultural differences between languages.

The social, cultural and economic characteristics of the native language and the target language can indicate different connotations and meanings between languages. For this reason, when a word is taught, a collocational range must also be given, and it must be ensured that the learner learns it all in the context of words used together. The student should learn the limited or unlimited use of the word, if any, at the level

of patterns, along with idiomatic expressions. Otherwise, there will be shortcomings and deficiencies in learning.

Here, a lexical approach can be proposed as an alternative solution. This approach argues that the language is composed of word information. The lexical approach focuses on the learning disability 'remembering' that learners often faced when learning foreign languages. *"According to the lexical approach, fluency in foreign languages depends on the collocational spacing of words and words in the memories of the individuals who learn the second language"* (Pawley ve Syder, 1983; Lewis, 1998,2000 Akt. Ördem, 2013; 907).

The goal in foreign language teaching is to enable the student to use the target language in the level of his native language. *"The lexical approach suggests that teaching half or full stereotypes and collocation of words may increase the level of recollection of foreign language learners, as well as provide a near-native level of fluency. In this sense it can be said that the learning of the linguistic characteristics of the word as well as the meaning of a word can help to be remembered"* (Ördem, 2013; 908).

It is important for students to organize activities to learn the cultural characteristics of language in foreign language teaching. Cross-cultural awareness and competence is an element that affects the language teaching process positively. In this process, the relation of language and culture should be emphasized.

The methods to be chosen for teaching cultural specific collocations should be consistent with the class characteristics and the expectations of the students. Here, using the selective method may be a convenient method in that it is integral and complementary. No single language teaching method can achieve full success. It should be remembered that each language teaching method has emerged to fill in the missing or incorrect areas of another. So it seems difficult to talk about a method based on a cultural or language level (Akçay, 2000; 9).

In foreign language teaching there is an indisputable interaction between the target language and the native language. This interaction also largely determines the translation process. When the situation is examined in terms of Turkish and Arabic languages and cultures, this interaction appears in larger dimensions. For this reason, learners and translators should be cautious and aware of positive or negative language and transcultural communication (See for details, İşler, 1996).

In addition, it is necessary to take advantage of word-meaning relation in foreign language teaching. These two are inseparable concepts. Meaning has a dimension that encompasses words. Words are forms of expression of meaning. In a literary text translation, the words that describe any situation must be as striking, remarkable, and expressive as the native language (Aldyab, 2016; 169).

As a result of the findings and evaluations made, the students should be taught language habits and learn the target language's usage patterns. Similarities and differences between languages can reveal the characteristics of language usage. This is important in the teaching of collocations.

In foreign language teaching, it is important for the student's learning process to learn the use of the collocational expressions, culture-

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oriented concepts or idioms. Probably the student will have trouble finding these expressions in the dictionary with their new meanings and as a whole. Given this situation, the student should not be left alone at the first threshold. The teaching of these expressions is valuable in terms of being able to have the courage and self-confidence when it comes to the translation stage from the student's point of view.

Keywords: Culture-oriented collocations, Translation, Arabic Language, Foreign Language Teaching

KÜLTÜREL İFADELERİN ÇEVİRİSİ VE YABANCI DİL ÖĞRETİMİ AÇISINDAN ÖNEMİ

ÖZET

Yabancı dil öğretimi süreci aynı zamanda hedef dilin kültürünü de öğrenme sürecidir. Dil ile kültür arasındaki güçlü bağdan hareketle, hedef dilin toplumunun yaşam ve düşünce tarzları, gelenek-göreneklere gibi kültürel özellikleri hakkında bilgi edinmek dil eğitiminin ayrılmaz bir parçasıdır.

Yabancı dil eğitimi, hedef dilde doğru iletişim kurabilmek için gerekli olan bilgi ve becerilerin edinimi sürecidir. Yabancı dil eğitiminde farklı dil öğretim yöntemleri kullanılmaktadır. Her yöntem eksik ya da olumsuz yönleriyle daha modern bir dil öğretim yönteminin ortaya çıkmasına neden olmuştur. Zamanla her yöntem yerini daha yeni dil öğretim yöntemlerine bırakmıştır. Yabancı dil öğretimi sürecinde, o dili öğrenen kişilerin çeşitli özelliklerdeki ihtiyaçlarını en kısa sürede ve doğru bir şekilde karşılamak başlıca hedeflerden biridir. Bu da dil öğretiminde uygun yöntemler kullanmak ile mümkün olabilmektedir.

Yabancı dil öğretiminin vazgeçilemez bir parçası iyi yapılandırılmış bir çeviri etkinliğidir. Özellikle de çeviri alanında önemli bir yere sahip olan eşdizimler dilin temelini oluşturmaktadır. Eşdizimsel ifadeler, sözcüklerin birlikte görülme sıklıkları ile eğilimleri olarak açıklanabilir. Bu araştırmanın odağını, Arapçanın ikinci yabancı dil olarak öğretildiği ortamlarda kültür odaklı eşdizimsel ifadelerin çevirideki rolü oluşturmaktadır. Bu eşdizimlerin Türkçe, Arapça ve İngilizce karşılıkları verilmiş ve kültürel farklılıklara vurgu yapılmıştır.

Anahtar Kelimeler: Kültür Odaklı Eşdizimler, Çeviri, Arap Dili, Yabancı Dil Öğretimi

Introduction: Teaching Arabic as a Foreign Language and Collocations

The need to learn Arabic as a foreign language has been increasing in recent years. In particular, with the development of relations with the countries of the Middle East, the need for people using this language at the native language level has increased. The main objective of foreign language teaching is that the learner of that language to use four basic skill of that language. At this point the student is expected to use the language fluently and correctly.

However, the Arabic language is being used in a wide geography. In addition to standard Arabic, differences in local usage lead to some problems in the teaching process of this language.

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These differences from country to country, from region to region can be explained by the cultural characteristics of countries and regions.

In this study, the collocations and stereotypes forming the cultural feature dimension of the language will be examined. The role of these will be discussed in teaching Arabic as a foreign language.

Collocation is that two or more units are in the same sequence (İmer, Kocaman, Özsoy, 2013; 123) and that these words come together in a meaningful way. For example, the phrase "saygı duymak" is a group of words that are the result of a combination of a name and a verb in Turkish. In Arabic, only the verb "احترم" is used. In English, the meaning is met with the verb "respect". While the "duymak" in Turkish refers to an auditory meaning, in the phrase of "saygı duymak" loses this semantic feature. Both words are used in a whole new meaning. However, there is no such situation for words that have the same meaning in Arabic and English. The collocation used in Turkish does not need such coexistence in Arabic and English, but is expressed in only one verb.

Collocations such as stereotyped expressions, idioms, and unified word groups are the most important elements and building blocks of a language's vocabulary. These structures have a widespread use in the usage of a language in a fluent style, in a competent manner and in accordance with standards, at least as much as other language elements. Being aware of collocations and ensuring that they are correctly translated into the target language is a significant level of proficiency in the various language levels in terms of native-language users and foreign language learners. As the level of knowledge of the target language and culture increases, the translation of collocations, the correct resolution of text, and composition skills will increase proportionally (Doğan, 2016; 268).

In foreign language teaching, when translation is defined as a transfer process, this transfer requires a cultural, semantic and grammatical transfer between languages. Cultural compatibility should be provided for a language or phrase that is used as a cultural peculiarity, and new meaning should be given to words if necessary. As a result, the problems associated with adequately identifying the target language's culture are often related to the fact that the source language expressions are not expressed exactly on the target language, or expressed in a way that the reader can understand. Because, no matter how successful the translation is, some elements will be lost in translation process from source script to target language. A script transformed by a successful translation process is the same with the original script in general, can also be said is different in some points. It can be more or less from the original script from various aspects (Vardar'dan akt.Arslan Özcan, L. & Güzelyürek Çelik, P., 2017: 46).

"The acceptance of the fact that translation is not a mechanical transfer process but a creative act has led to translation being among the other branches of science as a science discipline." (Yazıcı, 2010; 15). In this context, science of translation, which provides "transfer between languages and cultures" (Boztaş, 1992; 249), has a great proposition in the exchange of information of the societies in recent years. Aktaş defines translation as a multi-dimensional complex process (Aktaş, 1998, 1). According to Vardar, translation is an international communication and information tool that we have encountered since ancient times, linking societies and bringing cultural, historical and social events of each society to other societies (Vardar, 1978; 172-173). Göktürk points to the linguistic indicators about translation. He argues that translation texts, which are communicative functions of the source language, should be translated without losing the original communicative properties, even if they are equivalent between languages (Göktürk, 1994; 17).

Method

In this study, the scanning method was used. By scanning the literature, some examples of collocations are given in the light of theoretical information. The translation errors of these

collocations are referred to. The role of the collocations in the translation is important for the student to be able to make generalizations by taking advantage of differences and similarities.

Structure and Characteristics of Collocations

Collocations defined as "two or more units in the same syntagm" (Imer, Kocaman, Özsoy, 2013; 123) in the linguistics dictionary are also known as the frequency and the limit of usage of words with each other. The term 'collocation' used by Firth for the first time is expressed as 'partnership which holds words together' (Lewis vd., 2001; 48). The same words are used in different text types by establishing associations with different language elements. Thus, it gains new meanings in the linguistic context. This can be explained by cultural differences in language usage. Making dictionary translations for these expressions will not be a semantically appropriate translation.

According to Leech, the collocational meaning consists of associations in which a word has a tendency to coexist with itself, derived from environmental relations (Leech, 1974; 20).

Arabic scholars have used terms such as المتلازمات و المتصاحبات for the Arabic collocations that formed the focus of this work. Arabian linguists emphasize the importance of collocation, expressing that words will be meaningful together. When خضع لـ / إلى (obey, suit, subjecting) is examined, each forms associations that will gain meaning according to the sentence and has a different meaning.

To be mandated	خضع لـ / إلى دولة
To be hospitalized	خضع لـ / إلى المستشفى
Need to use ... medicine for lifetime	خضع لـ / إلى الدواء
To be bedridden	خضع لـ / إلى السرير / الفراش
To be subject to law	خضع لـ / إلى القانون
To be in police custody	خضع لـ / إلى الشرطة
Need to have a surgery	خضع لـ / إلى العملية الجراحية
To take control	خضع لـ / إلى سيطرة

The collocations have been classified by linguists into various classifications. Newmark categorized the collocations according to their linguistic functions (Newmark, 1988: 212-213). Baker categorized them into three groups: 'marked', 'operand-dependent (register)' and 'culture-oriented collocations' (Baker, 1992; 51-59). In this study, cultural collocations were searched in terms of their functions.

Culture-Oriented Collocations and Their Translation

Each country has its own values, cultural codes, and patterns of thought and behavior shaped by these. Since the perception of life and the lifestyles of societies are different from each other, culture is unique to each society. The authors reflect the events of their period, their understanding, the traces of the traditions of their time in their written or oral works. Readers of these works transmit their cultures to their next generation by learning their own values and as a social heritage. All of these are elements that are complemented by language and culture, as they are realized through language as pattern and content, originating from the unity of source, purpose, and function. The transfer mentioned above also takes place in the intercultural dimension through the translation process (Tanrikulu, 2016: 520). Culture-oriented collocations reflect the cultural environment in which they originate and carry the cultural characteristics of the source language. The apparent cultural differences between the source language and the target language can produce a strange text for the reader of the translated language. This kind of cultural-specific collocations reflect ideas that have not been previously described on the target language, pointing out concepts that are not easily

accessible by a word for word translation. In Turkish, "Acı kaybımız" (Our sad lose) used for a person who has lost a close relative due to death is used as نحن مأسوفون عليه (Feel sorry for someone) in the Arabic language.

The collocations directly reflect the sociological, economic and ethical situation of a society. In English, the "law and order" is an example of this situation. Judging from the standpoint of individual words, it refers to the meaning of "law" and "command". This is a common collocation used in English culture. The usage of this collocation in Arabic is القانون و التقاليد (laws and traditions). While English collocation shows their concentration on the order of society; Arabic collocation reflects the importance of the tradition concept for the Arabs (Suçin, 2013; 163).

It is possible that culture-oriented collocations that make up the essence of this work may lead to some problems in terms of translation. It is difficult for two different cultures to pair with each other at the level of same words and phrases. In Turkish, the phrase "dilimin ucunda" (at the tip of my tongue), which is used in situations where the words to be uttered are not remembered, is used in Arabic as على رأس لساني (at the head of my tongue). With another example; The title of the horoscopes page in a Turkish magazine is used as "bugünkü falımız" (today's fortune), while used as حظك اليوم (present chance) in Arabic. Likewise, the header of "tarihte bugün" (today in history) is used as في مثل هذا اليوم (in such a day) in Arabic. Therefore, in some cases it is natural and necessary to include abbreviations, add more words to make meaning sensible, or add explanations made by the translator to clarify the meaning.

Other types of collocations that need to be addressed are marked collocations and operand-dependent (register) collocations. Some collocations are fixed. Some can create new collocations by playing with collocation intervals or by changing the positions of the words. While the expression "anne-baba" (mother-father) used in the Turkish is a typical example of a collocation, this corresponds to the Arabic word "الأب والأم". Another example is a typical collocation in Arabic, 'الشمس والقمر' (sun and moon), does not seem to carry the same meaning in Turkish. Because in Turkish the same meaning is said as "ay ve güneş" (moon and sun). In both examples, the words were the same in the dictionary meaning, but they were changed in terms of sequence. This situation can be explained by cultural usage differences.

Collocations based on diatype usage are collocations that can vary in writing or verbally. For example, colloquial language and the literary language are different from each other. Diatype is defined as the type of relationship between a particular situation and the language selected for this situation. Discourse area, formality scale and discourse tool are dimensions showing this usage diversity.

Discourse area refers to the use of different languages among disciplines. Formality scale defines inter-family and interpersonal communication. Discourse tool is to convey the message in written and verbally. The word 'هامش' in Arabic is translated into Turkish as 'dipnot'(footnote). When it is used as هوامش أنقرة , its meaning becomes "the suburbs of Ankara". When the same word is used as على هامش الاجتماع , it means "in conference/within the scope of conference" , when used as الهامشيون , it means "gypsies, others".

Here, another usage variation arises in the semantic dimension of the expression صدر البيت. This phrase, at first glance, points to two different meanings. If a poem is mentioned, صدر البيت means "the first line couplet". Another meaning is 'blue-eyed boy'. الضيف العزيز يتصدر البيت. (a guest holds high esteem / takes the place in the most beautiful place of the house) is an example of its use in this meaning.

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'A language's collocations also includes idioms. Idioms are one of the most important value of a language that reflects the tendency of a society to express art, such as analogy, metaphor, drama.' (Doğru, 2011; 27). The idiom "çorbada tuzu bulunmak" (to have salt in the soup) means 'to contribute to a situation even if a little' in Turkish, but in Arabic used as ضرب فيه عرق (to sweat into). The same phrase is used in English as "to have one's finger in the pie". In all three languages, cultural differences can be seen. The value given to labor is specific to each culture. Every culture has its own values and symbols of those values. Symbolic expressions used in these idioms (salt, sweat, finger) can be explained as being able to contribute with what is owned already even if it is a little. The same applies to proverbs. The proverb used to describe an ungrateful person in Turkish is 'besle kargayı, oysun gözünü' (feed the crow and it will scratch your eyes out), expressed in Arabic as سمن كلبك يأكلك (fatten the dog and it will eat you too).

Problems in The Translation of Collocations

There is a firm relationship between translation and language. The correctness of the translation and an understandable language are related together. In terms of native language and target language, translation requires qualifications at the level of social, cultural and linguistic context. The prominence of the translation emerges here. Translation is a medium of communication between the societies, primarily in science, literature and art, at an intellectual and cultural level. (ed-Diyab, 2013; 156).

At the point of spreading knowledge and transferring cultural values from society to society, translation activity plays an important role. For example, the opinions of an individual who has a thought structure in his own language and culture can be transferred to an individual from a different culture with the translation process (Erbek, 2016: 684).

It is a necessity for translators to know their own cultures and culture of the target language in terms of similar and different aspects. This definition is also closely related to foreign language teaching. As one of the methods used in foreign language teaching, the intercultural approach attaches importance to know one's own culture, to learn the foreign culture, and to be able to make a comparison between two. With the concept of culture, in general, is intended to communicate correctly with the target language in the natural flow of social life. How should we address the other person? How should we respond in different situations? These questions are related to this. These elements should be included in the language teaching process in order for communication to take place (Yılmaz, 2016; 13).

The area in which foreign language learners often make mistakes is related to the translation of cultural features of the collocations. These mistakes are caused by cultural differences between the native language and the target language. For example, in Turkish, the phrase "kahvaltı ettim" (i made breakfast) or "kahvaltı yaptım" (i did breakfast) is translated into Arabic in the form of تناولت الفطور. In fact, it is necessary to talk about a collocational incompatibility in this translation. The acts of "making" or "doing" correspond to the act of تناول, which means "to take" for this collocation in the Arabic. If we translate the Turkish verbs 'yapmak/etmek' (to do/to make) into Arabic with فعل (to do) which comes to mind first, will make a mistake.

Moreover, in Arabic, successive and frequent usage of near-synonymous words in the same sentence can lead to collocational incompatibility. الحساس أو المكتشاف أو المستشعر أو المجس أو أداة. الاستشعار هو آلة أو جهاز يعمل لكشف الحالة المحيطة الفيزيائية. The underlined words in this sentence have the same meaning. Translating each of these words can lead to incoherency in Turkish. It would suffice to use the word "algılayıcı/duyurga" (sensor) to express all of them. In addition, the word 'أو'

used in this sentence is a word which means, 'in other words, another meaning, or'. There is no need for a separate translation for this word.

In some cases, translation may lead to some strange collocations under the influence of the native language. In the translation of a sentence such as 'Hoca dersini verdi ve sınıftan ayrıldı' (Hodja gave the lesson and left the clas), the student can write the dictionary translation of the Arabic verb "give" under the influence of the native language. As a result, a translation like الأستاذ أعطى درسه will be wrong. Here, the phrase "gave the lesson" should be translated into Arabic as ألقى درسه.

In frightening and exciting situations, the idiom "Yüreği ağzına geldi." (His heart came to his mouth.) is used in Turkish. The Arabic translation for this idiom is يدي على قلبي (my hand is on my heart). Here, the difference between the two languages is reflected in the way the idiom is spoken. The fact that translators have knowledge of the target language culture will allow them to translate correctly in such situations. As another example, the idiom that means 'to not commend/to never talk' in Turkish 'ağzını bıçak açmamak' (to not open your mouth to knife), is used in Arabic as لم يبنس ببننت شفة (her lips did not opened).

With another example, this can be expressed as: in Turkish the word 'ezberden' means using memorized knowledge without checking from a source, used in Arabic as عن ظهر قلب (behind the heart), and used in English as 'by heart'. Usage difference between Turkish and Arabic is not seen between English and Arabic. On the contrary, in terms of English and Arabic, the usage of this word is almost identical.

Conclusion and Assesment

In this study, culture-oriented collocations that enhance comprehension and emphasis in translation into Turkish and Arabic are discussed and compared. It has been determined that translation mistakes are due to cultural differences between languages.

The social, cultural and economic characteristics of the native language and the target language can indicate different connotations and meanings between languages. For this reason, when a word is taught, a collocational range must also be given, and it must be ensured that the learner learns it all in the context of words used together. The student should learn the limited or unlimited use of the word, if any, at the level of patterns, along with idiomatic expressions. Otherwise, there will be shortcomings and deficiencies in learning.

Here, a lexical approach can be proposed as an alternative solution. This approach argues that the language is composed of word information. The lexical approach focuses on the learning disability 'remembering' that learners often faced when learning foreign languages. "According to the lexical approach, fluency in foreign languages depends on the collocational spacing of words and words in the memories of the individuals who learn the second language" (Pawley ve Syder, 1983; Lewis, 1998,2000 Akt. Ördem, 2013; 907).

The goal in foreign language teaching is to enable the student to use the target language in the level of his native language. "The lexical approach suggests that teaching half or full stereotypes and collocation of words may increase the level of recollection of foreign language learners, as well as provide a near-native level of fluency. In this sense it can be said that the learning of the linguistic characteristics of the word as well as the meaning of a word can help to be remembered" (Ördem, 2013; 908).

It is important for students to organize activities to learn the cultural characteristics of language in foreign language teaching. Cross-cultural awareness and competence is an element that

affects the language teaching process positively. In this process, the relation of language and culture should be emphasized.

The methods to be chosen for teaching cultural specific collocations should be consistent with the class characteristics and the expectations of the students. Here, using the selective method may be a convenient method in that it is integral and complementary. No single language teaching method can achieve full success. It should be remembered that each language teaching method has emerged to fill in the missing or incorrect areas of another. So it seems difficult to talk about a method based on a cultural or language level (Akçay, 2000; 9).

In foreign language teaching there is an indisputable interaction between the target language and the native language. This interaction also largely determines the translation process. When the situation is examined in terms of Turkish and Arabic languages and cultures, this interaction appears in larger dimensions. For this reason, learners and translators should be cautious and aware of positive or negative language and transcultural communication (See for details, İşler, 1996).

In addition, it is necessary to take advantage of word-meaning relation in foreign language teaching. These two are inseparable concepts. Meaning has a dimension that encompasses words. Words are forms of expression of meaning. In a literary text translation, the words that describe any situation must be as striking, remarkable, and expressive as the native language (Aldyab, 2016; 169).

As a result of the findings and evaluations made, the students should be taught language habits and learn the target language's usage patterns. Similarities and differences between languages can reveal the characteristics of language usage. This is important in the teaching of collocations.

In foreign language teaching, it is important for the student's learning process to learn the use of the collocational expressions, culture-oriented concepts or idioms. Probably the student will have trouble finding these expressions in the dictionary with their new meanings and as a whole. Given this situation, the student should not be left alone at the first threshold. The teaching of these expressions is valuable in terms of being able to have the courage and self-confidence when it comes to the translation stage from the student's point of view.

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