Cultural Problems and Challenges Encountering Translator of Children's Literature: Snow White as a Case Study

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Abstract

This study aims to discuss the cultural norms in the translation of children's literature that involves the concept of culture as well as translation and Culture; it also involves the identification of other concepts that include Translation and Culture as well as Deletions, Retention, and Replacement as well as Addition. This study also involves the description of the Children's literature of Snow White as a case study and Hyper Cultural Sensitivity.

This study relied on the analytical methods of many prior studies, as well as the method of text analysis, to achieve the most accurate results for the research problem i.e. cultural problems and challenges encountered by children's literature translators. The study found that the hypersensitivity of the culture may cause the decisiveness of the influence associated with the images of childhood in the translated texts. Misinterpretations or conflicts may primarily occur when people are not aware of their behavioural rules and project them onto others. Intercultural awareness is essential in the case of communication with people from other cultures as they observe and interpret as well as evaluate things in a variety of ways.

Keywords: children's literature, culture, Snow White

1. Introduction

One of the most significant challenges for translators is dealing with cultural issues when translating literature, particularly for youngsters. For a long time, the world in general, and the Arab world in particular, have overlooked the translation of children's books. Children's literature, according to (O'Connel, 2006) "remains generally overlooked by theorists, publishers, and academic institutions". The goal of translating children's literature is to help the young reader understand and learn something from the foreign work; an issue that may raise a number of issues or challenges because such literature is rich in cultural content, denotation, and connotation. Children today are exposed to fresh unique or unexpected characteristics of foreign cultures on a regular basis through television, the internet, and stories read to them.

The significance of language within a culture, as well as the influence of culture on the meanings of words and idioms, is so widespread that almost no book can be adequately understood without careful study of its cultural context. True, different peoples live on the same planet in very similar material surroundings, and each language contains phrases to describe this material environment, such as sun, river, rain, mountain, parent, and so on. However, each culture creates its own individual worldview over a long and unique evolutionary process. Aside from the common core expressions that are largely conceptual or denotative, each language contains a plethora of culturally-specific phrases that are rich in connections for those who belong to that culture. As a result, the same material can be conceptualized or signified differently depending on the culture.

Children's literature serves cultural as well as instructional purposes. Literature is an important cultural content carrier and a potent "medium" for interpreting the world. Children's literature exposes children to aspects of life in other cultures, so promoting cross-cultural understanding. Children from one country who learn about the books and stories from other countries have made a step toward international understanding. The translation of children's books from other languages enhances the amount of truly exceptional literary works available to young people while also encouraging an understanding of the uniqueness and universality of human experience. With an international perspective, children's literature has the power to travel around the world, crossing linguistic and cultural boundaries, forging global relationships, and reviving world literature. Translating bridges cultural divides between two or more

worlds and allows communication between various linguistic communities.

2. Hypothesis

This study reports that cultural hypersensitivity may cause a neglect of the influence of childhood images in translated texts. Misinterpretations or conflicts may primarily occur when people are not aware of their own code of conduct and present it to others.

3. Methods

This study relied on the analytical and deductive methods as well as on the text analysis method in order to prove the proposed hypotheses. The study also resorted to analyzing and discussing previous literary studies in a way of moving from the specific to the general or from the particulars to the full form of the problem related to the difficulties facing translators of children's literature related to different cultures.

The history of the examined texts is vital to understanding the norms connected to children literature and the language used, which can be explored using the Discourse Analysis approach, and this research used two main methods in an attempt to give a thorough grasp of the subject presented. Close reading of texts is required for textual analysis. Background research into the context of the text under consideration, including the context of its production, content, and consumption, is required. It is necessary to consult the original sources. Comprehending meaning-making, which is defined variously in different historical times and by different theorists, is essential for understanding textual analysis.

4. Literature Review

According to (Al-Fouzan, 2019), translated English literature is recognised as a modern field of research that is referred to as the Children's Literature Translation Studies that is developed based on two academic disciplines that involve Translation Studies and Children's Literature. (Chahrour, 2018) has added that culture as a perspective may be recognised as the teaching of language and applied linguistics. The author identifies culture as a complete set of beliefs, attitudes and customs as well as behaviour and social habits observed among the people of a particular society, in which a variety of people consider culture as a gateway to the given heart of the society that provides insights concerned as its identity. (Crippen, 2012) believes that the children are required to have access to all types of literature for their success and for this purpose, it is essential for the educators and parents as well as the member of the community to assist the children in the development of love and passion for reading that not only promotes the development of the cognitive skills and success in a school setting or a workplace but is also of significant advantage for a variety of other reasons.

(Eze, 2018) recognises the value of literature for young individuals as a necessity as it tends to provide them with the opportunities to promote a literary response that assists them to understand and appreciate their own cultural heritage and that of other people, it also assists them in the development of emotional intelligence and creativity that nurtures their growth and the development of their personality as well as their social skills, it further promotes the transmission of the necessary literature and themes from one generation to the next. (Neikirk, 2021) believes that children have been recognised by fairy tales for centuries that involve beautiful princesses, and handsome rescuers, as well as happily-ever-after endings that provide them with contentment and a feeling of everything being right with the world. The author has added that Fairy tales are not something that may be considered as written on stones but they are rather malleable and experiencing a constant shift as they have a tendency for reinvention and redesign that involve a representation of strong mothers that may be observed in the surrounding.

(Ardanova, 2018) has discussed that Snow White has been recognised as a 19th-century fairy tale with a German origin titled *Sneewittchen* while it is recognised as *Schneewittchen* on the basis of modern orthography whereas, in the initial version it was translated as *Schneeweißchen*. The story has gained significant popularity across the western world as recognised by the author while (Thomas, 2016) believes that cultural hypersensitivity is mostly observed among the minorities of certain countries, however, it is essential to realise that appropriation may be observed throughout every culture that has the tendency for the modification and the development of the culture to help it reach new heights. Intercultural competence has been elaborated by (Monash, 2021) as the ability for the effective performance across the cultures that involves appropriate actions and thinking processes as well as communication and the capability to work with people belonging to different cultural backgrounds, it may be discussed as a valuable asset observed in world that has been experiencing enhanced globalisation and that has led to an increase in the interaction among people with varied cultural backgrounds and countries that may be shaped by a variety of values and beliefs as well as experiences. The study will be concluded by highlighting the main points that have been included in the essay and making recommendations for future research in a similar field.

It has been identified by (Al-Fouzan, 2019), the translation is required to consider the cultural awareness of the intended reader and the identification of the relationships between the author and the translator as well as the intended readers of the literature, a reader of a translated text may be recognised to have significant importance particularly if the translation is intended to be for a young audience, therefore, it is important for the translation to involve the cultural knowledge of the intended reader. According to, (Toury, 2021) The concept of the cultural norms involved in the translation may be recognised as a contribution that may be developed from a social perspective that may be focused on the behaviour of the translation as a social system having enhanced complexity, moreover, it has been recognised by (AL-Magableh, 2010) that it plays a significant role in the process of communication among people from different cultures. (Čermáková, 2018) argues that Classic Children's literature may have exceptional intertextuality as it has a potential to transcend the traditions involving national literary more than adult's literature, therefore, translation may be recognised as a form of adaptation and intertextuality that plays a significant role. The author discusses the importance of translation as it may vary in every culture and tradition of national literature, the translation of literature involves a variety of specific components, in which, developmental stages may be considered in particular, therefore, it is a necessity for the translators to have significant knowledge related to the stylistic features and modes of address that may be considered to be appropriate for particular age groups. (Asghari & Salmani, 2016) believe that translation may be identified as the process of transfer therefore, careful consideration may be required as children may not have the information related to other cultures and religions as well as history, and politics that may force the translator to change or provide the enhanced clarification of the concepts as compared to the adult's literature. This study tends to identify the cultural norms that govern the translation of children's literature.

Culture refers to the beliefs, customs, values and activities of a particular community or group at a particular time. The study of (Jackson, 2017) states that the process of translation refers to the process of transferring. This means that the subject at hand translated differently in every culture which jeopardises the contents of the matter. Precisely this is summed as the assembly of the elements that play an integral role in the lives of the children. The children are not aware of the foreign cultures, religion, norms, history, practices or politics therefore they cannot interpret the translation of the literature in a broader perspective which makes it difficult to translate the children's stories and literature according to their culture since the term is interpreted in different ways in different countries or communities (Zhindeeva, et, al. 2018). However, if the literature is targeted and translated into the specific culture then the children will not be able to grasp the various cultures that exist in the world and have limited scope or perspective regarding the culture that is practised in different parts of the world.

(Doğan, 2017) believes that translation is recognised as a multicultural activity as it is multilingual; translation is unable to be visualised without the imagination of a relationship between the cultures in a diverse world, the interdependence of the languages and culture promotes the improvement of the translation as it may be considered a significant way to enrich the meaning. Following the study of, (Al-Fouzan, 2019) it has been identified that a variety of translation theories and theorists that each source language requires (SL) a cultural item that a translator must find an equivalent in the culture of the target language (TL) as it may provide the translation with the same effect based on linguistic and culture on the intended reader as the text in the source language.

Translation theorist and the theories that have been presented by them frequently represents that for each of the source language cultural item there should be a unique translator and that would transform or transfer the language into the targeted culture (Robins, 2020). It should be ensured that the transition both linguistically and culturally should be acceptable to the targeted audience otherwise the literature will not be accepted in that particular community or the people of those groups who might not only find it useless but believe that there is deviance from their culture and might offend them and their traditions.

The main aim of children's literature is to arouse their interest and also to inculcate some goodness and teach them some morals and values that would make them understand the difference between good and bad. In addition to that, the other major objective is to enjoy and develop reading habits in the leisure time. The stories that are humorous and fantasies are mostly liked by the audience. In addition to that, the reader must also have the background knowledge and the skills so that it is easy to understand the context of the work that has been written by the author (Cortés, 2018). This explicitly explains the fact that the individual who is not the implied reader may not have the same level of satisfaction as the accidental reader. Thus, it is provided that the translation process can help to overcome the cultural differences and help the target audience to read the literature that appeals to their norms (Crystal, 2021) . discuss that adaptation may be recognised as a phenomenon in which something that may be specific to one language culture may be expressed in an entirely different manner that may be appropriate to another language culture that may be referred to as a shift of environment. (Ordudari, 2007) and (Owji, 2013) have recognised that adaptation may

also be referred to as 'Free Translation' that may be applied in the case of cultural differences between different speakers that may cause confusion, it may be recognised as a significant obstacle in understanding among people, it involves the substitution of realities or scenarios by the translator for which no reference may be observed in a target language, moreover the comparison between translation and adaptation may be identified as the two of communication and in a variety of cases the translation of the text may be impossible without adaptation as literal translation may cause a loss of meaning for the target audience.

Children literature researcher (Štefulj, 2020)has a strong grasp of the phenomenon of adaptation. Adaptation is termed as the adjustments or the amendments that take place in the revision of the original material. This makes the content customised according to the requirements of the customer who is interested in the same material and the concepts that have been mentioned by the author in his books. This translational procedure and the process is termed the cultural context adaptation. (Ardhan, 2020) states that the source language which was culturally specific for the intended readers only had been replaced with the target language-specific. This means that the literature conforms to the cultural values of the targeted specific audience having a specific language. This purpose is achieved through deleting or changing some settings of the source language values or by the addition of the values which is suitable and feasible to the values of the targeted language readers. (Nykänen, 2018) states that the problem with the children's fictional stories, is that some of the elements or factors of the cultural context are not known to the readers of the target text as to the readers of the source text. This problem needs attention as the readers of the target text will not enjoy much and their utility will be reduced. Hence in order to retain the adaptation and facilitation in understanding the text more accurately than it is imperative that there has to be a certain degree of adaptation.

According to (Zanettin, 2019), the cultural and language-specific references can be deviated from the main sources by the process of translation. The references refer to the existence of the allusions to various cultural phenomena. These references are not necessarily included in the culture and the of the translator such as things like the plants, landscapes, history, the politics quotations etc. The author makes sure that the context and the subject matter of the stories while translating from one language to the other is assessed and only necessary changes are made. It is the responsibility to ensure that there is not the inclusion of certain things that may be offensive in a particular culture. There are two strategies known as domesticating translations and foreignization translations. The domesticating translations refer to the specific elements of the culture so that these are incorporated to make them those of the target culture. The foreignization translations explain that the elements of foreignness exist. The literature may either contain one specific strategy or it can also include both in the literature because that depends on the type of the subject and the plot as well. The translation is made adequate when the translator attempts to follow the sources only and not the linguistics or the literacy norms.

Foreignization and Domestication have been recognised as the strategies in translation involving the degree to which the translators conform the text to the target culture, in which domestication tends to bring the writer to the reader while Foreignization takes the reader to the writer. (Ardanova, 2018)   The author believes that Foreignization and Domestication may be observed as a continuum rather than dichotomy as domestication involves the benefit of changing an object to a more familiar object that may assist the reader in understanding the text and enhance its influence while Foreignization may have a significant influence but it also has the tendency to cause the negative effect, the application of this strategy is highly unlikely to leave the reader unaffected. (Crippen, 2012) discusses that cultural sensitivity may be explained as knowing the cultures based on differences and similarities between people that exist without assigning them with a positive or negative value. The author has elaborated that cultural sensitivity suggests that people belonging to different cultures understand and respect the characteristics of each other.

Cultural sensitivity has been recognised by (Zhu, 2011) to have significant importance as it involves the interaction with other people on the basis of the understanding of their culture and background as well as the experiences and values that may be varied that helps them to lead using the understanding and empathetic behaviour rather than judgement. The author believes that Travelling may be considered as an important source of the enhancement of cultural sensitivity and may assist in the increase of experience involving the views of the world that may be varied and to gain insights associated with the cultures may be recognised as an essential step for the development of cultural sensitivity and awareness. A variety of stages involving Cultural sensitivity have been recognised that involve Minimisation, Acceptance and Adaptation as well as integration.

5. Analysis

Minimisation

(Lutz, 2017) discusses that this stage of cultural sensitivity involves the individuals being unaware of the projection of their own cultural values through their actions and they recognise their own values as superior as compared to

other people and they believe that only the awareness associated with the cultural differences may be enough. The author believes that such people believe that all people are the same because people are more similar than different as every individual possesses similar physical, and biological as well as psychological requirements and they consider themselves as perfect because they recognise people as people but they actually deny the influence of culture in experiences of every individual.

Acceptance

This stage associated with cultural sensitivity as identified by (Lutz, 2017) may be linked with people that may be recognised to be able to have a shift in their perspectives related to the understanding involving the same "ordinary" behaviour that may have different meanings in different cultures. Such people may not agree or have an appreciation as believed by (Lutz, 2017) for the differences that they observe but they may be interested in finding out and to have knowledge associated with other cultures, they may also have the ability related to the identification of the influence of the cultures on the experiences of people.

Adaptation

This stage of cultural sensitivity involves the people to become more competent in their ability associated with the communication that may be performed with people belonging to other cultures and they have the ability related to the evaluation related to the behaviour of other people from the frame of reference and may promote the adaptation of the behaviour to fit the norms of a different culture (Lutz, 2017).

Integration

In this stage of cultural sensitivity, people may be able to shift from one cultural frame of reference to another with convenience and they may have an ability related to the development of empathy for individuals belonging to individuals belonging to other cultures (Lutz, 2017). (Zhu, 2011) has recognised that intercultural awareness may be considered as the foundation of communication as it involves two qualities involving the awareness of own culture and the other, the awareness of another culture, it may be explained as the ability to stand back from own point and become aware of not only own cultural values, and beliefs as well as perceptions, but the ones that may belong to other cultures. It is believed by the author that cultural awareness may be regarded as essential in case of communication with people from other cultures as they observe and interpret as well as evaluate things in a variety of ways that may be considered as appropriate in one culture but it may be inappropriate in another, and therefore, it may lead to the conflicts among people. The author has also discussed that Misinterpretations or conflicts may primarily occur where people are not aware of their behavioural rules and project them onto others, moreover in the absence of cultural awareness, people may lead to the misinterpretation of the verbal or the non-verbal behaviour of the person.

The hypersensitivity of the culture may cause the decisiveness of the influence associated with the images of childhood in the translated texts that may involve sensitive elements such as sex and corporality as well as cruelty and violence, (Coillie, 2020) it may also involve death, religion, and the relationship between a parent and child, or the comparison between desirable and undesirable behaviours. According to (Al-Fouzan, 2019), hyper cultural sensitivity may be explained as the significant efforts that may be executed by the translator to bring the text closer to the young reader that the intelligence of the reader may be insulted, the example of hyper cultural sensitivity has been discussed by (Becker, 1978) as the Arab children are unable to visualise the dense forests of Europe whereas their interests may involve castles, Kings, and Princes as well as crowns, and soldiers with armour as Arabic literature is filled with stories of them and it is also an impeccable demonstration of the royal life Persia, Bagdad and Arab Spain. The authors have further identified that Arab children's literature involves characters like elves and witches as One Thousand and One Nights is filled with them whereas European children are unable to visualise such characters, it has also been recognised that most Arab children grow up as bilingual, therefore, they can read the books from Europe and America in their original language that shows that they have the potential to know the western culture.

Deletions, Retention, Replacement, Addition

The cultural norms in translation have been elaborated by (Al-Fouzan, 2019) as the comparison of the translation with the original text provides the understanding of the cultural norm as the source or target or common to both target and culture. The author explains the replacement as a norm to target culture only while the addition is involved in the avoidance of linguistic ambiguity and sometimes associated with the explanation of the references to the text that may be specific to certain cultures, whereas retention or transference may be considered as the most common feature in culturally-related societies that according to (Persson, 2015) involves the name of people or locations that

may require specific strategies to be translated. (Al-Fouzan, 2019) has added that the culturally-unrelated societies may involve replacement and deletion as the common practices as some translations are based on a significant amount of deletion that is (Klingberg, 1986) refers to as purification while only a small number of replacements may be observed such as the abridgement of Tom Sawyer in Arabic while various pieces of literature may involve heavy replacements that may involve the translations of Alice's Adventures in Wonderland.

Cultural norms can be identified after the translation process very explicitly. The translation can be compared to the original and then it becomes easy to identify the changes that have taken place and especially the cultural norms that have been modified in order to cater to the specific target audience. In addition to that, the cultural norm that is identified can be identified easily whether it falls in the category of the source of the cultural norm only or the target culture norm (Štefulj, 2020). It is also recognised whether the cultural norm is both the source or the target cultures.

When there is deletion or additions in the translation that means that the norm is the source culture only. In addition to that, the replacement refers or implies to the fact that the norm is the target culture only. In addition to that, translation aims to avoid ambiguity or vagueness in the language. The other major objective served by translation includes some of the culturally specific references that are present in the text. The societies which are related to each other through a common or similar culture such as Quebec and Anglophone Canada have the retention feature which is common in both cultures. The societies which are culturally unrelated go through the replacement and the deletion phase or process where the literature is changed to suit the needs and the norms of those communities where it is targeted. In most cases, the translations are deleted heavily and most of the text is replaced in order to achieve purification. The concept of purification can be explained by the findings of the (Xianghong, C. H. E. N., and P. A. N. Meiting., 2021) where it stated that the purification of the text is achieved through the removal of irrelevant material or the things that might not appeal to the large audience where it is subjected to influence. The other reason can be the inclusion of some lessons and points of interest that might motivate the children of that particular community or culture.

Snow White

A famous fairy-tale of the very first Disney Princess Snow White has always been an attractive story that has been recognised as a significant component of Children's English Literature. According to (Bialy, 2014), it has been recognised to be based on various types of censorship that aim at the adaptation to foreign texts in a way that may fit a particular ideology. It has been further recognised by the author that the censorship in Arab is based on the domestication process that involves the culturally marked expressions as the Arab Scholar believes that the young readers may be threatened by the invasion of the western culture that may be recognised as an obstacle in the progress of local children's literature. The author has recognised that censorship may be applied as a significant influence on children's books and their content. The original English version involves Snow White as a beautiful girl with yellow hair and blue eyes that was modified in the Arabic translation as the girl black hair and wide brown eyes that is the demonstration of a typical beautiful girl in both cultures that is distinct that involves the girl with blonde hair in the west whereas dark hair the Eastern culture as indicated by (Khwira, 2010). The author further recognises a variety of differences that involves snow as a symbol of beauty in English and of purity in Arabic based on the difference in both cultures, moreover, the same story reveals that as Snow-White gets sick and faints, she is kissed by the prince whereas the Arabic version uses the word يمسك *yumsik* that means holds as the kiss is inappropriate in Arabic culture and it has a negative effect on the children. The author has further identified that differences may also be observed in both versions of the story as the children's literature in Arab tends to reflect on the Arab culture and the adult's perception of a child that is significant in writing for a child that may be based on the requirements and interests as well as the wishes of the children that may be required to be taken into consideration during the translation, it is required to relevant according to the constraints that are obligatory for children's literature in Arab and it is a necessity to consider that the Arab children may not be able to handle the unusual elements of the Source text (ST).

 (Neikirk, 2021) has identified that the roles of males and females that have been recognised in every fairy tale may be identified as formative in the sense of being a child and the development of the identities may be based on the interactions with the socio-cultural concepts and artefacts as well as activities. The message that has been brought by the story of Snow-white as explained by the author is women are unable to trust each other and the role of the male has a significant association with a male and they have been identified to have a leading role, moreover, almost every fairy tale ends in a marriage that is recognised as its 'happily ever after', the cultural expectation for girls based on the message from the fairy tales is that they may eventually be required to settle down and get married.

Schneewittchen that is Snow White in English has been recognised as one of the most famous fairy tales from the

collection of Jacob and Wilhelm Grimm in 1812 in the collection of **Kinder und Hausmärchen** whereas its final version was recognised to be published in 1857 as identified by (Ardanova, 2018) with an interest to pass down oral traditions of German storytelling but in written form. The author has further added that both the first and the final versions of *Snow White* paid particular attention to the cultural and historical circumstances as well as the intended readers, it has been indicated that the tale was not originally written for children but the evolution of the edition tends to reflect the enhanced influences of the fairy tales on the society and the number of children increased as the audience in the later editions, the shift of audience required the significant change of the plot being inappropriate for children. The tales of Snow White suggest as a victim of adult anxiety and jealousy as discussed by (Rowan, 2014), she never did anything to arouse the hatred of her step-mother but apparently, the problem was caused by her beauty as the mirror tells her step-mother that the beauty of Snow White had surpassed her own that leads her to decide taking physical action against her. The author has identified that Snow White is viewed as an innocent child throughout the tale that is recognised by the dwarfs and they trust her because of it, her innocence was the reason that she talks to her disguised step-mother and accepts the apple that is a biblical symbol associated with temptation and sin as well as the physical maturity of a woman.

The quest for the everlasting youth that is depicted in the tale of Snow White that has been indicated by (Tatar, 2021) is related to the perceptions and desires of the human beings in the natural world as they wish to remain forever young that may be recognised as a violation of the natural order associated with the succession of the generation and may be considered a hazard to the life itself, the woods have always been a symbol of terror but it has been enhanced in the new version of the tale that involves a despoiled Mother Nature tends to mirror and magnify the frenzied assaults of the queen on the human beings. It has been recognised that the desires and ideas that are prevalent in society are the foundation of the culture that has influenced the development of a variety of versions of the tale. A significant variety of versions associated with the tale of Snow White have been found across various cultures while it has been identified by a variety of scholars about the possible origins associated with the tale, as in 1994, a German historian named Eckhard Sander published Schneewittchen: Märchen der Wahrheit? That is referred to in English as Snow White: Fairy Tale or Truth? As he claimed that he had uncovered a story that may be the inspiration of the tale that made its first appearance in Grimm's Fairy Tales. Sander believed that the character of Snow White was based on the life of Margaretha von Waldeck, a German countess who was born to Philip IV in the year 1533, as she was a young woman of 16 years, Margarete was forced by her stepmother, Katharina of Hatzfeld, to move away to Brussels, where she fell in love with a prince who was later to be crowned as Philip II of Spain. It has been further believed that Margarete's father and stepmother had disapproval for the relationship due to political inconvenience while Margarete faced a mysterious death when she was 21years of age as she may have been poisoned, moreover, History indicates that the story is associated with the King of Spain, who opposed romance and may have dispatched the agents of Spain for Margarete's murder. (Crippen, 2012)

6. Conclusion

It has been concluded that culture is a term that involves a complex collection of experiences that condition the regular life of people, it is the way of life and manifestations particular to a community that involves a particular language as the source of expression. Culture is identified as a significant problem associated with a translation that has the potential to cause a conflict as it is translatable but difficult and inconsistent. Moreover, culture plays an important part in the role and function that the human exhibits.

The translation is a multicultural activity as it is multilingual but it is unable to be visualised without the imagination of a relationship between the cultures in a diverse world, a variety of translation theories and theorists that each source language requires a cultural item that a translator must find an equivalent in the culture of the target language that provides the translation with the same effect based on linguistic and culture on the intended reader as the text in the source language.

Various types of censorships aim to the adaptation to the foreign texts to fit a particular ideology that in Arab is based on the domestication process involving the culturally marked expressions as the Arab Scholar believe that the young readers may be threatened invasion of the western culture that may be recognised as an obstacle in the progress of local children's literature as applied in the fairy tale of Snow-white based on differences of Arab and English Culture. Furthermore, Snow White in English has been recognised as one of the most famous fairy tales from the collection of Jacob and Wilhelm Grimm in 1812 in the collection of Kinder und Hausmärchen whereas its final version was recognised to be published in 1857. Both the first and the final versions of Snow White paid particular attention to the cultural and historical circumstances as well as the intended readers, it has been indicated that the tale was not originally written for children but the evolution of the edition tends to reflect the enhanced influences of the fairy

tales on the society and the number of children increased as the audience in the later editions, the shift of audience required the significant change of the plot being inappropriate for children.

A variety of stages involving Cultural sensitivity have been recognised that involve Minimisation, Acceptance and Adaptation as well as integration. The hypersensitivity of the culture may cause the decisiveness of the influence associated with the images of childhood in the translated texts that may involve sensitive elements such as sex and corporality as well as cruelty and violence, it may also involve death, religion, and the relationship between a parent and child, or the comparison between desirable and undesirable behaviours. Intercultural awareness is the foundation of communication as it involves two qualities involving the awareness of own culture and the other, the awareness of another culture, it is the ability to stand back from own point and become aware of not only own cultural values, and beliefs as well as perceptions, but the ones that may belong to other cultures. Cultural awareness is essential in the case of communication with people from other cultures as they observe and interpret as well as evaluate things in a variety of ways that may be considered as appropriate in one culture but it may be inappropriate in another, and therefore, it may lead to conflicts among people. Misinterpretations or conflicts may primarily occur when people are not aware of their behavioural rules and project them onto others, moreover, in the absence of cultural awareness, people may lead to misinterpreting the verbal or the non-verbal behaviour of the person.

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