

THE CROSS-CULTURAL CHALLENGES IN THE GERMAN TRANSLATIONS OF ACHEBE'S THINGS FALL APART

BY

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Abstract

This research investigates the cross-cultural challenges in the German translations of Achebe's *Things Fall Apart*. This study carried out a critical of purposively selected cultural elements from words, proverbs and phrases used in the three German translations of *TFA* as represented in Igbo cultural knowledge and identity. From the analyses, the cross-cultural challenges identified were categorized into two categories (cultural deficiency and ideological differences). Among the seven samples used in this study, the FGT had cross-cultural challenges in translating three proverbs and other words, the SGT had cross-cultural challenges in translating four proverbs and three other cultural words used in the text, while the TGT tried to stick to the original pattern in the source text by foreignizing most of the cultural elements used in proverbs. The cause of the cross-cultural challenges was traced to cultural

deficiency and Ideological differences in the part of the translators. The study concluded that the skopos theory used by some of the translators is not suitable for the translation of Cultural elements especially when the source text culture and the target text culture are different, rather such words should be foreignized to retain its original meaning and value according to the source text culture.

Keywords: Culture, deficiency, Translation, Ideology, differences.

Introduction

Culture has been of high esteem among the Igbo folks in Eastern Nigeria even before the advent of the colonial masters. Culture in its literal meaning, is the way of life of a people and this way of life, affect every facet of the people's lives. Chinua Achebe being part and parcel of the Igbo culture demonstrated it in totality in his first novel, *Things Fall Apart* published in 1958. This novel illustrates the "cultural traditions" of the Igbo people. The novel demonstrates cultural, psychological and political influence of colonialism on the Igbo people. The novel has been translated to several languages including German. Therefore this study will examine the cross-cultural challenges encountered by the translators while translating the novel into German. Namely the 1959 translation by Richard Moering, the 1983 translation by Dagmar Heuster and the 2012 translation by Uda Stratling. However, several scholarly articles have been carried out on the German translations of *Things Fall Apart*. For instance Omotayo Facoyede

Olalere 2012 and 2021 researched on the rule of Ideology in translation and the re-translation of the translated versions using the re-translation hypothesis. Joseph N. Eke 2021 and 2022 studied the representation of African cultural knowledge in the German translation of *Things fall Apart*. In spite of all these, not much attention has been given to the cross - cultural challenges the translators encountered in the translations. This research tends to fill this gap. This research work based its investigation on the cross-cultural challenges the translators encountered in translating some proverbs, idioms, words and sentences that are deeply rooted in Igbo culture as depicted by Achebe in *Things fall Apart* and its adverse effect on the target readership. The study will have its frame work on Skopos theory by Reiss and Vermeer that strongly supports the target text oriented approach. This research shall be using the code **TFA** for *Things fall apart* 1958, **FGT** for the first German translated of 1959 by Richard Moering, **SGT** for the Second German Translation 1983 by Dagmar Heuster and **TGT** for the Third German Translation of 2012 by Uda Stratling.

Theoretical framework

In the skopos theory, Reiss and Vermeer state that translation strategies and target text outcomes are determined to suite the target text as set by the commissioners in the translation briefs. These outcomes can completely evade the authorial purpose and function of the source text through the manipulation of the latter's function and message (Reiss and Vermeer, 1984, pp. 95-96, 100 and 134;

Schäffner, 2001, p. 235-236; Eke, 2016, p. 350-354, 2022, p.43). Skopos theory thereby reveals the power that translators have over texts; they are communicative agents who are active within the overall process of realizing the skopos of a translation activity (Yi, 2013, p. 75-76; Chesterman, 2017, p. 63-64). Their power over texts refers to their ability to influence, manipulate, and reorder knowledge in the translated text and to determine how a source text and culture may be read, understood, viewed, and engaged by the target readers.

Example 1: In the novel things fall apart, Okoye visited Onuka and he offered him kola nut and he said a proverb:

***TFA:** I have kola, he announced, when he sat down and passed the disc over to his guest, the guest said: thank you, he who brings kola brings life. (Page 5)*

***FGT:** Hier ist kola sagte er setzte sich hin und reichte seinem Gast das Tellerchen. (Here is kola, he said and passed the disc to his guest) page 12).*

***SGT:** Hier is kola, sagte er als er sichsetzte und seinem Gast die Schale reichte. Danke,kola bedeutet Leben. (Here is kola, he said as he sat down and handed the bowl to his guest. Thank you, kola means life page 12).*

- ***TGT:** ich habe kola, sagte er, setzte sich und reichte seinem Gast die Schale. Danke , wer kola spendet, spendet Leben. (I have kola, he said, sat*

down and handed the bowl to his guest. Thank you, whoever gives kola, gives life page 24).

The significant of kola nut in Igbo culture can never be over emphasized because it is deeply rooted in Igbo culture. It is one of the most valuable items according to the Igbo culture. However, kola nut is not just a piece of nut given to the visitors by the host to while away time but a symbol of peace, love and acceptance. In other words, when an Igbo man has a visitor and he does not offer kola nut to the visitor, it culturally means the guest is not welcomed and accepted by the host. In the Novel, Okoye's visit was highly accepted by the offering of Kola nut by the host. In the translations, the FGT and the SGT encountered some cross-cultural challenges in transferring the cultural value of cola nut into the target culture. In the first and second translations, the value and cultural importance of cola nut were not taken into consideration thereby did not really portray the values according to the source text culture. However, in the first translation, the significance of cola nut was deeply ignored and that portrays lack of respect to the source text culture because the symbols of the item intend to portray African culture and heritage. From our analysis above, it did not convey the message of the Author into the target audience. In other words, first and second German translators were influenced by the cross-cultural challenges and that made them not to keep to the use of imagery, linguistic orderliness, cultural elements and speech patterns of the Igbo culture in translating the proverb. while the third translation portrayed and showcased the importance and values of cola nut

according to the Igbo culture. So the third translation has the closest equivalence in terms of meaning and style. This is also capable of making the target readers to perceive the real cultural values of cola nut according to the Igbo culture. So in the opinion this study, this translation has the equivalence in terms of meaning.

Example 2

In page 21 of *Things Fall Apart*, Okonkwo's fame was being recounted in the village, they said:

TFA: The Igbo people has a proverb that when a man says yes, his Chi says yes also. Okonkwo said yes very strongly, so his chi agreed and not only his but his clan too (p21).

*FGT: Aber ein Sprichwort der Igbo lautet, dass wenn ein Mann ja sagt, auch sein **Chi** ja sage. Okonkwo sagte sehr Kraftig ja und sein **Chi** gab ihn recht und auch sein Stamm (p34). (But an Igbo proverb says that when a man says yes, his chi also says yes. Okonkwo said yes very forcefully and his chi agreed with him and so did his tribe)*

*SGT: wie es in einem Igbo-spruchwort heißt: Wenn der Geist und die Tat eines Mannes übereinstimmen, dann ist auch sein **persönlichen Schutzgott** nicht weit, Und okonwo tat alles um Geist und Tat in Einklang zu bringen. (p35). (As the Igbo proverb says: "If a man's spirit and deed are*

in harmony, then his personal patron god is not far away, and okonwo did everything to bring spirit and deed into harmony)

*TGT: Doch heißt es bei den Igbo, dass wenn ein Mann ja sagt, also sein **Chi** ja sagt. Okonkwo hatte sehr energisch ja sagt, also hatte sein **Chi** zugestimmen (p45).* (But the Igbo say that when a man says yes, his chi says yes. Okonkwo had said yes very forcefully, so his chi had agreed).

In the Igbo context **chi** actually mean guardian angel or personal god that protects and decides people's fate and destiny on earth. It is perceived as a guardian spirit that is believed to accompany a person on earth. In Igbo culture and believe, **Chi** is responsible for a person's success and failure on earth. In the second translation, the translator faces some challenges trying to translate the word in favor of the target readership. In the Second translation the word **Chi** was replaced by Geist and Tat, personlichen Schutzgott. The word Geist in German language means spirit and Tat means Deed or act, while personlichen Schutzgott, means personal god like "juju or charm". Chi is not just a spirit but a more superior Spirit that has the power of controlling other spirits. So, using Geist as an equivalence of Chi reduced chi to a common spirit. This translation version has the power of influencing the target readers in to believing and perceiving Chi as ordinary spirit which is not true while the word '**Chi**' was foreignized to preserve the original meaning in the target text in the FGT and TGT. This reduced the challenges that would have been

encountered by the translators if they had tried to translate them according to the skopos theor. So the study believes that foreignizing the words like **Chi** helped to reduce ambiguity in the target text. So, in the opinion of this paper, the first and third translators have better representations of the source text. According to Eke (2022. p26), Translation studies now takes into consideration textual meaning production, transfer, and reception, as well as the cultural, political, and ideological contexts and conditions of knowledge, questions of cultural knowledge, cultural identity claims and ascription's, misrepresentation, and power. In addition, the cultural imagery of the source text was also preserved in the FGT and TGT.

Example 3

In another scenario Okonkwo was sent to his maternal home for exile after killing Ezeudo's younger son accidentally during his Father's burial ceremony. For that reason, he was sent away from Umuofia by the elders of his clan. While in exile he made this comment:

*TFA: A man could not rise beyond the destiny of his **chi**; the saying of the elders was not true that if a man said yea, his **chi** also affirmed. (p104)*

*FGT: Ein Mann konnte sich nicht über das Schicksal seines **Chi** erheben. Das alte Sprichwort: sagt ein Mann ja, so sagt auch sein **Chi** ja, stimmte nicht. Heir war ein Mann, der ja, sagte und sein **Chi** sagte trotzdem nein*

(P143). (A man could not rise above the fate of his **chi**. the old adage that when a man says yes, his **chi** says yes was not true. Here was a man who said yes, and his **chi** still said no)

SGT: Niemand konnte seinen Schicksal entrinnen. Das Sprichwort der Ältesten, wenn der Geist und die Tat eines Mannes übereinstimmen, denn ist auch sein persönlicher Schutzgott nicht weit- entsprach nicht der Wahrheit (p147). (No one could escape their fate. The saying of the elders that if a man's spirit and deeds coincide, then his personal patron god is not far away - did not correspond to the truth)

TGT: kein Mann konnte sich über sein chi erheben. Was die Älteste sagten , stimmte nicht, dass wenn ein Mann zu seinem chi ja sage, sein chi zustimme, denn in seinem Fall sagte seintrotz der eigenen Bejahung nein (P147). (No man could rise above his chi. What the elders said was not true, that when a man said yes to his chi, his chi agreed, because in his case his chi said no despite his own affirmation).

As a popular Igbo belief, Okonkwo believed his **chi** was not in accord with him because he had done his best as a man to be a great man among his clan but the reverse was the case. Instead of him achieving his dreams, he was sent away from his clan. To convey okonkwo's words into German, the FGT and TGT maintained the

form and imagery by foreignizing the word **Chi** in the target text. And that helped in preserving the original meaning of **chi** in the translated versions, while the SGT faced some cross-cultural challenges trying to domesticate the word by using Geist to represent **Chi** (guardian angel) in target text. In my opinion, using Geist as Chi in the target text did not convey the cultural meaning of the word (**chi**) to the target audience.

Example 4

Another scenario was in page 60 in *Things Fall Apart*, as Ezinma, Okonkwo's daughter was very ill and the mother rushed into Okonkwo's *obi* to call him and he came and said:

TFA: *It is **iba** said Okokwo as he took his machete and went into the bush to collect the leaves and grasses and the medicine for **iba** (P.60, L27).*

FGT: *Es is **iba**, sagte Okonkwo, nahm sein breites Messer und ging in den Busch, um die Blätter und Gräser und Baumrinden, mit denen die Medizin gegen **iba** bereitet wurde (p.86).* (It is **iba** , said Okonkwo, took his broad knife and went into the bush to collect the leaves and grasses and tree bark with which the medicine against **iba** was prepared)

SGT: *Sie hat einen **Fieberanfall** sagte Okonlwo. Er nahm sein Messer und ging*

*in denWald, um Blätter, Grässer und Baumrinde zu sammeln, mit denen die Medizin gegen **Fieberanfälle** zuberetet wurde (p.87).* (She has a fever, said Okonkwo. He took his knife and went into the forest to collect leaves, grasses and tree bark, which were used to prepare the medicine for fever attacks).

***TGT:** Sie hat *iba*, erklärte Okonkwuo, packte sein Buchmeser und zog in den Wald, um die Blätter, Grass und Baumrinden zu sammeln, aus denen man das Heilmittelgegen *iba* bereitete (p.93).* (she has *iba*, Okonkwo explained, grabbed his book knife and went into the forest to collect the leaves, grass and tree bark from which the cure for *iba* was prepared)

In the statements above the word *iba* in Igbo culture does not just mean common fever but also malaria and typhoid. In the example above, okonkwo went for herbs as remedy for *iba* and this is a typical practice and culture among the Igbo people, because herbs and roots are used for the treatment of sicknesses, for that reason, the word *iba* is persevered as ambiguous, so streamlining it to a case of fever as the second translator depicted in her translation. Hence, it would be difficult to identify in the target culture if Okonkwo's daughter had high fever, malaria or typhoid. So to avoid the challenges of ambiguity, adopting the word would be preferable in this case. Moreover, the first and third translations tried to retain the cultural elements in their translation by

adopting the word to avoid any form of cross-cultural challenges that might arise in the course of the translation to have a better representation of the source text.

Example 5

Another situation is in chapter 18 in *Things Fall Apart*, where the white man's church was growing bigger and having more converts in Umuofia. They requested for Umuofia's elders to give them a portion of land to build their church. The elders gathered themselves together in consideration of the request and decided to offer them the evil forest. Alongside their discussion Okonkwo uttered:

*TFA: If a gang of **efulefu** decided to live in the evil forest, it was their own affair (p. 124).*

*FGT: wenn eine Bande von **Efulefu** sich entschloß, im bösen Wald zu leben, so war das ihre Sache, und eigentlich war ja der böse Wald die richtige Wohnung für solch unerwünschtes Gesindel. (If a gang of Efulefu decided to live in the evil forest, that was their business, and in fact the evil forest was the right place for such undesirable riffraff)*

*SGT: wenn **hirnlose Dunnköpfe** beschlossen, im Wald der Dämonen zu leben, so war das ihre eigene Sache (p. 172). (If brainless darkheads*

decided to live in the forest of demons that was their own business)

TGT: *wenn eine Horde efulefu beschloss im bösen Busch zu leben, war das ihre Sache. Bei genauerer Betrachtung war der böse Busch der einzig angemessene Ort für solch unliebsame Leute.* (if a gang of efulefu decided to live in the bad bush, that was their business. On reflection, the bad bush was the only appropriate place for such unpleasant people)

The word *efulefu* in the Igbo context of Things Fall Apart does not only mean worthless, empty, but also someone that is not conscious of the culture and traditions of the land. This type of persons are regarded or seen as not being useful to the society and that was how the elders of Umuofia perceived the Christian missionaries especially the white men in Umuofia. In translating this word into German, the translators must portray the cultural imagery in the target text. Hence, the second translator experienced some challenges trying to domesticate the word *efulefu* in the TT. *Hirnlose Dummköpfe* in German is used to describe people that are not smart or are unable to think correctly or a brainless Idiot. For this, the translators translated the word literally in to German thereby losing the contextual meaning of the word. For this, the translator however described the white men in the TT as senseless people that do not have the brain to think, whereas that was not the case, rather they were seen as people that came to destroy their cultures because they have no idea about it. However,

the first and third translation also foreignized the word to retain its original meaning and value in the target text.

Example 6

Another example is in TFA chapter 14 where Okonkwo committed an Abomination by killing a clansman during a burial ceremony and his friend Obiarika knowing the consequences of his action spoke the proverb:

TFA: *As the elders said: if one finger brought oil it soiled the others*“(TFA, 41)

FGT: *wie die Altesten sagten: Ein kranker Finger steckt die anderen an. (p. 139). (as the elders said: a sick finger infects the others*“)

SGT: *wie die Altesten zu sagen pflegen: Es ist besser einen Finger zu verlieren, als die ganze Hand*“(142). (it is better to lose one finger than to lose the whole hand.)

TGT:*so sagte es die Altesten: dass wenn ein einziger Finger Öl brachte, er alle anderen verschmutzte.*“(141). (If a single finger brings oil, it makes all others dirty)

Oil in the Igbo culture symbolizes an item used for sacrifices in order to appease the gods of the land or primarily used for cooking food. Obiarika who is Okonkwo's friend, came to console him after the destruction of his properties by the members of his clan through the instruction of the earth goddess for the cleansing of the land. If this is not done, the whole land

will suffer the consequences. Here Okonkwo had killed a member of the clan which is an abomination among his clansman. For that, he has to suffer the consequences and to flee with his wives and children to his motherland and his belongings destroyed. If not the whole land of Umuofia would be visited by the anger of the earth goddess. That is to say that if an individual is not judged for such offence by the villagers themselves, then the villages will be punished along side with the culprit by the earth goddess. To save the entire land from destruction, Obeika spoke the proverb. In translating this proverb the concept of oil in Igbo culture has to be taken into consideration. The first translator ignored the significant of oil thereby missing both the cultural imagery of the source text and the cultural element of “oil” in the target text. The SGT translator used a metaphor that was not used in the proverb by making reference to a sick finger infesting others. By doing this she loosed the cultural aesthetics of the proverb (Omotayo 2022). The second translator had some cultural challenges that lead to her missing both the imagery of oil and the cultural content of “oil” in the target text, but tried to describe how the destruction of the culprit was better than destroying the entire land of Umuofia. The third translator was careful enough to capture the cultural imagery and the cultural element of “oil” and finger in the proverb. However, the third translation tends to achieve the closest equivalence in terms of meaning and style because it maintained the cultural element through the reproduction of the verb to illustrate the proverb.

Example 7

Another scenario is in page 80 and 86 of *Things Fall Apart* when Chinelo the priestess of *Agbala* came to visit Ezinma Okonkwo's daughter and was greeting Okonkwo in the name of *Agbala* the goddess. This is what the priestess said:

TFA: *Agbala do-o-o-o! Agbala ekene o-o-o-o! Chi na-egbu mmadu ubosi ndu ya na-atọ ya uto daalu o-o-o!* (p.86, L 5)

FGT: *Agbala do o-o-o! Agbala ekene o-o-o! Chi na-egbu mmadu ubosi ndu ya na-atọ ya uto daalu o-o-o!* page 120

SGT: *Agbala do o-o-o! Agbala ekene o-o-o! Chi na-egbu mmadu ubosi ndu ya na-atọ ya uto daalu o-o-o!* (p.122)

TGT: *Agbala do o-o-o! Agbala ekene o-o-o! Chi na-egbu mmadu ubosi ndu ya na-atọ ya uto daalu o-o-o!* (p.124)

In the example above Chinelo the priestess of *Agbala* was greeting Okonkwo and the wife as stated above, not in the context of our regular greeting pattern to one another but in the context of *Agbala* the goddess in human form greeting them. This is a common believe in Igbo culture, where the visit of the chief priest or the priestess is the visit of the gods. This visit of the priestess is usually accompanied with words of high cultural values that depict the minds of the gods to the people when they are sick or faced with some difficult

challenges. However, the translators would have encountered cross-cultural challenges reproducing these cultural elements in the receptors language if they had used what is available in the target text. the words above are deeply rooted in Igbo culture and such scenario does not exist in the receptors culture. The priestess Agbala was eulogizing Agbala the Earth goddess, describing her as the god that kill people when whey least expect or when they are enjoying life at its fullness. The translators would have encountered a lot of cross-cultural challenges if they had tried to stick to the skopos theory to translate this type of cultural words but to avoid ambiguity in the target text all the three translators adopted the cultural elements to retain its original form in the target text. In support to this, Shuttleworth & Cowie (1997) postulate that Foreignizing a text helps in retaining the foreignness of the original-language text. In my opinion the three translations did justice to the text by foreignizing it to preserve the cultural specifics in the three translations. By doing this, the original meaning of the text and the imagery was preserved in the target text.

The cross - cultural challenges in the German translations

The task of reproducing the cultural elements in the German translations were always accompanied by some cross-cultural challenges that were instigated by the presence of some culture rooted words, sentences and adages in the source text. Some of the major challenges faced by these translations are grouped into two categories for the purpose of this study. They are: Culture deficiency and Ideological differences.

1. Culture deficiency:

Adequate knowledge of the source text Culture is very important in translation, especially when translating a post-colonial African text, because an African post-colonial literature is in itself “writing as translation”, Bandia (2008, 67), Mayanja (1999: 42), Fall (1994: 52). They claim that Post-colonial African source text is itself a form of translation of oral literature into the European language of writing. Fall (1994) opines that there are two source texts and two target texts in the translation of African texts, he described the first source text as the unwritten form of the African novel in the mother tongue of the writer while the second source text is the available African text written in European language. Mayanja (1999) also recognized the written part of African text as the “third text” and sees it as fundamental for an appropriate transfer of culture in African novel. This third text is chronologically the first, because it exists in the mind of the African writer and is in the unwritten form in his/her mother tongue. However, these ideas were not taken into consideration by most of the German translators while translating *Things Fall Apart* into German. In example 1, both FGT and SGT misrepresented the Igbo proverb, In fact, proverbs are regarded in Igbo language as the oil in which words are eaten but this was not taken into consideration by some of these translators as the FGT and the SGT ignored the cultural relevance and significance of **cola nut** in example 1. They presented cola nut in the target text as anything one can offer to visitors not minding if they are accepted by the host or not. In example 2 and 3, the SGT tried to use common sense to translate the cultural words

and proverbs not minding if the proverbs or the cultural words portray the same effect in the target language as in the source text. For this, the meaning of *chi* was misrepresented in the target text because it was used as a lesser spirit in the target text rather than the spirit that controls the destiny of humans on earth. In example 4, the FGT and TGT maintain the form and meaning of *iba* in the target text while the SGT uses her translation to water down African culture by trying to translate cultural element in the target language not minding if it equates the source text cultural meaning of such word or proverb. In example 5, the SGT translator had challenges transferring the cultural meaning of *efulefu* from the source text to the target text rather she translated it as brainless people in the target text which did not carry the same effect as in the source text. To avoid such challenges, the FGT and TGT decided to foreignize it to preserve the cultural meaning while the SGT tried to translate it using words available in the target text language, thereby misrepresenting the cultural value and meaning of the word. In example 7 above, the SGT misrepresented the meaning of the Igbo proverb (*Ofu aka metu mmanụ o tee ya ndị ọzọ - when one finger touches an oil it soils others*) by relating it to a sick finger affects others is not enough.

2. Ideological differences:

Ideology in its simplest meaning is the set of ideas that constitute the way people look or see things. The role of Ideology in translation cannot be over emphasized because it can project information in a certain way into the target text based on the intention of the translator.

This Ideology mindset played a major rule in the translation of Things Fall Apart in to German. According to Omotayo (2012: 114) two sets of Ideology was used by the translators in translating the novel. The socialist Ideology adopted in the former East German and the Liberalist Ideology adopted in the former West Germany. These two Ideologies played an important role in the translation of the novel. The western German translators paid more attention to the western ideology that belittles African culture by not paying attention to the meaning of cultural words, proverbs and sentences, and this defeats the ideology of the writer of Things Fall Apart who had a view of using the novel as a medium to promote Igbo culture in Diaspora. This was more evident in the SGT (second German Translation) in 1983 by Dagmar Heuster. She paid no attestation to the content of the cultural meaning of words and proverbs used in the text. For that she encountered a lot of cross-cultural challenges more than others in the translation process. In view of the skopos theory, she translated the novel in a way it will appeal the target readership not minding the adverse effect on the source text. In example 1, she projects cola nut as not being important in the proverb the target text. In example 2 she projected *chi* to be a common spirit in the target text while the East German translator like the TGT (third German translator) in 2012 by Uda Stratling. She employed the source language oriented approach which helped them to escape some of the cross - cultural challenges encountered by others. With this, they paid close attention to the imagery and symbols of words in the source text. To achieve this they foreignized most cultural elements used in the novel.

This helped the TGT to preserve the cultural imagery and symbol of cola nut and other words in the target text.

Conclusion

Drawing from the skopos theories, this study carried out a critical analysis of the cross-cultural challenges in the translation of purposively selected cultural elements from words, proverbs and phrases used in the three German translations of *TFA as* represented in Igbo cultural knowledge and identity. From the analyses above, the cross-cultural challenges were categorized in to two categories (cultural deficiency and ideological differences). Among the seven samples used in this study, the FGT had cross-cultural challenges in translating three proverbs; the SGT had cross-cultural challenges in translating the four proverbs and three other cultural words used in the text, while the TGT tried to stick to the original pattern in the source text by foreignizing most of the cultural elements used in proverbs. While others that tried to stick to the skopos theory encountered a lot of cross-cultural challenges in the translation process. From the analyses above the challenges encountered by the German translators affected the content of the target text. These challenges can be traced back to cultural deficiency and Ideological differences which can be related to the European/Western projection of superiority and seeing African culture as being inferior to European/Western cultures. These conflict and Ideological differences must continue to be challenged through text, discourse, post-colonial intercultural dialogue, and translation (Eke 2022, 59). In view of the analyses above, the study

concluded that the skopos theory used in most of the translation was not suitable for the translation of Cultural elements especially when the source text culture and the target text culture are different, rather such words should be foreignized to retain its original meaning and value according to the source text culture.

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