

Developing a Transcultural Tool for Teaching Cultures in Translation Studies

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This work sheds light on a significant part in the field of translation, which is represented by the challenges in translating cultural expressions or ‘proverbs’. It contributes to implementing and assessing the role of situational context established by Halliday (1985) as a tool for developing and teaching cultural knowledge in translation classrooms. Two groups of undergraduate learners from two translation schools were nominated for participating in the research. The first group adopted traditional-based learning, while the second adopted inquiry-based learning, due to the dominant roles of those models in the field. Ten participants from each learning approach volunteered to participate in the experiment. The current research embodies the problem of lacking cultural knowledge theoretically and practically. The former gives a brief introduction on the study context through related studies in the literature. While, the latter answers the research questions by conducting two translation tasks to identify the challenges in translating proverbs and find out the role of cultural dimension and situational context during the process of translation. The research found that low cultural background knowledge was the main challenge which traditional and inquiry-based participants encountered during the cognition process for analysing the meaning of Arabic proverbs. The study showed that situational context enabled the participants to overcome this challenge and master cognitive sub-activities of problem-solving and decision-making by developing participants’ cultural knowledge. Additionally, the results acknowledged the role of situational context in assessing participants’ cultural background knowledge in both source and target languages.

Key words: *Source Language, Target Language, Source Culture, Target Culture, Short-term memory, Long-term memory.*

Introduction

The present necessity for a reform in learning is considered as the essential enhancement in the heart of the educational process (Clarke and Braun, 2013). Literature of translation studies shows that translators encountered high challenges in translating cultural expressions (Baker, 2018). Additionally, the current development in translation studies addressed the significance for engaging learners in translation tasks as a meaningful method for developing translators' cognition (Khalaf, 2018). Various learning models had been developed for the required enhancement. However, all those approaches did not fulfil the expectations of educational institutions or meet market demand of well-educated translators. Thus, translation studies required a tool for teaching cultures in translation classrooms which was combined with developing varied levels of cultural knowledge.

It is known that translators develop their knowledge through a learning process. Previously, translation schools adopted traditional learning (teacher-centred learning) which is considered as the dominant learning model in the field. The origins of this learning model belong to the theory of behaviourism, which contributed in explaining the process of knowledge acquisition since Socrates (468-399 B.C.), Plato (427-347 B.C.) and Aristotle (384-322 B.C.). Rashty (1999) described the process of knowledge acquisition in traditional learning as a teacher is the sender of knowledge and students are receivers of the knowledge. The teacher is the dominant source of unchallengeable knowledge in the class (María and Luisa, 2016). While, learners do not have the opportunity to take part actively in learning process unless their teacher requests them to do something or asks them a question.

The modern technological revolution and inclusion of technologies into the field of learning had greater influence on the learning process. One of the contemporary learning models is learning through inquiry (student-centred learning). Elements of this approach have been found in the teaching of Confucius and Socrates. It had been investigated by philosophers like Spinoza in the 17th century who supposed that knowledge was located in the operation of ideas rather than the transmission of facts. Studies in the literature supported the implementation of this model into the field of learning for further engagement of learners in the learning process (Dorier and Maab, 2012). This engagement aimed to fulfil the gap and overcome indicated challenges in the previous traditional learning model.

Nevertheless, the long history of application for both traditional and inquiry-based learning in the field, modern investigations indicated serious problems and challenges through the application and outcomes of those models (see, María and Luisa (2016), Khalaf (2018)). Most of the literature appears in the pockets among educational levels, which is usually due to the continuous evaluation and researches. The literature reviews showed that traditional and inquiry-based translators had drawbacks related to knowledge acquisition. Those

drawbacks reflected as challenges encountered during the cognitive process of acquiring knowledge in translation classrooms. The process for acquiring knowledge has undergone a series of cognitive stages.

In terms of translation studies, cognitive process is classified into three main stages or activities; analysing source text, familiarity and reformulating in target language (Hofer, 2004; Wilson, 2009). Those stages included other sub-activities like problem-solving and decision-making, which controlled the fluency of cognitive procedures. Each stage and sub-activity reflected the challenges or enhancement encountered during the translation task and the reasons behind them. Thus, current research investigated the effects of cultural dimension in both traditional and inquiry-based models during the cognitive process of translation. Additionally, it employed and assisted the efficiency of Halliday's situational context model (1985) as a tool for acquiring source or target cultures in translation classrooms.

Situational Context

The theory of situational context had been proposed to the field of knowledge by Halliday (1985). The origins of situational context are implemented in the systematic functional linguistic approach. Moreover, the general notion of 'context' has been viewed by functional grammar in two ways. The first view argued that context is immediate materials and social situations that a text is embedded in. The second view displayed context in a general perspective as proposed by Miller (2005), that context refers to the beliefs and value systems of a cultural paradigm or ideology in which the language functioned. Butt et.al. (2000) proposed that a text occurs in two contexts which related immediately to it, like the context of a situation and the external broader context of culture.

In systematic functional linguistics, context of situation contains three main parameters. These parameters are 'Field' concerned with the kind of the action that takes place and its social nature, 'Tenor' concerned with the interactive roles in the text (who is taking part, their status and the discourse role). The last parameter is 'Mode' that is concerned with the function of language in organising text (Halliday, 1985). A functional approach shows that language is a system that indicates the ability to use meaning for a specific purpose. In this trend, Taylor (1993) mentioned: "the translator is primarily concerned with conveying meaning through the vehicle of language" (p.37). The parameters in the context of situation illustrated above can affect translator's cognition and control the entire process of translation. Because those parameters are linked to the main functions of language.

Halliday (1994\2010) carried out some investigations and identified the semantic meta-functions; 'Ideational' (experiential and logical), 'Interpersonal' and 'Textual'. The current

research focused on those parameters and developed situational context with integration to four concepts of sitting, where the event situated, channel, how written context maintains the interaction; the message refers to what is meant, and style used for interaction, and event refers to the nature of the communicative event. This integration generated interconnected and rich situational context, which built or enhanced translators' cultural knowledge for better translation performance. The existence of situational context embodied the required transcultural tool in the field addressed by translation scholars (see, Peter Newmark (2004) and Mona Baker (2018)).

Previous Literature

Translating cultures is considered as a challenging task for translators, especially for new graduated translators whose skills are still limited. Translating cultural expressions required deep understanding and skills for equal transfer of the cultural message. A cultural expression is considered as a set of components which cannot be understood with some of them rather than the whole components (Mieder, 2004). Wilson (1994) states that a translator must address the message, meaning and linguistic structure during translating cultural expressions through the process of translation. He highlighted the fact that the translator undergoes a sequenced cognitive process which started with receiving source text, analysing, interpreting and formulating in a target language (Wilson and Myers, 2000). During this cognitive process, the semantic meaning of the cultural expression was conveyed from a source into a target language by the syntactic form of the source language structure to a target one, as suggested by Holmes (1988).

Therefore, interrelated connection between formal and connotational meaning started from the first stage of cognition until formulating the source meaning in the target languages and culture. Vinay and Darbelnet (1995) specified that linguistic form, meaning and structure, which Wilson (1994) called 'vehicle', could be referred as the signifier which carries or holds the signified connotational meaning of an expression. So, the expression can be seen as a galaxy of signifiers which are culturally formulated to convey social experience through heavy cultural loaded concepts. However, Nida (1964) defined linguistic meaning as the reference and emotive meaning of the expression. However, context is considered as a psychological construction which refers to a set of knowledge and assumptions immediately connected to the physical environment or situations in real life, such as scientific hypotheses, religious beliefs and general cultural assumptions (Sperber and Wilson, 2002).

Cultural expressions are heavily loaded terms, that makes them difficult to comprehend. Therefore, it is hypothesised that a situational context will potentially assist the translator to understand the embedded meaning or connotation of those proverbs. Some scholars proposed

that a context is the main factor that affects the conceptualisation and analysing the cultural expressions during the translation process (Halliday, 1999). The stage of analysis included sub-activities of problem-solving and decision-making during the cognitive translation process. Over the last decade, translation researchers showed high interest about what is going on in the translator's head during the process of translation and how the translators carry out their translations during the cognition process (Baker, 2000). They describe the human brain as the black box in which they want to investigate what happens inside it through the process of translation and how the translators adopt translation strategies (Ozek and Civelek, 2006).

Baker (2011) stated that “In the 1980s, experimental methods began to be borrowed from psychology to gain access to what is going in the translators' mind” (p. 266). A popular form for investigating this cognitive process is thinking aloud, which involves asking translators to translate a text and verbalise what is going in their minds with utterances to be written in a form of protocols (see Krings (1986) and Lörcher (1991)). Hofer (2004) conducted an experiment by adopting thinking aloud as a research instrument for investigating the cognitive sub-activity of decision-making. Additionally, Johnstone et.al. (2006) indicated that a compelling study might be a result of a naturalistic point of view that can be applied through the thinking aloud method.

In one of the successful experiments in the field of translation carried out by Lörcher (1991), 48 German learners in department of English language participated in an investigation to assess their problem-solving process for pedagogical purposes, during a task for translating cultural expressions. The study found that participants encountered challenges during cognition in the analysing stage, especially at the sub-activities of decision-making and problem-solving. Those challenges were due to low cultural background knowledge. Additionally, this challenge was reflected in other cognitive stages of familiarity and formulating the target translation.

There were some other studies which dealt with the context, cultures and how the cognition sub-activities of problem-solving and decision-making were carried out by translators. One of those studies was conducted by Olk (2003), by exploring the influence of cultural knowledge in translation performance of German undergraduate learners. The subject of the study consisted of 19 students at university level. They were required to translate an English article for publication in a German magazine. The study found that participants lacked sufficient knowledge about the source English culture for dealing with those cultural concepts. In conclusion, low cultural knowledge affected the cognitive process by adopting inappropriate strategies in their translations.

Similarly, a case study on Arabic idiomatic expressions had been carried out by Badawi (2008), who investigated the abilities of 43 Saudi EFL students in translating cultural expressions to identify the most common strategies which they tend to use during the decision-making process. A test was formulated for the participants who were in the fourth year of their study. The purpose behind conducting this study was identifying learners familiar with translation strategies. The study adopted thinking aloud as a research instrument and a questionnaire on translation strategies. The study revealed that the participants' performance was very poor, as reflected in their cognitive verbalisations and the scores of a translation test. Additionally, they had limited awareness for translation strategies.

Furthermore, Alousque and Negro (2010) carried out an investigation that focused on studying idiomatic expressions, which require cultural background knowledge, and whether they were properly understood. The challenges in translating cultural items and the range of translation procedures, which students used to explain cultural meaning, were examined. The study found that an absence of cultural knowledge was the main reason for those challenges. Finally, the investigation in recent literature showed a limited number of studies which dealt with the cognitive process of translation. Thus, translation researchers call for reinvestigating this part of the translation process which is considered as the main controller for the entire translation process.

Finally, most of the studies in the literature dealt with idiomatic expressions only and focused on the students' adoption of translation strategies and the outcomes of the translation process. Thus, the current investigation has been built on the analyses of the cognitive process of translation with an assessment for the outcomes of this process. Additionally, it used different forms of the cultural expression 'proverbs', which had a similar nature to idioms with a different classification.

Research Questions

1. What are the challenges which traditional and inquiry under-graduate students encounter in translating cultural expressions from Arabic into the English language? Are they similar or different?
2. How does the situational context contribute to overcoming those challenges?
3. Do the varied types of proverb affect the translation process?

Research Methodology

The current research adopted qualitative research instruments in both data collection and analysis procedures. The first instrument of data collection was thinking aloud methodology, which collected participants' thoughts and cognition during translation process. The

participants' verbalisations were transcribed into protocols to be analysed. Oster (2001) defines the thinking aloud method as "a technique in which students verbalise their thoughts as they read and thus bring into the open the strategies they are using to understand a text" (p.17). It can be defined as one of the higher techniques for assessing high level of cognition. Besides, it can be used to study individual differences in performing similar tasks (Bryman, 2015).

Another qualitative tool adopted in the study was retrospective interviews for participants after accomplishing the thinking aloud practice. There are some descriptive quantities collected from the outcomes of translation tasks. The participants had translated proverbs from their mother tongue 'Arabic' into English while they verbalised their thoughts. The collected data had been analysed later as one component for drawing the conclusion. Whereas, the qualitative findings answered the current research questions. The quantities verified the qualitative description in a triangulation method for a further generalisation of the outcomes.

Participants

Twenty participants from two translation departments in their last semester of academic study participated in the study. All the participants were Iraqi nationality. The subjects dealt with translation problems and strategies previously studied in their undergraduate education. Therefore, having such an experience presented a real evaluation for their abilities before going into translation markets and their future carriers. Scholars agreed that a small number of reliable participants was required for thinking aloud, due to the nature of the qualitative method (Bevan et.al., 2003). The participants were selected randomly and classified into two groups; the first group included ten traditional participants. While, the second group included ten inquiry-based participants.

Materials

Cultural expressions contained various forms, but the prominent types of cultures are proverbs and idioms. However, because of the similar nature of those two forms, it cannot be used in one task, because of typological and characteristic varieties which required different cognitive processing. Thus, the current research was different from previous studies by adopting the second type of the cultural expressions namely 'proverbs' out of the Iraqi cultural expressions system, due to it's relation with participants' background culture. Additionally, this selection served in restraining the wide range of varieties in cultural material and presented more accurate thinking aloud responses. However, twenty Iraqi proverbs of two types, ten metaphoric and ten metonymic, were implemented in two translation tasks.

There are some reasons for selecting those two types are; firstly, it was the first two types in the KeerAllah's (1985) and International Dictionary of Proverbs (1998) which had been adopted as the most popular Iraqi classifier for proverbs. Secondly, there was a variety in the range of challenges between metaphoric and metonymic proverbs, because of the differences in the relations between their reference syntactic meaning and connotation intended meaning. Therefore, the first translation task contained five metaphoric and five metonymic proverbs without the situational context. The second task of proverbs contained five metaphoric and five metonymic proverbs implemented within the situational context.

Data Collection and Handling

After providing the research materials and setting up audio recording, the first stage of data collection was started by signing the ethical approval by participants to authorise using their answers in the study. Every participant had a warm-up session for fifteen minutes before starting the actual experiment. The camera started recording at the start of the task. The facilitator was sitting with participants in the same room to remind him\ her if he\she stops speaking, but his position was behind them and focused on writing notes for their verbalisations (Oster, 2001).The participants conducted the tasks individually in terms of one session for every participant.

The first participant in the first group was asked to start the first translation task with ten proverbs without the context. Then, s/he were given a short break for 15-20 minutes. After that s/he asked to conduct the second translation task with proverbs implemented within it's situational context. After accomplishing the second test, the participant immediately asked some pre-prepared set of questions on what, how and why do they make those decisions or verbalisations through a retrospective interview session (see, Ericsson and Simon (1980) and Nunan (1992)). A similar process was carried out with the other participants in the same group and the second one. All collected verbalisations had been transcribed in forms of protocols. Those protocols were classified to be analysed with the answers of the retrospective interviews. The statistical outcomes collected from the translation tasks was sent to a professional translator for assessment.

Findings

Cognition Process and Comprehensibility

The translation process implies a set of cognitive functions starting with comprehension of the source text, interpreting and reformulating in the target language (Wilss, 1994). Translation of cultural expressions require more detailed and complicated cognitive

processes. The participants started the first task cognitive process by reading each proverb, trying to comprehend the meaning (if possible) and identifying problems or challenges, whether there are grammatical, lexical or any other types of problems. Then, they started the process of problem-solving and making-decisions for their translations by adopting a translation strategy and linguistic units, which they considered appropriate in the target language.

The participants' processing efforts depended mainly on two factors. The first factor was their previous knowledge of the proverb or related situations stored in the long-term memory. The second factor was the cultural complexity of the proverbs themselves, because proverbs are heavily loaded terms which are embedded within their own culture. There are many other factors which had influenced the participants and varied from one to another, such as their translation experience and types of proverbs (Duke, 2002).

The process of interacting between background knowledge and situational context incorporated in implementing new information within the participants' long-term memory through the channel of short-term memory. While, some participants related new contextual information with their cultural background knowledge store in long-term memory for a particular culture. The result of those interactions presented additional chances for an adequate translation in the target language through supporting a problem-solving process and decision-making during the translation process.

Accordingly, translating more complex and embedded proverbs in its source culture required more effort and time during the process of translation, such as metaphorical proverbs, especially without situational context. In contrast, more understandable and relevant proverbs to the participants' background knowledge required less effort and time for translating, such as metonymic proverbs, due to the relation between the literal meaning and intended meaning of the proverb, especially when they were embedded within a context.

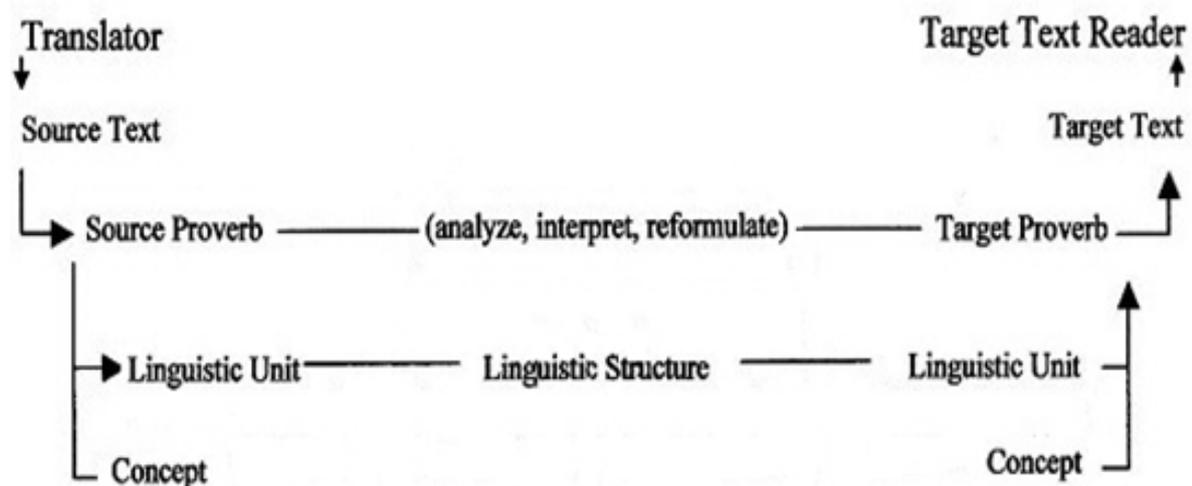
The experimental materials consisted of twenty Iraqi proverbs, presented with and without its situational context. The results of the first translation task indicated that traditional participants had 39%, while Inquiry-based participants had 45% familiarity of proverbs without situational context. Additionally, both groups' participants encountered challenges in understanding the meaning of the proverbs in their source Arabic language. While, hesitations, silence, and extensive usage of Arabic dictionary were signs of those challenges during the first task. Participant answers during the retrospective interviews reflected those challenges clearly. A change was noticed during the second translation task. Whereas, the implementation of situational context had more extensive effects on the cognitive process, which started from analysing source text until the formulation of proverbs in the target language.

According to relevance principles, situational context affected both approaches of the participants for developing translation cognitive process in relation to proverbs' type, i.e. differences in relevance effects vary between participants (Honeck, 2013). This variation affected the quality and quantity of the translation process. It could be stated that contextual information interacted with the existing assumptions within the translator's mind in one of three ways; strengthened existing knowledge, contradicted with the current knowledge or compounded with it (Brown, 2001). The outcomes of the traditional participants in the second translation task was 93% successful translations, while inquiry-based participants acquired 95% successful translations.

Translating Proverbs without Situational Context

This section analysed data during the first translation task without the context of situation. Participants showed a high sense of complexity and challenge in translating the first five proverbs, due to the typology of the proverbs, whereas their literal meaning differs from the intended meaning. Additionally, it was implemented without a context. Figure.1 displayed the cognitive process in the translators' mind (Wilson, 2009). The process of data analysis and classification of transcribed protocols showed that participants encountered challenges related to lack of cultural knowledge. Those challenges reflected on participants' outcomes during the task. The challenges were dominantly reflected during the first stage of analysing the source text to identifying the meaning of source proverbs.

Figure 1. Proverbs translation process



The participants' low cultural knowledge made them unable to analyse the source meaning. Consequently, this process required more time and effort to understand the formal meaning of the proverb before the embedded meaning. Therefore, participants tried to use the Arabic

dictionary to find equivalent Arabic synonyms for the words in the proverb. Those efforts lead to a false understanding of the source meaning, because of the rhetorical form of metaphorical proverbs. Sample.1 showed a quote for participants' verbalizations during the first translation task.

Sample 1. Transcription for a participant's verbalizations in the first task

بدء الطالب بقراءة المثل باللغة العربية و أعاد القراءة ثلاث مرات. وقال لم افهم معنى المثل لحد الان.
لابد باعادة القراءة مرة اخرى لافهم المعنى المقصود. سابدء بترجمته بشكل حرفي اولاً.
لم اعرف معنى هذه الكلمة سابحت عنها في التاموس العربي.
طيب لو حطينا (اربعة عيون) سوف لن ننقل المعنى المقصود الى اللغة الانجليزية.

The student starts reading the proverb in Arabic language and repeat reading for three times.
He said I did not understand the proverb's meaning till now.

I will repeat reading again to understand it. Firstly, I will start translating literally.

I did not understand the meaning of this word, therefore I will look for it in Arabic dictionary.

Right, if we put (four eyes) we will not transfer thee intended meaning to English.

While, the following sample reflected participants translations in the first translation task as shown in the following Sample.2.

Sample 2. Translation of metaphoric proverb without situational context

Iraqi proverb: اذا فاتك الزاد كول هني

Gloss: [well-bing] [say] [the meal] [you missed] [if]

Cultural equivalent proverbs: Let bygones be bygones.

Message: It stated for the person who missed an opportunity to do something in the work or study for not being sad or depressed.

Or sometimes for another situation which says let's forgive and forget past quarrels.

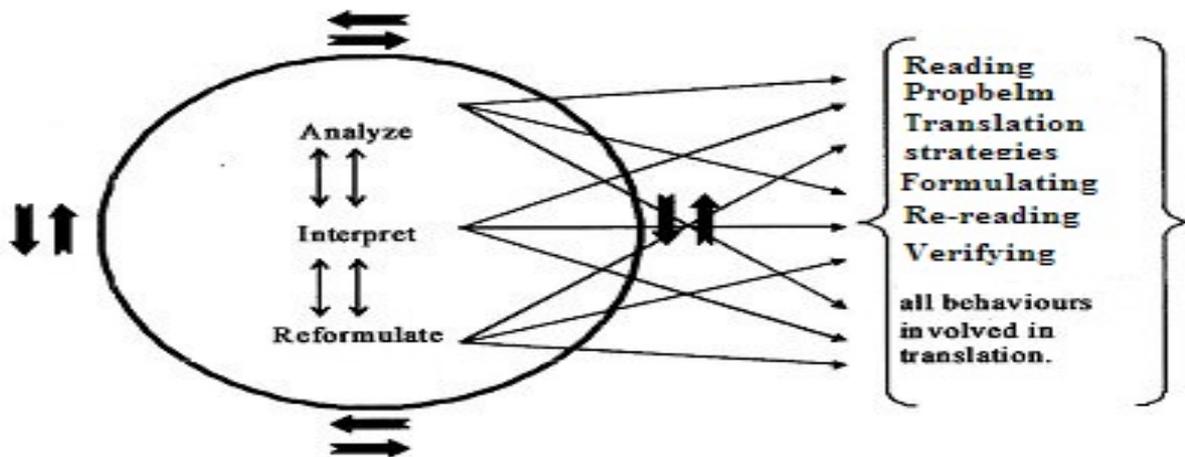
Participant 1 / If you miss your means of living just say thanks.

Participant 2 / Sadness brings no profit.

After a long time and hard cognitive process, most of the participants translated metaphoric proverbs literally. Thus, it could be stated that low source cultural knowledge caused a defect in the analysis stage during the translation process. This defect continued to other stages of

translation until the presentation of proverbs were in the wrong form and content in the target. This finding supported the claim that cultural expressions should be translated with great care (Badawi, 2008). Figure.2 showed interaction between the stages of cognitive translation process.

Figure 2. Cognition process of translation



Other types of constraints which participants encountered were the phonological and stylistic challenges. The proverbs contain words that have certain effects on the receivers or certain type of attraction. Proverbs as part of the cultural expressions system are famous for their rhythm, rhyme and alliteration. The phonological tools represent specific types of cultural knowledge and experiences transformed through generations and make them distinctive from other ordinary sentences. Participants were not able to render those forms in their translations.

However, participants showed a better level of cultural knowledge in translating metonymic proverbs. The interconnected relationship between the literal and intended meaning in this type of proverbs incorporated in facilitating the translation process. The number of verbalisations and required time for translating metonymic proverbs reflected the enhancement in cognitive processing for this type of proverbs. Thus, participants showed limited usage for the Arabic dictionary during the task. In addition, some participants were able to find cultural equivalent proverbs for the source in the target culture as shown in the following Sample.3.

Sample 3. Translation of metonymic proverb without situational context

Iraqi proverb: الفلّس الأبيض يفيدك في يومك الأسود

Gloss: [black] [your day] [in] [helps you] [white] [Fils].

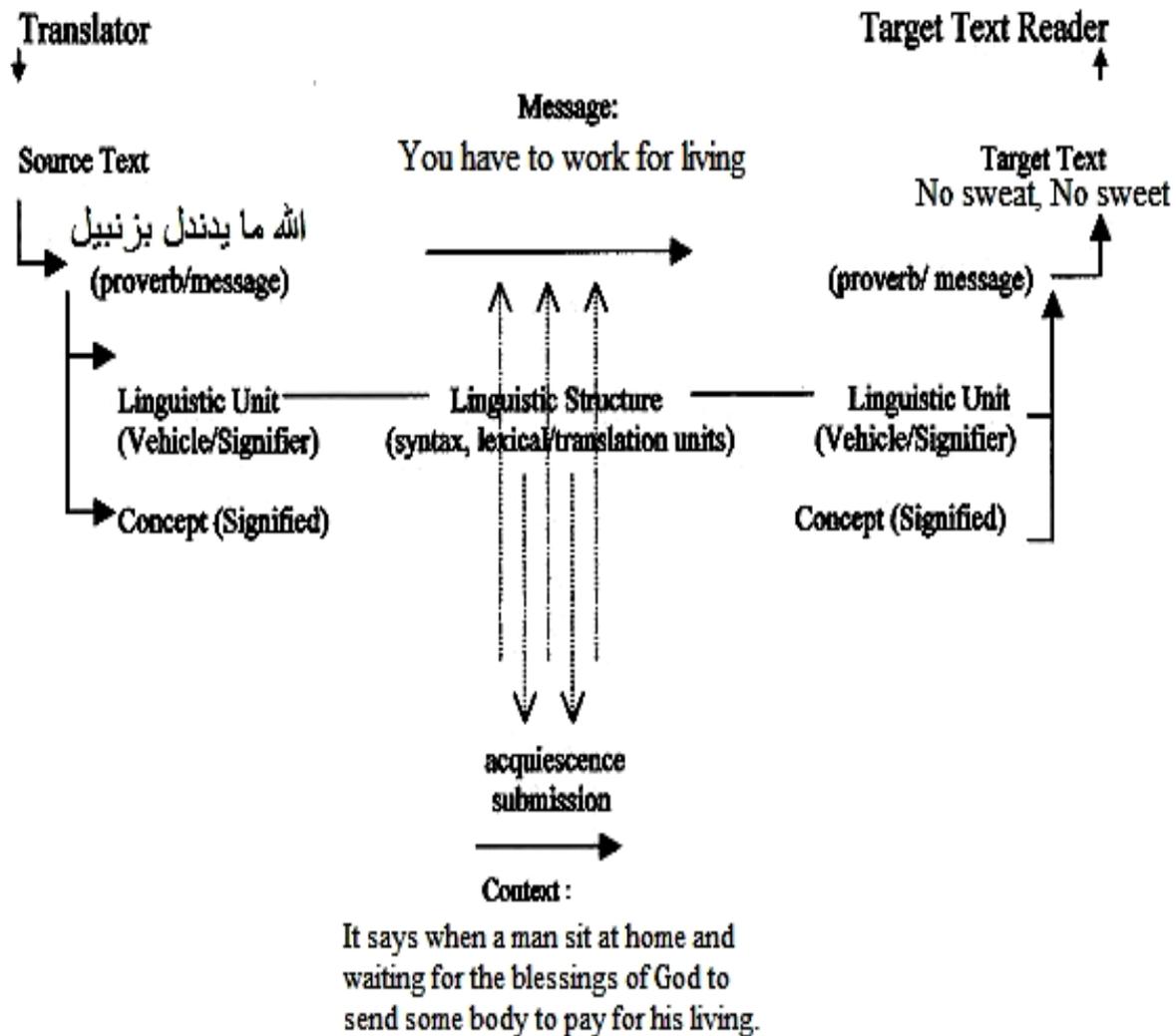
Message: You have to save some money for your bad days. This proverb stated for the thrifless person.

Sample translation: Save your white penny for your black day.

Translating Proverbs within Situational Context

It had been found that the translation process was easier in the second task than the first one. The participants were asked to translate ten proverbs given within a context of situation, which explained their meaning. The cognition process followed similar stages of the first task. Participants started with translating metaphorical proverbs. All participants read the context several times with and without the proverbs, for rendering the intended meaning. Transcripts showed enhancement in the participants' cultural knowledge. Seeing the process of translation and how the subjects achieved those rates, the following Figure.3 clarifies how those changes happened.

Figure 3. Processing proverbs within context



In the previous section, we found the main problem which the participants encountered, was misunderstanding the meaning of the source language units, due to low cultural knowledge. In this part, participants did not spend similar time and effort to understand what a proverb meant. The existence of the context interacts with the linguistic structure of the proverb to identify the proverbs embedded meaning which enabled participants to have more qualitative translations. Additionally, the presentation of context enabled the participants to use top-down processes, which facilitated their cognitive processing. Sample.4 displayed the enhancement in cognitive process through participants' verbalisations.

Sample 4. Transcription for participant's verbalisations in the second task

بدء الطالب بقراءة المثل. نعم علمت المعنى.
اوه، انا اعرف مثل مرادف له في اللغة الانجليزية وهو

The student starts reading the proverb. Yes, I got the meaning.
Ohh, I knew synonym proverb in English language, which is

Similarly, this enhancement had been reflected in translating metonymic proverbs more than the metaphoric. Because, the formal meaning worked together with the context to assist the participants in both source and target cultures. In addition, it enabled them to develop decision-making skills by selecting proper translation strategies. This enabled them to develop a constant decision-making process (Khalaf, 2014). It could be concluded that the proverb type and the context effects the cognitive process for translating cultural expressions within the source or target languages. The range of those effects may vary quantitatively in the proverbs' formulation in the target language and usage of translation strategies as shown in Sample.5. Similarly, it is varied qualitatively through the accuracy, style and the effect of the translations in the target culture.

Sample 5. Translation of metaphoric and metonymic proverbs within situational context

1- Cultural equivalent example

Iraqi proverb: تمره بالايدي احسن من عتق بالنخله

Gloss: [on the palm tree] [pack of dates] [than] [better] [in the hand] [a date].

Cultural equivalence: A bird in hand is worth two in a bush.

Message: It's better to keep what you have than to risk losing it by searching for something better.

Sample translation: A date in hand worthy plenty on the palm tree.

2- Literal translation example

Iraqi proverb: كل حلويبه لوله

Gloss: [a defect] [has] [beautiful] [every]

Message: This proverb states that no one or no thing is perfect. Everything has a certain weakness or disadvantage which may show up in a certain time or situation.

Sample translation: No one is perfect.

Assessment of Translation Outcomes

A descriptive assessment added external validity to the qualitative description (Bryman, 2006). Therefore, the outcomes of both translation tasks were sent to a professional translator. The professional translator was asked to assess the outcomes and classify it as successful and unsuccessful translations in relation to the accuracy of used strategies. This section shows the outcomes of both groups' participants according to the professional translator's assessments. Those findings aimed to added objectivity for analysing participants' cognitive process and decision-making activities. The rates of accuracy in both translation tasks had been measured firstly according to the proverb contextualisation with or without context, i.e. how the situational context enabled participants to present accurate translations.

Figure 4. Assessment of participants' translations

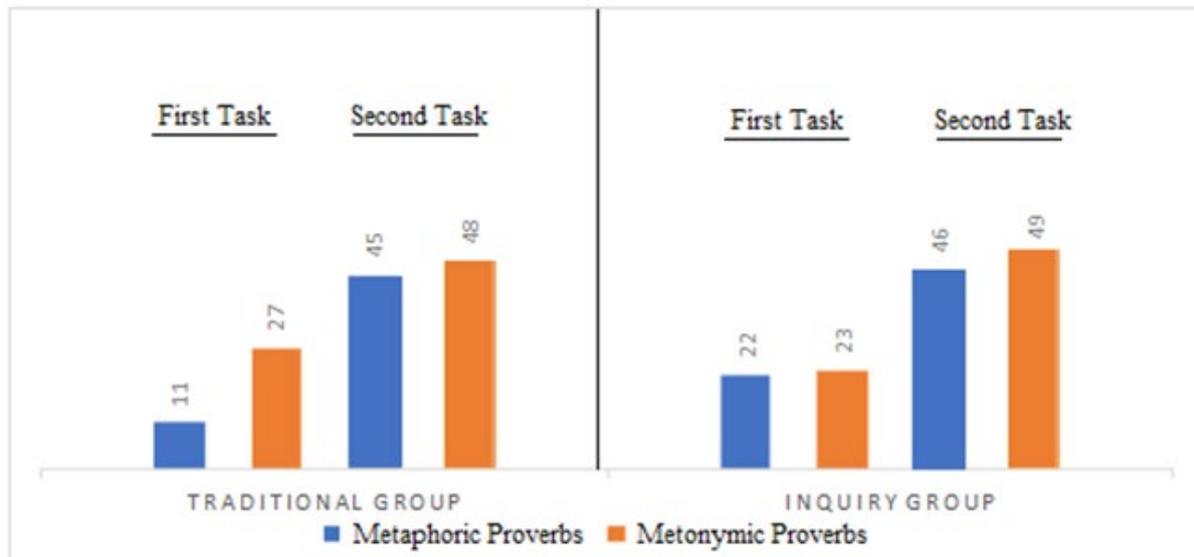


Figure.4 showed varied rates of successful translation between traditional and inquiry-based participants. The total score for each translation task was one hundred percentage, fifty for metaphoric and fifty percent for metonymic proverbs. The first translation task showed that the traditional group had 11 % for successful translations out of 50 % for metaphoric proverbs, and they acquired better outcomes in translating metonymic proverbs with 27 %. Inquiry-based participants had better outcomes between 22-23% for metaphoric and metonymic proverbs during this task. The second task reflected the contribution of situational context in developing participants' cultural knowledge. Whereas, traditional participants had 45% successful translations for metaphoric proverbs and 48% for metonymic proverbs. The second inquiry group of inquiry participants showed better enhancement in metaphoric proverbs by achieving 46% successful translations and 49% for metonymic proverbs.

However, the first translation task showed low levels of successful translations, especially for the traditional group more than the inquiry-based group. However, the assessment showed that both groups had relatively similar outcomes in the second translation task. The enhancement in participants' background knowledge had been noticed after the application of situational context. This indicated the ability of situational context to eliminate the role of proverbs' typology in controlling the process of translation. Moreover, it had been noticed that participants had dominantly adopted a literal translation strategy during the first task more than other translation strategies. Nevertheless, the second translation showed higher adoption for cultural equivalence strategy, which was considered as an appropriate choice for accurate and equivalent translations in the target culture.

Conclusion

The current study practically investigated the challenges posed by translating cultural expressions 'proverbs' from Arabic to English. Also, it extended our knowledge of how the situational context interacts with proverbs during translation process. Besides, it investigated to what extent various proverbs were typology-controlled cognition in the translation process. The results showed that participants encountered considerable challenges in analysing and interpreting proverbs in their Arabic language. Those results were due to the rhetorical, typology and colourful nature of the proverbs which were not understandable from the formal meaning of the constituent words, especially in the case of metaphoric proverbs.

The analysis and interpretation of participants' verbalisations and answers of the interviews, reflected participants' low cultural knowledge in their source culture. The study proposed that written situational context has a vital role in facilitating the interpretation of proverbial expressions. However, translations of de-contextualized proverbs in the first translation task usually resulted in unsatisfactory outcomes. However, the second task showed more developed findings and enhancement in both the quality of the translations and the cognitive process of translation. This enhancement reflected on developing problem-solving and decision-making skills. Additionally, research outcomes showed that the proverbs' typology directly affected the stage of analysing de-contextualised expressions during the cognitive process of translation.

In summary, it could be concluded that traditional and inquiry-based participants encountered a similar challenge of lacking cultural knowledge in the source language. Participants' qualitative transcripts and quantitative outcomes indicated that the problem is neither linguistic differences between source and target languages, nor the figurative language of the expressions. Whereas, proverb typology-controlled translation process was used in the first task. But, the implementation of situational context eliminated those effects as shown in the outcomes of the second translation task. Finally, situational context contributed to enhance



translation cognitive process of traditional and inquiry-based participants starting from the stage for analysing the source text until formulating the expressions in the target language. This contribution reflected the ability of situational context to be a tool for teaching cultures in translation classrooms.



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