

**Students' Translation Strategies Preferences
The Case of Second Year English Students at Abdelhamid Ibn Badis
University of Mostaganem**

استراتيجيات الترجمة المفضلة لدى الطلاب
حالة طلاب السنة الثانية في اللغة الإنجليزية بجامعة عبد الحميد بن باديس بمستغانم

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Abstract:

Translation has always been the centre of interest for many researchers, yet the way this new module is instructed to L2 English language students, who are not supposed to become professional translators, has not been fully explored. It is demonstrated that students tend to formulate ideas in their mother tongue before reformulating them in English without any changes, as they think they are dealing with similar linguistic systems. For this reason, the main objective of this study is to examine how L2 students in the department of English at Mostaganem University deal with translation as a new subject. This investigation concentrates on the impact translation as a new module has on students. It also highlights directionality in translation, whether informants prefer the direct or indirect translation, from English into Arabic or from Arabic into English. It also considers the strategies chosen by students while dealing with some translation problems. Importantly, this paper aims to examine the way students analyse different texts, besides dealing with diverse texts while translating from English into Arabic and vice versa. It also spots the degree of influence of L1 in their translation. Moreover, the study aims at instructing different strategies to students before insisting on Baker's taxonomy, considering that her categorisation assembles main responses to different problems a novice or professional translator may encounter. It was found

that the majority of students resorted to a word-for-word translation since they are influenced by their L1 and it is integral to their mental learning process.

Keywords: Arabic; English; Mother tongue; Translation; Translation strategies; Word-for-word.

ملخص:

تعدّ الترجمة محور بحث يحظى باهتمام العديد من الباحثين إلا أنه لحد الساعة لم يكن هنالك استكشاف كامل لكيفية تدريس الترجمة إلى طلاب السنة الثانية بقسم اللغة الإنجليزية بجامعة مستغانم. أضيفت هذه المادة مؤخرًا ولا يفترض من تدريسها تكوين مترجمين محترفين. لدى فكرنا في تدريس الترجمة بطريقة تفيد الطلبة في قسم اللغة الإنجليزية؛ إذ يعتمد أغلبيتهم في تعلمهم هذه اللغة على نقل مباشر من لغتهم الأم إلى اللغة الإنجليزية دون إجراء أي تغيير في الصياغة والمحتوى لا اعتقادهم أنهم يتعاملون مع نظامين لغويين متطابقين. ولهذا السبب اعتمدت الباحثة على تدريس الترجمة كوسيلة لتفادي هذا النوع من الأخطاء الشائعة ومساعدتهم على إتقان اللغة الإنجليزية أكثر. الهدف الرئيسي من وراء ذلك هو دراسة طريقة تعامل طلاب السنة الثانية مع مقياس الترجمة أولاً كمادة جديدة ثم التطرق إلى مختلف الإستراتيجيات المدرسة لتفادي مختلف المشاكل التي تواجههم أثناء قيامهم بعملية الترجمة. تركز هذه الدراسة على طريقة تحليل الطلاب للنصوص المقترحة عند ترجمتها من الإنجليزية إلى العربية ومن العربية إلى الإنجليزية ومدى تأثير اللغة الأم على ترجمتهم. كما تهدف إلى إتقان وتعزيز تعليم مختلف الإستراتيجيات للطلاب بالإصرار على تصنيف بيكر باعتباره يجمع إجابات رئيسية لمختلف مشاكل الترجمة التي يمكن أن تواجه المترجم المبتدئ والمحترف على حد سواء. بيّنت النتائج لجوء أغلبية الطلاب إلى الترجمة الحرفية باعتبارها الأبسط في نظرهم ولا تتطلب بذل مجهودات كما تعتبر جزءاً لا يتجزأ من عملية تعلمهم الذهني.

الكلمات المفتاحية: ترجمة؛ ترجمة حرفية؛ إستراتيجيات الترجمة؛ اللغة الأم؛ اللغة العربية؛ اللغة الإنجليزية.

1. Introduction

Translation is the transfer of meanings from one language into another. As stated by Catford (1965), "Translation consists of transferring the meaning of the source language text into the receptor language text." (p. 20). This definition can help both professional and novice translators. The

meaning in translation does not only entail the shift of words from a source language text (SLT) into a target language text (TLT), but also refers to other important components necessary to the achievement of the exact implication. Thus, the meaning translation involves the understanding of both languages; their rules; their cultures; and any single detail that may affect the exact transmission of the real meaning with all its implications. Theories have been proposed by scholars over the years to simplify translators' tasks and ensure that receptors of TL text have the same understanding as receivers of SL text.

Nida (1965), one of the theorists who contributed to the development of the translation field, confirms that "definitions of proper translating are almost as numerous and varied as the people who have undertaken to discuss the subject. This diversity is, in a sense, quite understandable, for there are vast differences in the materials translated, the purpose of the publication, and the needs of the prospective audience. " (p. 161) Yet, a definition provided by both Nida and Taber (1969) show that translation is not limited to the transfer of meaning, but it also comprises duplicating in the target language the contiguous natural equivalent of the source language message equally in meaning and style. Similarly, various translators, among them the French theorist Dubois (1974), cited in Bell (1991), track the identical line of focus that is style and meaning. These definitions contend with the fact that it is fundamental to conserve the meaning and the style as far as this is possible. It is also important to define other difficulties a novice may face while translating. Cultural unawareness is a tricky problem that may affect the meaning of a translation. (Baker, 1992) Considering the cultural paradigm, translation is seen from different angles. Lefevere (2004) is deemed the leading theorist in the field of literary translation. He considers translation a rewriting process that hinges on the link between politics, poetics, and culture. According to him, readers of literature can be grouped into two groups: professional and non-professional readers.

The former can easily read literature, while the latter depends mostly on translation so that they can grasp the work, and thus rewriting plays a considerable role, and literature is a sub-branch of culture. Therefore, any society provides its cultural aspect that any literary system is dependent on and influenced by. Admittedly, Long (2013) joins him and claims that "It is indispensable for a translator to rewrite the text according to the requirements of the society" (p. 111). Hence, it is sometimes painstaking to find the equivalence between the source text and the target text as the meaning of words changes with the evolution of society; and therefore, translation is controlled by hidden powerful institutions such as the government and other organizations.

Furthermore, Bassnett (2002), another scholar working in the Centre for Translation and Comparative Cultural Studies at Warwick University, has had a great impact on translation studies and conceives translation as not simply a linguistic transition but also a cross-cultural task. She confesses that language and culture are two intermingled concepts and, therefore, translating from the source language into the target language is inevitably matched with culture, and no similarities are found between cultures as well as languages. As she specifies, "a large number of terms in Finnish for variations of snow, in Arabic for aspects of camel behaviour, in English for light and water, in French for types of bread, all present the translator with, on one level, an untranslatable problem." (Bassnett, 2002, p. 39). While translating, many important aspects have to be taken into consideration, such as the language and its setting. Scholars considered all the features that may affect translation connotation, yet some important features are not mentioned at all.

2. Research Method

The purpose of this study is to examine how L2 students in the department of English at Mostaganem University deal with translation as a new subject. After introducing them to different aspects of translation theories, techniques, and strategies through samples and exercises, it was

important to find out whether they understood these courses or not. The study also aims to scrutinise if they can apply what they have learnt in practice. To investigate the study aims, the following research questions are addressed.

1. How have the translation courses impacted students' learning process?
2. Do students prefer to translate from English into Arabic or from Arabic into English? And why?
3. What are the strategies that influence students' translation process?
4. Are students' translations influenced by their L1?

Then, the following hypotheses are tested:

1. Students show a positive attitude toward the translation courses.
2. Students prefer to translate from Arabic into English.
3. Word-for-word translation is a strategy that has a great impact on students.
4. Students' translation is not influenced by their L1.

Formerly, these students were introduced step-by-step to what translation is. Different theories were highlighted by different scholars like (Nida, 1969; Newmark, 1981; Bell, 1991; Munday, 2012; Long, 2013). Examples of translation were provided and explained before introducing Baker's taxonomy. They were taught important issues that can affect translation procedures and help them handle the translation of simple texts. As beginners in translating, it was crucial to insist on important points that seemed obvious to them, while it was not the case. First, a bilingual or even multilingual person is not impulsively a good translator. Second, translation is not the transfer of words but the transfer of meanings. Third, the transmission of meaning without understanding both the source and target

languages is impossible. Finally, instructions were given to them on how to deal with cultural gaps.

Furthermore, the students were trained during the translation task to describe and determine problems found in the texts and then enumerate strategies until they found the ones adequate for the text. From the beginning, and not just in the translation module, students were informed that understanding assignments and texts while reading them is vital; therefore, the comprehension of the text with all its implications is the first important challenge that will influence their translation. After all these assignments, it was time to examine students' abilities in doing their translation tasks. The purpose is to discern to what extent they have assimilated translation lectures for a better understanding of SLT and the use of strategies to accomplish the best TLT.

The informants were 60 English second-year students, all native speakers of Arabic, chosen randomly. They were attending a lecture on "Initiation to Translation". Before referring to the practice of translation, the participants were familiarized with the basic concepts of translation theory and many studies on equivalence. Mona Baker's (1992) classes of equivalence and the different strategies employed to solve non-equivalence situations were instructed to them. Baker (1992) in her book *"In Other Words"* suggests evident and methodical strategies associated with the various levels of study of language and discourse that are comprehensible and not complicated to study and practise by different learners.

This investigation of the research concentrates on the impact translation as a new module has on students. It also highlights directionality in translation, whether informants prefer the direct or indirect translation, from English into Arabic or from Arabic into English. It also considers the strategies chosen by students while dealing with some translation problems. Importantly, this research intends to examine the way students analyse different texts, besides examining the way they deal with diverse texts while translating from English into Arabic and vice versa. It also identifies the

extent to which L1 influences their translation. Furthermore, the study aims to teach students different strategies before relying on Baker's taxonomy, as her classification assembles main responses to various problems that a novice or professional translator may encounter.

Students were given two short texts to translate. Text A was in English, and Text B was in Arabic. Once they finished their translation, they were asked to answer a short questionnaire to get their impressions of both texts and to know the difficulties they encountered with texts A and B. The first step in this research is to examine the strategies that students used to analyse both texts A and B. They were instructed to:

- Read the source text several times to understand the topic through analysing it from different aspects:
- To answer who? When? Where? For whom? And how?

All these questions help students determine many important aspects of understanding the text with consideration of the period where it was written, the author's beliefs, his environment, the explicit and implicit meanings of the text, its intention, intended audience, and the way it was written. Once this analysis was done, they could begin translating and restructuring the SLT into a TLT. Once they finished, editing, a vital step, "started." It was a detailed comparison between the original and the final texts.

- *Text A is an English short text entitled "The Wise Man". The students were asked to translate it into Arabic. The text was chosen in consideration of the students' level. Its vocabulary is simple and understandable. Text B, on the other hand, is an Arabic text titled الحطاب وعروس البحر.* The students were asked to translate it into English. The written Arabic used in this text is not complicated compared to other written Arabic literary texts. Both texts are folktales with moral issues and include equal values existing in the SL and TL cultures to facilitate the students' tasks.

3. Data Analysis and Discussion

This study focuses on the strategies used by students when confronted with specific translation problems in the first step, then investigates whether or not the difficulties faced by students are similar when they transfer from English into Arabic and from Arabic into English and the reasons for this. The main concern of this study is the translation of texts, which presents certain difficulties to informants. There is also a consideration of the choice of lexis and grammatical structure. All the parts in a written text are designated for the following reasons: they represent important elements in understanding the story. They also reveal a variety of possible difficulties when translated into English or Arabic. Besides, their position in the TT can be critical for the complete comprehension of the sense of the text. The use of two texts in two different languages (English and Arabic) was necessary to reveal the strategies used by the informants to deal with specific translation problems in English and Arabic.

The first question concerned both texts A and B. It was about whether they found texts A and B easy or difficult to determine whether students preferred to translate from English into Arabic or Arabic into English and know the reasons.

Table1: Folktales Difficulties and Easiness

Folktales	Students' Number (60)	Easy Percentage%	Students' number (60)	Difficult percentage %
A	36	60%	14	23,33%
B	25	41,66%	25	41,66%

Table (1) above indicates the students' answers about the degree and the reason for the difficulty of texts A and B. To identify details that facilitated the translation process from these two languages for students as well as to compare the scores and understand the reasons that made students view difficulty and easiness differently. The results indicated that 60% of

our informants found the translation of Text A (English into Arabic) easier, contrasting with 41,66% of students who recognized the translation of Text B (from Arabic into English) as not difficult. While 23,33% of our participants attested that text A was not easy, similarly, 41,66% of the applicants confirmed the difficulty of text B.

Then, a multiple-choice question related to the kind of translation they prefer was asked to know whether they favour translation from English into Arabic; from Arabic into English; from English into French or from French into English. The purpose of this question is to confirm the result of the preceding one.

Table 2: Languages Preferences in Translation

Translation Preferences	Students' Number (60)	Percentage %
From English into Arabic	43	71,66%
From Arabic into English	13	21,66%
From English into French	9	15%
From French into English	4	6, 66%

Table (2) indicates the languages students preferred to translate from and into. 71, 66% prefer to translate from English into Arabic, while 21. 66% prefer Arabic to English translation. Similarly, in the translation from English into French, French into English translation is slightly favoured with 15%, while French into English translation represents 6,66%. Our findings highlight that the majority of students prefer to translate from English into Arabic, while our hypothesis suggested the opposite. This result confirmed that students' selection is related to their conviction of possessing more vocabulary and fluency to reformulate English ideas into Arabic because they, by and large, know and understand cultural and main grammatical aspects since Arabic is taught from primary school. This result joins the opinions of different researchers who encourage the translation by

native translators as asserted by Pokorn (2005, p.8). "A native speaker is someone who can produce fluent, spontaneous discourse in English (his native language) and intuitively distinguish between correct and incorrect forms of English." This goes with our interpretation that shows that, as native speakers, students think they can create a similar effect instinctively.

The third question was about the difficulties they faced while translating texts A and B and the resolutions they used to illuminate them. It was an open-ended question to avoid limiting choices for students.

Table 3: Motives for Difficulties Students Faced in both Texts A and B

Difficulties in Both texts	Arabic Text (A) %	English Text (B) %
Lack of vocabulary	30%	/ 33,33%
The first practice in translation	26,66%	0%
Grammatical troubles	26,66	16,66%
Providing similar meaning while restructuring the text	15%	25%
Dealing with repeated words	16,66%	38,33%
Punctuation	15%	18,33%
Spelling mistakes	33,33%	11,66%
The text is too long	0%	26,66%
Difficulties in selecting strategies	58,33%	41,66%

As shown in table (3) above, the students encountered some similar difficulties in both folktales. To avoid repetition, it was preferable to gather difficulties in one table. Students mentioned their lack of vocabulary in both texts, with 30% in Text A and 33,33% in Text B. This is due to their poor vocabulary and their lack of reading. It was revealed that this deficiency was in both languages. 26,66% of students attributed their difficulty in

translating text A to the first time they translated it. However, it was not the first time the informants were asked to translate. They used to translate in class but not in a formal way through shared and accepted discussions. This is because of the lack of self-esteem and the COVID-19 pandemic restrictions. Grammatical difficulties faced by 26,66% of students in text A and 16,66% of students in text B. It is the result of their unsatisfactory grammar understanding. Students were also worried about providing similar meaning while restructuring the texts in the TL, 15% of students faced that with text A contrasting 25% with text B. This is a consequence of their unawareness of English and Arabic grammatical structures.

Dealing with repeated words confused 16,66% of students' tasks in text A while it confounded 38,33% in text B. This confirmed the problem of the reduced vocabulary students know and use. The informants also mentioned troubles with punctuation, 15% with text A opposing 18,33% with text B. This is attributed to the difference in the rules of punctuation between Arabic and English. Students recognized the problem but did not know how to deal with it. Those who revealed spelling mistakes were equal to 33,33% of students for text A facing 11,66% for text B. Students were aware of their spelling mistakes but could not deal with them in both texts. This affirmed that no efforts were made by students to avoid spelling mistakes, even if they were aware of them (not curious to check them).

26,66% of students attested that text B was too long, while no student complained about the length of text A. The difference between the two folktales was two sentences that were not significant. This showed they got annoyed immediately because they did not like reading. Finally, 58,33% encountered difficulties in selecting adequate strategies in text A; whereas, 41,66% of students confronted similar problems with text B. It has to do with their preferences for effortlessness. Thus, the majority of students wanted to finish the task more than select suitable strategies.

Table 4: Motive that contributed to the Easiness of both Texts

Easiness in both texts	Arabic Text (A)	English Text (B)
Taken from reality	56,66%	50%
Use of simple language (Easy, clear, simple and precise.)	91,66%	65%
Know both stories	25%	13,33%
Clear meaning	6/10%	
Texts are appropriate to the students' level	58,33%	41,66%
Use to read similar stories	41,66%	38,33%

Table (4) above indicates factors that facilitated the students' tasks while translating the two texts. 56,66% of students attested that text A is taken from reality. Similarly, 50% of students indicated the same thing about text B. This shows that these students used to read similar texts, which facilitated their tasks. 91,66% of informants mentioned that the language used is simple and clear in text A, in the same way, 65% of informants announced similar issues. This is because the teacher took into consideration her students' levels. 25% of students confirmed they knew folktale A, which facilitated their tasks. Similarly, for text B, 13,33% of students supported this same idea. It confirmed that this category of students used to read, and that was helpful. 10% of the informants attested that text A had a clear meaning, and thus, these students confronted difficulties with the meaning of text B in Arabic. 58,33% declared that Text A was appropriate to students' level when, for Text B, 41,66% of students mentioned that the text corresponded to students' abilities. This is attributable to the ability of some students to autonomously assess themselves. Finally, some students stated

they read comparable folktales, 41,66% for text A confronting 38,33% for text B.

The students needed to read the story several times before starting their translations. Numerous readings help them understand better and guess what is hidden between the lines to provide better translations. This demonstrated that reading helped and developed students' skills and also facilitated both their reading and their understanding. The results shown in tables 3 and 4 strongly imply that the difficulties and easiness the informants faced with both folktales are related to students' reading frequency. More importantly, students recognized their lack of vocabulary, grammatical troubles, spelling mistakes, etc. All these problems faced by students are due to their reading deficiency. They need to understand that nothing more than reading can help them improve their vocabulary and spelling skills. Furthermore, reading contributes to developing their understanding, and their way of thinking and raises their awareness in different fields, like different cultural aspects.

The last question dealt with strategies used in translating texts A and B

This question aimed to find strategies chosen by students to solve translation difficulties. It was observed that 50% of students used and mentioned word-for-word translation because, first, it was the simplest way for them to translate. Second, whenever students faced trouble, they relied on their mother tongue and kept its structure. Therefore, using other strategies needed more effort, and this disturbed them. 33,33% of the informants tried to practice other strategies taught, but they mixed between the strategy name and the situation used. Some students from this category remembered that there were issues but could not adapt to them appropriately, while others used some of these strategies without identifying them. 16,66% of students mentioned sense-for-sense translation. Their focus was mainly to keep the meaning rather than specific details. The results obtained confirm our hypothesis that suggests word-for-word translation is a strategy that has a great impact on L2 students. It is preferred

because it keeps the words in order and there is no need to change the structure. The use of other strategies demands attention and more endeavour. Even in other English courses, this is the way they interpret their ideas while writing them. Besides, some students think that exchanging words from an SL with words from a TL is enough to get meaning.

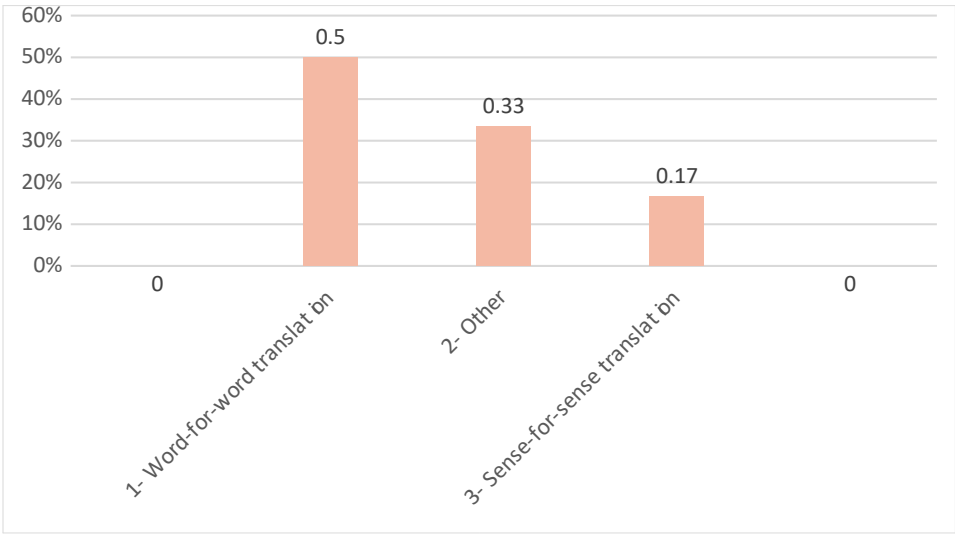


Figure 1 Strategies Used by Students in their Translations of texts A and B

Students were supposed to use Baker’s taxonomy considering the instruction they acquired during translation lectures. Baker’s strategies are related to various kinds of lexical meaning, whenever there is a lack of equivalence at a word level, she recommends the following categorisation of strategies (1992, pp.26–42): Translation by a more general word (superordinate): linked to propositional meaning. It works in (superordinate) most languages (Baker, 1992, p. 26).

- Translation by a more neutral/less expressive word: it concerns differences in expressive word meaning (Baker, 1992, p. 28)
- Translation by cultural substitution: this strategy requires replacing a culture-specific item with a target language item that does not have

the identical propositional connotation but is expected to have the same effect on the target reader (Baker, 1992, p. 31)

- Translation using a loan word: connected to culture-specific items, current loan word plus explanation concepts and buzz words (Baker, 1992, p. 34)
- Translation by paraphrase using a related word: this is used when the concept expressed by the source item is lexicalized in the target language but in a different form, and when the regularity of use in the source language is superior to the target language (Baker, 1992, p. 37)
- Translation by paraphrase using an unrelated word: it is used when the concept in the source language is not lexicalized in the target language (Baker, 1992, p. 38)
- Translation by omission: exclusion of words that are not crucial to the improvement of the text (Baker, 1992, p. 40)
- Translation by an illustration: Use of samples when the source words need an equivalent in the target language (Baker, 1992, p. 42)

Yet, the strategies that most students used differed to some extent from the ones suggested by Baker and instructed in class. To make this a valuable study, a reference translation was done for both folktales to evaluate students' translations (See appendices). The four main aspects investigated in this research are semantics, verbs, noun translation, and sentence structure. The other problems noticed in the students' translation are just summarised and can be considered as a starting point for further research.

The first experiment concerns the students' translation of two folktales. They were given two hours (one hour for each text). Even if the assignments were clear, the teacher answered some questions. No question concerning both texts' meanings or strategies to use was answered. Then, the

teacher stopped the discussion by asking them firmly to focus on their tasks (to manage their time). The students concentrated on their tests in a quiet atmosphere.

A. The Analysis of Text A “The wise man” "(see appendix n°1)

For the authenticity of the research, similar translations of nouns and sentences were gathered and discussed simultaneously. The first observation involves the translation of the title, which is an important part of any type of text. It helps the reader pinpoint the piece of writing, sets it in its context, and lets him get a general idea of the story.

Table 5: Different Translations of the Wise Man

Source Language Title	Students’ Different Translations into Arabic
The wise man	الرجل الحكيم
	الحكيم
	رجل الحكمة
	رجل المحكمة
	الرجل الساذج
	الرجل العصامي

Table (5) shows the way the term "wise man" is translated by students. The majority of students translated "the wise man" as الرجل الحكيم or الحكيم, One student translated it into رجل الحكمة, all these translations are acceptable since they keep the meaning of the English title and give an overview of the folktale. On the other hand, it is also translated رجل المحكمة Who is normally related to the judge and justice when it is not the case there. This misinterpretation is probably due to the passage where it is mentioned that people used to complain about problems. In Arabic folktales, whenever there is trouble, people go to the judge, who is, similarly, the

governor of the district. The last translation is الرجل الساذج which is a connotative meaning that suggests a meaning of a word apart from what it explicitly describes or refers to.

This is merely due to a lack of comprehension. This kind of misconception can lead to a completely wrong interpretation. الرجل العصامي who is a man who could achieve a status thanks to his abilities. This interpretation is not possible in this case because in this context it is related to the wisdom acquired from different experiences of daily life. The term "*wise man*" is translated in various ways that do not reflect the exact meaning in the TLT. After the analysis of the title, it is essential to check how students dealt with the structure of different sentences in the folktale.

Students were instructed that it is important to consider the sentence semantic structure when translating from one language into another. It is necessary to convert the structure of the SLT from the TLT (for the grammatical structure of the TLT). Two languages have dissimilar word orders since they belong to two detached language families. Arabic syntactically has three recognized word orders, but the verb, subject, and complement are the ones taught and implemented to students since they represent the principal structure used in this language. whereas in English, word order is reversed, with the subject coming first, followed by the verb, and finally the complement.

It is observed that some students considered these rules and started their Arabic translation with a verb, the subject, then object or complement. Without considering tenses issues, 42/ 70% of students began their Arabic translation with a verb while 18 /30% of students started it with a noun following the SLT order as noticed in the table below:

Table 6 Students' Different Translations of Sentence One

Source Language Sentence	Students Translation
1- People have been coming to the wise man, complaining about the same problems every time.	الناس تأتي إلى الرجل الحكيم تشتكي من نفس المشاكل كل مرة. جاء الناس إلى رجل حكيم و يشتكون من نفس المشاكل في كل مرة. كان الناس يذهبون إلى الرجل الحكيم يشتكون من نفس المشاكل جاء الناس يشتكون. من نفس المشاكل. أناس كانوا يذهبون إلى الرجل الحكيم ليشتكوا عن مشاكلهم عدة مرات. الناس بدأوا بالقدوم إلى الرجل الحكيم يشتكون من نفس المشاكل. أشخاص ذهبوا إلى الرجل العصامي لإتمام على نفس المشكل كل مرة كان الناس يقصدون الرجل الحكيم يشتكون من نفس المشكل كل مرة ذهب الناس دائما إلى الرجل الحكيم شاكين من نفس المشاكل ذهب الناس إلى الرجل الحكيم يتساءلون عن نفس المشاكل كل مرة كل مرة يتقرب الناس إلى رجل حكيم يشتكون له بنفس المشاكل كان الناس يأتون إلى الرجل يشرحون مشاكل.

	كان الناس يأتون إلى الشيخ يشتكون مشاكلهم.
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The SL sentence mentions a fact, which is the habit that people have to visit a wise man to complain about similar problems all the time. This is the meaning expected from the students' translation. In the different translations provided by students and mentioned in the table above, it is noticed that even if the Arabic language rules are not respected by some students, the meaning is bearable. Consider some translations where the meaning changes:

a People have been coming to the wise man, complaining about the same problems every time.

b جاء الناس يشتكون. من نفس المشاكل.

c جاء الناس إلى رجل حكيم و يشتكون من نفس المشاكل في كل مرة.

d كان الناس يذهبون إلى الرجل الحكيم يشتكون من نفس المشاكل.

e جاء الناس يشتكون. من نفس المشاكل.

Students respected the Arabic rule which says that usually, Arabic sentences start with a verb. The trouble is with the choice of the tense, which is the past. If we consider the first example, we understand that the action is finished, while it is not the case in the source language sentence. It is clear in sentences b,c, and e. that students rendered English present perfect progressive using **جاء and** كان + active participle instead of ما زال which is more appropriate since the sample (1, a) insists on the duration of the action that started in the past and persists up to the present. This is the result of their difficulties with the use of tenses in both the SL and the TL and their unawareness of the impact of tenses on the meaning.

f الناس بدأوا بالقدوم إلى الرجل الحكيم يشتكون من نفس المشاكل.

This sentence means that the action has just begun and people started coming to the wise man complaining about the same problems when in the SL they did, do, and are still doing that. This is due to the drawbacks accounted for in classical Arabic grammar.

g كان الناس يأتون إلى الرجل الحكيم يشتكون من نفس المشاكل دائما.

This translation kept the word order, each word in the SL is exchanged by an equivalent one in the TL. It is a Word-for-word translation. This is due to the great influence of L1 on students. This translation is similar to the one provided by the Google translate tool which also follows the same technique.

h ذهب الناس إلى الرجل الحكيم يتساءلون عن نفس المشاكل كل مرة.

i كان الناس يأتون إلى الرجل يشرحون مشاكل.

In some sentences like the ones mentioned above, complaining is translated as wondering or explaining when it is not the meaning suggested by the SLT. This is because students are confused with the equivalents suggested in Arabic without considering the contextual meaning.

j أشخاص ذهبوا إلى الرجل العصامي لإتمام على نفس المشكل كل مرة.

This translation indicates that the student paraphrased using unrelated words because he misinterpreted the SL text. A misunderstanding of an SLT leads to a wrong translation that provides incorrect information to the TLT audience. Some students omitted كل مرة, the reason is that it is understood and no need to add it to make it comprehensible to the audience of the TLT.

Most students used literal translation and kept the structure of the SL and its word order for all the sentences of the folktale.

- **Source language Sentence:** One day he told them a *joke* and everyone *roared with laughter*

Different acceptable translations were given by the students. the

main discrepancies concerned the translation of a *joke* and *roared with laughter*. Some of them translated joke into نكتة, others into مزحة and the rest into دعابة. In English, the word *joke* designates all these terms in Arabic (نكتة، مزحة و دعابة). On the other side, the Arabic language uses these three words in different contexts. Roared with laughter is translated as revealed in table (7):

Table 7: Different Interpretations of Roared with Laughter

Expression in the Source Language	Students' Translation
Roared with laughter	فضحك الجميع بشدة
	بيضحكون بكثرة
	انفجر بالضحك
	فباشر الكل بالضحك
	فانفجروا ضاحكين
	انهك من الضحك
	فضحك كل واحد منهم كثيرا
	فضحك الجميع
	فبدأ كل واحد يصرخ بالضحك

The sentence shows clearly that the wise man told them a joke which made them laugh noisily. The description does not concern the moment they have begun to laugh فباشر, the time they consumed laughing يضحكون بكثرة or even their feeling while laughing انهك. It concerned the noise they made which some students understood and translated by انفجر،فهقه. Regarding this sentence, all students understood that the laugh had a specificity but just some interpreted it correctly. For them, it expresses a manner and the way it is revealed does not affect the meaning. They described the action instead of the way it was done.

- **Source language Sentence:** After a couple of minutes, he told them the same joke **and only a few of them** smiled

The word order is kept in the TLT as already mentioned. Particular attention is devoted to the translation of *a couple of minutes* and *only a few of them* because it was translated differently.

Table 8: Translation of Different Terms

The expression	Its Translation
a couple of minutes	بعد دقيقتين، بعد عدة دقائق، بعد بضع دقائق، بعدها بدقائق، بعد مرور بضع دقائق.
and only a few of them	واحد منهم، الأقلية فقط، قلائد منهم، فقط القلة، البعض منهم، إذا ببعض منهم، عدد قليل منهم، بعضهم.
Told	أخبرهم، حكى، قال، قام بإخبارهم، ألقى، كرر، أعاد إخبارهم حكاية نفس النكتة

A couple of minutes were translated by a greater number of students *بعد دقيقتين*, generally, a couple in Arabic represents a pair or two, and even in English thus, they opted for two minutes. In Arabic, when this is not the accurate equivalent, others succeeded in choosing *بعد بضع دقائق بعدها بدقائق*, and so on. The translation of the majority is on behalf of their association of couple to a pair which equals the number two (2) for them. For the rest, it is clear that they are more familiar with both Arabic and English phrases.

Told is transmitted by different Arabic words that are mentioned in the table above. Some words like *قال، قام بإخبارهم، أخبرهم، حكى*, are equivalent and were easily chosen and used by students since they made a word-for-word transfer. Others who seemed involved in their translation wanted to give authenticity to the Arabic translation and preferred the use of *كرر* a verb that implies repetition. *Told* is also translated *ألقى*, this word in Arabic

is generally used in official speeches. This translation is probably due to the wrong coordination of students who translated the *wise man* as رجل المحكمة then, if he is the judge, his speech is formal.

- **Source language Sentence** When he told the same joke *for the third time, no one* laughed *anymore*.

Similarly, numerous students kept the structure and just exchanged English words with their equivalent ones in Arabic as this is exposed in the first Arabic translation below as the first category.

عندما قال نفس النكتة للمرة الثالثة ولا واحد منهم ضحك بعدها.
و في المرة الثالثة أعاد نفس النكتة فلم يضحك أحد منهم.

The second Arabic translation is another illustration of the way the English structure is changed by students who started with *since* وفي المرة الثالثة since it is a recognized style in Arabic writings. This demonstrates that these students remembered that they were dealing with two systems and made the effort of respecting the rules of the language they were translating into even for those who faced trouble with Arabic.

- **Source language Sentence:** The wise man smiled and said “You can’t laugh at *the same joke over and over*. So why are you always *crying* about the same problem?”

الرجل الحكيم ابتسم وقال لا يمكنك الضحك على المزحة نفسها عدة مرات إذا لماذا تكون دائما على نفس المشاكل.

انت لم تستطيع أن تضحك على نفس النكت لمرات متكررة إذا لماذا أنت تبكي بسبب مشاكل متكررة

"أنتم لا تستطيعون الضحك على نفس النكتة عدة مرات. إذا لماذا أنتم تكون على نفس المشاكل

Again, student’s word-for-word translation, the word order is reserved except for some words used to emphasize nouns whereas in Arabic

they normally come after nouns. This is clearly due to students' unawareness of some Arabic grammatical rules. Students also used the singular instead of the plural in this last sentence when the wise man used "you". In English, "You" is used for both the singular and plural but in Arabic, you for the singular is أنت for the plural it is أنتم. The term *crying was translated as* تبكي or تبكون while its meaning in Arabic is not shedding tears but complaining. This simply demonstrates that students translated sentence by sentence and did not concentrate on their reading or even edited their works.

Before wrapping up this part concerning students' translation from English into Arabic, it is central to check the translations from Arabic into English to give valuable comments since the strategies instructed are used similarly in both Languages.

B. The Analysis of Text B "The Woodman and the Mermaid"(see appendix n°2)

The same steps followed in text A are followed in text B, to avoid redundancy

Table 9: The Translation of Different Terms from Arabic into English

The Term	Students' Translation
الخطاب	the man who gathers wood, The man who collects wood
	The hunt, the hunter, hunterman
	Fisherman
	El hattab, the bucheron
	Build man, the poor man, worker man-

Students translated الحطاب in different ways. Sometimes into a *lumberjack*, *woodsman*, *woodman*, *woodcutter* and all these synonyms are accepted translations. Other students who could not find the exact term used definitions like “*the man who gathers wood*” or “*The man who collects wood*”. This showed that they have understood the function of the man but did not know the exact term, their strategy, then, was to define it. The use of the *hunt* and *hunter* and *hunterman* by some other students showed the association of the *woodcutter* to the *hunter* because these two characters’ roles in folktales are interchangeable (*woodcutter* is originally *hunter* and vice-versa since forests in folktales are unsafe). This term was also translated as a *fisherman* probably because generally in different stories a mermaid is found in the ocean. That is why they used *fishermen* who were related to the mermaid and the *lake* and *fishing*.

الحطاب was also translated by two borrowed words one, directly from Arabic using the transliteration “El Hattab” and the second one from French “the bucheron”. This was connected to a taxonomy suggested by Baker (1992) which recommended the use of loan words when dealing with some cultural words that occasionally translators purposely use to familiarise the SL culture with the TL culture rather than supplying a descriptive translation. Unfortunately, they misunderstood it since the word existed in the TL and had more than one equivalent.

Build man and *Poor man* were also translations provided by some students to design a *woodcutter*. A builder could be linked to the understanding of these informants since the woodcutter used to gather wood in the story and for them wood equalled building. For its translation into a *poor man* and *worker man*, this was attributed to the fact that in the story at the first step, it is mentioned that he was given a golden axe that made him a wealthy man. clearly, for them, he was poor. After these different translations that designated the woodcutter, it is time to check students’ translations of عروس البحر.

It was a revelation for the researcher to see how students translated عروس البحر. Firstly, it is important to point out that this term has many synonyms in English and the mermaid is the most commonly used one. Mermaid is defined in Merriam-webster dictionary as “an imaginary sea creature that has a woman's head and upper body and a fish's tail instead of legs.” Synonyms like: Oceanid, siren, sea-maid and sea-maiden are also formulated in the same online dictionary. The different translations of this term are explained in table (10):

Table 10: Translation of عروس البحر

The Term	Students' Translations	Comment
عروس البحر	A- bride of the sea, bride of the ocean, the bread of the sea, the married, The fiancé of the mer.	In Arabic, the word عروس is associated with engagement and marriage. This is what made students directly translate it into a bride, the bread which was probably a spelling mistake, married and finally fiancé borrowed from French. Students also considered the Arabic word البحر and translate it into ocean, sea, and beach. For them, two words in Arabic needed to be translated by other equivalents two words in English adding prepositions.
	Butterfly fish, a mix between a fish and a woman.	The first translation “butterflyfish” showed that students knew that عروس البحر was a creature with two different parts and associated its second part with a butterfly, this was probably related to flying fish. This translation was given in one single word which showed that students understood that not all compound words in

		an SL are transferred into compound words into TL but unfortunately the word chosen was meaningless. The second translation is just a kind of definition because the student did not know the exact equivalent in English.
	The princess of the sea, The princess, the girl on the beach,	Some students linked عروس to a princess of the sea or girl on the beach because in tales mermaids are related to girls that are living in kingdoms in the profound ocean and are daughters of kings and queens.
	Mermaid sea,	These informants wanted to provide compound nouns to equal the source language. Even if they exactly knew the English equivalent of a mermaid, they added sea without even adding a preposition. That showed the influence of word-for-word translation.

The table below shows different manners the word الفأس is translated.

Table 11: Difficulties in Translating Some Words

The term	Students' Translations	Comment
الفأس	Faas, Hache, Ash	The students transliterated the word directly from Arabic by using English phonological features because they did not know the equivalent one in English. Similarly, other students loaned the French word and spelt it wrong because

		they taught it was the corresponding word.
	Poleaxe	The informants used a poleaxe which is is a battle-axe with a short handle and often a hook or spike opposite the blade. They were already familiar with poleaxe, a term acquired in video games and not with an axe which is the simplest
	Sword, Tool, Gros couteaux dorés, Golden tool of agriculture, Tool, material, cutter	These different translations affirmed the ignorance of students of the accurate equivalent in English though they tried to choose from their vocabulary repertoire and sentences close to an axe. This meant, they understood the word and did not know its equivalent in the TL. For the translation into cutter, they just took the second part in a woodcutter since they were aware that it was an instrument, machine, machine part, or tool that cuts.

The translation of عادية suggested the use of the word ordinary. Students translated it into *normal*, *simple* and *well*, normal could be accredited to people's behaviour as a reaction to something. *Normal* is also borrowed from French into the Algerian dialect and could mean ordinary while used in the mother tongue. The influence of L1 was the reason that made students select it. *Simple* could be used to describe simple situations where things are not hard or complex to be understood. For *well*, it was obvious that a literal transfer from the mother tongue مريح was used.

The equivalent of بحيرة is a lake, this Arabic term was translated into *river*, *sea*, *beach* and *lack*. Those who translated it into a *river* thought it

was a hyponym of the *lake* and thus constitutes its semantic field. Its translation into sea and beach was associated with the place where normally a mermaid used to live. The final translation of the word was the “*lack*” a verb which normally referred to “*lake*” the noun, this was misspelt by some students. They knew the word but could not write it correctly.

Students translated “فجلس حزينا على فأسه” into “*So he sat sad on his axe*”. The interpretation of the source text is that he sat there sadly because he lost his axe. While the meaning of the students' translation meant he sat sadly on his axe when he lost it. This is because of the literal translation of students where each word was exchanged by an equivalent without considering the meaning. Some students avoided translating passages and sometimes words whenever they faced troubles like خرجت له عروس البحر تحمل فأساً ذهبية وسألته هل هذه فأسك؟ The half of the sentence was translated while the rest that concerned the direct question of the mermaid is completely omitted. “*A mermaid came out to him carrying a golden axe*” (students' translation). The omission is a strategy suggested by Baker (1992), it could be used when the meaning could be extracted without changing or confusing the meaning. But it was not possible in this case. Students did not omit expressions or words because they tried to apply Baker's strategy, they did that as they ignored how to deal with these different situations while translating.

Misperception of some students between sold and bought using the latter instead of the former, thinking that mutual substitution was possible and accurate, such as “*The woodcutter **bought** his golden axe and get a great fortune*”. It was also observed that the use of the pronoun he and him when dealing with the mermaid was due to the lack of concentration of some students.

Conclusion

The researcher mentioned English into French translation and Arabic into French, but no discussion was made about French translation because

of the limited number of participants and the translation they provided. The French used by the students showed that no interesting or helpful results could be achieved...Translation is taught to both L2 and L3 English students. Further research in this domain can help students improve their language. The influence of L1, or mother tongue, can be managed if students are conscious of that. Further experiments with the same informants are in the mind of the researcher. The purpose behind that is to see if better results can be attained after the reconsideration of the different important points mentioned above.

To encapsulate the whole discussion, the initial concern of this study was to see the impact of translation lectures on L2 students. Then it was important to consider the way they dealt with the difficulties they faced in their translations. It was found that the majority of students resorted to a word-for-word translation since it is integral to their mental learning process. One interpretation of these findings is that the informants are extremely influenced by their L1, and this is shown through their choice of word-for-word and literal translation. Furthermore, it was important to identify different troubles encountered by students to consider them. It is important to deal with such deficiencies and adopt a translation teaching strategy to help students use the L1 to develop their English language. It is necessary to clarify the transfer from Arabic into English or English into Arabic and requires the consideration of important points. Before that, it is crucial to reconsider the following points with the students:

- To make them aware of the fact that learning a language does not only require the knowledge of the grammatical rules and the use of its vocabulary in different situations but also understanding its different cultural aspects. This could be achieved through reading which is crucial to the development of different skills.
- The transfer from Arabic into English should contemplate that the Arabic system (even the mother tongue) differs from the English one. Besides, students should be attentive to the transfer they make

from Arabic into English and vice-versa since they are not conscious of that and do not consider it as translation.

- Starting translations sentence by sentence without reading the whole text is a mistake that leads to misunderstanding the SLT and misinterpretation of the TLT. It is necessary to read the whole text, analyse it completely and try to guess the meaning of new vocabulary from the sentence. Besides, similar meanings are not provided by any synonyms they know or find in a dictionary. All that depends on the meaning of the complete sentence.
- Editing is something that students never do while it is an important task that has a valuable impact on the final draft.

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Appendices

Text A

The Wise Man

People have been coming to the wise man, complaining about the same problems every time. One day, he told them a joke, and everyone roared with laughter. After a couple of minutes, he told them the same joke, and only a few of them smiled. When he told the same joke for the third time, no one laughed anymore. **The wise man smiled and said, "You can't laugh at the same joke over and over. So why are you always crying about the same problem?"**

Text B

الخطاب وعروس البحر

ذهب الخطاب ليجمع الحطب قريباً من البحيرة وأثناء ذلك سقطت فأسه في البحيرة فجلس حزيناً على فأسه. خرجت له عروس البحر تحمل فأساً ذهبية وسألته هل هي فأسك؟ أجابها لا إن فأسي عادية. فأعطته الفأس الذهبية لأنه صادق. باع الخطاب الفأس الذهبية ونال بفضلها ثروة كبيرة. فسمع به الناس وحاولوا أن يفعلوا مثله، فكلما رمي أحدهم بفأسه في البحيرة تخرج له عروس البحر بفأس ذهبية وتسأله

هل هي فأسه؟ فيكون رده نعم فتقوم بتسديد ضربة على رأسه لأنه كاذب. وكانت النتيجة أنهم خسروا فؤوسهم وكرامتهم.

أيمن زكريا

Questionnaire

Would you please, dear students, take the time to complete the following survey. Please provide sincere answers to contribute to this research related to translation teaching at Abdelhamid Ibn Badis University of Mostaganem. Thank you.

Put a Tick (✓) next to your answer. (Sometimes you may tick more than one possibility).

1-How did you find texts A and B?

Text A	Difficult	☐	Easy	☐
Text B	Difficult	☐	Easy	☐

2- Which language do you prefer to translate from and into?

a- From English to Arabic	☐	b- From Arabic to English
c- From English to French	☐	d- From French to English

3- What difficulties did you encounter while translating texts A and B?

Difficulties in text

A:

.....

.....

.....

.....

Difficulties in text B:

B:
.....
.....
.....
.....

4- Mention the strategies used in your translations of texts A and B