

At the Junction of Linguistic Intelligence and Idiom Rendition in the EFL Class: Shifting Contexts

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Abstract:

The information technology era renders the world a small settlement. This requires policy makers to review their programmes in view of making the most of FL teaching aspirations. One way to concretise the goals of the intercultural assumption is aiding students to integrate idioms in their daily practice. One way to do this is through training them on instantly finding gates with local idioms through contextual translation. This paper resorts to the use of translation test together with an interview to check students' readability to integrate idiom rendition in their quotidian practice through intercultural positioning. The findings give hope of the potential linguistic facilities students may use in their way of assimilating idiomatic expressions in their daily use of English. The results hint that they are able, on the whole, to exploit idioms as a tool for developing their intercultural knowledge.

Keywords: *Idiom Translation, The Intercultural Approach, Linguistic Intelligence*

ملخص:

لقد جعل عصر تكنولوجيا المعلومات العالم بمثابة مستوطنة صغيرة. و منه توجب على صانعي السياسات مراجعة برامجهم بهدف الاستفادة القصوى من تطلعات تعليم اللغات الأجنبية. إحدى الطرق لتحقيق أهداف الالتقاءات الثقافية هي مساعدة الطلاب على دمج التعابير الاصطلاحية في ممارستهم اليومية. من بين السبل لتحقيق ذلك هي تدريبهم على إيجاد تعابير اصطلاحية محلية بسرعة من خلال الترجمة السياقية. يعتمد هذا البحث على استخدام اختبار الترجمة جنباً إلى جنب مع مقابلة للتحقق من قدرة الطلاب على دمج الترجمة الاصطلاحية في ممارستهم اليومية من خلال التمتع الثقافي. تشير النتائج إلى وجود أمل في الإمكانيات اللغوية التي قد يستخدمها الطلاب في طريقهم لدمج التعابير الاصطلاحية في استخدامهم اليومي للغة الإنجليزية. وتلمح النتائج إلى أنهم قادرون، بشكل عام، على استغلال التعابير الاصطلاحية كأداة لتطوير معرفتهم الثقافية. كلمات مفتاحية: ترجمة التعابير الاصطلاحية، النهج بين الثقافات، الذكاء اللغوي.

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Introduction :

One of the most amazing achievements of the human being is using language creatively to satisfy the different quotidian needs. The capacity of being able to do so depends much on the way individuals orchestrate language use to fit the various contexts they might come across (Wilhite, 2018). Of course, there is a multiplicity of barriers that they might encounter before achieving this level; especially if it is the case of a FL. The use of idioms is one such problematic issue for a FL learner. The problem with idiomatic expressions is that they are context and culture related; there is no possibility for looking at the exact synonym in one's mother tongue. Another hindrance is whether learners are cognizant or not that a given context is apposite for the use of a particular idiom (Unkule, 2019). Actually, this is linked to another aspect of language teaching that of the intercultural philosophy since idioms cannot be taught out of their socio-cultural contour. Lack of understanding or misusing an idiom results in creating confusion in the receiver's mind since it may lead to the formation of a chaotic image of the FL. In relation to this, Zevgoli accords the following comment: "we think of an expression as idiomatic if it is characterized by conventionality and invariability [.....] they are therefore considered as primary properties" (2002, p. 219). Idioms fall within the form of vocabulary that characterises a given language; they range from single to multi-word units or what looks like repeated inflexible expressions. Moreover, learning about idioms helps students' build up their intercultural skills and embrace the right behaviour in a given context that necessitates reference to the FL.

The first trials to FL teaching were built on the premise of imitating the native speaker; that is amidst one of the essential objectives of this philosophy is to copy the behaviour of the native speaker (Hymes, 1972). The issue, however, with this model is that focus was rather on what is seen not on what is happening in the mind of the speaker. Under this paradigm, students are encouraged rather on following a model rather than creatively generate their own communicative patterns. One drawback of this approach is that the cultural factor was not given much importance which later causes a breakdown of the communicative exchange in some cases. This is said, instructors are asked to integrate the culture of the FL community within the teaching of its grammatical rules since grammar without context serves little purpose. Eminent researchers

believed that when locating FL students in a middling sphere they can use the language dynamically and without prejudices. Kramsch (1993,1998) claimed that real communication is manifested when both partners understand the sociocultural norms of one another ; at the same time the author favoured what is termed a third place culture to cover for the type of competence that contemporary FL students need. Not far from this, Byram (1997a) attached the term intercultural to 'communicative competence' in a good trial to compensate for the blemishes of the communicative approach. Within the scope of these modern trends, syllabus designers and language policy makers had felt the need for injecting new techniques that favour the realization of the goals of these philosophies. Idiomatic expressions were then introduced to back up the aspirations of the intercultural approach. Buckingham (2006) believed that idioms are commonly known as a sticking point in the learning of the FL; this is due to their ironically simple, yet; complex structures which make it knotty for students to adapt to their use. Nonetheless, they prove efficient in exemplifying points of the FL culture that students might need in future for the perfect delivery and understanding of the message.

1.. At the Juncture of Gardner's Linguistic Intelligence and Translation Knacks :

Investigating about human intelligence is not a new venture; researchers are still in motion to find ways to explore the components of intelligence, its genesis, and its applications. Whether or not intelligence is an innate capacity or a nurtured one, it is a decisive factor in enabling individuals to function properly in a given society or larger communities. Commonly, intelligence is connoted within one's ability to adapt to a problematic situation and to find ways out of it; at times it refers to one's inventive capacities, that is the ability to generate new situations that are deemed valuable.

Admitting the fact that high cognitive powers boost processes of learning, many researchers have tried to account for varying definitions of intelligence. In general terms, the concept mirrors an overall mental capacity that integrates various sub-capacities related to reasoning, understanding, analysing, and opting for the right techniques of learning. Additionally, intelligent people are remarkably attentive to tiny details that less intelligent people do not pay attention to; they are inclined as well to build on their previous experiences to move to higher stages of knowledge (Hernandez et al. , 2010). Hence, there is more than one factor to consider when trying to approach a comprehensive

definition of intelligence. Wagner and Sternberg (1985) proposed a description of the term touching upon three related components namely psychometric interpretation, Piagetian view point, and information treating perspective. As what concerns the psychometric viewpoint parallels intelligence to the total of cognitive abilities one possesses, hence; proponents of this trend suggest that instructors would test their students via the means of meticulously planned tests to rank them, afterwards; in line with the results of their achievements. Piagetian perspective suggests that intelligence is an individual endeavour that relies mainly on the biological development of individuals but also to the unlimited offerings of experiences they may encounter in their daily life (Beilin & Pufall, 2013). The accumulation of biological development and social experience, serving as stands for the forthcoming experience, and self-adjusting processes polish the final version of one's intelligence. The information treating opinion proposes an interpretation of the ways in which the human brain receives and actually treats a piece of information. So far, the first two perspectives are concerned with the brain's abilities while the last one is dedicated to the functions of the brain once the information is in there.

Knowledge that is acquired through the medium of language and that serves the intellectual refinement of individuals is related to high rates of cognitive processing. In the same vein, being able to learn a language or a FL language requires advanced degrees of intellectual operations. The latter are not equally distributed whence the existence of multiple proficiencies; not all human beings are endowed the same cognitive capacities. This very type of intelligence is known as verbal or linguistic intelligence; under this grouping is classified all sort of information that the brain receives through the linguistic tool as well as sort of data one can get through reading, listening, speaking, and writing (Gardner, 2000). Observing, analysing, and comprehending the semantics and ordering of lexemes in smaller or larger units of discourse, be it in oral or written discourse. Amidst other things, linguistic intelligence requires decoding the sociocultural ciphers and understanding potential cultural differences, idiomatic expressions, culturally-based humour..etc.

In the case where individuals possess linguistic intelligence, they are said to have high rates of enhanced abilities of reading, speaking, and writing together with intellectual capacities of thinking in terms of words and vocabularies. Activities that this type of individuals immerse into include among other things: enjoying works of literature, delighting in reading between the lines of what is being read or said, having creative writing capacities, being able to

integrate critical discussions involving evaluations and deductions, favouring word playing, writing polished literary productions, knowing how to deliver official speech in front of a mass, and having a special sense of telling anecdotes. Individuals enjoying this refined sense of linguistic adeptness often feel irritated in situations where they are in contact with people experiencing trouble using words or expressions in their right place.

Whether or not it is possible to train individuals on intelligence, the FL teaching contexts are perfect examples of putting into practice the stands of linguistic intelligence. Neuroscience specialists explicate that the functioning of the human brain relies extensively on the types of existing bonds and links between the brain neurons. It is admitted as well in neuroscience that all individuals are born endowed with the same number of neurons; at later stages of life smaller number of neurons is needed and it is formed through life experiences. Bransford et al. (1999) agreed with Piaget in that the accumulation of life experiences and learning expertise both participate in changing the brain's structure. Knowledge buildups contribute into infinite processes of systematizing and arranging the various parts of the brain that are always geared up to learn at different life stages. The latter connections culminate in creating patterns or schemes viewed basic in every new learning context. In the example of FL classes, instructors can refer to multiple techniques in refining their students' linguistic intelligence by bringing forth the type of exercises that fossilizes FL vocabulary or expression uses. In the recent competency-based and interculturality-based perspectives, teachers are oriented towards fusing the teaching of the English, writing; reading; or speaking skills, in relation to the larger international context and by any means in the case of foreign languages linguistic intelligence is primordial (Byram, 1997a). In line with this, idiomatic expressions and proverbs, that are culturally-based, are helpful in shaping a clearer view of the FL code. The former can be imported from and into both native and target language and for the optimal use of them learners need a certain rate of linguistic acumen.

2.. Merging Linguistic Intelligence, Idiom Translation , and Intercultural Acquirements:

Discussions of interculturality cannot be limited to a single element; they can extend over infinite issues especially in the modern epoch. In relation to this point, researchers try their best to invent new teaching techniques, and ideas that would facilitate the process of acclimatizing with the FL environment. In this vein, the introduction of idioms and idiomatic expressions yields the floor

for entering into the domain of language teaching, and introducing unprecedented methods to build students' competence. A general view of an idiom states that it is a reflection of a very specific sociocultural aspect of the community in question. Idioms are considered communicative tools since they teach FL students about different ways of saying the same idea in a melodic manner. In this respect, they are seen by researchers as basic and reliable instances of inter and cross cultural connections. The source of the first uses of idioms is not precise, but for sure they exist in every language and are highly linked to the sociocultural scene of the FL (Gains, 1986). FL speakers are free to use idioms or just a collection of sentences to talk about a certain idea. If the choice of the speaker falls on the use of the idiom, one must be aware of the right circumstances that impose its use. Though idioms are present in all languages, they might not be used in the same way and using the same terminology. Thus, speakers may not know whether or not a specific context is the appropriate one for the use of a given idiom. Remarkably, this problem occurs when speakers try to translate literally from their mother tongue to the FL. A common conception of idioms states that they are a subcategory of prescribed language; so formulaic that they are composed of a set of flat expressions that FL learners are required to learn and comprehend as building blocks not as discrete words (Buerki, 2020). Lancker Sidtis explained that idioms fall under the category of stereotyped non-changing language that has a long sociolinguistic history, she comments that: "A considerable range of expressions can be categorized as non-propositional [.....] These include idioms, proverbs, speech formulas, conventional expressions, expletives, and so on" (2009, p.447). The author explicates further that they have one common syntactic structure, standardized meaning, and sense of acquaintance. The standardized form of the idiomatic expression is a reflection of the accurate particular number of words in a specific order uttered in a regular sound pitch. The great majority of these expressions are originated in works of art and literature, so developing acquaintance with literary works that are culture specific helps FL students to flexibly manipulate the idiom use and communicate effectively in intercultural encounters. For Celce-Murcia (2007) it is preferable to merge linguistic teaching with cultural and cross-cultural teaching; mixing artistic and other literature related content that shadows the real functioning of the target language culture is said beneficial in creating FL mastery. Overall, instructors should be trained on orchestrating their teaching of the literature in such a way as to introduce as much information as possible about the cultural

habits of the FL society. Teaching the literature of the FL is a tough task for language teachers often because these materials are overloaded with alien information that is so distant from the learners' socio-cultural realities. Same thing applies when they are filled with formulaic expressions in the example of proverbs and idioms. They grow amidst the most efficient resources for teaching the FL if they are well applied by instructors. The function of the literary component in the English class has enjoyed a privileged position especially with the introduction of the intercultural approach. This view has changed within the contours of the intercultural philosophy where educationists added the sociocultural element to portray the cultural factor that surrounds the exchange. Since then, many works appeared on the scene discussing the possible opportunities that literature offers to introduce the use of formulaic language.

O'sullivan et al. (1994) shed light on the type of interaction that might take place between the text and its reader; they refer to the three pillars in meaning creation: the text, being the concrete reference that exhibits a certain reality; the cultural experience that happens between the reader and the text cues; and the external reality that embraces both the text and the reader, viz, its effect on comprehending the message. So, teachers are urged to adapt the use of the written discourse to what suits their teaching objectives. Since literary works of art are designed to imitate the realities of societies, they are there to illustrate the way sociocultural rules function on a real ground, Kova and Kaltenbacher state that the function of literary works in pedagogical contexts is to guide the teaching/learning process towards the concretisation of the stated institutional goals; it is there to help instructors discuss issues related to cultures, students' autonomy, and the elevation of higher order thinking skills (2006). The idea of deploying the literature of the FL to bring a concrete image to the learner is based on the concept of context. The latter appears in the work of Halliday (1989) where he used it to refer to expressions, utterances, phrases or any other type of discourse that serves as a shelter to the explanation of a collection of words. Of course the context of the literary discourse is different from a non-literary one because the latter is in short of contiguity of sociocultural contact (Verdonk, 2002). The former is seen as a continuation of people's day to day living besides it offers its readers the chance to audition their level in the use of the FL that is it is a ready-made experience. According to the author, there is one specificity about the literary discourse, so paradoxical as it might seem, it can exemplify language use yet it requires the reader to activate his imaginative powers at the same time to acclimatize with the world of abstractions.

Usually, FL students avoid the culturally overloaded discourse because they feel inapt to understand the formulaic language that it contains. For this reason, it is high time to fetch for new ways of integrating all the techniques related to bringing real language use to the classroom.

3.. The Method:

The current inquiry resorted to the use of an orchestrated methodology of research; indeed, the researcher opted for a qualitative and a quantitative method for the collection and analysis of the findings. The study used two research means for the intention of gathering data related to the theme, namely a translation test and an interview.

3.1.. Translation Test :

The researcher intended to check the feasibility of translating idioms and proverbs from English to Arabic as a means of working on enhancing FL learners' linguistic intelligence; to do so a translation test is devised relying on the use of a collection of idiomatic expressions. The latter are chosen with reference to the particular aim of the inquiry. Each idiom is carefully selected to represent a cultural, social, or linguistic aspect according to the classification of O'Dell and McCarthy (2010) categorization (proverbs, binomials, similes, and metaphors). The correctness of the translation activity is evaluated with reference to Baker's (1992) suggestions. Sometimes the meaning and form are compatible, at other times the meaning is the same but the form is different, a third possibility is translating via rewording.

The overall evaluation of the translation test is made as follows:

- Correct translation when the participant succeeds in finding an exact reflection of the idiom in the native context.
- Adequate answer when the participant refers to the technique of rewording and arrives to produce an understandable translation.
- Incorrect answer when the participant makes reference to simple literal translation that sometimes distorts meaning.

The participants' answers were portrayed and classified in terms of percentages.

3.2.. The Structured Interview :

38 participants were interviewed. The interview is composed of 10 questions; a mixture of open-ended and close-ended questions. Examples of the question items include: How do you make the link between your culture and the FL culture?, do you often rely on the instruction you receive in translation

module for the sake of developing your overall competence in English?, how would you define idiomatic expressions?, do idioms make FL learning easier and funnier?

4.. Findings and Discussion :

4.1.. The Translation Test Findings:

Table 1

Distribution of respondents' answers by frequency and percentage

Idiomatic item	Correct Translation		Adequate Translation		Incorrect Translation		No Translation	
	N°	%	N°	%	N°	%	N°	%
Item 1	38	100%	00	00%	00	00%	00	00%
Item 2	38	100%	00	00%	00	00%	00	00%
Item 3	11	28.94%	16	42.10%	06	15.78%	05	13.15%
Item 4	13	34.21%	09	23.68%	10	26.31%	06	15.78%
Item 5	09	23.68%	15	39.47%	14	36.84%	00	00%
Item 6	13	34.21%	08	21.05%	08	21.05%	09	26.47%
Item 7	00	00%	11	28.94%	00	00%	27	71.05%
Item 8	19	50%	16	42.10%	00	00%	03	7.89%
Item 9	13	34.21%	13	34.21%	00	00%	12	31.57%
Item 10	15	39.47%	12	31.57%	09	23.68%	02	5.36%
Item 11	11	28.94%	10	26.31%	10	26.31%	07	18.42%
Item 12	30	78.94%	08	21.05%	00	00%	00	00%
Item 13	09	23.68%	14	36.84%	09	24.15%	06	23.68%
Item 14	06	23.68%	12	17.64%	05	13.15%	15	39.47%
Item 15	28	73.68%	10	26.31%	00	00%	00	00%
Item 16	08	21.05%	05	13.15%	17	44.73%	08	21.05%
Item 17	06	23.68%	07	18.42%	19	50%	06	15.78%
Item 18	13	34.21%	11	28.94%	14	36.84%	00	00%
Item 19	13	34.21%	10	26.31%	02	5.26%	13	34.21%
Item 20	11	28.94%	14	36.84%	13	34.21%	00	00%
Item 21	31	81.57%	04	10.52%	00	00%	03	7.89%
Item 22	14	36.84%	12	31.57%	03	7.89%	09	23.68%
Item 23	23	60.52%	02	5.26%	13	34.21%	00	00%
Item 24	28	73.68%	05	13.15%	00	00%	06	15.78%
Item 25	18	47.36%	07	18.42%	06	15.78%	07	18.42%

4.1.1.. Statement (1): They always pretend the heroes, easier said than done.

The above table indicates that 100% of respondents provided correct translations of the proverb by offering idioms of similar form and meaning or otherwise supplying compatible meaning but dissimilar form, القول الاقوال الشفهية دائما اسهل من المفعولة , من السهل قول الاشياء لا فعلها , دائما اسهل من الفعل. This proverb in its real context means that it is always easy to say things verbally than passing to real actions; astonishingly this state of affairs is common in societies at a global scale. O'dell and McCarthy (2010) explained that this proverb refers to the fact of completing things orally without devolving into real achievements. The compatibility of participants' answers indicates the global common perspective of this proverb in assorted cultures.

4.1.2.. Statement (2): Brendon and Julia always share the same wicked intentions, birds of a feather flock together.

The results indicate that 100% of participants offered correct translations of the proverb. Mostly, they gave attuned renditions. The proverb can be understood right away since it is of collective universal heritage. Amidst the translations proposed by students: الطيور على اشكالها تقع، القوى المتشابهة تجاذب.

Commonly, this proverb explains that the energies that resemble one another fall within the same pot and in consequence the results of people's bad or good actions are going to bring them to live through their previous deeds. O'dell and McCarthy (2010) explained that this idiom shows that whatever bears a resemblance to each other will meet under the same conditions. The idiom is a lesson about the consequences of the deep devilish intentions that would return to gather those sharing the same noxious energies.

4.1.3.. Statement (3): He spent the whole year working on this project, by the end it was not accepted. Stephen came up against a wall; he has been complaining whole day.

The above results show that 28.94% of respondents gave correct translations of the idiom either translations of similar meaning and form or similar meaning and different form, دخل في جدار , ضرب مجهوده عرض الحائط. 23.68% of respondents provided adequate translations as well, لم , ذهب مجهوده سدى. 15.78% of participants gave incorrect translations by referring directly to literal translation, ستيفن وصل ضد حائط. 13.15% gave no translation. In its original context, this proverb is used to metaphorically reflect the chaos that comes after an unexpected happening especially when a person tries an effort then is rewarded with failure.

4.1.4.. Statement (4): I have been trying to convince her about the idea; I was not able to do so and left her to her own devices.

34.21% of respondents provided correct translations of the idiom. It can be said that the context is a crucial factor in helping them decide about the righteousness or otherwise not of their trials, اتركها و شانها ,دعها و شانها. 23.68% of respondents provided adequate answers, اتركها مع اشياها. 26.31% of participants provided wrong translations and this is traced back as well to resorting to literal conversion, ادها لحياتها. 15.78% of respondents did not offer any answer. This proverb can have occurrences in many cultures of the world ; it is linked to the fact of either sticking to someone till they find other options or let them find the path by themselves.

4.1.5.. Statement (5): Emily didn't want to rush into conclusions; she decided to accord them the benefit of doubt.

23.68% of respondents gave correct translations to the proverb in the example of اترك مجالا لاقامة الحجة. 39.47% gave adequate answers in the example of اترك له مجالا للشك. 36.84% of respondents provided incorrect translations in the example of اعطهم فائدة للشك, منحهم فائدة الشك; this type of translations is emanated from the automatic ways of literal interpretation or word to word translations which accords no importance to the context. This idiom is used to reflect the image where people are found in positions to give pace before rushing into judgements.

4.1.6.. Statement (6): Our teacher is very demanding; he always asks us never to do anything by halves.

34.21% of participants offered exact translations of the idiom, عندما تبدا عندما تبدا مشروعا اكمله. 21.05% of participants gave acceptable translations, لا تفعل شيئا بالنصف, لا تفعل نصف الاشياء. 21.05% provided wrong translations, 26.47% of participants, however; did not give any answer. The above proverb is of probable occurrence in international cultures to reflect the necessity of completing projects and goals one would start till reaching a feasible end. Partly speaking it has to do with motivational quotes as well.

4.1.7.. Statement (7): Joe was annoyed enough to resign without any previous notification, he left his manager in the lurch.

Astonishingly, there is no one correct answer for the above idiom translation. 28.94% of respondents proffered acceptable translations in the example of , تخلى عنه في امس الحاجة, تركه و هو في اعز الحاجة اليه , 71.05 % of respondents

did not offer any answer. This proverb is of probable occurrence in many world cultures as well; it often reflects the unexpected likelihood when one would assume getting help then out of the blue would find they are alone.

4.1.8.. Statement (8): My grandma keeps reminding me that I don't need to absorb negative energies of others; according to her I should keep myself to myself.

50% of participants could give correct versions of the translation, لا توفر طاقتك لنفسك, فكر في مصلحتك اولاً, المؤمن يبدأ بنفسه. 42.10 % of respondents gave acceptable versions of the translation, توفر طاقتك لنفسك, فكر في مصلحتك اولاً, المؤمن يبدأ بنفسه. Conversely, 7.89% of participants did not provide any trial. This idiom is used in some cultures of the world to urge people to care first about themselves and their priorities before considering any other factors. The proverb is used as well in the Algerian context.

4.1.9.. Statement (9): The Jeffery's have been suffering from beginning bankruptcy since 2018; now they are on the breadline.

34.21% of participants provided correct translations of the proverb, على حافة الفقر, على خط الفقر. 34.21 % of respondents offered acceptable translations of the idiom, على خط الافلاس, على حد الافلاس. 31.75 % of participants did not propose any answer. This proverb is used in contexts where people want to talk about a hopeless situation where the end negative result is clearly foreseen.

4.1.10.. Statement (10): Davis started his new career with the OpenAI two years ago, today he is the supervisor. He is climbing the top of the career ladder quickly.

39.47% of respondents provided correct translations, يتسلق سلم النجاح, يتدرج سلم النجاح بسرعة, يتقدم في. 31.57 % of participants gave acceptable answers, اداؤه بسرعة. 23.68 % of respondents did not succeed to give correct or near acceptable translations, يصعد في عمله بنجاح. 5.63 % of participants skipped answering this part. The above idiom occurs as well in many international settings to reflect the end result of trying an effort to achieve a predestined goal.

4.1.11.. Statement (11): Céline Dion's last party was a real success; the vibes reached a fever pitch.

28.94% of respondents gave correct translations in the example of بلغت درجة. 26.31% of respondents gave quite acceptable answers, بلغت الذروة, بلغت القم.

اقصى درجة 26.31 % of trials were incorrect; they were just rudimentary literal translations, حتى قصوى, حتى عالية, درجة حتى عالية. 18.42 % of participants did not give any answer. The aforementioned idiom is used in some cultural contexts to describe a state of high motivation and enthusiasm.

4.1.12.. Statement (12): They exploited the absence of their parents to organize a big party with their classmates; while the cat's away, the mice will play.

عندما تغيب القطط، 78.94% of participants provided right translations, غياب القطط، يحرق 21.05 % of participants offered acceptable translations, تلعب الفئران, الفئران. No incorrect answers were observed. The current proverb is of probable use in many sociocultural contexts all over the world; it reflects metaphorically the situation where authority is absent; people feel free to behave the way it pleases them.

4.1.13.. Statement (13): After 25 years of hard work, the Jefferson's could gather billions of dollars. They have literally taken care of the pennies and the pounds took care of themselves.

23.68% of participants gave correct translations in the example of الفلاس الابيض لليوم الاسد, الحديد للشدائد 36.84 % of respondents gave adequate translations, تصرف بحكمة مع الفلاس و الدينار يتكفل بنفسه, صن مالك والباقي ياتي 24.15 % of respondents offered incorrect translations, اهتم بالفلاس و الفلاس يهتم بنفسه 23.68 % of respondents did not give any answer. The proverb is of great presence in many worldwide situations; it is used to urge people to look after their fortune and not to waste their money in vain; big fortunes are the result of good thrift.

4.1.14.. Statement (14): My grandfather was a very active person; he always got up at the crack of the dawn.

من يبدأ العمل باكرا، 23.68% of participants provided correct translations, ينجز الكثير، يستيقظ عند بزوغ الفجر، 17.64 % of respondents provided acceptable translations, يستيقظ عند ساعات النهار الاولى، يستيقظ باكرا 13.15 % of participants did not succeed in providing plausible translations. 39.47% of participants did not attempt any trial. This proverb is also of probable occurrence in diverse cultural settings to talk metaphorically about contexts where people would encourage waking up early to achieve more and better.

4.1.15.. Statement (15): She was lying to her dad man; that was as clear as day.

73.68% of participants provided accurate translations, كان واضحاً ووضوح. 26.31 % of participants provided adequate translations, الشمس، كان واضحاً ووضوح النهار. واضح كضوء النهار، واضح كالنهار. No incorrect trials were recorded. The present proverb is used to talk symbolically about contexts where things are crystal clear. It can be observed in many cultures including the Algerian one.

4.1.16.. Statement (16): Emilia has been working on this project the whole winter; it did not gain much fame. All her effort went to the dogs.

21.05% of participants provided correct translations, ذهب مجهوده هباءاً، ضاع مجهوده هباءاً، 13.15 % of respondents provided acceptable translations, ذهب تعبته سدى. 44.73 % of respondents gave incorrect translations, ذهب مجهوده الى الكلاب، ضاع. 21.05 % of participants did not try to answer at all. The above proverb can be observed in different cultural contexts as well to refer to situations where someone tries an effort then is rewarded nothing by the end.

4.1.17.. Statement (17): He fell down while performing Shakespeare's Hamlet; at once he had eggs on his face in front of the audience.

23.68% of respondents were able to provide correct answers, احمر. 18.42 % of participants provided quite acceptable answers, احمر وجهه من غباء الموقف، احمر وجهه من الخجل. 50% of participants gave incorrect answers. 15.78% of participants provided no answer. The above idiom is used in some sociocultural settings to metaphorically refer to the state of stupid deception.

4.1.18.. Statement (18): The whole effort of the manager was down to earth with the failure of the product's selling, it can be said that the project bites the dust.

34.21% of respondents offered correct translations of the idiom, اكل. 28.94 % of participants provided acceptable translations, اصبح طي. 36.84% of respondents offered incorrect translations. الخسارة، محكوم عليه بالخسارة. The present proverb is used symbolically to talk about a situation where one would spend lots of time on a project then the latter cannot see the light and still persist in time to the extent that it may lose its brilliance. The idiom can be found in many international contexts.

4.1.19.. Statement (19): Before starting any of your future objectives, you need to carefully clear the decks.

34.21% of respondents provided appropriate translations, على اهبة. 26.31 % of participants gave suitable translations, على اتم الاستعداد, في كامل. 5.26 % provided incorrect answers. 34.21% of participants did not give any answer. The above proverb is used in lots of international settings to reflect a state of affairs where someone is in the need to prepare for their future plans carefully.

4.1.20.. Statement (20): They have been sitting together for mainly two hours; it was clear that there was a big issue between them as if they were having a bone to pick with each other.

28.94% of participants gave correct answers, ادين له مكيلا. 36.84 % of respondents provided adequate answers, ادين له ديننا, مدين له. 34.21 % of participants provided incorrect translations, لديهم عظم يغرزونه لبعضهم بعض, the latter translation is purely literal as observed in the previous trials where respondents, in this category, forget about reference to the sociocultural context.

4.1.21.. Statement (21): Her mom was putting ideas into her head; she grew in hatred with her dad.

81.57% of respondents provided correct translations, تحشو لها راسها. 10.52 % of participants provided adequate translations, بالافكار, تما راسها بافكار سوداء. 34.21 % of respondents provided incorrect translations, تضع تؤثر عليها بافكار سوداوية. The present idiom is of presence in many international contexts to talk about the way people influence negatively each other.

4.1.22.. Statement (22): Gardner is my best friend he would never do such a thing; I know him like the back of my hand.

36.84% of participants provided right translations, اعرفه حق المعرفة. 31.75% of participants gave acceptable trials, اعرفه جيدا. 7.89 % of respondents provided incorrect translations, اعرفه مثل كف يدي. 23.86 % of respondents gave no answer. This idiom is used in many sociocultural settings to refer to situations where someone knows someone else or something very well.

4.1.23.. Statement (23): Listen! I am not here to negotiate this with you and I want you to draw a line under this statement.

60.52% of respondents succeeded in giving correct translations of the idiom, رسمت عليها خط احمر. 5.26% of participants gave adequate translations, رسمت. 34.21 % of respondents provided incorrect answers, وضعت عليه خطا, علمت عليها.

على الجملة خطأ. This idiom is used in many sociocultural settings to refer to warn people implicitly not to transcend certain lines.

4.1.24.. Statement (24): You really need to be quick in completing this mission Jeremy; it has always been said that the early bird catches the worm.

73.68% of respondents gave appropriate answers, التبكير يقضي الحاجات. 13.15% of participants provided tolerable translations, الذي يبدأ أولا يحقق أكثر، 15.78 % of respondents provided no answer. The current idiom is used in some cultures to refer metaphorically to the power of doing things in the right time.

4.1.25.. Statement (25): Liz has gone through serious health issues; she kept faith and struggles to win over her sickness where there is life there is hope.

47.36% of participants provided correct translations, الأمل و الحياة، 18.42 % of participants provided acceptable translations، مادام، 15.78% of respondents gave incorrect answers، هناك حياة فان هناك أمل ان تتحسن الأمور، الحياة أمل، 18.42 % of respondents gave no answer. The above proverb can be found in many international contexts to describe metaphorically the result of keeping hope and advancing in life.

4.2.. The Interview Findings:

The interview is composed of 10 questions, orchestrated between open and close-ended questions. The aim behind the selection of each question is to check the extent to which respondents are aware of the worth of sociocultural knowledge, summarised in this very context in knowledge of idiomatic expressions special to the FL culture, in easing intercultural exchange. The forthcoming is the analysis of respondents' answers. The interview is conducted with 38 participants from a total of 165.

4.2.1.. How do you make the link between your culture and FL culture?

76,31% stated that they resort to processes of comparisons (contrasting and assimilating) while keeping up with the native culture. 23,68% claimed that they do not feel it necessary to adhere to the FL culture and that it is not necessary to know about the culture of the other to be able to engage with them in fruitful interchanges.

4.2.2.. Do you often rely on the instruction you receive in the translation module for the sake of developing message comprehension?

100% of the interviewees explained that the type of teaching they received in the translation module is relevant when it comes to literary text interpretation, to message interpretation in general. Some of them explained that the sociocultural context is vital in mastery development.

4.2.3.. How would you define idiomatic expressions?

31,57% respondents summarized idiomatic expressions as a reference idea to proverbs, 50% attached the term to culture related phrases and sentences while 18,42% didn't give any clear answers ; they just repeated the same phrase.

4.2.4.. Do you think that idioms make foreign language learning easier, funnier and more concrete?

100% of respondents answered favourably to the above question. They explained in most that idiomatic expressions incite them to think and to try to find the trace in their own culture which would add an entertaining aspect to the course.

4.2.5.. Do you think that idiomatic expressions are essential in mastering communicative competence?

100% of respondents answered favourably to this item explaining that the final aim of learning a FL is to be able to communicate appropriately, then injecting aspects of the FL is a helpful factor in the way of developing overall competence.

4.2.6.. What techniques do you resort to for developing your knowledge of FL idioms?

78,94% of respondents clarified that they resort to the use of media in the example of movies, series, and documentaries in order to catch up with the use of idioms and proverbs in their practice of the FL. 21,05% respondents stated that they make use of books and authentic texts to learn about idioms and their use.

4.2.7.. Do you think that idioms and proverbs should be taught separately so that they would be better retained by the learner?

All participants argued that idiomatic expressions should be taught separately and with practise because this would help the learner to overcome fear from the notion of the other with whom he never been in touch.

4.2.8.. Do you think that the mastery of FL idioms is a sign of linguistic intelligence?

All respondents agreed that the flexible use of the FL is a sign of exceptional linguistic ability. Some of them added that the use of idioms and proverbs spices up the quality of the interchange.

4.2.9.. What suggestions do you have for teachers concerning the integration of idioms in the teaching programme?

73,68% respondents were in favour of including idioms in the teaching programme in sessions of oral expressions, reading sessions and written expression sessions (they claimed that if left on their own they would not devote time to learn them).

26,31% respondents explained that it is rather the role of the learner to be in charge of developing their personal inventory of idioms.

4.2.10.. How can you exploit the idiom as a tool or connector between your culture and FL culture?

78,94% respondents stated that it is crucial to understand the way of thinking of the other in order to be able to successfully exchange with them. They referred to the current globalized period where intercultural exchanges are always necessary to succeed in integrating the international aspect of the modern era.

21,05% respondents were stuck to the idea that it is crucial to preserve one's identity and it is not necessary to adapt oneself fully to the FL culture.

5.. Conclusion:

This paper proffers the grounds for including the instruction about idioms and formulaic language as part and parcel of the FL programme. The results of the study showed that FL learners are aware of the viability of controlling the use of formulaic expressions and the benefits they would get once communicating using the FL. Besides, the intercultural approach to FL teaching with its focus on bringing forth idioms to the classroom use opens up new possibilities for building up students' overall mastery of the FL code. It has been proved that full communication cannot occur unless students are enough equipped with sufficient intercultural knowledge since the essence is to understand the difference and be able to adapt to it. One way of understanding this difference is the use of idioms because they are specifically culture related. For this reason, they can be amalgamated with the teaching materials to realise the goal of intercultural proficiency. Since culture and language are related it becomes crucial to exploit the abundant literary materials to exemplify the relationship between these three elements. Via the medium of the intercultural ideology, students are offered the chance to be trained on communication, and on the multiple ways in which formulaic language taught through the literary

material enables them to master the use of language on an intercultural scale. Decision makers, researchers, and instructors are invited to consider the teaching of formulaic expressions through various mediums with the hope of creating individuals able to deal with the intricacies of the FL.

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