Ahwaz Journal of Linguistics Studies (AJLS) (WWW.AJLS.IR), ISSN: 2717-2643, 2020, Vol. 1, No. 4

Impact of Application of Cognitive Linguistic Theory in Teaching Translation at Libyan Universities

Dr. Youssif Zaghwani Omar,
Department of European and Asian Studies, Faculty of Languages, University of Benghazi

Abstract
Many studies and research reveal that teaching translation at universities in most developing countries is based mainly on traditional translation theory, in which students use a bilingual dictionary to translate every single word from one language into another. Translation does not mean associating words in one language to similar words in another language. Rather translation means conveying meaning and culture from one language into almost similar meaning and culture in another language. This study was conducted as an endeavor to examine cognitive linguistic theory in teaching translation through merging linguistic knowledge with translation experience and knowledge. This study was directed to shed lights on teaching translation from the perspective of cognitive linguistics. Qualitative research method was used in this study. The researcher interviewed nine instructors of translation at Libyan universities (Benghazi, Tripoli, and Sebha) as a primary resource and reviewed books, journals, and websites relevant to the topic of the study as a secondary resource. The researcher has reached findings, amongst of which is that using traditional method of translation does not guarantee accurate translation. Based on the findings obtained, the researcher presented some recommendations regarding the significance of applying cognitive linguistic theory in teaching translation at university level.
Keywords: cognitive linguistics; translation theory; translation; language; meaning.

I. Introduction

Though various definitions have been given to the concept “translation”, almost all definitions agree upon the fact that translation is a process of transferring one language into another. Of course, this process of transferring, which is called translating, most of the times does not fulfill the product of the translated text, which is called translation. The reason, as most studies and research reveal, is attributed to the lack of complete equivalence among languages. For that reason, some scholars and educators in the field of translation, such as Newmark and Nida, use the term “transplantation” to compensate the lack of equivalence in translation. For example, Nida used the term “seal” in the Eskimo culture as an equivalence to the term “lamb” used in the Western culture to transfer the Biblical expression “lamb of God”. The reason, as Nida justifies, is that the Eskimos do not have or know lambs, so seals in the Eskimo culture is equivalent to lambs in the Western culture. The same is said about translating the English idiom “white as snow” into “white as milk” in the Arabic culture, which lacks snow.

Translation, in fact, is not an easy task depending mainly on knowing two languages and using a bilingual dictionary *per se*. Translation is an art and a process to reach a product. Hence, this study is conducted to investigate and examine some linguistic theories and their applications for teaching translation at university. Then this study works on involving cognitive linguistic theories for teaching translation at university level. As we all know, translation as a science has been gaining more attention in the era of globalization, in which the world has been a global village. In this study, the researcher endeavored to demonstrate and mix two interrelated sciences: linguistics and translation in the field of teaching. He worked to view translation not as a process of decoding words from one language into another, but as a pragmatic activity for a process of decoding two cultures through digging deeply in the translator’s brain to understand his thought.

II. Literature Review

To conduct this study, the researcher based on primary resources represented in interviewing nine instructors of translation at university level and secondary resources represented in searching in the literature regarding the topic of the study. So, this part is dedicated mainly to the literature that dealt or wrote about the topic of this study.

II. 1. Translation

Back to the origin of the word translation, the history tells us that the concept "translation" stems from Latin to mean "to carry across" and from the Ancient Greek to mean "to speak across". From both meanings, we can see that translation is an activity that takes place between two cultures speaking two different languages. That is why Levine (1991) believes that translation is "a mode of writing that might enable one to find one's own language through another's" (p. 72). Newmark (1988), also, emphasizes the mode of translation as a writing activity that takes place between two people, saying that translation is "a craft consisting in the attempt to replace a written message and/or a statement in one language by the same message and/or statement in another language" (p. 7). So, here, we should differentiate between translation as a written mode and interpretation as a spoken mode.

Attempts of providing systems for translation starts with Jakobson (1959), who presented a model of a coding system in 1950s. In this model, Jakobson emphasizes the significance of coding and decoding linguistic systems to work as an explanatory model in translation studies. In this coding system, a translator works as a code system switcher, such as the operator in the telephone system, for changing a code in the source text into its equivalent code in the target text. The translator's job, then, is to transfer code between two languages.

We have already mentioned earlier that translation is a process and an art a translator conducts in order to reach a product. But this does not require a translator to find only an equivalence in one language to a word in another language, but also it requires him to find almost a similar effect of an equivalence in one language to another one in another language. This indicates that a translator seeks to convey effect, rather than language, through equivalence. Nida (1964) evokes the concept of equivalence in translation when he presents his two types of equivalence in translation: formal and dynamic. Nida, however, prefers dynamic equivalence as he focuses on effect rather than meaning and style as in formal equivalence. Also, Hatim and Munday (2004) emphasize that translation "consists in reproducing in the receptor language the closest natural equivalent of the source language message" (p. 12).

Finding an appropriate equivalence, however, requires a translator not only be acquainted with two languages, but also two cultures. In case a translator is not familiar with either culture, finding an appropriate equivalence becomes either awkward or impossible. In this vein, Adams (1973) argues that

probably it is not very important that when the word 'tree' is used a Norwegian thinks automatically of a pine, while a Polynesian thinks of a palm; but it is a more serious problem when the word is set before an Eskimo who has never laid eyes on a tree of any sort. Translation then is faced with a double leap to explain the word and then to explain the experience. (p. 7)

Nida and Taber (1969), similarly, focus on the role of equivalence in translation, so they define translation as a process of "reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style" (p. 12). This definition indicates the importance of equivalence in translation to reach meaning that achieves an effect on a community similar to that in another community. Nida and Taber present the process of translation as:

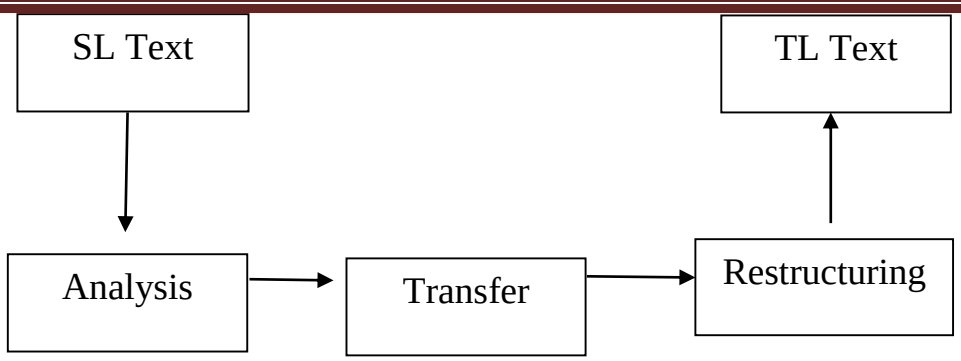

Fig. (1) Process of Translation

The diagram above shows that the process of translation relies on analysis of the text tin the source language to make the process of transference and restructuring in the target language. The focus here is on the effect and equivalence in two cultures. For example, translating the English sentence "What a lovely weather!" into Arabic requires the translator to analyze the English sentence in the English culture to find the similar equivalence in the Arabic culture. Talking about the weather in the English culture is a style used for starting a conversation between two people that they do not know each other. Arabs use a kind of greeting to start a conversation in the Arabic culture. Thus, the translation of the above English sentence in Arabic is "السلام عليكم," "صباح الخير", "مساء الخير" or any other expression of greetings used by Arabs in a similar situation.

While Nida focuses on equivalence in translation, Catford focuses on shift in translation. Catford (1965) maintains that several changes take place in the process of translation, calling these changes "shift of translation". Catford specifies two main types of shift in translation: level shifts and category shifts. Catford, in fact, highlights the role of language as a system of operations that changes from one situation into another. Thus, he describes translation types based to three sets of criteria as:

1. Based on Extend of Translation. In this type, translation might be full or partial. In full translation, every single word in the source text is translated into its equivalent in the target language. For example, the sentence "You can use the computer to browse in the Internet" is translated into Arabic as "يمكن استخدام الحاسب الالي للبحث في الشبكة الدولية"
Whereas, in the partial translation, some words are not translated in the target language. It is a kind of rewording or transliteration. For example, translation of the above sentence into Arabic might be "يمكن استخدام الكمبيوتر للبحث في الانترنت".
2. Based on Level of Translation. In this type, translation might be total or restricted. In total translation, every level of language in the source text is replaced by its equivalent level in the target text. So, grammar level in the source text is replaced by its equivalent grammar level in the target text. So, the translation of the English sentence "He is good" in Arabic is in grammar and lexis levels to be "هو يكون جيدا". Whereas, in restricted translation, the translation is on one level only. So, the translation of the above sentence will be on the lexis level as "هو جيد".
3. Based on Rank of Translation. In this type, translation might be bound or unbound. In rank-bound translation, the translator seeks to translate every grammatical unit in one language into its equivalent grammatical unit in the target language. For example, morpheme into morpheme, word into word, phrase into phrase, clause into clause, and sentence into sentence. Whereas, in rank-unbound translation, the translator moves from up and down to get the higher level of grammatical units, which is text. The diagram below (Catford, 1965) shows the linguistic model of translation based on rank as:

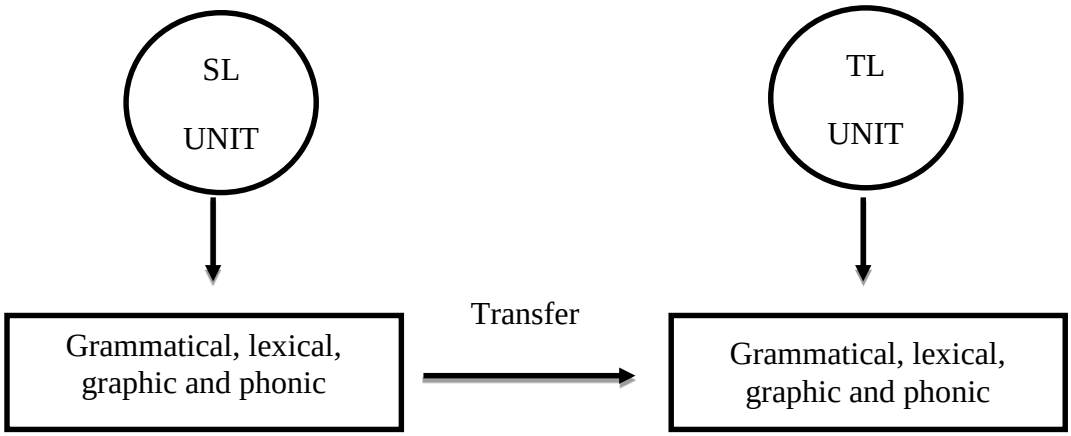

Fig. (2) The Linguistic Model of Translation

II. 2. Cognitive Linguistic

Evans (2007) defines cognitive linguistics as the science that "offers exciting glimpses into hitherto hidden aspects of the human mind, human experience and, by consequence, what it is to be human" (p. ix). This definition indicates that cognitive linguistics is the science concerned with studying human language and cognitive abilities. Cognitive linguistics is important in translation because, as Catford (1965) states, "any theory of translation must draw upon a theory of language: a general linguistic theory" (p. 1), so the development of cognitive linguistics might be used to develop the methods of teaching translation. Involving cognitive linguistics in translation, in fact, shifts the focus from the text translated only to include also the translator. So, it merges both the translator's cognitive knowledge and translating as a process in order to reach translation as a product.

In contrast to behaviorists, who focus on external behavior for translating, cognitive linguistic scientists focus on the cognitive processes that take place in the translator's brain. Cognitive linguistic scientists attempt to consider how translators observe meanings in translation through language. As we mentioned earlier, words do not give meaning, rather people give meaning to words based to contexts. In this regard, Omar (2018) claims that "language users select the linguistic forms that give meaning to them and convey meaning to others, who use the same language" (p. 380). Hence, it is necessary that a translator be aware of the whole atmosphere surrounding the language because "linguistic knowledge involves not just knowledge of language, but also knowledge of the world as mediated by the language" (Omar, 2019, p. 502).

Cognitive linguistic scientists believe that people develop and enhance their store of concepts and meanings in social contexts through interacting with each other. They, then, extend their store of concepts and meanings through metonymy mechanism to form a more complex conceptual system in the brain (Wang, 2016). Evans and Green (2006, p. 50) presented their model of the study of meaning and grammar in cognitive linguistics in the diagram below.

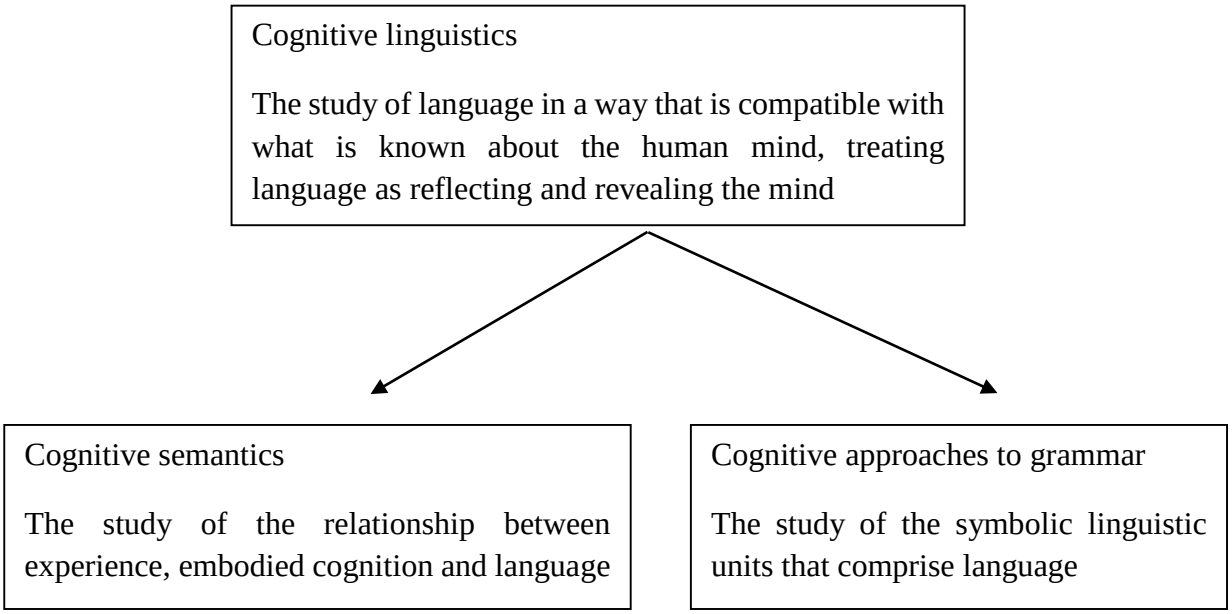

Fig. (3) The Study of Meaning and Grammar in Cognitive Linguistics

Based on the diagram above, conceptual structures and organizations are reflected by language, which makes cross-linguistic variations. This cross-linguistic variations help language encode several types of conceptual systems in the brain. In spite of the fact that this cross-linguist variations reveal the fact that this range of potential conceptual systems is delimited, "the languages of the world can and do exhibit a wide range of variation" (Evans and Green, 2006, p. 57).

II. 3. Cognitive Linguistic Translation Theory

We have seen above that cognitive linguistics is based on competence, and translation is based on theory and practice. So, we can deduce that cognitive linguistics translation theory emphasizes the performance of cognitive activities in the field of translation theory and practice. Also, we have seen above that translation seeks to achieve cross-cultural communication among people from various cultures, which is almost the same goal of cognitive linguistic translation theory which seeks to achieve harmony among translator, text, and reader.

Cognitive linguistic translation theory, however, came as a reaction against formal linguistic approach, which considers translating as a process of coding and decoding between two different language systems, neglecting the semantic and pragmatic dimensions that take place in the real world. The history of using linguistic perspectives in translation started with Catford (1965), who used his Scale and Category Grammar Model. In this Scale, Catford presented the four planes of language (phonology, graphology, grammar, and lexis) in translating. In this model, Catford proposes that translation theory seeks to find equivalence in other languages, suggesting that translators start with the smallest meaningful unit of language, which is morpheme, and go up.

Basing on Chomsky's Transformational Generative Grammar Theory in 1960s, Nida presented his Back Transformation Strategy, in which he believes that when translators encounter challenges in translating a text, the best strategy is that they transform the text back to its kernel sentences and analyze each sentence's constitutes and grammatical rules. In this regard, Nida (1964) believes that "one the most significant contributions of modern linguistic science to the field of translation has been the liberation of translators from the phi logical presuppositions of preceding generation" (p. 21).

So, cognitive linguistic translation teaching theory seeks to understand and explain the cognitive experiences in the translator's mind. This theory, according to Thagard (2005, p. 3), works out to answer the following questions: How do translators and the other actors involved in translation create meaning in the situations and texts they handle? How do they arrive at their strategies and choices? How does their cultural and linguistic background influence their thinking and understanding? How do they develop translation competence?

Cognitive linguistic translation theory seeks to search the translator's mind to explain his behavior and choices for selecting particular translation for a specific text. It is, then, a model of translation that is relevant to translation studies, which observes the chronological activities of translating conducted by various translators for translating different texts in various cultural contexts. In this regard, Chesterman (2009) said, "A broad outline of Translator Studies would cover sociology, culture and cognition, all looking at the translator's agency, in different ways" (p. 13). Whereas, Campbell and Wakim (2007) associate cognitive linguistic translation theory with sciences such as linguistics, psychology, anthropology, artificial intelligence, philosophy, and neurology.

We can sum it up that translation tries to achieve interactive knowledge between translators to understand the source text and readers to understand the target text. In other words, cognitive linguistic translation theory deals with translation as a product of the translator's cognitive experiences based on how a translator sees the reality of the source text. Cognitive linguistic translation theory portraits translators as knowing subjects of the text in the reality, which demands translators not only be good readers of the source text, but also good writers of the target text. In this vein, this theory emphasizes the role of cognitive abilities and experiences in reality. It merges the role of the original author, the translator, the text, and the readers to reach the most acceptable translation ever through harmony.

II. 4. Models of Teaching Translation

The discussion above regarding translation and cognitive linguistics indicates that cognitive linguistic theory should be used in teaching translation. This view is enhanced by many educators and scholars in the field of translation and education, basing on the view that translation theory is a branch in applied linguistics, which involves teaching and learning. For instance, Ebel (1968) sees that "contemporary linguistics and the modern theory of translation have profound affinities" (p. 50). Mason (1982) emphasizes the relationship between linguistic theory and teaching translation. Wendland (1982) argues that "just as theory without practice is dead, so also practice without continual direction and stimulation from theory profits little" (p. 125).

Chomsky (1965) presented his notions "universal grammar" and "transformation generative grammar" and Simon (1970) presented his notion "thinking as a logical process on symbols". The combination of these notions represented the first attempt of using translation as information processing and symbol manipulation model. Based on this model, cognitive linguistic translation theory promotes new methods of teaching translation through using one of these three models:

1. Experiential Translation Model

Studies and research argue that the way of processing data based to grammatical-based manipulation of symbols leads to various problems in translation. In this way, translators work only with cognitive abilities rather than with how the translated texts are manipulated in reality. It is believed, then, that people capture meanings not only based on cognitive abilities, but also based on experiential and emotional models. For example, Snell-Hornby (1988) emphasizes that "the confusing, culturally constructed nature of human beings' cognitive categorizations and their blurred edges have actually been effected by emotions and body signs, cultural myths, and stereotypes … depending on our culture and situation,

we categorize differently and judge certain objects to be more representative than others" (p. 27).

Snell-Hornby's ideas indicate that word meaning is not determined only by the characteristics of the word in the community, but also with how people use the word in a specific community. This enhanced by Bixby (2000), who says, "Words themselves don't make meaning, people make meaning" (p. 59). In fact, we, as human being, most often fail to understand the exact meaning of words because meaning is associated to how a word affects on how people think and see this word in their own culture in specific period of time. For example, the effect of a cold glass of water in a hot day in August is different from that in a cold day in December.

Accordingly, translators capture the product of the translation when they understand the meanings of words in the text and reproduce the closest natural meaning of words in the target text. Translators reach the meaning of the word through their context basing on their experiential meaning in reality. Translation, based on this model, is a total of experiences in the reality accumulated in the translator's mind as cognitive abilities. In this model, translators try to comprehend the source text based on their knowledge about the reality, later they render this knowledge into the target text, using all their senses and cognitive abilities. Translation, as a result, is the product of the experiences in the real world.

2. Interactive Translation Model

Due to the criticism directed to symbol systems and information-processing hypothesis, cognitive scientists paid more attention to the role of sociocultural situated interaction approach in 1980s. The emphasis on sociocultural interaction has been growing since 1990s, basing on the role of psychology to learning theories. This theory, in fact, highlights the significance of social and physical cultural interaction in cognition (Frank, Dirven, Ziemke, and Bernardez, 2008).

Interactive translation model implies that translation is a process of mixture among reality, cognition, and language, which means that translation is a process of interaction between cognitive activities and reality. For a translator to achieve translation, he should fulfill the harmony between the cognitive activities and the text. Instead of comprehending cognition as reconstructing, understanding, and using stereotyped patterns in mind, this model portraits cognition as interaction between mind and society. Cognition, in this situation, is a situated action that happens in complex physical-social interactions in reality. It is not just only the use a prior knowledge for a translator to translate a text from one language into another. Rather, translation takes place as a result of a translator's interaction with objects in reality. In this vein, Clark (1997) believes that "one of the main reasons for our intelligence is that we delegate knowledge to our environment and motions. We use tools and instruments. Thus, much of the complexity is 'scaffolded' by external structures" (p. 46).

Similarly, Bardaji (2009) sees knowledge in the brain (grammar and vocabulary) indispensable to work as a cultural scaffolding in teaching and learning translation, describing translation as a problem-solving process. In this view, a translator encounters challenges to solve the problems and find appropriate remedies to such challenges, which makes translation difficult, if not impossible sometimes. That is why Bardaji calls for using an information-processing view on translation, in which a translator uses cognitive operations as micro and macro strategies and techniques to interact effectively with the objects translated.

Thagard (2005) believes that interactive translation model includes two interrelated parties: bodies, the world, and dynamic systems as one party and societies as the other party. Here, Thagard does not pay concern to the role of cognition as an integral part in the process of translating. Other studies, yet, emphasize the role of social factors in cognition, basing on

Vygotsky's (1962) "Zone of Proximal Development", which is defined by Blau (2003) as "the zone where genuine learning takes place as learners use the assistance of others to achieve what they are just about capable of achieving on their own, but can't quit achieve without such assistance" (p. 161).

Basing on Vygotsky's Zone of Proximal Development, Kiraly (2000) emphasizes the significance of interior developmental processes that take place in the brain for learners in order to interact positively with their classmates in classroom and people in reality. For doing this, Kiraly has based on authentic situation as an approach for teaching and learning translation. He bases his view on the idea that learning to translate requires learners to be aware of the role of associated behavior in social situations.

3. Discourse of Translation Model

Cognitive linguistic translation teaching theory does not restrict its work in teaching translation on just describing the process of translation only, but it goes further to explain the role of the cognitive processes that create cognitive behavior to conduct the process of translation. It is a matter of fact that the author of the original text and the translator of the same text differ in their cultural backgrounds and experiences of the reality, which reflects the way of translating the text. The translator depends on his cognitive abilities and experiences in reality to capture the meaning of the source text. The translator in this sense bases on his creativity and cognitive abilities to understand the original author's thought and voice (Shlesinger, 2000).

Lave and Wenger (1991) believe that cognitive activities and social interactions are interrelated. This indicates that the translator's work is not restricted to the cognitive abilities individually, but also to the social activities that take place in the current, relevant environments: source and target. The social factors in translation studies, based on Kiraly (2000), should be involved in cognitive approaches in translation. In other words, the scope of attention should be expanded from studying cognitive processes in the translator's mind to include a network of other factors, amongst of which is the context in which words are used. This model proposes that discourse is the main level for translating a text. So, words, phrases, or sentences should be translated within a context.

As we talk about context, we bear in mind that texts vary in type and content in different contextual situations. Therefore, translators work out to comprehend various factors that are relevant to the text: the purpose of the text, the audience, the writer, the language used, which all constitute context. Cognitive linguistic teaching translation theory focuses on context in order to find out strategies for analyzing the text systematically. Beaugrande (1978) argues that translators can never neglect the context as it determines the functional lines, which contribute in understanding the whole system of the text. In this regard, Paz (1971) states that

Every text is unique and, at the same time, it is the translation of another text. No text is entirely original because language itself, in its essence, is already a translation: firstly, of the non-verbal, world and secondly, since every sign and every phrase is the translation of another sign and another phrase. However, this argument can be turned around without losing any of its validity: all texts are original because every translation is distinctive. Every translation, up to a certain point, is an invention and as such it constitutes a unique text. (p. 9)

III. Methodology of the Study

This part of this study is concerned with the methodology the researcher used to reach findings and present recommendations. This part covers the methodology of study used, the objectives of the study, the problem of the study, the questions of the study, scope and limits of the study, the participants of the study, data collection, and data analysis.

III. 1. Methodology of the Study

In this study, the researcher used qualitative research method, in which he based on primary and secondary resources. The primary resources include observation and interviewing, where the researcher based on his observation as a university lecturer of translation and interviewing nine lecturers of translation at Libyan universities in Benghazi, Tripoli, and Sebha. Secondary resources include literature review, where the researcher presented a brief idea about the topic of the study. The researcher based on journals, books, periodicals, and online resources to cover this side. To reach findings of the study, the researcher relied on his own interpretation for analyzing the data obtained from the primary resources.

III. 2. Objectives of the Study

As the theme of this study is identifying the impact of application of cognitive linguistic translation theory on teaching translation at university, the main objective of this study is find out this impact. This study, also, seeks to find strategies or techniques for using cognitive linguistic translation theory in teaching translation at university level. This study might be used as a resource or guide in other studies in this field.

III. 3. Problem of the Study

Basing on own observations and studies and research in the field of translation studies, instructors of translation at Libyan universities encounter challenges in teaching translation. For instance, Al-Khalil (2014) argues that "one of the most challenges of teaching translation in the undergraduate is that translation courses are traditionally and simply taught as part of EFL courses in the BA curriculum". Similarly, Al Aqad (2017) attributes the challenges that teachers encounter in teaching at university level to the methods of teaching used, emphasizing that "universities are interested mainly in the courses of translation just to train and graduate competent and efficient translators, since; mistakes in this field may be disastrous" (p. 34).

More other studies and research in the field of translation studies, specifically in the Libyan setting, diagnose the challenges instructors encounter while teaching translation at Libyan universities. Most of these studies attribute these challenges to the method of teaching used. For instance, Abushafa (2014) claims that "the problem may lie with the teaching methodology across the educational system" (p. 2). Also, Gadour (2006) conducted a study on Libyan education system and reached the conclusion that "there are systems in place for school teachers who are expected to follow fixed methodologies set out in books … university teachers do not receive even such limited support, and are left to their own devices with reference to teaching approaches" (p. 173). In her study, Alshibany (2017) concluded that "Libyan teachers' pedagogical practices are largely traditional" (p. 5).

Thus, the researcher sees that there is a problem represented in methods of teaching translation at Libyan universities. The researcher believes that this problem needs more investigation, trying to find and submit some remedies and recommendations *per se*.

III. 4. Questions of the Study

To reach findings of the study, the research set up a main question for this study followed by some sub-questions. These questions were prepared to find answers that shed lights on the topic of this study. The researcher based on the literature review regarding the topic of the study and set up the following question as the main question of study as:

What is the impact of application cognitive linguistic translation theory on teaching translation at Libyan universities?

To investigate and answer the main question of this study, the researcher has posed some other sub-questions that might be relevant directly or indirectly to the main question of this study. These sub-questions are as follows:

- What are the main challenges Libyan instructors of translation encounter while teaching translation at Libyan universities?
- How can Libyan instructors of translation tackle these challenges?
- What are recommendations and suggestions Libyan instructors of translation offer for teaching translation at Libyan universities?

III. 5. Scope and Limit of the Study

The scope of this study is directed to identifying the impact of application of cognitive linguistic translation theory on teaching translation at Libyan universities. The scope of this study is directed to find out the challenges Libyan instructors of translation encounter while teaching translation at Libyan universities. This study was conducted in the Department of Translation at three public universities in Libya (Benghazi, Tripoli, and Sebha) from the periods between June 2019 and September 2019.

III. 6. Participants of the Study

The participants of this study are nine instructors of translation. Though the participants were selected randomly, they almost had similar backgrounds in teaching and learning English and translation. All the participants are instructors in the Department of Translation at state universities in Libya: Benghazi, Tripoli, and Sebha. The participants have had experience of teaching English and translation for more than five years. The participants' first language is Arabic, and English is their foreign language. The participants showed willingness and interest to conduct the interviews and submit their perspectives and experience in teaching translation for a while at Libyan universities. Yet, the participants vary in their majors, degrees, and experience of teaching. See Appendix A for more information.

III. 7. Data Collection

The data of this study were collected mainly through secondary resources, represented in literature review, and primary resources, represented in interviewing nine Libyan teachers of translation, who were teaching translation in the Department of Translation at University of Benghazi, University of Tripoli, and Sebha University in Libya. The researcher has already gathered information and facts about the topic of the study from journals, books, periodicals, and online resources.

In interviewing, the researcher used face-to-face interviews with the participants from the University of Benghazi and online devices, represented in Skype and Facebook Messenger, with the participants from University of Tripoli and Sebha University. To understand meaning of the reality as seen by the interviewees, the researcher prepared questions relevant to the topic of the study to be answered by the participants. See Appendix B for more information.

III. 8. Data Analysis

After collecting the data from the participants of the study, the researcher labelled the data based to their purpose and relevance to the questions of the study. Then, the researcher interpreted the data obtained basing on his own interpretation and supporting his point of view with ideas and proofs from literature review in this regard and some of the participants' answers and comments on the questions posed.

IV. Findings of the Study

Based on the data analysis of the study and reviewing the literature review in this regard, the researcher has obtained some findings. The most important of which are the follows:

- The data analysis shows that all the participants encounter challenges in teaching translation at university due to the traditional method of teaching imposed by their departments. They use the traditional method of teaching translation, which is based on using a bilingual dictionary to translate from English into Arabic or vice versa. Saleh, one of the participants,

for instance said, "My job in teaching the class is to give the students a text and ask them to translate by using their dictionary." Nuri, also, commented that "the students cannot work without a dictionary".

- The participants of the study confirm that another method of teaching translation should be used instead of the traditional method. This goes with what Omar (2014) calls for in using a method that suits both Libyan instructors and students, emphasizing that "it is important that Libyan teachers select carefully the most appropriate method of teaching that goes with both Libyan teachers of English and Libyan students" (p. 189).
- The data analysis shows that inexperienced or unqualified instructors of translation are assigned to teach translation to cover the lack of translation-majored instructors. Najat said, "Translation classes are given to whoever majored in English." Also, Ahmad commented that "any teacher can teach translation. Classes of translation are given to complete the load."
- The data analysis reveals that most instructors of translation lack knowledge about methods of teaching translation. All the participants have no idea about cognitive linguistic translation theory in teaching translation. Sami said, "In fact, this is the first time I heard about it. What is that?" Samia said, "No, no. I don't know what is that." Salem showed signs of astonishment when I asked him about this method.
- The participants of the study revealed their dissatisfaction on the level and performance of the students' English and Arabic. Though Arabic is the students' first language, they are weak users of Arabic. Nuri said, "The students sometimes don't know the meaning of words even in Arabic." Ahlam said, "We suffer from the students' terrible Arabic and English language." Naser commented that "the students' level of English and Arabic is not good at all."
- The participants of the study emphasize the fact that most students lack linguistic knowledge to determine meaning and function of words in a sentence. Sami said, "Students are weak in grammar and structure." Ahlam said, "Students can't distinguish between verb and noun or subject and object. This is a problem in translation." Ahmad said, "I lost most of my time in teaching grammar and vocabulary."
- The data analysis shows that the students are not interested in translating because of their lack of linguistic and cultural knowledge. In this regard, Ahmad said, "The students don't attempt to translate because they are poor in grammar and English culture." Sami said, "From the first ten minutes, students get bored and stop working."
- The analysis reveals that the students come to advanced courses in translation with little or no knowledge about the theories of translation. Ahlam said, "I find myself enforced to repeat what they studied in previous courses." Sami said, "Students don't study. They forget what they studied in early classes."
- The analysis shows that the instructors of translation suffer from the huge number of the students in the classroom, which does not give them the opportunity to see how the students translate. Ahmad said, "I have almost 70 students or more in the classroom. I cannot see their translation." Nuri said "Big number of students makes me nervous and can't teach." Nada said, "The classroom is overcrowded. Teaching is difficult in this class."

V. Recommendations

Based on the findings obtained, the researcher has presented some recommendations, amongst the most important of which are the follows:

- Instructors of translation need to base their method of teaching translation on some factors, the most important of which are the students' needs, abilities, and linguistic knowledge. Based to Evans and Green (2006), "language offers a window into cognitive function, providing insights into the nature, structure and organization of thoughts and ideas" (p. 5).

- Instructors of translation need to enhance the students' motivation to work in the field of translation through enhancing their linguistic competence as a part of the translation process.
- Instructors of translation need to use cognitive linguistic translation method to encourage the students to deal with texts as real world texts for the sake of increasing their experience about the reality. In this vein, Bialystok claims that "language presents multiple sources of information both linguistic and non linguistic and part of effective language processing is being able to attend to the required information without being distracted by irrelevant or misleading cues" (p. 125).
- Instructors of translation need to enhance the cognitive linguistic translation theory as a model for teaching translation. This method helps instructors not only encourage students to be aware of language and culture of the two languages, but also the cognitive abilities and the real world of the source language text.
- Instructors of translation need to focus on teaching students translation as an end, which requires them to be aware of the two languages linguistically and culturally.
- Instructors of translation need to enhance the students' knowledge of translation through associating the theoretical part with the practical one. Students learn more effectively through social activities.
- Instructors of translation need to search about cognitive linguistic translation theory and adopt it as a method of teaching translation at Libyan universities.
- Instructors of translation need to encourage the students to work socially and collaboratively in teams and express their thoughts linguistically to the real world. In this regard, Taylor (1988) claims that "one clearly needs at times to distinguish between what a speaker knows and what he does, between his knowledge and his proficiency in using that knowledge, between what is individual and what is social" (p. 166).
- Instructors of translation should not separate linguistic knowledge from translation. They should involve theories of how language is possessed in the brain as thought. In this regard, Krashen (1993) encourages the mixture between linguistic competence and communicative competence to make a balance between though and reality.
- Instructors of translation need to enhance their students' cognitive abilities and encourage them to analyze the real world of the source text and transfer it to the world of the target text.
- The university needs to decrease the number of the students in each class, namely for the advanced levels, so that the students can get the chance to show their translations as teams to their instructors and other peers. The importance of teamwork in translation is the basic stone in a translation company environment.
- The Department of Translation should assign only those who are majored in translation in teaching translation classes.
- The Department of Translation should prepare an admission test for the students who want to join this department. The test should reveal the student's abilities in English and Arabic linguistically and culturally.
- The Ministry of Education in Libya should provide instructors of translation with opportunities to participate in international academic events, such as conferences, workshops, and seminars to be aware of the most modern methods and strategies of teaching translation.

VI. Conclusion

The discussion above shows that teaching translation based on the traditional way of using a bilingual dictionary is ineffective. Teaching translation should not fall only on the level of language teaching, but it should also involve students and the text translated. That is why another theory for teaching translation has become a must. This theory, based on studies and research in this field, is cognitive linguistic translation theory, which has come

to open a window for students to encourage them to use their abilities to reproduce their thought as translators and express their social characteristics through certain linguistic knowledge from one language into another. This theory, also, helps instructors of translation teach students translation effectively through enhancing them to base on their cognitive, experience, and cultural awareness for reproducing a source text into a target text.

As we have seen above, cognitive linguistic translation theory assists teachers to teach translation, relying on both cognitive linguistic knowledge existing in the brain and cultural knowledge existing in the real world. This theory considers translation as a process of exchanging activities, in which translators should be acquainted with linguistic knowledge and the cultural awareness of the source and target languages.

VII. Acknowledgments

I would like to express my gratitude and deep appreciation to the University of Benghazi, represented in its president, Dr. Azeldeen El-Dresi, and the dean of Faculty of Languages, Dr. Nawarra Imasalim, for providing me the chance to travel and attend this conference. I would never make it without their help. I would also like to express my sincere appreciation to those who presented me the opportunity to be part of this conference in Ahwaz, Iran.

References

Abushafa, M. (2014). Changing practices in a developing country: The issues of teaching English in Libyan higher education. PhD Diss. De Montfort University. https://www.dora.dmu.ac.uk/bitstream/handle/2086/10133/Complete%20thesis.pdf?sequence=1&isAllowed=y

Adams, R. M. (1973). *Proteus his lies, his truth: Discussion in literary translation*. New York: Penguin.

Al Aqad, M. H. (2017). Challenges and suggested solutions of teaching translation at Gaza Strip universities. *Arabic Language, Literature & Cultural*, 2(2), 34-39.

Al-Khalil, E. A. (2014). The challenges of teaching translation to undergraduate students. Retrieved on Sep. 25, 2019 from file:///C:/Users/YOUSSEF/Desktop/New%20C/translation%20paper.pdf

Alshibany, E. M. M. (2017). Libyan teachers' beliefs about teaching English as a foreign language at preparatory and secondary schools: Teaching methodology, curriculum and professional development. PhD Diss. The University of Huddersfield.

Bardaji, G. A. (2009). Procedures, techniques, strategies: Translation process operators. *Perspectives*, 17(3), 161–174.

Beaugrande de, R. (1978). *Factors in a theory of poetic translating*. Van Gorcum: Assen.

Bialystok, E. (1990). *Communication strategies: A psychological analysis of second-language use*. Oxford: Blackwell.

Bixby, M. K. (2000). *Learning in college: I can relate*. Upper Saddle River, NJ: Prentice Hall.

Blau, S. D. (2003). *The literature workshop: Teaching texts and their readers*. Portsmouth, NH: Heinemann.

Campbell, S. and Wakim, B. (2007). Methodological questions about translation research: A model to underpin research into the mental processes of translation. *Target*, 19(1), 1–19.

Catford, J. C. (1965). *A linguistic theory of translation*. Oxford: Oxford University Press.

Chesterman, A. (2009). The name and nature of translator studies. *Hermes*, 42, 13–22.

Chomsky, N. (1965). *Aspects of the theory of syntax*. Boston, MA.: MIT Press.

Clark, A. (1997). *Being there: Putting brain, body, and world together again*. Cambridge, MA: MIT Press.

Ebel, J. G. (1968). Translation and linguistics: A search for definition. *Incorporated Linguist*, (7)3, 50-54.

Evans, V. (2007). *A glossary of cognitive linguistics*. Edinburgh: Edinburgh University Press Ltd.

Evans, V. and Green, M. (2006). *Cognitive linguistics and introduction.* Edinburgh: Edinburgh University Press.

Frank, R. M., Dirven, R., Ziemke, T., and Bernárdez, E. (Eds.). (2008). *Body, language and mind: Sociocultural situatedness.* Berlin, Germany: De Gruyter.

Gadour, A. (2006). Libyan children's views on the importance of school factors which contributed to their emotional and behavioural difficulties. *School Psychology International*, 27, 2.

Hatim, B. A. and Munday, J. (2004). *Translation: An advanced resource book*. London: Routledge.

Jakobson, R. (1959). On linguistic aspects of translation. In R. A. Brower (Ed.). *On Translation.* (pp. 232–239). New York, NY: Oxford University Press.

Kiraly, D. (2000). *A social constructivist approach to translator education: Empowerment from theory to practice*. Manchester, England: St. Jerome.

Krashen, S. (1993). *Principles and practice in second language acquisition*. London: Longman.

Krashen, S. D. (1988). ***Second language acquisition and second language learning.*** Hertfordshire: **Prentice-Hall International.**

Lave, J. and Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. New York, NY: Cambridge University Press.

Levine, S. J. (1991). *The subversive scribe: Translating Latin American fiction*. Saint Paul MN: Gray wolf Press.

Mason, I. (1982). The role of translation theory in the translation class. *Quinquereme*, (5)1, 18-33.

Newmark, P. (1988). *Approaches to translation*. Hertfordshire: Prentice Hall.

Nida, E. A. (1977). The nature of dynamic equivalence in translating. *Horguelin*, 498-503.

Nida, E. A. (1965). *Towards a science of translating, with special reference to principles and procedures involved in Bible translating*. Leiden: Brill.

Nida, E. A. and Taber, C. R. (1969). *The theory and practice of translation*. Leiden: Brill.

Omar, Y. Z. (2019). Impact of thought as a cognitive system in brain on shaping language as a symbolic system in reality. *Abhat Journal*, 14, 501-522.

Omar, Y. Z. (2018). Syntactic theory perception on language acquisition. *Faculty of Arts Journal*. 42, 378-391.

Omar, Y. Z. (2014). Perceptions of selected Libyan English as foreign language teachers regarding teaching of English in Libya. PhD Diss. University of Missouri Columbia, USA.

Paz, O. (1971). *Traduccion: Literatura y Literalidad*. Barcelona: Tusquets Editor.

Shlesinger, M. (2000). Interpreting as a cognitive process: How can we know what really happens? In S. Tirkkonen-Condit and R. Jääskeläinen (Eds.). *Tapping and mapping the processes of translating and interpreting.* (pp. 3–16). Amsterdam, Netherlands: John Benjamins.

Snell-Hornby, M. (1988). *Translation studies: An integrated approach*. Amsterdam, Netherlands: John Benjamins.

Taylor, D. S. (1988). The meaning and use of the term competence in linguistics and applied linguistics. *Applied Linguistics,* 9(2), 148-168.

Thagard, P. (2005). *Mind: Introduction to cognitive science* (2nd ed.). Cambridge, MA: MIT Press.

Vygotsky, L. (1962). *Thought and language*. Cambridge, MA: MIT Press.

Wang, Y. (2016). ECM & iconicity of temporal sequence in translation: The 11th paper on cognitive translatology exploration. *Shandong Foreign Language Teaching Journal*, 37, 3-11.

Wendland, E. (1982). Receptor language style and Bible translation. *The Bible Translator*, 33(1), 115-127.