Studying Students' Skill in Domesticating Translations from English into Arabic

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Abstract

The present study explores the skill of advanced students of translation (third-year students) at the University of Basrah / College of Arts/ Department of Translation in domesticating translations from English into Arabic. The study benefits from the longstanding controversy in translation studies concerning domestication and foreignizing strategies. Starting with Schleiermacher's (1813/1992) delineation of "moving the reader towards the author" (foreignizing) versus "moving the author towards the reader" (domesticating), later adopted and reformulated by Venuti (1995), it situates its students' practices in this theoretical framework of strategies. Whereas foreignization has the effect of the source culture remaining foreign and distant, domestication allows the target language to influence the translated text, so it resembles the linguistic and cultural norms of the target culture. The study is structured around two questions: what strategy do students prefer when presented with a choice between domestication and foreignization? And how competent are they in applying domestication as a translation strategy? To answer these questions, the methodology employs two-steps instrument. In the first step, a questionnaire presents participants with examples of source and target sentences- one domesticated and the other foreignized- allowing students to indicate their preference. However, the second step is that a translation task is being given to the same (25) students, in which they are required to translate domestically into Arabic language. After that, the outcomes of their translation are going to be evaluated via a rubric-based assessment, in which fluency, cultural adaptation and lexical appropriateness are considered and this is done by following the frameworks suggested by Williams (2013) and Waddington (2001). There is mixed method is used in the data analysis in which a combination of descriptive statistics from questionnaire alongside with qualitative assessment of the sentences that are been translated by the students. The findings are expected to reveal a sharp divergence between students' preferences for the two strategies and their skill and applying domestication. The discussion situates the results within the broader to context of translation pedagogy and cultural mediation in English-Arabic translation, emphasizing the pedagogical importance of raising awareness of translation strategies. The conclusion highlights the implications for translation training programs, particularly the need to balance the theoretical instruction with practice-based assessment

Keywords: Domestication, Foreignization, Culture-bound expressions, domestication skill

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دراسة مهارة الطلاب في توطين الترجمات من الإنجليزية إلى العربية

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الْمُستخَلصُ

تَسْتَكْشِفُ هذِهِ الدِّراسَةُ مَهارَةَ طَلَبَةِ التَّرْجَمَةِ الْمُتَقدِّمِينَ (طَلَبَةِ الْمَرْحَلَةِ الثَّالِثَةِ) فِي كُلِّيَّةِ الْآدابِ/ قِسْمِ التَّرْجَمَةِ بِجَامِعَةِ الْبَصْرَةِ فِي تَطْبِيقِ اِسْتِرَاتِيجِيَّةِ التَّوْطِينِ عِنْدَ التَّرْجَمَةِ مِنَ الْإِنْجِلِيزِيَّةِ إِلَى الْعَرَبِيَّةِ. وَتَسْتَفِيدُ الدِّراسَةُ مِنَ الْجَدَلِ الطَّوِيلِ الْقَائِمِ فِي دِراسَاتِ التَّرْجَمَةِ حَوْلَ اِسْتِرَاتِيجِيَّتَيِ التَّوْطِينِ وَالتَّغْرِيبِ .فَمُنْذُ طَرْحِ شلايرماخر (1992/1813) لِمَفْهُومِ "نَقْلِ الْقَارِئِ إِلَى الْمُؤَلِّفِ" (التَّغْرِيبِ) مُقابِلَ "نَقْلِ الْمُؤَلِّفِ إِلَى الْقَارِئِ" (التَّوْطِينِ)، ثُمَّ تَبَنِّي فِينُوتي (1995) لَهُ وَإِعادَةِ صِياغَتِهِ، تضع هذه الدراسة مُمَارَساتِ الطَّلَبَةِ ضِمْنَ هذَا الْإِطارِ النَّظَرِيِّ لِلِاسْتِرَاتِيجِيَّاتِ. وَبَيْنَمَا تُبْقِي اِسْتِرَاتِيجِيَّةُ التَّغْرِيبِ الثَّقافَةَ الْمَصْدَرِيَّةَ غَرِيبَةً وَبَعِيدَةً، يَسْمَحُ التَّوْطِينُ لِلُّغَةِ الْهدفَ بِالتَّأْثِيرِ فِي النَّصِّ الْمُتَرْجَمِ حَتّى يُصْبِحَ قَرِيبًا مِنَ الْمَعايِيرِ اللُّغَوِيَّةِ وَالثَّقافِيَّةِ لِلُّغَةِ الْهدفَ. تُركِزُ الدراسة عَلَى سُؤالَيْنِ رَئِيسِيَّيْنِ: ما الِاسْتِرَاتِيجِيَّةُ الَّتِي يُفَضِّلُهَا الطَّلَبَةُ عِنْدَ الِاخْتِيارِ بَيْنَ التَّوْطِينِ وَالتَّغْرِيبِ؟ وَإِلى أَيِّ مَدًى يَمْتَلِكُونَ الْكَفاءَةَ فِي تَطْبِيقِ التَّوْطِينِ بَوْصْفِهِ اِسْتِرَاتِيجِيَّةً لِلتَّرْجَمَةِ؟ وَلِلْإِجابَةِ عَنْ هذَيْنِ السُّؤالَيْنِ، اعْتَمَدَتِ الْمَنْهَجِيَّةُ عَلَى أَدَاةٍ بَحْثِيَّةٍ مُكَوَّنَةٍ مِنْ خُطُوَتَيْنِ. فِي الْخُطْوَةِ الْأُولَى، يُقَدَّمُ اسْتِبْيانٌ لِلْمُشارِكِينَ يَتَضَمَّنُ مثال لِجُمَلةٍ مِنَ اللُّغَةِ الْمَصْدَرِ وترجمة تلك الجملة فِي اللُّغَةِ الْهدفَ إِحْداهَا مُوَطَّنَةٌ وَالْأُخْرَى مُغَرَّبَةٌ، لِيُبَيِّنَ الطَّلَبَةُ تَفْضِيلَهُمْ. أَمَّا فِي الْخُطْوَةِ الثَّانِيَةِ، فَقَدْ طُلِبَ مِنَ الْمَجْمُوعَةِ نَفْسِهَا، وَهِيَ مُكَوَّنَةٌ مِنْ 25 طَالِبًا اُخْتِيرُوا عَشْوائِيًّا، تَرْجَمَةُ عِشْرِينَ جُمْلَةً إِنْجِلِيزِيَّةً إِلَى الْعَرَبِيَّةِ بِاسْتِخْدامِ التَّوْطِينِ فَقَطْ. ثُمَّ جَرَى تَقْيِيمُ تَرْجَماتِهِمْ بِاسْتِخْدامِ مِقْياسِ تَقْيِيمٍ يَعْتَمِدُ مَعايِيرَ الطَّلَاقَةِ، وَالْمُلاءَمَةِ الثَّقافِيَّةِ، وَالِاخْتِيارِ الْمُعْجَمِيِّ الْمُناسِبِ، بِالِاسْتِنادِ إِلَى الْأُطُرِ الَّتِي اقْتَرَحَهَا ويلْيَمْز (2013) وَوادِنْغْتُن (2001). جَمَعَتِ الدِّراسَةُ بَيْنَ التَّحْلِيلِ الْإِحْصائِيِّ الْوَصْفِيِّ لِبَياناتِ الاسْتِبْيانِ وَالتَّقْيِيمِ النَّوْعِيِّ لِلْجُمَلِ الْمُتَرْجَمَةِ. وَمِنَ الْمُتَوَقَّعِ أَنْ تُظْهِرَ النَّتائِجُ تَبايُنًا واضِحًا بَيْنَ تَفْضِيلاتِ الطَّلَبَةِ لِلِاسْتِرَاتِيجِيَّتَيْنِ وَبَيْنَ مَهارَتِهِمْ فِي تَطْبِيقِ التَّوْطِينِ. وَتَضَعُ الْمُناقَشَةُ النَّتائِجَ فِي سِياقٍ أَوْسَعَ يَتَعَلَّقُ بِتَعْلِيمِ التَّرْجَمَةِ وَالْوِساطَةِ الثَّقافِيَّةِ فِي التَّرْجَمَةِ بَيْنَ الإِنْجِلِيزِيَّةِ وَالْعَرَبِيَّةِ، مَعَ التَّأْكِيدِ عَلَى الْأَهَمِّيَّةِ التَّرْبَوِيَّةِ لِرَفْعِ وَعْيِ الطَّلَبَةِ بِاسْتِرَاتِيجِيَّاتِ التَّرْجَمَةِ. وَتَخْلُصُ الدِّراسَةُ إِلَى إِبْرازِ الآثارِ الْمُتَرَتِّبَةِ عَلَى بَرامِجِ تَدْرِيبِ الْمُتَرْجِمِينَ، وَلا سِيَّما ضَرُورَةِ الْمُوازَنَةِ بَيْنَ التَّدْرِيسِ النَّظَرِيِّ وَالتَّقْيِيمِ الْقائِمِ عَلَى الْمُمَارَسَةِ.

الْكَلِماتُ الْمِفْتاحِيَّةُ: التَّوْطِينُ، التَّغْرِيبُ، التَّفْضِيلاتُ، مَهارَةُ التَّوْطِينِ

1. Introduction

It is well known that translation is not and never a neutral act. There is always a debate or negotiation between two different languages that have definitely two different cultures, in which difficulties exist that make every single choice leads to consequences for both meaning and reception. Therefore, the translator may encounter many strategies in which h s/he wants to employ, sin our case domestication and foreignization are remaining two of the most debatable strategies in the translation studies field. The domestication strategy is concerned with bringing the text closer to the norms and culture of the target language receptor, while the other strategy which is foreignization deliberately retains the traces of the source norms and culture (Venuti, 1995). It is essential and important for translation studies students to understand these two strategies not only theoretically but also to frame their ability to make decision on how to present meaning to another or new audience. This research seeks to explore not only what Iraqi students prefer when faced with a domesticated or a foreignized translation, but also how competent they are in applying domestication when asked to do so.

2. Historical Background and Literature Review

In order to have full insights into the students' choices, we first have to trace the how in which translation strategies evolved starting from Schleiermarcher's early methods to Venutie's defining work on domestication. This literature review walks through those foundational theories alongside with current perspectives so that we will be able to highlight the ongoing balance between foreignization and domestication. By setting this context, we can better evaluate how these concepts play out in the students' work.

2.1. Schleiermacher's Two Methods

The origins of the domestication-foreignization debate are often traced back to Frederick Schleiermacher's 1813 lecture, later translated by Lefevere (Schleiermacher, 1992). Schleiermacher set the origin description for these two methods: the translator either moves the reader (receptor) of the text toward the author, in which foreignness is preserved here, or moves the author toward the reader (receptor), normalizing or naturalizing the processed text for the other or the target receptors' culture. This dichotomy laid the groundwork for later theoretical discussions. Schleiermacher's terms for the two strategies are naturalizing and alienating.

2.2. Venuti's Contribution

In the 1990s, Lawrence Venuti revived the debate, introducing the modern terms domestication and foreignization (1995, 2017). The dominance of domestication in Anglo-American context is criticized by Vienna, in which the argument presented at that time is that domestication often renders the translators as an invisible agent by erasing the cultural reference items that are related to original text or the source text. On the contrary, foreignization keeps, preserves, resists, assimilates, reminding the readers or receptors of the differences in cultures. Although domestication is highly recommended in translation classes and textbooks, Venuti believes that foreignization is the ethical choice that translators must make.

2.3. Current Perspectives

Other scholars have elaborated on these ideas. Baker and Saldanha (2020) emphasize that both strategies can serve different purposes, depending on context. Hatim and Munday (2019) point out that the pedagogical value of teaching both approaches lies in showing students how to balance accessibility and fidelity. The debate is thus not about which strategy is "better", but about how translators make informed choices in specific situations.

2.4. Foreignization and Domestication

Domestication aims art making a translations sound natural in the target language. For instance, the English idiom

He kicked the bucket.

might be domesticated into the Arabic equivalent

توفي / انتقل الى رحمة الله.

(he passed away, he died), rather than translated literally. For foreignization, in contrast, might leave the strangeness intact, even using a calque or transliteration to preserve cultural flavor.

The above-mentioned strategies are both valid, but each one of them results in different effect on the receptor. The domestication version can be seen as an attempt to make text smooth and easy to be read by the reader, while the foreignized version preserves the others' culture or the source culture. Thus, both strategies are very essential in the process of students or translators training programs, so that their skill in applying domestication is increased and as a

result they are going to produce natural-sounding Arabic version that respect the original or source meaning.

2.5. Translation and Culture-bound Expressions

The translation of culture-bound expressions represents one of the most intricate dimensions of intercultural communication, and the debate surrounding how to translate them is largely framed by dichotomy domestication and foreignization.

The expressions that are culture-bound is considered a challenging issue since the meaning that they indicate is rarely limited to the lexical level. A term such as افطار or عاشوراء in Arabic, or as in the English expressions like *Thanksgiving* or *apple pie*, these terms carry layers of historical, social, and symbolic associations that goes beyond denotation meaning. According to Newmark, cultural words often defy translation unless the translator possesses sensitivity to both cultures" (Newmark, 1988, p. 94). This cultural embeddedness forces translators to make a strategic decision: either domesticate the expression to increase readability and accessibility for the large audience or foreignize the expression to preserve the cultural specificity and foreign identity of the source text.

When discussing metaphors, idioms, and religious expressions, the debate always exists between the two strategies which are foreignization and domestication. The interpretation issues and problems arise form culturally specific metaphors like "melting pot" in the English language or as in the Arabic language "سيف ذو حدين" . A translator who is a domesticated-oriented attempts to find a culturally equivalent expression, whereas the foreignization-oriented translator preserves the original imagery of the metaphor. The foreignization lens can be used to understand even tactics such as parenthetical explanations, glossaries, and footnotes. Bassent (2014, p.65). contends that annotation "acknowledges cultural difference while enabling the reader to cross it". There are other techniques like adaptive rewriting, cultural substitution, and paraphrasing work in a domesticating manner. Also, the Skopos theory, audience expectations, genre, and ideological factors influence the decision between domestication and foreignization.

According to Vermeer's Skopos theory, the goal or the aim of the translation must inform all translation choices (Vermeer, 1989, p.20). Domestication may predominant if accessibility is the aim; foreignization is

preferred if cultural authenticity or educational value are the goals or the aims. However, the intricacies of culturally bound expressions cannot be entirely resolved by either strategy alone. So, if the translator aims to preserve readability s/he may combine the two strategies in which foreignizing important cultural references or markers and domesticating less important ones. Thus, interaction leads to illustrating the translator's function as cultural mediator who strikes a balance between promoting understanding and protecting diversity.

Domestication prioritizes accessibility but risks cultural erasure, while foreignization prioritizes authenticity but may challenge readability. Both strategies may influence how cultural identity is transmitted across languages. Because language is inseparable from culture, every translational choice becomes culturally and ideologically charged. By consciously choosing when to domesticate and one to foreignize, translators can balance respect for cultural specificity with the communicative needs of the target audience, ensuring that culture-bound expressions retain their richness while remaining comprehensible.

3. Preferences and Skill

In this study, two concepts are central:

Preferences: what students gravitate toward when given a choice between a domesticated and a foreignized translation.

Skill: How skillful students are when actually producing a domesticated translation.

While preference reflects inclination, skill reflects (in)ability. The two do not always match, which is why both are assessed in this study.

4. Methodology

The study was conducted with (25) third-year Students from the Department of Translation, College of Arts, University of Basrah.

Step 1: Preference Questionnaire

Students were shown a single English sentence with two possible Arabic translations: one domesticated, one foreignized. They were asked to choose which one they preferred most.

Step 2: Skill Test

Students were then given (20) English sentences and instructed to translate them into Arabic using the strategy of domestication only. Their work will be evaluated to measure how skillful they are in conducting this task.

5. Data Analysis

Data analysis combines descriptive statistics from the questionnaire with qualitative assessment of the translation test, and they were implemented through two steps:

Step 1: Preference Analysis

The choices from the preference questionnaire were tabulated and expressed in percentages, showing whether students leaned toward domestication or foreignization. The following table below shows the variation among them concerning their choices in picking up the translation version they prefer regarding the questionnaire's question shown in appendix (1):

Table (1) Students' Preferences Percentage

Number of students	Domestication		Foreignization	
	Number	Percentage	Number	Percentage
25	23	92%	2	8%

The above numbers and percentages clearly state that 92% of the students prefer Domestication and 8% prefer Foreignization.

Step 2: Skill Analysis

The translations from the skill test were assessed using a rubric adapted from Williams (2013) and Waddington (2001). Only three criteria will be used in this study since these criteria serve its objectives, in which each sentence is evaluated on five criteria, with scores ranging from 1 (awkward) to 5 (fully natural and fluent) as clearly stated in Table (2).

Table (2) Rubric for Assessing Skill in Domestication

Criterion	Description	Scale (1–5)
Fluency & Naturalness	Reads smoothly in Arabic, idiomatic and stylistically appropriate.	1 = Awkward; 5 = Fully natural and fluent.
Cultural Adaptation	Effectively domesticates cultural references, replacing them with Arabic equivalents.	1 = Literal/foreignized; 5 = Fully domesticated.
Terminology & Lexical Choice	Vocabulary and register fit Arabic usage.	1 = Inappropriate; 5 = Precise and appropriate.

Each sentence could earn up to fifteen points. With twenty sentences, the maximum score is three hundred. Performance bands are set as shown in Table (3):

Table (3) performance bands

Domesticated	Nearly Domesticated	Foreignized
200–300	100-199	**below 100**

The second step show the skill of students in domesticating the English sentences into Arabic, in which the results from analyzing their translations explained in Table (4) below:

Table (4) Students' participation results

Student no.	Fluency & Naturalness	Cultural Adaptation	Terminology & Lexical Choice	Total summation	percentage
1	53	55	59	167	56%
2	50	59	54	163	54%
3	30	40	48	118	39%
4	40	40	53	133	44%
5	67	57	78	202	67%
6	45	45	48	138	46%
7	35	37	51	123	41%
8	20	20	32	72	24%
9	5	7	10	22	7%

10	35	35	41	111	37%
11	30	30	30	90	30%
12	20	25	24	69	23%
13	31	31	37	99	33%
14	35	35	43	113	38%
15	42	43	48	133	44%
16	32	33	43	108	36%
17	51	51	51	153	51%
18	53	52	65	170	57%
19	37	37	57	131	44%
20	54	54	61	169	56%
21	16	16	22	54	18%
22	47	47	50	144	48%
23	30	30	48	108	36%
24	64	57	75	196	65%
25	53	50	73	176	59%
Total	975	986	1201	3162	46%

The above table clearly states the performance of (25) students who participated in the test questionnaire. The evaluation as mentioned before was based on three main criteria which are **Fluency and Naturalness**, **Cultural Adaptation** and **Terminology and Lexical Choice**. Henceforth, these three dimensions reflect how students effectively were able to produce natural translations in Arabic that are aligned with norms of culture and linguistics that belong to the target language which the Arabic in our case.

The total scores demonstrate a variety of performance among the participants, in which the highest scores (202) points (67%) were achieved by Student No.5, i.e. this student participation indicates a strong ability or tendency toward domestication, because this student show a high degree of Fluency, appropriate cultural adaptation and accurate lexical choices. On the contrary, we can find that the lowest score, which is (22) points (7%) was achieved by Student No.9, the one who shows a strong tendency toward foreignization, categorized by literal translation and very poor cultural adaptation to the Arabic linguistic and cultural context.

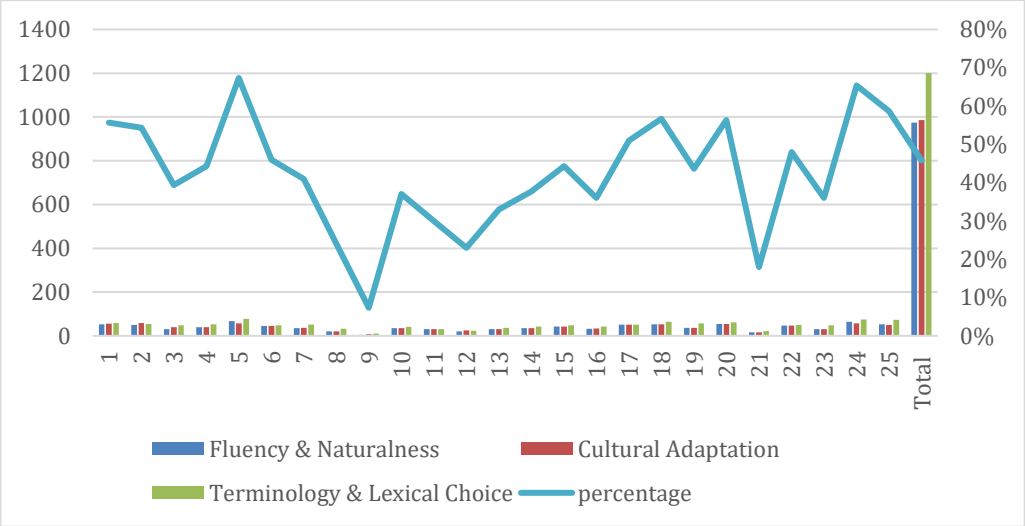


Chart 1: Total percentage of students' participation

Cumulatively, as demonstrated by Chart 1 above, the group obtained **975** points for Fluency and Naturalness, **986** for Cultural Adaptation, and **1,201** for Terminology and Lexical Choice, resulting in an overall total of **3,162 points** out of 6900 points, as a result the average performance is **46%**. This overall percentage indicates that most participated students tend to be closer to the **foreignization**, uncovering modest awareness and limited practical mastery of domestication strategies.

Table (5) Below illustrate the total number for these sentences to shed light on each student and know whether he/she is achieving the domestication strategy from the whole twenty sentences as per the scale number mentioned in Table (3)

Table (5) Students' distribution according to translation strategy

Strategy	**Domesticated 200–300**	**Nearly Domesticated 100-199**	**Foreignized below 100**
Number of Students	**1**	**18**	**6**

The questionnaire required each of the students to translate twenty English sentences into Arabic. Thus, each translated sentence carried away fifteen points, making a participant able to score a maximum of three hundred points. From the total score, the students were divided into three groups with varying

translation approaches to justify their score as either Domesticated (200-300) or Nearly Domesticated 100-199 or Foreignized (below 100).

Table (5) is used to categorize students based on their score as either Domesticated, Nearly Domesticated, or Foreignized. From the table, it is observed that only one student managed to acquire a fully domesticated level of translation, scoring above 200 points. This translation level tells that this student is well-knowledge with natural Arabic expression, cultural adaptation, and appropriate lexical choice, which are all characteristics of domestication. This students' performance suggests a high awareness of target-language norms and an ability to render smoothly within the Arabic linguistic and cultural framework.

At 100 to 199, most students, eighteen out of twenty-five, were in the "Nearly Domesticated" scale. These learners are learning about domestication, but they have not completely mastered in fluency or cultural integration in their translations. Their translations included some aspects of integration; they sometimes attempted to make the language as Arabic as possible but ended up manipulating the sentence structure or syntax due to their exposure to the English language.

Meanwhile, six students scored below 100, placing them in the Foreignization category. Their translations appeared to be more literal, in which they are focusing on preserving the source language structure and form ignoring the target (Arabic) language's readability or natural expression. These students showed inadequate cultural transfer, repeatedly they are translating word -for-word and fail to notice the idiomatic or contextual flow of Arabic language.

The distribution of results exposes that in spite of the fact that most students are learning about how to use domestication, the majority remain in a transitional phase, showing partial success but not complete mastery. There is one single domesticated performance advises that in order to achieve eminent levels of cultural and linguistic adaptation requires more practice and pedagogical focus on idiomatic convention, contextual meaning, and audience awareness in translation training.

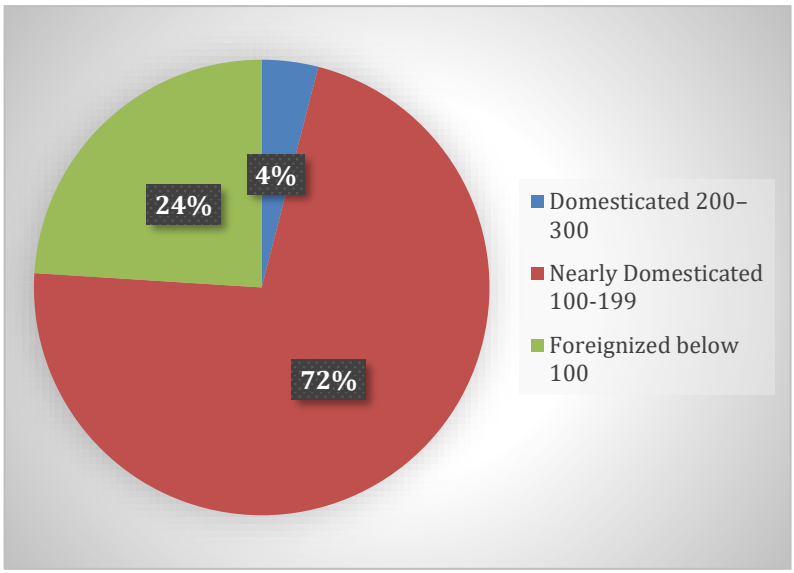


Chart (2) Percentages of Strategies Used

6. Discussion

The two-step design highlights both what students prefer and how well they can implement that preference. Based on existing percentages, it is found that students favor domestication, since it aligns with the norms of Arabic stylistics. However, skill in domestication varies depending on factors such as vocabulary range, grammatical control, and sensitivity to cultural adaptation.

The study also opens questions about pedagogy: do translation programs emphasize domestication sufficiently? Do students practice balancing it with foreignization? The answers can inform how translation is taught in Iraqi universities, ensuring that theory and practice work hand in hand.

Conclusion

This study examines the way the translation students in University of Basrah understand domestication as not only a preferred approach but also as a measurable skill in their work. The combination of two mutually supportive tools, a preference questionnaire and a translation task based on skills, provides the study with a holistic picture of the attitudinal inclination of the students and their pragmatically oriented mastery of the use of domestication methods.

Most of them agreed on one point, as the survey results of Questionnaire No. 1 showed that twenty-three participants (92%) preferred domestication in translation into Arabic while 2 participants (8%) preferred Foreignization. Such

a strong tendency reflects their awareness of the necessity to generate renderings which are natural, culturally sensitive, and easily understandable to the audience in question, which is why domestication is positioned as one of the desirable strategies in line with the modern translation practice.

However, the substantive assessment conducted in Questionnaire No. 2, which involved evaluation of the actual performance of translation, produced a more subtle image. Among the twenty-three respondents, only one scored a perfect domestication mark (200-300 points), which proves high fluency, cultural adjustment, and lexical accuracy. Most of them, the eighteen students, were in the category of nearly domesticated (100-199 points), which also means that they were partially competent: their products had the touch of the knowledge of cultural and linguistic adaptation; however, they were still subject to the English structure and phrasing. The other six students had a lower score of less than 100, which put them in the category of the foreignized, where there was literal translation and little passing across of the culture.

These results define a conspicuous gap between the conceptual support of domestication by the participants and the actual practice of the same. The students are aware of and appreciative of the theoretical underpinnings of domestication, but in many of their translations, the translator is partially adapted than naturalized in the Arabic context.

Therefore, the study underscores the necessity to have pedagogical recalibration in the training of translation, especially in approach focused exercises that aimed at the development of idiomatic fluency, contextual sensitivity, and cultural sensitivity. Sharpening up these skills would help students to move beyond the measure of conformity and produce more domesticated and reader-oriented versions of a translation that really makes sense in the context of the Arabic language and culture.

In summary, this study demonstrates the need to close the theory-practice gap in translation and the critical importance of promoting instructional strategies that can convert conceptual preferences into tangible professional competence.

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Appendix (1)

Dear Participant,

This questionnaire is part of a research study titled "Studying Students' Skill in Domesticating Translations from English into Arabic." The purpose of this study is to investigate translation students' preferences and competence in applying the domestication strategy when translating from English into Arabic.

Your participation is voluntary, and all responses will remain confidential. The collected data will be used for academic research purposes only.

The questionnaire consists of two parts:

Part One: To determine your preference for domestication or foreignization.

Part Two: To evaluate your skill in domesticating English sentences into Arabic.

Please read the instructions carefully before answering. Thank you for your valuable time and cooperation.

Participant No.:

Student's Name: …… .....

Type of Study (Morning /Night) .....

Part One: Preference Test

Read The English sentence below. Two Arabic translations are provided, one is domesticated and one is foreignized. Choose the translation you prefer by marking (✓) next to it.

Your choice will help us understand your natural translation preference.

Q) Read the following translation versions and choose the one you prefer:

Original Sentence:	Translation (A)	Translation (B)	Your Preference / Choice
"It's only the tip of the iceberg"	انها فقط قمة الجبل الجليدي	ما خفي كان أعظم	A: ☐ B: ☐

Part Two: Competence Test

Translate the following **20 English sentences** into Arabic **using the domestication strategy only.**

#	English Sentence	Domesticated Arabic Translation	Type
1.	**He took the gloves off and started to work.**	شمر عن ساعديه وبدأ يعمل.	**Idiomatic**
2.	**It is only the tip of the iceberg.**	ما خفي كان أعظم.	**Idiomatic**
3.	**A stitch in time saves nine.**	درهم وقاية خير من قنطار علاج.	**Proverb**
4.	**charity begins at home.**	الأقربون أولى بالمعروف.	**Cultural / Proverb**
5.	**He hit the nail on the head.**	أصاب كبد الحقيقة.	**Idiomatic**
6.	**I wouldn't lift a finger.**	لن أحرك ساكناً.	**Idiomatic**
7.	**A bird in hand is worth two in the bush.**	عصفور في اليد خير من عشرة على الشجرة.	**Proverb**
8.	**Carrying coal to**	كحامل التمر إلى هجر.	**Cultural /**

#	English Sentence	Domesticated Arabic Translation	Type
	Newcastle.		Idiomatic
9.	Love me, love my dog.	ألف عينٍ لأجل عينٍ تُكرم.	Proverb / Cultural
10.	I read the book from A to Z.	قرأت الكتاب من الألف إلى الياء.	Idiomatic
11.	When in Rome, do as the Romans do.	إذا كنت في قوم فأحلب في إنائهم	Cultural / Proverb
12.	Diamonds cut diamonds.	لا يفل الحديد إلا الحديد	Proverb
13.	Don’t let the cat out of the bag	اكتم السر.	Cultural/Idiomatic
14.	Every cloud has a silver lining.	رب ضارةٍ نافعة.	Proverb
15.	Even Homer sometimes nods	لكل جواد كبوة	Idiomatic
16.	When pigs fly.	عندما يبيض الديك.	Proverb
17.	The early bird catches the worm.	من جدّ وجد.	Proverb
18.	Don’t give me a cold shoulder.	لا تتجاهلني.	Idiomatic
19.	A word to a wise man is enough	إن اللبيب بالإشارة يفهم	Proverb / Idiomatic
20.	To add insult to injury.	زاد الطين بلة.	Idiomatic