

EFL Teachers' and Students' Perceptions of Knowledge for Translating English Proverbs Into Vietnamese*

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Abstract—EFL teachers' and 60 students' perceptions of the knowledge needed to translate English proverbs into Vietnamese. The study used an online survey to collect the two groups' responses. The survey used a five-point Likert scale ranging from 1 for strongly disagree to 5 for strongly agree. The results showed that most teachers were aware of teaching their students the necessary knowledge to help them translate English proverbs into Vietnamese. Similarly, most students were mindful of the knowledge required for translating English proverbs into Vietnamese, and they perceived that translating English proverbs was a demanding task. For an open-ended question, many valuable ideas regarding translating English proverbs to Vietnamese were collected and used as references for future proverbial translation teaching and learning. Suggestions and limitations of the study were also included.

Index Terms—EFL students, EFL teachers, proverbs, proverbial translation

I. INTRODUCTION

Why should EFL learners (English as a foreign language) know English proverbs? Proverbs teach culture and promote intercultural understanding in language-learning contexts (Kimsesiz, 2021). Proverbs convey cultural heritage collective wisdom and facilitate language learning (Musayevna, 2023). However, when coping with proverbs, learners may want to know their meanings in their mother tongue by applying their translation knowledge, which can be challenging. As Liao (2006) put it, a translator uses one language as a foundation for understanding, remembering, or producing another language; they attempt to render many aspects from lexical source to syntax and from the source language to the target language or vice versa. When discussing intention in translation, one may refer to the Skopos theory by Vermeer, whose definition was found in the work of Du (2012); Skopos means “aim” or “purpose” in Greek. This school of translation prioritizes the purpose of text translation, which determines what translation strategies a translator will use to approach the text. When thinking about translation strategies, one may consider the “formal equivalence” and “dynamic equivalence” strategies proposed by Nida repeated in Jiang's (2020) like this; “formal equivalence” refers to the equivalence of surface structures such as words and syntactic structures, while “dynamic equivalence” refers to the equivalence of meaning in deep structures.” It depends on the purpose of the translation to choose one of them or a mixture. In addition, many more translation approaches have recently been proposed to improve translation ability. Some proposed by Pourfarhad et al. (2018) are behaviourist, cognitive and constructivist approaches used to instruct and help students majoring in English education improve their translation-solving ability.

Vietnamese-speaking students may find it challenging to master proverbs used by a different ethnic group, such as English proverbs; it can be because the two ethnic groups use other images to compare things in a particular context/situation due to their distinctive experiences in life. Social life comprises practices, and social phenomena, such as disseminating knowledge, are rooted in practice relationships (Schatzki, 2018; cited in Olohan, 2021). For instance, in Vietnamese society, people say, “It is as slow as a tortoise,” while in English, “It is as slow as a snail”. The two groups use different similes. Non-equivalence in similes leads to different use of vocabulary (e.g. a tortoise versus a snail). This difference also results in the different use of grammatical structures in both groups. For instance, an English speaker says, “Where there is a will, there's a way”, while a Vietnamese catchphrase is “Có chí thì nên.” There is no “where” in Vietnamese. While a Vietnamese proverb has a shorter statement, the English counterpart expresses the meaning in an adverbial clause. However, scrutinizing the equivalence between the proverbs of the two groups, one can find their similar intended meanings because different languages and cultures do not restrict the use of proverbs to a specific group, as wise statements in the form of proverbs exist worldwide with different expressions and common meanings (Ebrahimi, 2020).

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Based on the different life backgrounds of the two ethnic groups and the language used in the English and Vietnamese proverbs, the present study aims to learn about EFL teachers' perception of knowledge they think their students should know to translate proverbs. Furthermore, the study attempts to collect information about the English majors' perceptions of proverbial translation. Perception is the process of attaining awareness or understanding of sensory information, receiving and collecting the action of taking possession, and apprehension with the mind or senses (Ou, 2017). Perception can be regarded as an individual interpretation of what he or she has encountered in the past, which helps understand those things to date (Nikian et al., 2013). The following research questions are devised to help reach the research aims.

1. What do EFL teachers think their students need to know to translate proverbs?
2. How do English majors perceive English proverbial translation?

II. LITERATURE REVIEW

Translation is transmitting the source text in one language into the target text in another (Nida, 1964). According to Newmark (2009), the process of translation is "rendering the meaning of a text into another language in the way that the author intended the text" (p. 5). "When translating proverbs, the translator should know linguistic and non-linguistic features of both languages" (Dabaghi, 2010, p. 813). What does a proverb mean?

A proverb expresses what a fundamental truth is - a truism - in homely language, often adorned with alliteration and rhyme. It is usually short but needs not to be; it is usually accurate but need not be. Some proverbs have both literal and figurative meanings, either of which makes perfect sense, but more often, they have but one of the two. A proverb must be venerable; it must bear the sign of antiquity, and since a clever literary man may counterfeit such signs, it should be attested in different places at different times. We must often waive this last requirement when dealing with very early literature where the material is incomplete (Whiting, 1932; cited in Jumanova, 2022, p. 28).

The Vietnamese proverbs typically represent an accumulative relationship, cause-result relationship, comparative relationship, oppositional relationship, and metaphors. Furthermore, Vietnam is an agricultural country; therefore, many animals and an active peasant life are also included in the Vietnamese proverbs, such as buffaloes with ploughs, elephants, and wood (Nguyen, 2020). Vietnamese proverbs focus on three core meanings: symmetrical, asymmetrical, and simile. Vietnamese proverbs also present laws, characteristics, phenomena, or properties of objects that lead to hidden conclusions about human life (Hoang; cited in Pham, 2006). These hidden conclusions serve as persuasive reasons for specific communicative situations, requiring speakers and listeners to infer and comprehend their intended meaning (Vu, 2020).

According to Goodwin and Wenzel (1981), English proverbs generally concern the implicit topology of reasoning patterns, depict and remark inference, and caution against general or specific fallacies. For example, "spare the rod and spoil the child" is a proverb implicating an effect result.

Some examples given by Mieder (1986) contain helpful explanations. "Do not judge a book by its cover" is a practical reasoning caution. "Actions speak louder than words" is a caution preventing faulty reasoning; nevertheless, when events or things become universal, similar kinds of proverbs, such as conceptions of intelligence and proper behaviour among languages, can be found. Gibbs and Beitel (1995) stated that people generally conceptualize their lives in figurative, mainly metaphorical connections reflected from their life situations, rendering similar meanings in different languages. To translate proverbs, students should know the culture of those proverbs and this knowledge was found to be useful (Shormani, 2020). For example, according to Batitskaya et al. (2019), regarding cultural attitudes, in English, gold can refer to power, a cult, a spiritual value, or a remedy. The following section discusses studies on how teachers and students perceive English proverbs and their translations.

Phuong (2023) found that students with better English proficiency, such as being competent in all language skills, studying in a supportive learning environment, and better understanding of culture and history, would learn English proverbs and idioms faster. In addition, to promote students' critical thinking, teachers should teach idioms and proverbs along with illustrations.

The study by Nanovçe (2022) remarked that idioms and proverbs require a deep understanding of both the source and target cultures. The adaptation of cultural elements during translation was found to be the most challenging aspect for students from Turkish and Albanian cultures. Both groups commonly used equivalent translation. Turkish students preferred to understand the meaning of proverbs that could not be translated equivalently from the context, especially with those unfamiliar proverbs. Turkish students considered idioms as universal expressions with similar structures across different cultures. On the other hand, Albanian students focused more on proverbs, which is typical of their own culture.

Kimsesiz (2022) found that EFL learners translated maximally equivalent interlingual English proverbs better than roughly equivalent proverbs. They also approached the translation of non-equivalent proverbs differently. The results suggested that interlingual equivalent proverbs have a facilitating role in associating English proverbs with Turkish equivalents. The study emphasized the importance of cultural aspects in foreign language teaching and the need for an intercultural relationship between the source and target languages to achieve accurate proverb translation.

Kimsesiz (2021) explored the perceptions of 65 Turkish English teachers about teaching English proverbs for intercultural relations and their frequent use of English proverbs in their classes. They found that the teachers were fond

of teaching English proverbs in their English classes. Furthermore, they regarded that if students had known English proverbs, their English skills and components would have improved.

Moreover, Mandziuk-Nizińska (2020) advised that when translating proverbs, one should note different uses to mean the same thing over time. A traditional proverb can be modified; therefore, it has variations to mean the same. For example, “The early bird gets the worm” is the original. Later, this proverb was modified with proverbs as follows: “The early bird gets the worm, but the second mouse gets the cheese”, or “The early bird gets the worm, but the late one gets the pizza”.

Badri et al. (2021) discovered that Malaysian students learning English used word-for-word translation to translate many of the proverbs, which could have been more valuable in locating the exact meaning of the target language. To allow students to perform their proverbial translation better, students needed to know all the meanings of individual words in the proverb and practice translation back and forth between the languages. Bakalla (1984) and Schuster (1998) posited similarly that the cultural experience of a specific society plays a crucial part in locating the meaning of the words in the proverbial context.

To understand how English-major students translated English proverbs with multiple categories, such as honesty, lies, friendship, love, and unity, to Arabic, Alfaleh (2020) found that students’ translation mainly focused on similar equivalents, translation by paraphrase and literal translation, and therefore most errors were detected in these three categories.

Similarly, Khalil and Yassin (2019) had a group of English-major students translate 15 English proverbs into Arabic, using the criteria “incorrect”, “acceptable” and “correct” to judge the translation quality. It revealed that the students had difficulty translating the meanings of these English proverbs into Arabic. One remarkable point is that some proverbs were rendered better in Arabic because the words used in each proverb could affect how the students understood them. Again, knowledge of proverbs drawn from life experience in both the source and target language is integral.

Another study by Al-Khaza’leh (2019) invited 25 senior English students to translate 25 English proverbs into Arabic. It revealed that most participants understood the proverbs and could choose any equivalent Arabic proverbs for the English proverbs. Nevertheless, many needed help finding the correct Arabic proverbs for some English proverbs. Consequently, the author concluded that these incorrect translations were due to the differences in linguistics and cultures between English and Arabic. Thus, more than knowledge of linguistics is required when rendering proverbs.

A result from Daşkin and Hatipoğlu (2019) revealed that both students and EFL teachers had positive attitudes towards proverb instruction. However, they did not consider their knowledge of English proverbs and the teaching of textbooks to be sufficient. The study emphasized the importance of incorporating knowledge of proverbs into the curriculum to improve learners’ language competence.

Fahmi (2016) had comparative literature of common proverbs in Arabic and their English equivalents. After comparison, this researcher was aware that when transferring proverbs of one language (source language) to proverbs of another language (target language), the translator must be considerably aware that cultural, religious, and historical background influences proverbs.

Dabbagh (2015) investigated the conceptual meaning of proverbs about time in Persian and English, and the author found that both ethnic groups perceived time differently. The author found that English people experience more time proverbs than their Persian counterparts. If English students are not trained to use translation equivalents between the source and target language frequently, they may not be able to recognize appropriate translation. Hence, the time experience difference in the two societies challenges translators.

Dweik and Thalji (2015) found that when asked to translate 10 English proverbs into Arabic, the participants needed help with culturally-bound words, expressions, equivalence in the target texts, paraphrasing, word choice, grammar, text style, and translation strategy adaptation. In this case, proverbial translation requires a lot of knowledge.

Such informative literature helps the researchers conceptualize the questionnaires to elicit the necessary knowledge to translate English proverbs into Vietnamese.

III. METHODOLOGY

A. Research Design

The research used the quantitative method to elicit information about how English teachers think about what their students need to translate proverbs and how English students perceive proverbial translation. Next, to get more ideas from both groups of participants, the study used one open-ended question as a qualitative method, as suggested by Edmonds and Kennedy (2016).

B. Participants

A group of 60 third-year Vietnamese-speaking students enrolled in English education at a university was recruited for the study. The English bachelor program at this university lasts four years. Before this survey, they had completed four courses in Translation (Oral Translation 1, Written Translation 1, Oral Translation 2, and Written Translation 2). Hence, they are presumed to have experience in translation. These courses provide the students with translation theories and strategies, such as using formal and dynamic equivalence, to practice translation exercises. Then, the study employed 30

Vietnamese-speaking teachers teaching English at this same school for the survey. They both have experience in teaching Translation. They have at least five years of experience in their teaching profession.

C. Instruments

The first part of the questionnaire presents the consent statement, which says that when answering this questionnaire, the participants agreed to do so and could withdraw from the survey at any time. Their names were not included in the manuscript. This survey applied a five-point Likert scale (1 for strongly disagree, 2 for disagree; 3 for having no idea, 4 for agree, and 5 for strongly agree) to obtain the data for the study. Sixteen questions were used to ask the teachers and students about their degree of agreement with the knowledge needed to translate English proverbs into Vietnamese, and the sixteenth question in the survey further explored their perceptions of the knowledge needed for translating English proverbs into Vietnamese.

D. Procedure and Data Analysis

After being told about the purpose of the study, the participants were willing to participate in the survey. The teacher group was asked to think about what their students needed to translate proverbs, and they were instructed to choose the scale of agreement on a five-point Likert scale and write their ideas for Question 16. It took them about 10 minutes to complete this task. After being told about the study's purpose, the student group was pleased to join the survey. They were asked to think about the requirements for translating proverbs, and they were told to tick at the scale of agreement on a five-point Likert scale and write their ideas for Question 16. They spent approximately 15 minutes on the task. Finally, all the data were computed using the SPSS software (version 22) for the reliability of responses and detailed descriptive analysis.

IV. RESULTS

A. Quantitative Results (First and Second Research Questions)

Regarding the result of the first research question, the study has internal reliability with Cronbach's Alpha of .832, shown in Table 1, to be reliable for detailed analysis. Table 2 illustrates the results of 30 English teachers considering what their students need to translate proverbs.

TABLE 1
RELIABILITY OF THE QUESTIONNAIRE FOR THE TEACHER GROUP

Cronbach's Alpha	N of items
.832	15

TABLE 2
TEACHERS' PERSPECTIVES ON REQUIREMENTS FOR PROVERBIAL TRANSLATION

Statements	N	Min	Max	M	SD	
1. To translate proverbs, my student needs to know the source and target language culture.	30	3.00	5.00	4.3000	.70221	
2. To translate proverbs, my student needs to know the lexical source of the target language.	30	2.00	5.00	4.2000	.80516	
3. I think I have shown my students all the necessary knowledge to translate proverbs from Statements 1 to 15 in this survey.	30	3.00	5.00	4.1333	.62881	
4. To translate proverbs, my student needs to know the structures of the source language.	30	3.00	5.00	4.1000	.60743	
5. To translate proverbs, my student needs to use the dynamic equivalence strategy to translate them.	30	3.00	5.00	4.0333	.80872	
6. To translate proverbs, my student needs to know the lexical source of the source language.	30	2.00	5.00	4.0333	.80872	
7. My student must know the grammar of the target language to translate proverbs.	30	2.00	5.00	4.0000	.90972	
8. To translate proverbs, my student needs to know the structures of the target language.	30	2.00	5.00	3.9667	.71840	
9. To translate proverbs, my student needs to use the Skopos theory to translate them (the paradigm shift from linguistics to functionalism).	30	3.00	5.00	3.9333	.73968	
10. To translate proverbs, my student needs to know the grammar of the source language.	30	1.00	5.00	3.8333	.98553	
11. To translate proverbs, my student needs to know the formal equivalence strategy to translate them.	30	2.00	5.00	3.7667	.81720	
12. To translate proverbs, my student needs to know the culture of the source language.	30	2.00	5.00	3.7667	.85836	
13. To translate proverbs, my student needs to know the punctuation system of the target language.	30	2.00	5.00	3.7333	.86834	
14. To translate proverbs, my student needs to know the punctuation system of the source language.	30	2.00	5.00	3.6333	.80872	
15. To translate proverbs, my student needs to know only the target language's culture.	30	1.00	5.00	3.2667	1.0807	
	Overall mean	Min	Max	Range	variance	N of items
Item means	3.913	3.267	4.300	1.033	.067	15

The order of the statements is presented according to the most significant mean scores of the individual statement. At first glance, as seen in Table 2, the teacher group had an overall mean score of 3.913, close to Scale 4 (agreement). The teachers generally agreed with all the statements in the questionnaire. Seven items (as seen from Items 1 - 7) received mean scores ranging from 4.000 to 4.300, suggesting that the participants chose “agree” and “strongly agree” quite often. Other items obtained a mean score just below Scale 4, meaning that they also agreed with the statements, which suggests that they frequently chose “agree” and then chose “no idea”. Only one item obtained a relatively low mean score. That was Item 15, which obtained a mean score of only 3.2667 and a standard deviation of 1.08066, which suggests that most participants chose “no idea” for their answer. Remarkably, Item 15: “To translate proverbs, my student needs to know only the culture of the target language” received the lowest mean score, proving that the teachers know the necessity of knowing both languages to translate well. Regarding the result of the second research question, the study has its internal reliability with the Cronbach’s Alpha of 0.835 shown in Table 3, which is reliable enough for further analysis. The result of students’ perceptions of the translation of proverbs is shown in Table 4.

TABLE 3
RELIABILITY OF THE QUESTIONNAIRE FOR THE STUDENT GROUP

Cronbach's Alpha	N of items
.835	15

TABLE 4
DESCRIPTIVE ANALYSIS OF THE STUDENT'S PERCEPTIONS OF PROVERBIAL TRANSLATION

Statements	N	Min	Max	M	SD	
1. To translate proverbs, I need to know only the culture of the source language.	60	1.00	5.00	2.6333	.128837	
2. To translate proverbs, I need to know the cultures of the source and target language.	60	1.00	5.00	2.5167	.128210	
3. To translate proverbs, I need to know the structures of the target language.	60	3.00	5.00	4.4333	.83090	
4. To translate proverbs, I need to know the structures of the target language.	60	1.00	5.00	3.8500	.84020	
5. To translate proverbs, I need to know the structures of the source language.	60	1.00	5.00	3.8500	.79883	
6. To translate proverbs, I need to know the grammar of the target language.	60	1.00	5.00	3.8667	.74712	
7. To translate proverbs, I need to know the grammar of the source language.	60	1.00	5.00	3.9500	.72311	
8. To translate proverbs, I need to know the lexical source of the source language.	60	1.00	5.00	3.8000	.81926	
9. To translate proverbs, I need to know the lexical source of the target language.	60	1.00	5.00	3.8333	.61525	
10. To translate proverbs, I need to know the punctuation system of the source language.	60	1.00	5.00	3.8167	.81286	
11. To translate proverbs, I need to know the punctuation system of the target language.	60	1.00	5.00	3.8167	.85354	
12. To translate proverbs, I need to use the Skopos theory to translate them (the paradigm shift from linguistics to functionalism).	60	1.00	5.00	4.0000	.68889	
13. To translate proverbs, I need to use the formal equivalence strategy to translate them.	60	1.00	5.00	3.0833	.99646	
14. To translate proverbs, I need to use the dynamic equivalence strategy to translate them.	60	1.00	5.00	3.9167	.76561	
15. I think my Translation teachers have shown me all the necessary knowledge to translate proverbs from Statements 1 to 15 in this survey.	60	1.00	5.00	3.9833	.81286	
	Overall mean	Min	Max	Range	Variance	N of items
Item means	3.690	2.517	4.433	1.917	.276	15

The order of the statements is presented according to the most significant mean scores of the individual statement. The overall mean score of the student's responses to 15 questions about perceptions of proverbial translation reached 3.690, showing that they know translating proverbs is demanding.

At first glance, only two items reached the mean scores of 4.00 or over. They belong to Item 3: "To translate proverbs, I need to know the cultures of the source language and target language." with $M=4.4333$, $SD=.83090$ and Item 12: "To translate proverbs, I need to make use of the Skopos theory to translate them (the paradigm shift, from linguistics to functionalism)" with $M= 4.0000$, $SD= .68889$), meaning the students strongly agreed with these two items.

Then, many other items, albeit below the mean score of 4.00, still received relatively high agreement from the students. They belong to Items 4, 5, 6, 7, 8, 9, 10, 11, 13, 14, and 15. These responses can mean they already know such knowledge is indispensable for proverbial translation. Interestingly, Item 1, "To translate proverbs, I need to know only the culture of the source language," received a mean score of 2.6333, $SD= 1.28837$, and Item 2, "To translate proverbs, I need to know only the culture of the target language" obtained the mean score of 2.5167 with $SD= 1.28210$. These two items have negative implications, but the students realized them and disagreed with the statements, suggesting they are highly aware of such requirements for translating proverbs.

B. Results of the Open-Ended Question

The last question in the questionnaire for the teacher group is, "What else do you think you should teach your students to deal with proverbial translation?". The last question in the questionnaire for the student group is, "What else do you think helps you translate proverbs well?".

TABLE 5
OTHER RESPONSES PROVIDED BY THE TEACHERS AND STUDENTS

Teacher group	Student group
1. You need to show your students the context of translation. 2. You need to use a social context when teaching them proverbs. 3. The teacher needs to remind the beauty of language when translating proverbs. 4. Teach them to be aware of existing equivalents, and train them the skills for this use of strategy. 5. Students shouldn't translate word by word. 6. My students need to know the linguistics of both languages.	1. I see the knowledge to translate proverbs almost fully listed in this survey. 2. Before translating a proverb, we should carefully study the origin of that proverb to learn the culture for translation. Moreover, you can read many research papers on translation of proverbs for better understanding. 3. Teachers should provide some professional words when translating proverbs. 4. I must study deeply about the culture, customs, practices, and think of the source language. It will help me not to misinterpret it. 5. We need to know the cultures of both source and target languages, linguistic aspects, and use the equivalence strategy. 6. I read more proverbs. 7. Learn more proverbs 8. We must know the exact meaning of proverbs and the context of the proverbs. 9. Develop communication skills to hold the ideas of the target language. 10. I need to know the context when translating. 11. Need professional morality. 12. Social knowledge may be helpful to translate proverbs. 13. I have to use Google Translate. 14. Using an idiom of similar meaning with a different form can help m translate proverbs better. 15. We need to understand the author's points.

Table 5 shows the teachers' and students' ideas about other necessary knowledge and skills to translate proverbs. The researchers removed all the answers that did not make any sense or had no detailed information, such as "I don't know", "no idea", and "I think it's enough". Then, the researchers put all valuable ideas in this table for reference in teaching and learning proverbs. As can be seen, the student group has many ideas about methods of approaching proverbs. Then, the teacher group has six ideas for the translation teacher to teach their students the translation of proverbs.

V. DISCUSSION

A. Discussion About the First Research Result

The overall mean score (M=3.913) provided by the teacher group suggests that the teachers were aware of what they needed to teach their students so that their students could excel in their proverbial translation. Item 1: "To translate proverbs, my student needs to know the cultures of the source language and target language", obtained the highest mean score (M= 4.3000, SD= .70221), which suggests that the teachers greatly care about the importance of cultures of both languages so students can choose equivalent proverbs for those in the source language. It reflects what Schatzki (2018) said; to translate well, the translator needs to understand the background of both societies to see what images they use in similes, metaphors, and other pieces of life advice. For example, in Vietnam, people would say "chở củi về rừng" means "carry wood back to the forest", but its English counterpart is "carry coals to Newcastle." Another example is in Arabic; people would say "A bird in the hand is better than ten on the tree", while its English counterpart is "A bird in the hand is worth two in the bush." Both proverbs have different similes between the two languages.

The second highest mean score (M=4.2000, SD=.80516) belongs to Item 2, "To translate proverbs, my student needs to know the lexical source of the target language," which indicates that vocabulary plays a crucial role in translation. This aspect is in the area of linguistic requirements. The vocabulary used in the proverb context can have a different meaning from its literal basis. For example, if the words in the proverb "Spare the rod and spoil the child" are translated into Vietnamese, they are usually literally rendered, such as "spare" means "tha, không dùng đến", "rod" means "cây cần câu" or "roi", "spoil" means "làm hư", "child" means "đứa con". Nevertheless, suppose a Vietnamese translator realizes that Vietnamese people also have this advice on educating children. In that case, he or she will render it as "Thương cho roi cho vọt, ghét cho ngọt cho bùi." The target language has no "child"; its reverse effect is "hating" the child when cherishing him or her. Item 3, "I think I have shown my students all the needs to translate proverbs from questions 1 to 15 in this table," received the third highest mean score (M=4.1333, SD=.62881), which indicates that these teachers were confident to have transferred necessary knowledge and strategies to their students so that their students could excel in their proverbial translation. Other items (Items 4, 5, 6, 7, 8, 9, 10) also received high mean scores of 4.00 and close to 4.00. The teachers' perceptions in this current study are significantly aligned with many previous researchers who emphasize linguistic requirements for translation (Al-Khaza'leh, 2019; Badri et al., 2021; Dabaghi, 2010; Khalil & Yassin, 2019).

Furthermore, the teachers' perception also emphasizes the importance of the cultural aspect. For example, they did not rate the item "To translate proverbs, my student needs to know only the culture of the target language" high, with M=3.2667. The teachers considered that to translate proverbs well, their students need to know the cultures of both languages. They very much agreed with this idea, which had been mentioned earlier by Bakalla (1984), Schuster (1998), Al-Khaza'leh (2019), and Fahmi (2016), who emphasized the role of culture in determining the intended meanings of proverbs.

B. Discussion About the Result of the Second Research Question

Interestingly, the students understood what they needed to translate proverbs based on their responses to the questionnaire. The overall mean score of this group was 3.690. This figure is slightly lower than that of the teacher group; it passes the mean score of 4.40, which also proves to agree with the statements in the questionnaire. However, as the questionnaire has two reverse questions for proverbial translation, the students should have rated these items more highly. Item 1: “To translate proverbs, I need to know only the culture of the source language.” with $M=2.6333$. Item 2: “To translate proverbs, I need to know only the target language’s culture.” with $M= 2.5167$, meaning that the students are aware of this lack of knowledge, which helps them translate proverbs well. Hence, knowing the cultures of both languages is vital, which agrees with Nanovçe’s (2022) and Kimsesiz’s (2022) advice. At the same time, they rated other items with the agreement, meaning they knew that such statements of requirements brought them the essential knowledge needed to translate proverbs. For example, they rated Item 3: “To translate proverbs, I need to know the cultures of the source language and target language”, with $M=4.4333$. This result suggests that this group of students knows the strategies and knowledge needed to translate proverbs. In addition, the results show that the students have experienced lessons on how to translate proverbs in class based on their responses to the perception questions. Their perceptions of how to translate proverbs have been established as what Nikian et al. (2013) have mentioned; based on experience in the past, individuals can form their current understanding of things that they have experienced, and therefore, they are aware of such experience (Ou, 2017).

Through this story, translation teachers should also bring the concepts of related translation contexts into their Translation classes to raise students’ awareness of such ideas so they can think more of proverbial equivalents in their first language/mother tongue for the second language/target language proverbs. This idea is consistent with Kimsesiz (2021), who emphasized the importance of bringing this element into the classroom. Knowledge of linguistics alone is needed for translating proverbs. The perception of the students suggests that they still need some help in the translation of proverbs. Their ideas aligned with Dweik and Thalji (2015) and Al-Khaza’leh (2019), who found that student translators need to gain knowledge of linguistics, especially the target culture, when asked to translate proverbs. Whiting (1932) considered that translators must know many things about proverbs to translate them. Proverbs are venerable; they must bear the sign of antiquity. They can have literal meanings and figurative meanings in the context of proverbs. This advice reflects what Schatzki (2018) mentioned earlier. Hence, remembering such things can help the translator maintain the essence of meaning while translating proverbs. This perception is accurate since the translator translates not only proverbs based on linguistic symbols (literal meaning, e.g. grammar and vocabulary) but also knowledge of proverbs of both the source and the target language. This idea has been previously mentioned by Shormani (2020) and Batitskaya et al. (2019) when translators need knowledge of cultural aspects of how English words are used in different contexts. Proverbs’ meanings can change over time in different regions. Moreover, one should notice their variations when the time changes, as Mandziuk-Nizińska (2020) advised picking up the proverb’s correct meaning.

C. Open-Ended Question

As can be seen in Table 5, more useful ideas were provided by both the teachers and students. The teachers had six ideas for translating proverbs better (teaching students the context of translation, a social context, having them think of the beauty in translation, being aware of existing equivalents, not having them translate word by word, and teaching them the linguistics of both languages). These ideas are beneficial for the consideration of proverbial translation. To help students reduce reliance on word-for-word translation, teachers should teach them strategies to compare the structures and vocabulary used in English and Vietnamese. Ying et al. (2018) found that showing EFL students any similarities and differences between the two languages should raise students’ awareness of their language learning. Then, once students have mastered English structures and vocabulary, teachers should introduce cultural elements that might intervene in meanings. Teachers should ask students to analyze all elements in an English proverb before giving their final translation.

For the student group to translate proverbs, they revealed that they need to know many things. For instance, they have to know the origin of the proverbial sentence, professional words/specialized words, the culture, customs, practices of the source language, cultures of both source and target languages, linguistic aspects, social knowledge, equivalence strategy, and the writer’s point of view.

In addition, they have to practice reading plenty of proverbs, find the exact meaning of proverbs and the context they appear, discover as many proverbs as they can, use Google, make use of different images used in proverbs in both languages. Furthermore, they must be aware of professional morality-ethics in translation.

These ideas align with those stated by Newmark (2009) regarding beauty intention and contexts in translation. These ideas also correspond to the formal equivalence and dynamic equivalence strategies Nida proposed. Hoang (cited in Pham, 2006) also discussed the idea of using different images in proverbs of languages in using the simile approach. Finally, the idea of linguistic features was similar to that mentioned by Dabaghi (2010). Thus, to translate English proverbs better, students must at least acquire a certain level of proficiency in English (Phuong, 2023).

VI. CONCLUSION AND LIMITATIONS

The present study aims to see English teachers' perception of knowledge they think their students need to translate proverbs and how English students perceive proverbial translation. The questionnaires for each group of participants were developed based on the researchers' experience teaching Translation to English students whose major is English education. Furthermore, the questionnaires were based on the translation theories mentioned in the literature section. The result showed that the teachers knew what they should teach their students to help them excel in their translation classes. Then, the students knew what they needed to deal with in proverbial translation. Besides, both groups provided the study with their ideas on how to improve the proverbial translation. These ideas are significantly aligned with many translation theories, meaning they are considered knowledgeable teachers and students when talking about translation.

The study has some limitations. In fact, at this university, no English teachers specialize in translation. Instead, they teach English as a foreign language, focusing on how to teach English more effectively. The English teachers who graduated from TESOL (Teaching English to speakers of other languages) are more fluent in teaching methodology. Therefore, these teachers answered the questionnaire based on their experience in studying English and teaching English as a major to their English students in general. If the students had been able to study with translation specialists, they could have known more about proverbial translation strategies, knowledge, and skills. Next, this study has little information about the literature on the students' perception of proverbial translation, so it is new when attempting to discover this group of students' perception of the issue. Hence, there should be more studies of outstanding scholarship on students' perception of proverbial translation in the future. Researchers should learn more about student translators to see how they feel about proverbial translation and how they translate proverbs to collect information that is more practical. From there, educators can reform translation theories and propose novel methods for proverbial translation. Finally, the literature on the investigation of the translation of English into Vietnamese still needs to be improved, so more studies are needed on the topic.

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