



## Metaphor Translation Challenges among Libyan EFL Students: A Case Study at the University of Gharyan

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تحديات ترجمة الاستعارة لدى الطلبة الليبيين الدارسين للغة الإنجليزية كلغة أجنبية:  
دراسة حالة في جامعة غريان

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### Abstract

This study investigated the challenges encountered by English majors at the University of Gharyan when dealing with metaphorical expressions. Such expressions are often embedded within culture-bound concepts, providing nuanced meanings specific to particular linguistic communities. Consequently, the research aimed to identify the strategies employed by Libyan students in translating metaphors from English into Arabic. This was achieved by using a translation test comprising fifteen (15) purposively selected metaphors. The test was given to a sample of forty (40) fourth-year students at the Department of English language, Faculty of Arts and Science, Mizda. The subsequent, data analysis followed a mixed-methods approach, integrating quantitative statistical measures (percentage and frequencies) with a qualitative linguistic analysis based on Newmark's (1988) theoretical framework for metaphor translation. The findings reveal that while students perform well when translating culturally familiar metaphors or those with direct equivalents, significant difficulties arise with abstract and culture-bound expressions. The study concludes that transitional failures are primarily driven by a lack of cultural competence and an over-reliance on semantic fidelity at the expense of communicative resonance. Based on these results, it is recommended that explicit metaphor translation strategies and comparative cultural studies be integrated into the EFL curriculum to bridge the gap between linguistic proficiency and metaphorical competence. Furthermore, the study advocates for enhanced translation training through specialized sessions designed to foster a more conducive learning environment.

**Keywords:** Translation, Metaphor, EFL learners, Newmark model, Cultural Competence.

## المخلص

تناولت هذه الدراسة تحديات الترجمة التي يواجهها طلاب اللغة الانجليزية بجامعة غريان عند التعامل مع التعبيرات الاستعارية ، إذ غالباً ما تأتي هذه التعبيرات ضمن سياقات مفاهيمه مرتبطة بالثقافة، مما يضيف عليها دلالات دقيقة، تقتصر على تركيبات لغوية بعينها. وبناءً على ذلك، هدف البحث إلى تحديد الاستراتيجيات التي ينتهجها الطلاب الليبيون في ترجمة الاستعارات من اللغة الانجليزية إلى اللغة العربية. تم تحقيق ذلك من خلال استخدام اختبار ترجمة تضمن خمس عشرة (15) استعارة اختيرت بعانيه. طبق الاختبار على عينة مكونة من أربعين (40) طالباً وطالبة من طلاب السنة الرابعة بقسم اللغة الانجليزية، بكلية الآداب والعلوم مزده. اعتمد تحليل البيانات اللاحق منهجاً مختلطاً، حيث جمع بين المقاييس الإحصائية الكمية (النسب المئوية والتكرارات) والتحليل اللغوي النوعي القائم على الإطار النظري لنيومارك (1988) لترجمة الاستعارات. أشارت النتائج إلى أنه في الوقت الذي يقدم فيه الطلاب أداء جيداً عند ترجمة الاستعارات المألوفة ثقافياً أو تلك التي لها مكافئات مباشرة، تظهر صعوبات جوهرية عند التعامل مع التعبيرات المجردة والمرتبطة بالثقافة. واستخلصت الدراسة إلى أن الاخفاقات الترجمة تعود بشكل أساسي إلى ضعف الكفاءة الثقافية، والاعتماد المفرط على الترجمة الدلالية على حساب الترجمة التفاعلية. وبناءً على هذه النتائج، أوصت الدراسة بضرورة إدراج استراتيجيات صريحة لترجمة الاستعارة ودراسات ثقافية مقارنة ضمن مناهج اللغة الانجليزية كلغة أجنبية، وذلك لسد الفجوة بين الكفاءة اللغوية والقدرة الاستيعابية. بالإضافة إلى تعزيز التدريب من خلال بيئة تعليمية ملائمة وجلسات متخصصة ومصممة بعناية لترجمة الاستعارات.

**الكلمات المفتاحية :** الترجمة، الاستعارة، متعلمو اللغة الانجليزية كلغة أجنبية، نموذج نيومارك، الكفاءة الثقافية.

### Introduction 1-

Translation has long played a fundamental role in facilitating communication among people from different linguistic and cultural backgrounds. Throughout history, It has served as a bridge for the transmission of knowledge, literature, religion, and culture across civilizations. In contemporary linguistic studies, translation is no longer viewed merely as the replacement of words from one language into another; rather, it is understood as a complex communicative and intercultural process that requires both linguistic competence and cultural awareness. Effective translation therefore involves preserving meaning, intention, and stylistic effect while adapting the source text to the conventions and expectations of the target language community. The process of translation becomes particularly challenging when dealing with figurative language, especially metaphors. Metaphors are among the most powerful rhetorical devices used in human communication because they allow speakers and writers to express abstract concepts, emotions, and experiences through symbolic and imaginative language. According to cognitive linguistic theories, metaphors are not only stylistic ornaments but also conceptual structures that shape human thought and perception. Consequently, translating metaphors requires more than literal lexical substitution; it demands a deep understanding of both the linguistic structure and the cultural framework underlying the metaphorical expression.

Metaphors are often deeply rooted in the cultural and cognitive experiences of a particular speech community. As a result, metaphorical expressions that appear natural and meaningful in one language may become confusing, awkward, or even meaningless when translated literally into another language. This challenge is particularly evident in translation between English and Arabic, as the two languages belong to different linguistic and cultural systems. Therefore, translators frequently encounter difficulties in maintaining the metaphorical image, emotional effect, and communicative purpose of the original expression while ensuring clarity and naturalness in the target language. In the field of translation studies, several scholars have

proposed theoretical models for translating metaphors. Among the most influential frameworks is the model proposed by Peter Newmark, who introduced a number of procedures for dealing with metaphorical expressions, including reproducing the same image, replacing the image with a culturally equivalent one, converting the metaphor into sense, and using communicative translation strategies. In addition, contemporary approaches influenced by Conceptual Metaphor Theory, particularly the work of George Lakoff and Mark Johnson, emphasize the cognitive dimensions of metaphor and highlight the relationship between language, culture, and conceptualization.

Despite the growing body of research on metaphor translation, many EFL learners continue to experience considerable difficulties in interpreting and translating metaphorical expressions accurately. These difficulties are often associated with limited cultural competence, over-reliance on literal translation, and insufficient familiarity with translation strategies appropriate for figurative language. Within the Libyan academic context, research investigating metaphor translation among university students remains relatively limited, particularly in relation to English-Arabic translation. Therefore, the present study aims to investigate the challenges encountered by English majors at the University of Gharyan, Faculty of Arts and Science in Mizda, when translating metaphorical expressions from English into Arabic. The study further seeks to identify the strategies employed by students in dealing with different types of metaphors and to examine the extent to which cultural and linguistic factors influence translation performance. By exploring these issues, the study intends to contribute to improving translation pedagogy and enhancing students' metaphorical and intercultural competence within EFL contexts.

## **2- Statement of the Problem**

The fundamental challenge in metaphor translation lies in the fact that a metaphor is not merely a linguistic structure, but a complex fusion of the speaker's intended meaning and the specific cultural weight of the words used. The setback often occurs when a translator attempts a literal rendering of a metaphor, which frequently leads to a loss of the original figurative impact or, in some cases, a complete misunderstanding of the intended message.

Since metaphors are deeply rooted in the cultural and cognitive experiences of the source language speakers, they often do not have direct equivalents in the target language. Consequently, the problem this study addresses is the difficulty of maintain the "image" and "function" of the metaphor while ensuring it remains natural and intelligible for the target audience. The research seeks to investigate the strategies employed by students to overcome these hurdles and the extent to which cultural nuances are preserved or lost during the transfer process.

## **3- Objectives of the Study**

The current research highlights the difficulties and obstacles that fourth-year Faculty students encounter when translating metaphors from English into Arabic. Specifically, The present study aims to:

3-1- Investigate and explore the strategies and techniques adopted by students when translating metaphors.

3-2- Identify the linguistic and cultural gaps that lead to challenges in the translation process.

## **4- Questions of the Study**

The study seeks to provide comprehensive answers to the following questions:

4-1- What are the primary strategies adopted by students for translating metaphors from English into Arabic?

4-2- To what extent does cultural interference affect the students' ability to translate metaphors accurately?

## 5 - Literature Review

The translation of metaphor has attracted considerable attention in the fields of translation studies, linguistics, and applied linguistics due to the complexity associated with transferring figurative meaning across languages and cultures. Metaphors are not merely decorative linguistic expressions; rather, they reflect cultural values, conceptual systems, and cognitive patterns embedded within a particular speech community. Consequently, translating metaphors from one language into another represents one of the most challenging aspects of translation, particularly when the source and target languages differ significantly in their cultural and linguistic structures, such as English and Arabic.

Translation scholars have long emphasized that metaphor translation requires more than lexical equivalence. Newmark (1988) argues that metaphors carry both semantic and cultural dimensions that must be carefully considered during the translation process. According to his model, translators may adopt several procedures when dealing with metaphors, including reproducing the same image in the target language, replacing the source metaphor with a culturally equivalent metaphor, converting the metaphor into sense, or omitting the metaphorical image altogether when necessary. Newmark further distinguishes between semantic translation, which prioritizes fidelity to the original form and imagery, and communicative translation, which focuses on conveying the intended meaning naturally and effectively to the target audience.

The development of Conceptual Metaphor Theory (CMT) by Lakoff and Johnson (1980) marked a major shift in the understanding of metaphor. Their theory views metaphors as a cognitive mechanism through which individuals conceptualize abstract ideas using concrete experiences. According to this approach, metaphors are deeply rooted in human cognition and cultural experience rather than being purely linguistic phenomena. This cognitive perspective has significantly influenced contemporary translation studies by highlighting the conceptual and cultural dimensions involved in translating metaphors. Several studies have examined the difficulties encountered by EFL learners in translating metaphors. Edward Sapir (1956) asserts that languages represent distinct social realities, suggesting that metaphorical expressions cannot always be transferred directly from one language into another without cultural adaptation. Likewise, Lawrence Venuti (1998) emphasizes the cultural and ideological dimensions of translation, arguing that translators must negotiate differences between source and target cultures while preserving meaning and stylistic effect.

Recent empirical studies have further confirmed the challenges associated with metaphor translation among Arab EFL learners. Omar (2021) found that students frequently relied on literal translation strategies when dealing with metaphorical expressions, leading to semantic distortion and loss of figurative meaning. The study concluded that limited cultural awareness and insufficient exposure to figurative language significantly affect translation quality. Similarly, Elqubaisi et al. (2024) investigated metaphor translation in political discourse, and reported that translators often combined communicative and semantic strategies to bridge cultural gaps between English and Arabic. Their findings indicate that the effectiveness of translation strategies largely depends on the type of metaphor and the degree of cultural specificity associated with it.

Moreover, Al-Zoubi et al. (2025) examined the performance of translation students in rendering English metaphors into Arabic and found that a large proportion of participants

struggled to identify culturally appropriate equivalents for metaphorical expressions. The study revealed that students with stronger intercultural competence demonstrated better performance in metaphor interpretation and translation. These findings support the argument that successful metaphor translation requires both linguistic proficiency and cultural understanding. Despite the increasing scholarly interest in metaphor translation, limited research has specifically addressed the challenges faced by Libyan EFL learners within university contexts. Most previous studies have focused on broader Arab contexts without closely examining the specific linguistic and educational factors influencing Libyan students' translation performance. Therefore, the present study seeks to fill this gap by investigating the metaphor strategies employed by English majors at the University of Gharyan and by identifying the linguistic and cultural difficulties that affect their ability to translate metaphorical expressions accurately from English into Arabic.

## **6- Methodology**

### **6.1. Research Design**

The present study adopts a descriptive analytical research design within a case study approach. This design was selected to provide a systematic investigation of the linguistic and cultural challenges encountered by students when translating metaphorical expressions from English into Arabic. The study further utilizes a mixed-methods approach that combines quantitative and qualitative analyses in order to provide a comprehensive understanding of students' translation performance and the strategies they employ in dealing with metaphorical language. The quantitative component focuses on measuring students' performance through statistical analysis of translation responses, including frequencies and percentages. In contrast, the qualitative component examines the linguistic features of students' translations and analyzes the translation strategies used on Peter Newmark's (1988) framework for metaphor translation. The integration of both approaches provides deeper insight into the cognitive and cultural challenges associated with metaphor translation.

### **6.2. Participants**

The participants in this study consisted of forty (40) undergraduate students majoring in English at the University of Gharyan, Faculty of Arts and Science in Mizda, during the academic year 2025-2026. The sample was selected purposively because participants had already completed several translation and linguistics courses, which provided them with the necessary theoretical background to engage with metaphor translation tasks. The participants included both male and female students, with ages ranging between 21 and 22 years. All participants are native speakers of Arabic and learners of English as a foreign language. As senior students specializing in English language studies, they were expected to possess an intermediate to advanced level of translation competence.

### **6.3. Research Instrument**

Data for the study were collected through a translation test specifically designed by the researcher. The test comprised of fifteen (15) English sentences containing various types of metaphorical expressions selected from academic materials, literary texts, media discourse, and common everyday expressions. The selected metaphors represented different levels of linguistic and cultural complexity in order to examine students' ability to deal with diverse metaphorical structures. Participants were instructed to translate the metaphorical expressions from English into Arabic within a thirty (30) minute period. To ensure that the response reflected the participants' actual translation competence and cognitive processing abilities, the use of dictionaries, mobile phones, or any external aids was strictly prohibited during the test.

### **6.4. Data Collection Procedures**

The data collection process took place in a controlled classroom environment at the University of Gharyan. The researcher personally administrated the translation test to ensure consistency in instructions and testing conditions for all participants. Before conducting the test, students were informed about the purpose of the study and the nature of the task. The participants completed the translation test individually during regular class session. After collecting the answer sheets, the researcher categorized and analyzed the students' responses according to predefined evaluation criteria related to translation accuracy, contextual appropriateness, and preservation of metaphorical meaning.

### **6.5. Data Analysis Procedures**

The collected data were analyzed quantitatively and qualitatively. In the quantitative analysis, students' responses were classified into four categories: correct translation, acceptable translation, wrong translation, and no response. Frequencies and percentages were then calculated in order to identify patterns of performance and determine the level of difficulty associated with each metaphorical expression. The qualitative analysis focused on identifying the translation strategies used by participants when rendering metaphors into Arabic. students responses were examined in light of Newmark's (1988) procedures for metaphor translation, particularly the distinction between semantic and communicative translation approaches. This analysis aimed to reveal the extent to which students' preserved metaphorical imagery, adapted cultural references, or relied on paraphrasing and literal translation.

### **6.6. Validity and Reliability of the Instrument**

To ensure the validity of the research instrument, the translation test was reviewed by experts in the fields of translation studies and applied linguistics. Their feedback was taken into consideration in order to improve the clarity, appropriateness, and relevance of the selected metaphorical expressions. Additionally, a pilot study was conducted with a small group of students who were not included in the main sample to evaluate the clarity of instructions and the suitability of the testing time. Regarding reliability, the consistency of the instrument was enhanced uniform conditions and by applying standardized evaluation criteria during the analysis process.

### **6.7. Ethical Consideration**

Ethical principles were carefully observed throughout the study. All participants were informed about the nature and the purpose of the study before taking the test. Participations was entirely voluntary, and oral informed consent was obtained from all students. Furthermore, participants were assured that their responses would remain anonymous and that the data collected would be used exclusively for academic research purposes, with no impact on their official university grades.

## **7. Results**

This section presents the empirical findings derived from the translation test, which aimed to quantify the proficiency of English majors in rendering metaphorical expressions into Arabic. The results indicate a varying level of performance, highlighting significant linguistic and conceptual gaps in both semantic comprehension and communicative delivery.

### **7.1. Statistical Presentation of Results**

This section presents the findings obtained from the translation test administered to forty (40) participants across fifteen (15) selected metaphors ( totaling 600 translation attempts) were categorized based on accuracy, contextual appropriateness, and cultural equivalence. Table 1: provides a comprehensive breakdown of the frequency and percentage distribution of students' performance:

**Table 1:** Frequency and Percentage Distribution of Students' Performance in Translating English Metaphors.

No	Metaphorical Expression	Correct answer		Acceptable answer		Wrong answer		No answer	
		F	%	F	%	F	%	F	%
1-	Life is a journey.	20	50%	15	37.5%	2	5%	3	7.5%
2-	dirty dog	40	100%	0	0%	0	0%	0	0%
3-	box of chocolate	15	37.5%	5	12.5%	17	42.5%	3	7.5 %
4-	a creature of habit	13	32.5%	22	55%	3	7.5%	2	5%
5-	showered him with gifts	16	40%	17	42.5%	3	7.5%	4	10 %
6-	cut deeper than a knife	40	100%	0	0%	0	0%	0	0%
7-	wooden	13	32.5%	20	50%	4	10%	3	7.5%
8-	a rollercoaster	17	42.5%	20	%50	3	7.5%	0	0%
9-	cotton candy-sweet	20	50%	20	50%	0	0%	0	0 %
10-	a zoo	20	50%	20	50%	0	0%	0	0 %
11-	a steel trap	15	37.5%	22	55%	3	7.5%	0	0%
12-	a vast ocean of information	10	25%	20	50%	7	17.5%	3	7.5%
13-	A jungle of concrete and steel	15	37.5%	20	50%	2	%5	3	7.5 %
14-	heart of stone	40	100%	0	0%	0	0%	0	0%
15-	castles in the air	17	42.5%	18	45%	2	%5	3	7.5 %

## 7.2. Quantitative Analysis of Results

The statistical findings demonstrate considerable variation in students' performance depending on the type and cultural familiarity of the metaphorical expression. Metaphors with direct or culturally recognizable Arabic equivalents achieved the highest success rates. For instance, the metaphors "dirty dog", "cut deeper than a knife", and "heart of stone" received 100% correct responses, indicating that participants experienced minimal difficulty in interpreting and translating expressions that possess familiar conceptual parallels in Arabic. Similarly, expressions such as "cotton candy-sweet", "a zoo", and "a rollercoaster" produced relatively high percentages of correct and acceptable responses. These findings suggest that students were generally capable of understanding metaphors whose figurative meanings could either be transferred directly or adapted communicatively within the target language.

In contrast, culturally bound and conceptually complex metaphors posed greater challenges for participants. The metaphor "Life is a box of chocolate" recorded the highest percentage

of incorrect response (42.5%), reflecting students' difficulty in interpreting metaphorical expressions strongly associated with Western cultural references. Likewise, expressions such as "a steel trap" generated moderate levels of acceptable rather than fully correct responses, indicating partial understanding of the figurative meaning but limited ability to produce idiomatic Arabic equivalents. Overall, the findings reveal that students relied heavily on communicative translation strategies when direct metaphorical equivalence was unavailable. In many cases, participants preferred paraphrasing or simplifying the metaphorical image in order to preserve the intended meaning. However, literal translation remained common among weaker responses, particularly when students failed to recognize the figurative dimension of the source expression.

### 7.3. Analysis of Translation Strategies

The analysis of students' responses indicates the predominance of communicative translation strategies over semantic translation approaches. Many participants attempted to convey the intended meaning of the metaphor naturally in Arabic rather than preserving the exact lexical structure of the source text. This tendency was especially evident in metaphors lacking direct cultural equivalence. For example, in translating "castle in the air", several students replaced the metaphorical image with communicative renderings such as unrealistic dreams or illusions instead of reproducing the original imagery literally. Similarly, the metaphor "a rollercoaster", was frequently translated through expressions referring to emotional instability or constant fluctuation rather than maintaining the literal image of the amusement ride.

On the other hand, semantic translation strategies were more successful when the metaphorical image was culturally familiar or conventionalized in both English and Arabic. Expressions such as "Life is a journey" and "heart of stone" demonstrated a high degree of conceptual overlap between the two languages, allowing students to preserve the original metaphorical structure without sacrificing clarity or naturalness. The findings further reveal that students experienced greater difficulty with original and culturally specific metaphors than with stock or conventional metaphors. This supports the view that metaphor translation requires not only linguistic competence but also cultural awareness and conceptual understanding.

## 8. Discussion

The findings of the present study reveal that translating metaphorical expressions from English into Arabic represents a considerable challenge for Libyan EFL learners. The results demonstrate that students' success in metaphor translation is strongly influenced by the degree of cultural familiarity, conceptual transparency, and linguistic equivalence between the source and target languages. These findings are consistent with previous research in translation studies, which emphasize that metaphor translation extends beyond lexical substitution and requires both cultural awareness and interpretive competence. One of the major findings of the study is that students performed significantly better when translating conventional or culturally familiar metaphors. Expressions such as "heart of stone", "dirty dog", and "cut deeper than a knife" achieved the highest percentages of correct responses because they possess close conceptual or cultural equivalents in Arabic. This result supports Newmark's argument that metaphor translation becomes less problematic when the same metaphorical image exists in both the source and target languages. In such cases, students were able to preserve the metaphorical structure while maintain semantic and communicative clarity.

The findings also indicate that communicative translation strategies were more frequently employed than semantic translation approaches. Many participants preferred conveying the intended meaning of the metaphor naturally in Arabic rather than preserving the exact lexical

structure of the English expression. This tendency was particularly evident in metaphors such as "a roller coaster", "castles in the air", and "a vast ocean of information", where students often replaced the original imagery with explanatory or paraphrased expressions. Such findings align with Newmark's communicative translation theory, which prioritizes reader comprehension and naturalness over strict formal equivalence. In contrast, culturally bound and original metaphors posed substantial difficulties for participants. The metaphor "life is a box of chocolate" recorded the highest percentage of incorrect responses, reflecting students' inability to interpret the figurative meaning accurately. This difficulty may be attributed to the metaphors strong association with Western cultural references and its limited familiarity within the Arabic cultural context. The findings therefore support the claims of Edward Sapir(1956), who argues that languages reflect distinct cultural realities and that meaning cannot always be transferred directly across linguistic systems.

Furthermore, the results reveal that many students relied heavily on literal translation when encountering unfamiliar metaphors. Literal rendering frequently led to semantic distortion, awkward phrasing, or complete loss of figurative meaning. This finding is consistent with the studies conducted by Omar (2021) and Al-Zoubi et al. (2025), both of which reported that EFL learners often struggle with metaphor interpretation due to insufficient cultural competence and limited exposure to figurative language. The prevalence of literal translation among weaker responses suggests that students may possess linguistic knowledge at the lexical level but lack deeper conceptual understanding of metaphorical language. The findings also support the cognitive perspective proposed by Lakoff and Johnson (1980), who view metaphor as a conceptual rather than purely linguistic phenomenon. Students appeared more successful in translating metaphors that shared similar conceptual mappings in both English and Arabic. whereas difficulties emerged when conceptual structures differed culturally. This indicates that metaphor translation depends not only on vocabulary knowledge but also on the translator's ability to recognize underlying conceptual associations and cultural symbolism.

Another important observation concerns the relationship between linguistic proficiency and cultural competence. Although the participants were senior English majors who had completed several translation courses, many still experienced difficulty in interpreting abstract or culturally specific metaphors. This finding suggests that traditional translation instruction may place greater emphasis on grammatical and lexical accuracy than on figurative language and intercultural communication. Consequently, students develop linguistic competence without acquiring the interpretive skills necessary for translation metaphorical discourse effectively. The study therefore highlights the urgent need to strengthen metaphor translation training within EFL and translation programs. Translation pedagogy should place greater emphasis on figurative language, cultural awareness, and practical exposure to authentic metaphorical discourse. Incorporating comparative cultural analysis, metaphor interpretation exercises, and communicative translation activities may help students develop greater flexibility in dealing with figurative expressions across languages.

## 9- Conclusion

The present study investigated the challenges encountered by Libyan EFL learners English majors at the University of Gharyan in translating metaphorical expressions. The findings demonstrate that metaphor translation is a complex task that requires more than basic linguistic knowledge. Students experience significant difficulties due to their reliance on literal translation, limited cultural awareness, and insufficient familiarity with effective translation strategies. The results also highlight that metaphors are not merely stylistic elements but essential components of language that reflect deeper cognitive and cultural meanings. Failure to properly interpret and translate these expressions often leads to loss of meaning or

miscommunication. Therefore, successful metaphor translation depends on both linguistic competence and cultural understanding. Overall, the study confirms that there is a clear gap in students' ability to handle metaphorical language effectively, which indicates a need for improved teaching approaches in translation courses.

## 10- Recommendation

Based on the findings of the study, several recommendations can be proposed to enhance the ability of English majors to translate metaphorical expressions effectively. First, it is essential to integrate explicit instruction on metaphor translation into translation courses. Such instruction should focus on raising students' awareness of different types of metaphors and the strategies required to render them appropriately across language. Furthermore, greater emphasis should be placed on developing students' cultural competence. Since metaphors are deeply embedded in cultural contexts, understanding the cultural background of both the source and target languages is crucial for accurate translation. Incorporating cultural studies and comparative analysis into the curriculum may significantly improve students' interpretive skills.

Moreover, it is recommended that practical training be expanded through the inclusion of exercises specifically designed to address figurative language. Workshops, seminars, and collaborative translation activities may also provide valuable opportunities for students to refine their skills and engage with real-world translation challenges. Finally, further research is needed to explore metaphor translation in broader contexts, including different institutions, larger samples and proficiency levels. Such studies could contribute to the development of more effective teaching methods and a deeper understanding of the difficulties associated with translating figurative language.

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**Appendix  
Test**

Dear students:

This test is designed to gather information about the research entitled " Metaphor Translation Challenges among Libyan EFL Students: A Case Study at the University of Gharyan ". This research aims to find out the problems that most students may face when translating metaphors . This test will take about 30 minutes. Please, answer all questions honestly and to best of your ability. Your responses will remain confidential and will only be used for academic purposes.

Researcher: Abdulmunam Ramadan

**The test is contained only from one part.**

Participants name:..... , Level: advanced ,Year:3<sup>rd</sup> year

Age:..... Gender:.....

Q1- Translate the following sentences from English into Arabic, which every sentence has a metaphor.

1-Life is a journey.

.....

2- He is a dirty dog.

.....

3- Life is a box of chocolate.

.....

4- You know me, I am a creature of habit.

.....

5- They showered him with gifts.

.....

6- Ahmed's words cut deeper than a knife.

.....

7- The detective's face was wooden as he listened to her story"

.....

8- Life is a rollercoaster.

.....  
9- Ahmed's words were cotton candy-sweet but insubstantial.

.....  
10- The classroom was a zoo. The classroom was a pressure cooker.

.....  
11- Ahmed's mind is a steel trap.

.....  
12- The internet is a vast ocean of information.

.....  
13- The city was a jungle of concrete and steel.

.....  
14- She has a heart of stone.

.....  
15- The politician's promises were castles in the air.  
.....

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### **Compliance with ethical standards**

#### *Disclosure of conflict of interest*

The authors declare that they have no conflict of interest.

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