



An experimental study into the acquisition of cultural competence in translator training: Research design and methodological issues

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Abstract: Despite the importance given to culture and cultural competence in Translation Studies, these concepts have only been developed at a theoretical level thus far. The lack of empirical and more specifically experimental studies on cultural competence and its acquisition in translator training is the main reason behind the author's study. The aim of this article is to present the research design used in an ongoing study on cultural competence and its acquisition in the case of translation students. This study is part of PACTE's (Process in the Acquisition of Translation Competence and Evaluation) research into translation competence and its acquisition. Since the purpose of this article is to provide an in-depth revision of the experiment's methodological issues, the conceptual framework, the hypotheses, the population and sample, the variables and the data collection instruments are presented. Finally, the justification of the research design and its limitations are discussed.

Keywords: Cultural competence, translation competence, translation competence acquisition, experimental research, research design

1. Introduction

In Translation Studies, culture and the translator's cultural competence have been rarely studied from an experimental perspective. The importance of culture in Translation Studies has been stated since the beginning of the discipline (Nida, 1964; Toury, 1978; Vermeer, 1978; Nord, 1988; Lambert, 1991, among others) and also in many translation competence models (Bell, 1991; Kiraly, 1995; Neubert, 2000 or PACTE, 2003, among others). Empirical research into this field needs to be carried out in order to understand how the concept of culture is related to translation and how the translator acquires this cultural competence as an expert in mediation between cultures (Witte, 2000).

My Ph.D. thesis aims at describing how the translator's cultural competence (included in the extra-linguistic sub-competence) is acquired and how it relates to the other sub-competences of the translation competence model proposed by PACTE (2003) but focusing on the translator's cultural competence. To meet these aims, the following specific objectives have been set for the Ph.D. thesis: 1) to establish a conceptual framework to study the translator's cultural competence and to propose an acquisition model; 2) to carry out an experiment into the translator's cultural competence acquisition and its relation to the other sub-competences that make up translation competence, and 3) to serve as an empirical

validation of the translator's cultural competence acquisition model, which could be useful for the teaching of translation and foreign cultures.

This study is part of the research lines developed by the research group PACTE. It will also contribute to validating PACTE's translation competence model (2003) and the sub-competences that build it up.

This article is structured as follows: firstly, the aims of the article are presented. Secondly, the motivation of the study is explained. Thirdly, an overview of the conceptual framework is provided. Fourthly, the research design is discussed in detail and, finally, some concluding remarks regarding the study's validity are made.

2. Aims

The main aim of this article is to present and discuss the research design of the experiment that will provide the data needed for the description, development and validation of a translator's cultural competence acquisition model. The specific aims of this article are:

- To provide a short and comprehensive approach to the main concepts used in the Ph.D. thesis, such as the concept of culture in Anthropology and cultural competence within translation competence;
- To present the theoretical and empirical hypotheses that will be tested;
- To present and discuss the research design, including population and sample, sample selection criteria, variables, indicators, instruments and experimental tasks;
- To discuss the strengths and weaknesses of the experiment's research design.

3. Motivation

We live in a globalised world in which cultures constantly come into contact with each other in numerous ways, with translation being one of them. Translators need to develop strategies in order to act as a link between different cultures under a particular communicative aim.

Anthropology, Intercultural Studies and Social Cognition have studied the concept of culture and the factors that influence the perception and interpretation of other cultural systems in contact situations. However, only some scholars, such as Katan (1999) or Witte (2000), have applied the insights from these fields of science and knowledge to Translation Studies, but only from a theoretical perspective.

For this reason, I am conducting an experimental study to gather data not only from the solutions given to cultural translation problems – problems caused by the differences in the perception and transfer of culturemes (for further details about this concept see Research Design) – but also data from the student's problem-solving processes.

This is the third study conducted along these lines. The first one was completed in 2010 (Olalla-Soler, 2010; Olalla-Soler and Hurtado Albir, 2014) and it served as an exploratory study for the present one. The main aim was to observe the development of the translation techniques used to solve translation problems from German into Spanish caused by culturemes that appeared in a newspaper article. The sample was made up of five Spanish-speaking subjects in each of the

four years of the Bachelor's degree in Translation and Interpreting at the Universitat Autònoma de Barcelona. One of the most significant conclusions was the empirical evidence that the higher the stage of translation competence acquisition, the better the knowledge of the foreign culture, and the more culturemes identified, the higher the degree of acceptability of the solutions is. The results and the research design limitations of this study were useful to refine my empirical hypotheses, to set new ones and to develop new data collection instruments and to perfect the already used ones.

The second study was conducted in 2012 (Olalla-Soler, in press) and the main aims were: 1) to define the dynamic nature of the cultureme, and 2) to determine which factors were playing a role in its dynamism. To that end, a descriptive study was designed in which the translations into Spanish and into German of all identified culturemes from the Russian novel *Собачье сердце* (*Heart of a Dog*), by Mikhail Bulgakov, were analysed. The corpus was made up of the original Russian text, three different translations into Spanish (published in 1974, 1989 and 1999) and three into German (published in 1968, 1988 and 1997). By having two target cultures and three time periods, the study was designed to determine whether there were any differences in the translation techniques used to solve the problems resulting from the perception of the culturemes and the degree of explicitation of the solutions (concept adapted from Englund Dimitrova, 2003). The main results served to develop a definition and a model of culture (see Section 4.1 below) and as empirical evidence of the dynamic nature of the cultureme (see Research Design).

4. Conceptual Framework

The conceptual framework revolves around Anthropology, Translation and Cultural Studies, the translator's cultural competence within translation competence models and Social Cognition. This latter field of knowledge and its link to the translator's cultural competence will be discussed in a forthcoming publication.

4.1 Evolution of the Concept of Culture in Anthropology

The first theories on cultural differences appeared during the Enlightenment. Turgot's (1750), Smith's (1759), Ferguson's (1767), and Diderot's (1796) theories were the most relevant ones during this period and revolved around the concept of cultural progress, since they conceived cultural differences as a consequence of different levels of knowledge and use of reasoning. Cultures were classified in a range from a natural state (uncivilised cultures in which agriculture and government structures were unknown) to an enlightened civilisation (whose development was based on the use of reason).

Cultural progress was also the core concept of evolutionist theories. During this period, cultures were understood to be in constant motion through different stages of development. The last stage was described as a reflection of the European and North American lifestyles of the time. Morgan (1877) classified cultures into the following stages: savagery, barbarism and civilisation. There were many other classifications, such as the type of society (slave-owning, militaristic or industrial societies) or the approach to religion (animism, polytheism or monotheism).

Social Darwinism was based on the concept of cultural progress and evolution of the human biological races. The culmination of progress was considered the white race. Some of the most relevant theories of this period were

developed by Malthus (1798) and Spencer (1876), who supported the supremacy of the white race and the free enterprise system.

In Marxist Evolutionism, Marx and Engels (1848) also proceeded from the idea of cultural progress and classified cultures in five stages: primitive communism, slave-owning society, feudalism, capitalism and communism.

A drastic change in the conception of culture was introduced by Boas (1897). Historical Particularism was based on cultural relativism, the uniqueness of each culture. Cultural progress had no empirical evidence and therefore cultures could not be described as superior or inferior to others. Boas also proved that race, language and culture were independent aspects of the human condition.

Although the idea of uniqueness of each culture was broadly accepted, anthropologists still aimed at finding explanations to cultural differences. Some approaches tried to do so, such as Diffusionism (whose main idea is that similarities and differences between cultures are caused by the human tendency towards imitation), Culture and Personality – Benedict (1934) and Mead (1950) tried to relate beliefs and cultural practices to personality traits – or Functionalism and Structural Functionalism – Malinowski (1922) and Radcliffe-Brown (1952) considered that Anthropology had to focus on the observation and description of cultures' beliefs and institutions rather than on explaining the origins of the similarities and differences between them.

After World War II, anthropologists agreed on the difficulty in developing general theories built upon Historical Particularism. The evolutionist models of the previous century were revised by anthropologists such as White (1949) and Steward (1955). Neoevolutionism tried to develop more complex theories on cultural process avoiding ethnocentric perspectives and adding new aspects such as technological and environmental conditions.

Cultural Materialism (Harris, 1979) aimed at explaining what causes the differences and similarities in behaviour and thought in human groups by observing the material limitations of human existence. Harris believed that variation among cultures is caused by the variation of the material limitations among human groups, since they affect the way humans meet basic requirements of life in a particular habitat.

Although cultural process and cultural relativism are two different approaches to culture, anthropologists agree on several principles that apply to a general anthropological theory, which are (Harris, 2011, pp. 28-42):

- Culture is based not only on ideas but also on behaviours: ideas influence behaviours, but behaviours influence ideas too;
- Culture is made up of symbols: cognition is involved in the development, perception and understanding of cultures;
- Culture is not homogeneous: there are as many levels of culture as cohesive human groups and individuals in a society. Witte (2000) distinguishes between paraculture (the biggest group), diaculture and idioculture (the individual's own culture).
- Culture is dynamic: differences between a pair of cultures could be similarities between another pair.

My definition of culture is an attempt to combine these general principles and also the two anthropological approaches to culture: culture from a relativist perspective and culture as an idea of progress in time. However, I neither conceive cultures as unique in a static sense nor as progressing towards a pre-established type of civilisation. I therefore define culture as follows:

A culture is a system of norms, values, standards and behavioural models which is socially acquired and shared by a group of individuals and is developed in a cognitive context. Through this system, a group of individuals perceives and modifies the natural and artificial world in certain ways, it develops sub-systems for the organisation of behaviour, of the natural world, of the patrimony, of the societal structures and of the linguistic and communicative needs. A culture constantly evolves through contact with other cultural systems and as a result of the changes in the perceived natural world. (Revised from Olalla-Soler, 2012)

A dynamic model of culture was developed as an operationalisation of the definition given to the concept of culture.

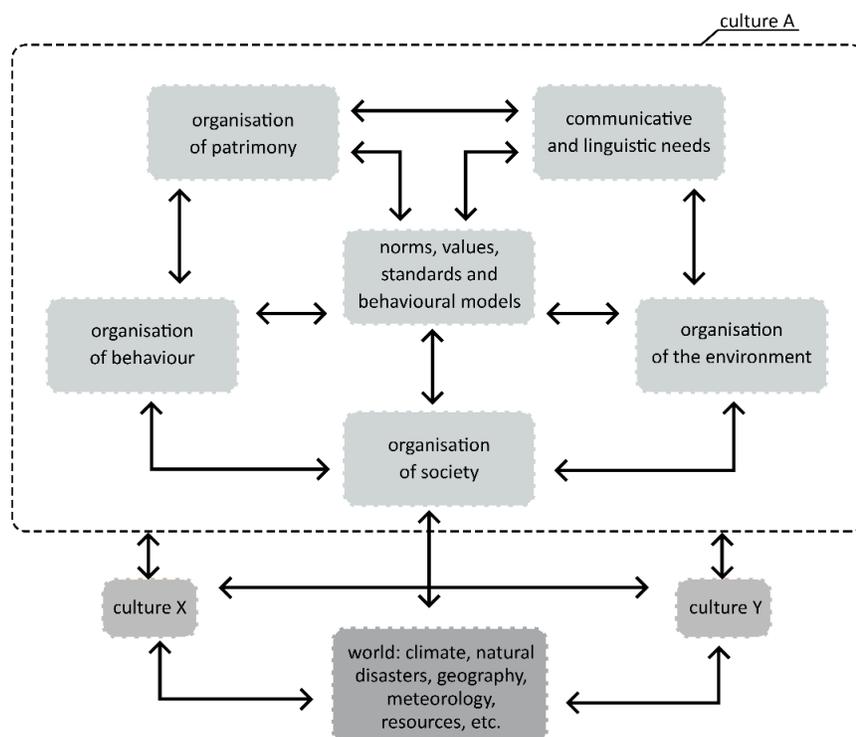


Figure 1. Dynamic model of culture (revised from Olalla-Soler, 2012)

4.2. Translation Studies and Culture

On the basis of his own work and reflexions, Nida (1969) defined the concepts of formal correspondence and dynamic equivalence. Formal correspondence was defined as the “quality of a translation in which the features of the form of the source text have been mechanically reproduced in the receptor language” (1969, p. 201), whereas dynamic equivalence was defined as the “quality of a translation in which the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors” (1969, p. 200).

Even-Zohar (1978) developed the polysystem theory, in which literature is conceived as a complex and dynamic system made up of different sub-systems. In this theory, literary reception, production and contact with other systems are studied within a particular context. Toury (1980) applies Even-Zohar’s theory to translation, which is described as a product of cultural transfer in which the type of translation, its effect on the recipient culture and its influence in the target polysystem are taken into account. Toury also developed the concept of initial

norm, which is related to the decision to follow the source text norms or the ones of the target culture.

The Manipulation school focused on the ideological and social factors in translation. Lefevere (1992) developed the concepts of patronage, ideology and poetics, which are found in societies and develop a control mechanism for literary systems as well as affect the translation norms and the translation reception.

Vermeer (1983) viewed the translator as not only bilingual, but also bicultural. He described translation as a complex form of action in which information about a text is given in a new culture under a new function. Holz-Mänttari (1981) centred on the role of the translation recipient and the reception context. She described translation as an interaction in which agents interplay during the whole translation process and reception.

Hatim and Mason (1990) considered that every text is situated in a specific context which affects the translator in the way he or she transfers a message to a target language. They developed the concepts of communicative dimensions (aspects related to the recipient's use of language, such as geographical and social dialect, idiolect, etc. and the use of field, tenor and mode), pragmatic dimensions (aspects related to intentionality) and semiotic dimensions (dimensions of context which regulate the relationship between texts as signs).

Hewson and Martin (1991) developed the concept of cultural equation (the translator's conception of translation and its role in the target culture), in which the translation participants, the discourse, the text type and the influence between both languages and cultures are taken into account. They also developed the concept of economic parameters, which are the translation initiator, the cultural operator and the translation order.

Amigo Extremera (2007) compiled and analysed all references to culture in the 2005 and 2006 issues of *Perspectives: Studies in Translatology* and *Meta: Journal des traducteurs*. Some of the most relevant conclusions are (2007, pp. 74-75):

- In Translation Studies, culture should not be conceived as a totality of tangible and intangible elements. Culture should be defined on the basis of the organisation of reality in an individual's mind;
- Metaphors can be useful when describing the translator's task regarding culture (such as the translator as a bridge between cultures) but they can also lead to more confusion (such as reification of concepts like culture, language and texts);
- A useful concept of culture for Translation Studies should be based on the following cognitive notions: a) relativity (and therefore subjectivity) regarding the individual's experiences in life, b) the need for social learning as the basis to develop the individual's background knowledge and c) to include emotions and behaviours in order to develop a more dynamic model of culture.

4.3. The Translator's Cultural Competence in Translation Competence Models

Culture appears in a large list of translation competence models. It is present in Lowe's (1987) list of translation skills, Nord's (1988) translation competence model, Bell's (1991) translation competence model, Hewson's and Martin's (1991) translation competence model, Kiraly's (1995) translation competence model, Hurtado Albir's (1996a, 1996b, 1999) translation competence model, Presas' (1996) translation competence model, Hansen's (1997) translation skills and abilities, Hatim's and Mason's (1997) translator abilities, Neubert's (2000) translation competence model and in PACTE's (2003) translation competence

model. The latter offers the conceptual framework upon which my research is based. No reference to culture is observed in Pym's (1993) translation skills or in Risku's (1998) modular conception of the translation competence.

From the review of the above models, scholars appear to agree that culture is related to translation competence in the form of skills, abilities or sub-competences but very few of them have focused on it.

My study builds upon PACTE's translation competence model (2003), since it is accurately defined and operationalised and it has been empirically validated (2009). Translation competence is defined by PACTE as "the underlying system of knowledge required to translate" (2003, p. 58) and it "(a) is expert knowledge; (b) is predominantly procedural; (c) comprises different inter-related sub-competences; and (d) includes a strategic component which is of particular importance" (2009, p. 208). The sub-competences that build up the translation competence are (PACTE, 2003, pp. 58-59):

- Bilingual sub-competence: predominantly procedural knowledge needed to communicate in two languages. It includes the specific feature of interference control when alternating between the two languages;
- Extra-linguistic sub-competence: predominantly declarative knowledge, both implicit and explicit, about the world in general and special areas: It includes: bicultural knowledge (about the source and target cultures); encyclopaedic knowledge (about the world in general), and subject knowledge (in special areas). The translator's cultural competence is situated in this sub-competence;
- Knowledge about translation sub-competence: predominantly declarative knowledge, both, implicit and explicit, about what translation is and aspects of the profession;
- Instrumental sub-competence: predominantly procedural knowledge related to the use of documentation sources and information, and communication technologies applied to translation;
- Strategic sub-competence: procedural knowledge to guarantee the efficiency of the translation process and solve the problems encountered. This is an essential sub-competence that affects all the others and causes inter-relations amongst them because it controls the translation process;
- Psycho-physiological components. Different types of cognitive and attitudinal components and psycho-motor mechanisms.

5. Research Design

An in-depth look at the research design used in the proposed experiment is now provided: the hypotheses, the population and sample, the variables, the data collection instruments and the experimental tasks.

This study follows the experimental research design developed by PACTE in the Translation Competence (TC) and Acquisition of Translation Competence (ATC) experiments conducted from October 2005 to March 2006, and in 2011. It will also be a simulacrum of a longitudinal study (PACTE, 2004). However, as PACTE's research project focuses on many types of prototypical translation problems, the design of my study has been adapted to the specific object of study, i.e. translation problems caused by cultural differences.

One of the theoretical hypotheses is that cultural competence is related to the other sub-competences that make up translation competence. For this reason, it is not only necessary to describe what the translator's cultural competence is and

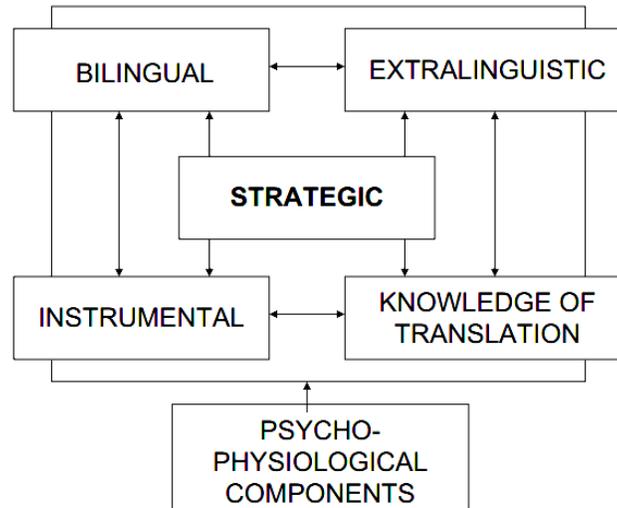


Figure 2. PACTE's translation competence model (2003)

how it is acquired, but also how the other sub-competences interplay with it to achieve an acceptable solution for a cultureme. To that end, it is essential to analyse both the translation product and the translation process and to triangulate the results with other variables and indicators that will be defined after the pilot test.

Rich points, broadly defined as source text segments containing prototypical translation problems, will also be used in order to facilitate the experiment in this study and the collection of data. In contrast to the experiments conducted by PACTE (2005), in which the selected rich points represented a variety of translation problem types, in my study they will be culturemes of different natures. I use the concept of cultureme proposed by Poyatos (1976), Vermeer (1983), Oksaar (1988) and also developed by Nord (1994, 1997). I have based my work on Molina's definition:

[...] un elemento verbal o paraverbal que posee una carga cultural específica en una cultura y que al entrar en contacto con otra cultura a través de la traducción puede provocar un problema de índole cultural entre los textos origen y meta (Molina 2001, p. 89).

Molina's definition states that (a) culturemes only exist as a consequence of a cultural transfer; (b) culturemes are not universal, and (c) a cultureme's function depends on the context in which it is perceived. This dynamism, empirically validated in my study conducted in 2012, suggested that, when translating a cultureme, the larger the cultural distance between two cultures and the greater the distance in time between the moment of appearance of the cultureme and the moment of perception, the greater the degree of explicitation of the given solution (Olalla-Soler, 2012, in press).

For the cultureme characterisation, I use the categories proposed by Molina (2001, pp. 97-98):

- Natural environment: flora, fauna, climate, atmospheric phenomena, landscapes, place names, etc.
- Cultural patrimony: characters (historical and fictitious), historical facts, religions, festivities, popular beliefs, folklore, monuments, fine arts,

games, proper names, tools and objects, musical instruments, agricultural and farming techniques, urbanism, military strategies, transportation, etc.

- Social culture: (1) conventions and social habits: politeness and honorific language, eating manners, dressing and talking, fashion and clothing, moral values, gestures and greetings, etc. (2) social organisation: political, legal and educational systems, occupation, calendar, measure units, etc.
- Linguistic culture: transliterations, proverbs, idioms, accepted metaphors, interjections, curse words, etc.

All data collection instruments were tested in a pilot test with a sample of 10 subjects from the 4th year of the degree in Translation and Interpreting at the Universitat Autònoma de Barcelona. By doing so, it is ensured that these subjects take part in the experiment only once as they graduate the year before the final experiment is conducted. With this pilot test, it is observed whether all instruments accurately gather the needed data, the hypotheses are correctly formulated and the variables and the indicators are accurately defined. This also helps to determine how these variables and indicators can be linked to others in order to observe the link between the acquisition of the cultural competence and the acquisition of the other sub-competences that build up the translation competence.

Table 1. Theoretical and empirical hypotheses

FIRST THEORETICAL HYPOTHESIS	
The translator's cultural competence is the skills and abilities to effectively arrange his/her knowledge about a source culture and a target culture and to contrast them in relation to a cultural phenomenon perceived in a source text in order to achieve an acceptable solution in a target text.	
Empirical hypotheses	The translator's cultural competence is based on a declarative knowledge about the source culture as well as the target culture.
	Contrastive skills between source and target cultures are based on metacognitive, cognitive and behavioural abilities and attitudes such as cultural empathy, open-mindedness and flexibility.
SECOND THEORETICAL HYPOTHESIS	
The translator's cultural competence is related to the other sub-competences that build up the translation competence.	
Empirical hypothesis	The translator's cultural competence is interlinked with other sub-competences in order to make decisions when translating.
THIRD THEORETICAL HYPOTHESIS	
As cultural competence is acquired, translation problems of a cultural nature are solved with higher acceptability.	
Empirical hypotheses	The higher the translator's cultural competence is, the higher the awareness of the importance of cultural aspects in translation is.
	The higher the translator's cultural competence is, the higher the awareness of the source culture is.
	The higher the translator's cultural competence is, the higher the awareness of the target culture is.
	The higher the translator's cultural competence is, the more contrastive skills for the decision-making in translation are acquired.
	The higher the translator's cultural competence is, the higher the acceptability of the proposed solutions is.

Based on the literature reviewed above and the previous studies conducted along these lines, the hypotheses are as follows.

5.1 Population and Sample

The population under study is professional translators and translation students who work from German (2nd foreign language) into Spanish (native language).

The experiment's sample will consist of 10 students with German as a second foreign language and Spanish as a first language (or bilingual, with Catalan as their other first language) from each of the four years that make up the degree in Translation and Interpreting at the Universitat Autònoma de Barcelona, totalling 40 subjects.

As a control group, 10 German-Spanish professional translators will be selected. The selection criteria for the control group will follow PACTE's TC experiment criteria:

- They must have at least 10 years of experience as professional translators in the language pair German-Spanish;
- Translation must be their main professional activity (at least 70 per cent of their income must come from translation tasks);
- Translators should be familiar with different text genres or fields of specialisation.

5.2 Sample Selection Criteria

When designing the experiment, an important decision had to be made regarding the sample. Translation and Interpreting students at the Universitat Autònoma de Barcelona have the chance to learn German either as a first or as a second foreign language. The difference between the two lies in the language level. In the group with German as a first foreign language, students start the degree with a B1 level (Common European Framework of Reference for Languages), whereas in the group with German as a second foreign language, students need not have any prior knowledge of the language. If the sample were to be selected from the first group, it would probably not be homogeneous and coherent enough to obtain representative data or the sample size would be very small. Therefore, it was decided to select the sample from the second group.

The sample will have to meet the following selection criteria:

- Subjects must have Spanish as their native language (or they must be bilingual, with Catalan as their other first language);
- The level of German of the subjects will have to match the level specified by the institution for each year to ensure homogeneous language levels;
- Subjects who have learnt German outside the degree's language courses and who have participated in exchange programmes during the first, second or third year will be excluded in order to keep the consistency of the sample groups;
- The age of the subjects will range from 17 to 23 years (a narrower age group will be established for each year), since age is an influence factor in the identification and characterisation of culturemes;
- Subjects who have a large experience as translators will be excluded in order to keep the consistency of the sample groups;
- If there are enough subjects in the 4th year, I will create two sample groups. The first will be formed by subjects that have not taken part in an Erasmus exchange programme in Germany and the second one by

those who have. By having two different samples in the 4th year, I will be able to observe if there are any changes in the experiment results depending on the acquisition of the foreign culture only in Spain or in both countries.

The sample will be selected by filling in a sample selection questionnaire, which will be adapted from PACTE's sample-selection questionnaire. Thus, the data gathered will be:

- Subject's personal information, such as age and linguistic background;
- Academic information, such as academic year, language combinations used in the degree and how they were acquired (past and ongoing German courses, stays abroad in Germany and their length, and further extracurricular German courses);
- Experience as a translator outside the degree's translation courses: type of experience, volume of work, directionality, languages involved and text genres;
- Translation from German into Spanish and German language course grades.

For each sample group, the mean and standard deviation of the language course grades and the translation course grades will be calculated. Subjects that fit in a ± 1 standard deviation confidence interval of the mean will be selected, since they represent normality of the year group.

5.3 Ethical Issues

Since students and professional translators will be voluntarily taking part in this experiment, ethical issues play an important role in the design. Screening activity will be recorded and personal data will be gathered, so this must be done with the subjects' prior consent. For this reason, a confidentiality and data protection agreement was prepared according to the Spanish organic law 15/1999 for the protection of data. In this agreement, subjects are informed that:

- The translation process is recorded;
- Gathered data is treated confidentially and subjects will not be individually identified in future publications;
- Data is not given to third parties without subjects' prior consent;
- Data gathered has no effect on the subjects' academic records;
- Subjects have the right to obtain a copy of the results.

Subjects need to sign if they agree to these terms before starting the experiment.

5.4 Variables

For this study, one independent variable and three dependent variables are selected. The independent variable is the degree of translation expertise defined as years of translator training (first, second, third and fourth-year students). The translator's cultural competence specific dependent variables, their definitions, indicators and instruments that will be used in the pilot test are shown in Table 2.

Table 2. Dependent variables, definitions, indicators and instruments.

CULTURAL KNOWLEDGE	
definition	The subject's declarative and operative knowledge about the source and target cultures.
indicators	Index of cultural declarative knowledge (quantitative indicator): the subject's declarative knowledge of German culture; Number of identified culturemes (quantitative indicator); Number of culturemes characterised according to the experts' characterisation (quantitative indicator): see Data Collection Instruments; Index of cultural declarative knowledge of the text topic previous to the translation task (quantitative indicator); Acceptability (quantitative indicator): whether or not the solution effectively communicates (a) the meaning of the source text; (b) the function of the translation (within the context of the translation brief, the readers' expectations, genre conventions in the target culture); and (c) makes use of appropriate language (PACTE, 2011b).
instruments	Cultural declarative knowledge questionnaire; Source text; Translations.
CULTURAL SKILLS AND ABILITIES	
definition	Skills and abilities related to metacognitive, cognitive and behavioural abilities and attitudes.
indicators	Index of cultural intelligence (quantitative indicator): the capability to function effectively in culturally diverse settings; Index of metacognitive cultural intelligence (quantitative indicator): mental processes that individuals use to acquire and understand cultural knowledge; Index of cognitive cultural intelligence (quantitative indicator): knowledge of norms, practices, and conventions in different cultures acquired from education and personal experiences; Index of motivational cultural intelligence (quantitative indicator): capability to direct attention and energy toward learning about and functioning in situations characterized by cultural differences; Index of behavioural cultural intelligence (quantitative indicator): capability to exhibit appropriate verbal and non-verbal actions when interacting with people from different cultures; Index of cultural empathy (quantitative indicator): ability to empathize with the feelings, thoughts and behaviours of members of different cultural groups; Index of open-mindedness (quantitative indicator): an open and unprejudiced attitude towards outgroup members and towards different cultural norms and values; Index of social initiative (quantitative indicator): a tendency to actively approach social situations and to take the initiative; Index of emotional stability (quantitative indicator): a tendency to remain calm in stressful situations; Index of flexibility (quantitative indicator): ability to switch easily from one strategy to another in multicultural settings; Acceptability (quantitative indicator).
instruments	Cultural declarative knowledge questionnaire; Cultural intelligence scale; Multicultural personality questionnaire.
IDENTIFICATION AND SOLUTION OF CULTURAL TRANSLATION PROBLEMS	
definition	Subjects' identification and solution of difficulties caused by culturemes when carrying out a translation task.
indicators	Index of perception of the difficulty of translation (quantitative indicator): the subject's perception of the translation difficulty; Index of identification of cultural translation problems (quantitative indicator): the subject's identification of culturemes as cultural translation problems; Characterisation of cultural translation problems (qualitative indicator): how subjects characterise translation problems caused by cultural references; Coefficient of the subject's overall satisfaction (quantitative indicator): the subject's satisfaction with the solutions given to the cultural translation problems; Problem-solving strategies for culturemes (quantitative and qualitative indicator): how subjects face cultural translation problems and solve them; Acceptability (quantitative indicator).
instruments	Translations; Cultural translation problems questionnaire, screen-recording software (Camtasia).

It will also be observed how the translator's cultural competence is linked to other sub-competences, especially to the extra-linguistic sub-competence, the strategic sub-competence, the knowledge-of-translation sub-competence and the instrumental sub-competence by using the specific indicators of each sub-competence developed by PACTE for the TC and ATC experiments.

5.5 Data Collection Instruments

In this section, the data collection instruments used in the experiment are presented.

5.5.1 The text and the subjects' translations. The main data collection instrument is the text translated by the subjects. It is preceded by a translation brief. The text used in this experiment was already tested in 2010 (Olalla-Soler, 2010; Olalla-Soler and Hurtado Albir, 2014). However, it underwent a second test in November 2013 to ensure that the topic was still accessible despite the elapsed time. The two testing procedures are explained below.

5.5.2 First testing of the text. The article "Lautstark gegen die Ostalgie", written by Hauke Friedrichs and published in 2009 in *Die Zeit Online*, was selected as a possible source text. This text deals with the victims of the politics in the German Democratic Republic, who protested against the use of German Democratic Republic symbols for commercial and touristic purposes. The text contained culturemes of different natures and fitted the aim of the study, but there were some problems that had to be solved before carrying out the experiment. The first main problem was its length. The original article was too long to be fully translated in a short period of time (969 words), so it was decided to shorten it with the help of an expert in German text typology. The final text was about 200 words long and contained all cultureme categories needed for the analysis. Nevertheless, these were provisional culturemes that still lacked validation (expert validity). To that end, a group of five professional translators and translator trainers at UAB with German as native language was asked to read, identify and characterise all the culturemes they could find in the text. From their choices and remarks, it was decided which culturemes would be included in the analysis. Only those identified by all experts were selected for the analysis to ensure that, although cultureme identification is a subjective process, all selected culturemes were perceived as such, and subjectivity had the minimum possible effect.

5.5.3 Second testing of the text. Since the text and culturemes were firstly validated by German experts, we came to the conclusion that a second validation by Spanish experts was needed because cultural references could be perceived differently depending on the expert's cultural background (Olalla-Soler, 2012). Therefore, a second group of five professional translators and translation students at UAB with Spanish as native language was asked to follow the same procedure as the first expert group. The group was also asked to give their opinion about the article's topicality, since the text was written in 2009 and the topic could now be out of date.

The results of the second group were compared to the results of the first, and also to the results of the experiment conducted in 2010. Consequently, the following culturemes were selected:

- *Ostalgie* (linguistic culture): part of the article title and reference to the topic based on a culturally marked neologism;

- *Spreemetropole* (natural environment): reference to Berlin by referring to the river that flows through the city;
- *Grenzeruniformen* (cultural patrimony): play of contrasts between the reference to the soldiers who guarded the Berlin wall (perceived as very negative by German citizens) and the parody for tourists performed by actors dressed up as Berlin wall soldiers;
- *Arbeiter- und Bauernstaat* (social culture): reference to communism used as synonym for the former German Democratic Republic;
- *Unrechtstaat [...] DDR-Regim [...] SED-Diktatur* (especially rich point): characterisation of the former German Democratic Republic government and the Socialist Unity Party of Germany by using synonyms with negative connotations.

The text is given in Appendix 1.

5.5.4 Cultural declarative knowledge questionnaire. The cultural declarative knowledge questionnaire is currently being validated. The principal aim is to measure the subjects' declarative knowledge of German culture. To that end, a test that covers all fields of culture defined in my model of culture (Olalla-Soler, 2012) was designed. This questionnaire is based on the German *Einbürgerungstest*, namely the naturalisation test used to prove that immigrants applying for German nationality have the required knowledge of the legal and social system and living conditions in Germany. Seven lecturers and professors of German as second language at UAB evaluated the difficulty of the items for their course on a scale ranging from 1 to 6. Once all evaluations were collected, the mean and standard deviation of each item was calculated in order to obtain an average perception of difficulty for each item. Afterwards, the final items were selected by mixing items of low (means from 1 to 2.99), medium (means from 3 to 4.99) and high difficulty (means from 5 to 6) for each field of culture.

In order to incorporate all fields of culture in a 30-40-item questionnaire and since cultural declarative knowledge may refer to many aspects of society, history, environment, use of language, behaviours and communication needs, it was decided to limit cultural declarative knowledge to all culture-related learning that students of German as a second foreign language at UAB have to acquire as part of their degree coursework. The following step will be to gather data from the 10-subject sample participating in the pilot test and to assess the questionnaire's internal consistency and validity.

5.5.5 Cultural intelligence scale (CQS). The aim of this 20-item scale, designed and validated by Ang et al. (2007), is to measure four dimensions of cultural intelligence (CQ), related to the translator's cultural competence contrastive skills and abilities. CQ is defined as the "capability to function effectively in culturally diverse settings" (Ang et al., 2007, p. 337).

The dimensions measured are (Ang et al., 2007, p. 338): metacognitive CQ (reflects mental processes that individuals use to acquire and understand cultural knowledge); cognitive CQ (reflects knowledge of norms, practices, and conventions in different cultures acquired from education and personal experiences); motivational CQ (the capability to direct attention and energy toward learning about and functioning in situations characterized by cultural differences), and behavioural CQ (reflects the capability to exhibit appropriate verbal and non-verbal actions when interacting with people from different cultures). The scale is given in Appendix 2.

5.5.6 Multicultural Personality questionnaire (MPQ). The aim of this 78-item scale, designed and validated by van der Zee, Zaal and Piekstra (2003) is to measure five personality dimensions that are relevant to multicultural effectiveness and are related to the translator's cultural competence skills and abilities.

These dimensions are: cultural empathy (the ability to empathize with the feelings, thoughts and behaviours of members of different cultural groups); open-mindedness (an open and unprejudiced attitude towards outgroup members and towards different cultural norms and values); social initiative (a tendency to actively approach social situations and to take the initiative); emotional stability (a tendency to remain calm in stressful situations), and flexibility (the ability to switch easily from one strategy to another in multicultural settings) (van der Zee, Zaal and Piekstra, 2003). For copyright reasons, the scale cannot be included in the appendices.

5.5.7 Knowledge-of-translation questionnaire. The aim of this questionnaire, designed and validated by PACTE (2008), is to gather data from the knowledge-of-translation sub-competence. It is based on eight factors: concept of translation and translation competence, translation units, translation problems, phases in the translation process, methodology required, procedures used (strategies and techniques, etc.), the role of the translation brief, and the role of the target reader (PACTE, 2008, p. 112).

The questionnaire is made up of 27 items that measure each subject's opinion by using a Likert scale in a forced choice method with four options that range from *I strongly disagree* to *I strongly agree* (PACTE, 2008, p. 112). The factors above were formulated in statements with two different conceptions: a static (linguistic and literal concepts) and a dynamic one (textual, communicative and functionalist concepts). After pilot testing the questionnaire (PACTE, 2008), five pairs of items that were conceptually opposed (static vs. dynamic) were selected, as they showed a clear differentiation of the samples' opinions. This questionnaire is given in Appendix 3 in Spanish. An English version is published in PACTE (2008).

5.5.8 Cultural translation problems questionnaire. The aim of this questionnaire is to obtain data from each subject's perception of the overall difficulty of the translation of the text, the overall translation project (the subject's approach to the translation of a specific text) and the translation project for each rich point (the subject's approach to the translation of the units it comprises) (PACTE, 2011b, p. 39). It has been adapted to my field of study (translation problems caused by cultural references), since the original questionnaire handles other prototypical translation problems.

In this questionnaire, data from each subject's identification of the rich points as translation problems, the type of difficulty caused by the rich points and the coefficient of subject's overall satisfaction with the translation and with the translation of each rich point is also obtained. The questionnaire is made up of four items related to the whole text and five items for each of the five rich points (a total of 29 items). This questionnaire is given in appendix 4 in Spanish, but the original one is published in PACTE in English (2011b).

5.5.9 Document for cultureme identification and characterisation. Before translating the text and without using online resources, subjects fill in a document with cultureme identification and characterisation tasks. In the first one, subjects will identify culturemes in the selected text. In the second one, subjects

characterise the identified culturemes in the categories specified in the research design. In the third task, subjects have to explain the meaning of some of the culturemes in the text without using external sources. In this document, the number of identified culturemes, the number of culturemes characterised according to the experts' characterisation, and the index of cultural declarative knowledge of the text topic previous to the translation task are obtained. This document is given in Appendix 5 in Spanish.

5.5.10 On-screen activity recording. Process data will be monitored using Camtasia (version 8), a screen recorder used in PACTE's ATC experiment (2014). The main reason why this software is chosen is related to ecological validity: subjects can translate in a normal environment as if they were working in a translation course and use the same software, resources and search engines they use when translating at home or in their office. This software records on-screen activity, so data from strategies used in decision-making and the type of internet resources used by the subjects can be gathered.

5.6 Experimental Tasks

After filling in the sample-selection questionnaire, subjects perform the following experimental tasks: 1) identify and characterise the culturemes of the text (15 minutes), 2) translate the text (1 hour 30 minutes); 3) fill in the cultural translation problems questionnaire (10 minutes), 4) fill in the cultural declarative knowledge questionnaire (5 minutes), 5) fill in the knowledge-of-translation questionnaire (5 minutes) and 6) fill in the cultural intelligence scale and the multicultural personality questionnaire (10 minutes). The whole experiment takes 2 hours 15 minutes approximately. The pilot test was held by mid June 2014 and data is currently being analysed. The experiment is planned for March-April 2015.

6. Final Remarks

In this article, I have presented the research design of the experiment for my Ph.D. thesis. Even though one of the questionnaires used has already been validated by PACTE's TC and ATC experiments, and the validity of the CQS and MPQ has been already assessed, I need to minutely pilot test the text and the new questionnaires in order to refine instruments, hypotheses, variables and indicators.

I am aware of the difficulty in generalising the results I may obtain. However, I aim at designing an experimental study that meets the criteria defined by scientific theory in order to ensure the validity of the results (Neunzig: 2000, p. 92): objectivity and reliability will be ensured by using standardised data collection instruments, instructions and interventions, and by standardising the new instruments. Although my research focuses on a single linguistic combination, replicability will be guaranteed by providing an in-depth, transparent and intelligible explanation of the methodology, the instruments and the analysis used. Quantification criteria are met by using quantifiable data, such as indexes and coefficients, which can be easily analysed using descriptive and inferential statistics. The highest ecological validity possible is sought by using environments that students and professional translators are accustomed to, such as computer interfaces, software and documentation sources. I ensure internal validity criteria by using an already validated instrument and testing the new or adapted ones, and minutely following the sample-selection criteria. Finally, extrapolability is met by ensuring the coherence and consistency of the sample, and by accurately defining the population of the study.

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Christian Olalla-Soler earned a Degree in Translation and Interpreting at the Universitat Autònoma de Barcelona and in Teaching of Spanish as a Foreign Language at the University of Valencia. He is currently working on his PhD dissertation entitled *The cultural competence of the translator and its acquisition*. Since 2012 he has been a member of the research group PACTE (Process of Acquisition of Translation Competence and Evaluation). Christian Olalla-Soler also works as a German/Russian - Spanish/Catalan translator. His research interests include translator and interpreter training, interculturality and ideology; cognitive processes in translation and interpreting, and empirical research methodology in translation and interpreting studies.

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Appendix 1. The text and translation brief

El 9 de noviembre de 2014 se celebra el 25 aniversario de la caída del muro de Berlín. Traduce el siguiente texto para un suplemento especial para El País Online.

Lautstark gegen die Ostalgie

Geschäftemacher posieren an der ehemaligen Mauer in Berlin in DDR-Uniformen. SED-Opfer protestieren am Jahrestag des Mauerbaus gegen diese Vermarktung der Diktatur

Die Männer sehen müde aus, sie haben trotz des Kaisergeburtstagswetters graue Gesichter und graue Haare. Sie sitzen auf einem Geländer vor dem S-Bahnhof Potsdamer Platz. Sie recken Schilder in die Höhe. "138 Tote an der Mauer", "Verbot von DDR-Symbolen jetzt" und "Alles schon vergessen" steht auf den Transparenten.

Die Alten haben nicht vergessen. Deswegen sind sie hierher gekommen, auf den Platz im Herzen der Spreemetropole, der bis 1989 geteilt und eine Ödnis war. "Los geht's", ruft einer, und dann marschieren die Alten los. Ihre Müdigkeit ist vergessen. Sie haben eine Mission. 40 Teilnehmer laufen einige Meter zu den Mauerfragmenten, die am Rande des Platzes stehen. Sie drängen sich an asiatischen und amerikanischen Touristen vorbei, bilden vor den Mauerresten einen Halbkreis und verhindern, dass zwei junge Männer in Grenzeruniformen auf einem Boxer-Kardan sich weiter mit Touristen fotografieren lassen und deren Reisepässe mit einem "Original DDR-Visum" des Unrechtsstaats versehen.

Wegen der Schauspieler und der DDR-"Verherrlichung", wie sie es nennen, sind die Alten hier. Sie sind Opfer des DDR-Regimes, haben in Haft gesessen, die meisten wegen Republikflucht. Sie sind empört, dass "Ostalgie" und Geschäftemacher ein fast beschauliches, skurriles Bild der SED-Diktatur zeichnen. Und sie sind wütend, dass Studenten in die Rolle von Beamten des untergegangenen Arbeiter- und Bauernstaates schlüpfen, um Geld zu verdienen. [...]

Aus Lautstark gegen die Ostalgie (bearbeitet), von Hauke Friederichs. Die Zeit (13.8.2009)

Quelle: <http://www.zeit.de/online/2009/34/berliner-mauer-streit?page=1>

Appendix 2. Cultural Intelligence Scale (CQS)

Read each statement and select the response that best describes your capabilities. Select the answer that BEST describes you AS YOU REALLY ARE (1 = strongly disagree; 7 = strongly agree).

CQ factor	Questionnaire items
Metacognitive CQ	
MC1	I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.
MC2	I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.
MC3	I am conscious of the cultural knowledge I apply to cross-cultural interactions.
MC4	I check the accuracy of my cultural knowledge as I interact with people from different cultures.
Cognitive CQ	
COG1	I know the legal and economic systems of other cultures.
COG2	I know the rules (e.g., vocabulary, grammar) of other languages.
COG3	I know the cultural values and religious beliefs of other cultures.
COG4	I know the marriage systems of other cultures.
COG5	I know the arts and crafts of other cultures.
COG6	I know the rules for expressing nonverbal behaviors in other cultures.
Motivational CQ	
MOT1	I enjoy interacting with people from different cultures.
MOT2	I am confident that I can socialize with locals in a culture that is unfamiliar to me.
MOT3	I am sure I can deal with the stresses of adjusting to a culture that is new to me.
MOT4	I enjoy living in cultures that are unfamiliar to me.
MOT5	I am confident that I can get accustomed to the shopping conditions in a different culture.
Behavioral CQ	
BEH1	I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.
BEH2	I use pause and silence differently to suit different cross-cultural situations.
BEH3	I vary the rate of my speaking when a cross-cultural situation requires it.
BEH4	I change my nonverbal behavior when a cross-cultural situation requires it.
BEH5	I alter my facial expressions when a cross-cultural interaction requires it.

© Cultural Intelligence Center 2005. From: Ang et al. (2007).

Appendix 3. Knowledge-of-translation questionnaire

Da tu opinión en relación con los siguientes enunciados.

1. Al leer el texto original, uno ya está pensando en cómo traducirlo.
Coincide con mi opinión: Nada Poco Bastante Totalmente
2. Como las palabras no suelen tener los mismos matices de significado en las dos lenguas, en toda traducción siempre se pierde algo.
Coincide con mi opinión: Nada Poco Bastante Totalmente
3. Quien encarga la traducción condiciona la manera de traducir del traductor
Coincide con mi opinión: Nada Poco Bastante Totalmente
4. El objetivo de toda traducción es producir un texto cuya forma sea lo más parecida posible a la del texto original.
Coincide con mi opinión: Nada Poco Bastante Totalmente
5. La mayor parte de los problemas de traducción se resuelven con la ayuda de buenos diccionarios.
Coincide con mi opinión: Nada Poco Bastante Totalmente
6. Lo más importante a la hora de traducir es respetar las expectativas de los lectores de la traducción.
Coincide con mi opinión: Nada Poco Bastante Totalmente
7. Para comprender el texto original, lo fundamental es resolver las dudas de vocabulario.
Coincide con mi opinión: Nada Poco Bastante Totalmente
8. Si las características del texto original son muy diferentes en la otra cultura (como es el caso de las cartas comerciales, los manuales de instrucciones, etc.) se tendrán que adaptar.
Coincide con mi opinión: Nada Poco Bastante Totalmente
9. Como no se pueden conocer todas las palabras, la mejor ayuda para traducir bien es un buen diccionario bilingüe.
Coincide con mi opinión: Nada Poco Bastante Totalmente
10. Un texto se debe traducir de diferentes maneras según los lectores de la traducción.
Coincide con mi opinión: Nada Poco Bastante Totalmente
11. En toda traducción hay que respetar la segmentación y el orden de las frases del texto original.
Coincide con mi opinión: Nada Poco Bastante Totalmente
12. La principal dificultad a la hora de traducir se halla en las expresiones típicas de una lengua.
Coincide con mi opinión: Nada Poco Bastante Totalmente
13. Para traducir bien, lo mejor es concentrarse en el léxico y la sintaxis del texto original, y después reproducirlos en la otra lengua.
Coincide con mi opinión: Nada Poco Bastante Totalmente
14. Al traducir un texto técnico, la complejidad del vocabulario no es el mayor problema.
Coincide con mi opinión: Nada Poco Bastante Totalmente
15. Lo mejor es traducir palabra por palabra excepto en el caso de refranes, frases hechas y metáforas.
Coincide con mi opinión: Nada Poco Bastante Totalmente
16. Cuando uno se encuentra con una palabra o expresión cuyo significado desconoce conviene consultar inmediatamente el diccionario bilingüe.
Coincide con mi opinión: Nada Poco Bastante Totalmente
17. Al traducir una novela, uno de los aspectos que más cuesta resolver es las referencias culturales (por ejemplo: una institución, un plato típico, etc.).
Coincide con mi opinión: Nada Poco Bastante Totalmente
18. Al traducir, uno se concentra en una frase y la traduce, luego la siguiente, y así sucesivamente hasta llegar al final del texto.
Coincide con mi opinión: Nada Poco Bastante Totalmente
19. Cuando se traduce hay que tener presente las convenciones características del texto que hay que producir en la lengua de llegada.
Coincide con mi opinión: Nada Poco Bastante Totalmente
20. Para traducir bien no basta con poseer buenos conocimientos en las dos lenguas.
Coincide con mi opinión: Nada Poco Bastante Totalmente
21. Lo más importante al traducir un ensayo es garantizar que los lectores de la traducción reaccionen de la misma manera que lo hicieron los lectores del texto original.
Coincide con mi opinión: Nada Poco Bastante Totalmente
22. Cuando uno se encuentra con un referente cultural en un texto (p. e.: un plato típico) conviene buscar algo parecido en la otra cultura.
Coincide con mi opinión: Nada Poco Bastante Totalmente
23. Si se empieza a traducir un texto con unos determinados criterios (por ejemplo: respetar la forma del texto original, adaptarse a los lectores, etc.) se ha de hacer así a lo largo de todo el texto.
Coincide con mi opinión: Nada Poco Bastante Totalmente
24. Cuando uno traduce, no debe dejarse influenciar por los lectores de la traducción.
Coincide con mi opinión: Nada Poco Bastante Totalmente
25. Lo mejor para traducir un texto es ir frase por frase.
Coincide con mi opinión: Nada Poco Bastante Totalmente
26. Los problemas de traducción no cambian según el tipo de texto
Coincide con mi opinión: Nada Poco Bastante Totalmente
27. Si en un texto aparece una palabra cuyo significado se desconoce, primero se intenta sacar el sentido por el contexto.
Coincide con mi opinión: Nada Poco Bastante Totalmente

PARTE II

CONTESTA A LAS PREGUNTAS SOBRE LOS SIGUIENTES ELEMENTOS DEL TEXTO

Lautstark gegen die **Ostalgie**

1. ¿Te ha planteado dificultades el elemento subrayado?

- Sí No

2. ¿Qué tipo de dificultades de traducción plantea el elemento subrayado? Elige al menos una y un máximo de 3, y numera según su importancia (1 la más importante).

Selecciona un nivel de importancia.

- Dificultades de comprensión.
 Dificultades de reexpresión.
 Otros. Especifica:

3. ¿Qué has considerado prioritario al traducir el elemento subrayado?

Elige solo una posibilidad.

- Adaptarlo a los conocimientos del lector español.
 Reproducir el significado exacto de las palabras del texto.

4. Explica qué has hecho para traducirlo.

Elige solo una posibilidad.

1. Nada, lo he traducido automáticamente, sin pararme a pensar.
 2. NO he realizado consultas pero
 he estado pensando qué quería decir el original hasta comprenderlo. Especifica qué has pensado:
 he pensado en varias alternativas hasta encontrar la forma definitiva de reexpresarlo. Especifica qué has pensado:
 3. SÍ he realizado consultas (diccionario bilingüe, Internet, etc.)

5. ¿Estás satisfecho/a con tu solución?

- Sí No Parcialmente

Appendix 5. Document for cultureme identification and characterisation

1. Lee el siguiente texto y subraya los elementos que hagan referencia a la cultura alemana que encuentres: [*see text in Appendix 1*]
2. Clasifica las referencias culturales que has subrayado en la siguiente tabla:

Elementos referentes al entorno físico de Alemania	
Elementos referentes a la historia alemana y a producciones culturales.	
Elementos referentes a hábitos, convenciones sociales y modos de organización de la sociedad alemana	
Elementos referentes a usos de la lengua con connotaciones culturales	

3. Explica brevemente los siguientes elementos culturales del texto:

Ostalgie	
S-Bahnhof Potsdamer Platz	
Die Spreemetropole	
Grenzeruniform	
DDR-Visum	
Republikflucht	
Arbeiter- und Bauerstaat	