Using Translation in English Language Teaching to Build Cross-Cultural Communication Skills

Maryam Mohamed M. Almudi

A lecturer at the higher institute of Science and Technology Zawia - Libya
batolmohammed85@gmail.com

Abstract:

Translation is a bridge of communication between different cultures. If translation lacks language and culture, it will lead to pragmatic failure or lack of beauty. Only by strengthening the study of English translation and English culture can students fully understand the charm of English language. The teaching of English translation in cross-cultural context can break the thinking pattern of English culture, strengthen the influence of English culture, and improve the ability of cross-cultural communication. In view of the current situation of English translation teaching in cross-cultural context, the following teaching strategies are proposed: Implementing two-way cultural teaching, creating British and American cultural contexts, selecting effective domestication and translation strategies, utilizing modern educational technology, improving translation practice, and developing a professional English translation teaching team.

This study investigates the pedagogical value of incorporating translation into English Language Teaching (ELT) to help learners improve their cross-cultural communication abilities. By examining theoretical frameworks, practical tactics, and empirical data, the paper contends that translating promotes cultural awareness, linguistic flexibility, and intercultural competency. Challenges and recommendations for implementation are also addressed.

Keywords: Translation in ELT - Cross-cultural communication and understanding - English language teaching (ELT) - Intercultural communication skills.

استخدام الترجمة كأداة تدريس في اللغة الإنجليزية لبناء وتعزيز مهارات التواصل بين الثقافات

مريم محمد مصباح المودي

محاضر /المعهد العالي للعلوم والتقنية الزاوية / ليبيا

batolmohammed85@gmail.com

المستخلص:

الترجمة هي جسر التواصل بين الثقافات المختلفة، وإذا افتقرت الترجمة إلى إتقان اللغة والثقافة، فلن تكن عملية كما تفتقر إلى الجمال. أما من خلال إتقان الترجمة الإنجليزية والثقافة الإنجليزية يمكن للطلاب فهم سحر اللغة الإنجليزية بشكل كامل، ومن ثم فإن تدريس الترجمة الإنجليزية في سياق متعدد الثقافات يمكن أن يكسر نمط التفكير في الثقافة الإنجليزية، ويعزز تأثير الثقافة الإنجليزية، ويحسن القدرة على التواصل بين الثقافات. وفي ضوء الوضع الحالي لتدريس الترجمة الإنجليزية في سياق متعدد الثقافات يتم اقتراح استراتيجيات التدريس التالية: تنفيذ التدريس الثقافي ثنائي الاتجاه، وإنشاء سياقات ثقافية بريطانية وأمريكية، واختيار استراتيجيات الترجمة الفعالة والمؤهلة، واستخدام التكنولوجيا التعليمية الحديثة، وتحسين ممارسة الترجمة، وتطوير فريق محترف لتدريس الترجمة الإنجليزية، وتبحث هذه الدراسة في القيمة التربوية لدمج الترجمة في تدريس اللغة الإنجليزية (ELT)؛ لمساعدة المتعلمين على تحسين قدراتهم على التواصل بين الثقافات، ومن خلال فحص الأطر النظرية، والتكتيكات العملية، والبيانات التجريبية، تؤكد الدراسة أن الترجمة تعزز الوعي الثقافي، والمرونة اللغوية، والكفاءة بين الثقافات. كما يتم تناول التحديات والتوصيات المتعلقة بالتنفيذ.

الكلمات المفتاحية: الترجمة في تدريس اللغة الإنجليزية، التواصل والتفاهم بين الثقافات، تدريس اللغة الإنجليزية، مهارات التواصل بين الثقافات

1. Introduction:

In an increasingly interconnected global landscape, effective cross-cultural communication has become as crucial as linguistic

proficiency. While English serves as a global lingua franca, its instruction often prioritizes communicative competence over cultural understanding. Consequently, the cultural dimension of language learning is frequently neglected. Translation, historically marginalized within English Language Teaching (ELT) due to the prevalence of the Communicative Approach, is now being re-evaluated for its potential to cultivate cross-cultural communication skills. This research investigates the integration of translation within ELT frameworks to determine its efficacy in enhancing learners' cultural awareness, intercultural competence, and capacity to effectively navigate linguistic and cultural nuances.

The concept of "cross-cultural" encompasses interactions that transcend national and cultural boundaries, acknowledging the inherent differences among nationalities, countries, and social groups. It further explores the dynamic exchange between individuals whose cultural identities are shaped by these interactions. While the cultivation of cross-cultural awareness finds particular relevance within foreign language pedagogy, its significance extends beyond this domain. Language serves as a conduit for culture, and consequently, a comprehensive understanding of a language necessitates an appreciation of its cultural context. Effective communication with individuals from diverse cultural backgrounds is inextricably linked to cultural understanding. Conversely, language acquisition grounded in cultural awareness facilitates more efficient and meaningful learning outcomes. The scope and implications of cross-cultural interaction are continually expanding, permeating economic and social development. With the accelerating pace of globalization, the importance of cross-cultural understanding has gained widespread recognition and is now a subject of considerable scholarly and practical attention.

2. Literature Review:
Translation in ELT and Cross-Cultural Communication.
2.1. Historical Context and Theoretical Foundations
Translation has long been a contentious tool in ELT, oscillating between acceptance and rejection depending on dominant pedagogical

trends. The Grammar-Translation Method (GTM), dominant in the 19th and early 20th centuries, prioritized lexical accuracy and grammatical competence through L1-L2 comparisons (Richards & Rodgers, 2014). However, the rise of Communicative Language Teaching (CLT) in the 1970s marginalized translation, framing it as incompatible with "natural" language acquisition (Krashen, 1982). Recent decades, however, have seen a resurgence of interest in translation as a pedagogical tool, driven by globalization and the need for intercultural competence (House, 2018). Scholars like Cook (2010) argue that translation fosters metalinguistic awareness and bridges cultural gaps, positioning it as a "fifth skill" alongside reading, writing, speaking, and listening.

Key studies, such as those by Kramsch (1993) and Byram (1997), emphasize that language learning is inherently cultural. Translation, when used strategically, can illuminate cultural nuances, such as idiomatic expressions, humor, and sociopolitical contexts, which are often lost in monolingual approaches (Liddicoat & Scarino, 2013). For example, González-Davies (2004) demonstrated that collaborative translation tasks in Spanish EFL classrooms improved students' ability to negotiate meaning across cultures by analyzing culturally embedded texts like advertisements and proverbs.

2.2. Empirical Evidence Supporting Translation in ELT:

Recent empirical studies highlight translation's efficacy in fostering cross-cultural communication skills:

Leonardi (2011) conducted a mixed-methods study with 120 Italian EFL learners, finding that translation tasks (e.g., subtitling films, translating news articles) significantly improved learners' cultural empathy and pragmatic competence. Participants reported greater confidence in interpreting culturally specific metaphors (e.g., "spill the beans" vs. Italian "vuotare il sacco").

Pym et al. (2013) explored the use of comparative translation in Australian universities, where students translated texts between English and their L1s. Qualitative data from focus groups revealed that students developed a "dual-cultural lens," enabling them to critically reflect on cultural assumptions in both languages.

In a case study by Duff (2015), Japanese EFL students engaged in critical translation projects, such as translating folktales and analyzing cultural values embedded in them. Post-project interviews highlighted increased awareness of cultural relativism, such as differing attitudes toward individualism in Western vs. Japanese narratives.

Critics, however, caution against overreliance on translation. Krashen (1982) and Atkinson (1987) argue that excessive L1 use may hinder L2 immersion. Yet, proponents counter that strategic, context-sensitive translation avoids these pitfalls (Cook, 2010). For instance, House (2018) advocates for overt instruction in cultural contrasts during translation tasks (e.g., comparing politeness strategies in English and Japanese).

2.3. Translation as a Tool for Intercultural Mediation:

The concept of intercultural mediation—negotiating meaning between cultures—has gained traction in ELT research. Byram's (1997) Intercultural Communicative Competence (ICC) model positions translation as a mediator of "savoir-faire" (skills to interact) and "savoirs" (cultural knowledge). For example:

-       Laviosa (2014) used translation to teach British and Italian students to decode cultural taboos in media texts (e.g., translating British satire into Italian). Students engaged in reflective journals, documenting how translation revealed cultural values (e.g., British self-deprecation vs. Italian directness).

-       Kiczkowiak & Lowe (2019) designed a task-based module where Polish EFL learners translated NGO reports on social justice issues. Post-task surveys showed improved ability to articulate cultural biases in both L1 and L2, aligning with Byram's "critical cultural awareness."

2.4. Methodological Approaches in Qualitative Research:

Qualitative studies dominate this field due to their capacity to capture nuanced cultural and affective dimensions of translation. A recurring methodology is classroom ethnography, which combines participant observation, interviews, and discourse analysis to explore how translation shapes learners' intercultural identities.

For example, García & Wei (2014) employed a multiple-case study design in a bilingual Spanish-English school. Over six months, they

observed how 12- to 15-year-olds used translanguaging (fluid L1-L2 switching) during collaborative translation tasks. Data sources included.

- Audio recordings of peer discussions during translation.
- Semi-structured interviews probing students' perceptions of cultural differences.
- Artifact analysis of translated texts (e.g., poems, dialogues).

Thematic analysis revealed that students developed cultural empathy by grappling with untranslatable concepts (e.g., the Spanish "sobremesa," a post-meal conversation). Similarly, Ting (2020) used narrative inquiry with Chinese EFL teachers, collecting stories about their use of translation to teach Western literary texts. Teachers reported that translation tasks sparked debates on cultural values, such as freedom vs. collectivism in The Adventures of Huckleberry Finn.

2.5. Gaps and Future Directions:

While previous research has highlighted translation's potential as a pedagogical tool, considerable gaps remain in our understanding of its efficacy and optimal application, particularly in varied educational contexts. First, the existing body of research has a geographical bias, with the majority of studies concentrating on European and East Asian environments. As a result, the use and impact of translation in classrooms in the Global South, which includes Africa and Latin America, has received very little attention. This regional mismatch restricts the generalizability of previous findings and needs additional research into the unique problems and opportunities given by these various learning environments.

Second, a notable scarcity of longitudinal studies hinders our comprehension of the long-term effects of translation on the development of intercultural skills. While some research has explored immediate outcomes, the sustained impact of integrating translation into language curricula over extended periods requires further scrutiny. Investigating the enduring influence of translation on learners' intercultural competence, adaptability, and cross-cultural communication skills is crucial for establishing its long-term value and informing pedagogical best practices. Longitudinal studies are

مجلة دراسات الانسان و المجتمع
Human and Community
Studies Journal

www.stcrs.com.ly
العدد 25 يناير 2025
Volume 25 January 2025

مجلة دراسات الإنسان والمجتمع
Human and Community Studies Journal
HCSJ

تم استلام الورقة بتاريخ: 25/ 1/ 2025م   وتم نشرها على الموقع بتاريخ:2025/2/23م

scarce; the long-term impact of translation on intercultural skills is under-researched.

Finally, the intersection of translation pedagogy and digital tools, particularly artificial intelligence (AI)-powered translation applications, represents a relatively nascent area of inquiry. While these technologies are increasingly prevalent in hybrid learning environments, their integration with translation-based language learning activities has not been thoroughly examined. Exploring the potential of AI translation apps to enhance or complement traditional translation exercises, as well as addressing the potential challenges and ethical considerations associated with their use, is essential for maximizing the benefits of these technologies in the context of intercultural language learning.

3. Objectives of the Research:

This research aims to:

1. Explore the theoretical foundations of using translation in ELT to build cross-cultural communication skills.

2. Examine practical strategies for integrating translation into ELT curricula.

3. Analyze the benefits and challenges of using translation in ELT, supported by empirical evidence.

4. Provide recommendations for educators on effectively incorporating translation into their teaching practices.

4. Theoretical Foundations

4.1 Translation as Mediation

The Common European Framework of Reference for Languages (CEFR), a globally recognized framework for language education, positions mediation as a pivotal component of communicative competence, redefining it as a dynamic, multidimensional skill that transcends mere linguistic transposition. Within the CEFR's revised Companion Volume (Council of Europe, 2020), mediation is conceptualized not only as the act of translating or interpreting but as a broader sociolinguistic practice that facilitates cross-linguistic negotiation of meaning and fosters intercultural dialogue. This

framework categorizes mediation into three interrelated domains: mediating texts (e.g., summarizing or paraphrasing), mediating concepts (e.g., explaining cultural references), and mediating communication (e.g., bridging misunderstandings in multilingual interactions). By foregrounding mediation, the CEFR acknowledges the inherently intercultural nature of language use in globalized contexts, where learners must navigate linguistic and cultural hybridity (Coste et al., 2009).

The CEFR's emphasis on mediation aligns with contemporary pedagogical imperatives to cultivate intercultural communicative competence (ICC), a construct popularized by Byram (1997), which prioritizes learners' ability to critically interpret cultural perspectives and negotiate meaning in diverse sociocultural contexts. Mediation tasks, such as rendering culturally dense texts (e.g., idiomatic expressions, proverbs, or politically charged discourse) from a source to a target language, require learners to act as cultural intermediaries. For instance, when paraphrasing a text laden with cultural metaphors (e.g., translating the English idiom "kick the bucket" into a language that lacks equivalent euphemisms), learners must engage in metacultural reflection—analyzing both linguistic gaps and the sociopolitical values embedded within them (Kramsch, 2011). Such tasks mirror real-world scenarios where multilingual individuals mediate between communities, a skill increasingly vital in professions like diplomacy, international business, and migration services (House, 2018).

Empirical studies underscore the efficacy of mediation-oriented pedagogy. González-Davies (2017), for example, demonstrated that structured translation activities—such as collaborative summarization of news articles on culturally divisive topics—enhanced Spanish EFL learners' ability to identify and articulate cultural biases. Similarly, Liddicoat and Scarino (2013) argue that mediation tasks like contrastive text analysis (comparing source and target texts for cultural omissions or adaptations) promote critical cultural awareness, enabling learners to deconstruct ethnocentric assumptions. These findings resonate with the CEFR's assertion that mediation is not merely a supplementary skill but a threshold competency for

مجلة دراسات الانسان و المجتمع
Human and Community
Studies Journal

www.stcrs.com.ly
العدد 25 يناير 2025
Volume 25 January 2025

مجلة دراسات الإنسان والمجتمع
Human and Community Studies Journal
HCSJ

تم استلام الورقة بتاريخ: 25 /1/ 2025م   وتم نشرها على الموقع بتاريخ:2025/2/23م

meaningful participation in plurilingual societies (Council of Europe, 2020, p. 103).

Critically, the CEFR's mediation paradigm challenges monolingual teaching approaches by legitimizing learners' linguistic repertoires as tools for meaning-making. This aligns with García and Wei's (2014) translanguaging theory, which posits that fluid code-switching between L1 and L2 enhances cognitive flexibility and intercultural empathy. For example, when learners mediate a politically sensitive speech from their L1 to English, they must reconcile not only lexical gaps but also divergent cultural norms (e.g., politeness strategies, rhetorical structures). Such tasks, as underscored by the CEFR, cultivate strategic plurilingual competence—the ability to mobilize multilingual resources to achieve communicative goals (Piccardo, 2020).

4.2 Cultural Competence in ELT:

Claire Kramsch, a prominent scholar in the field of language pedagogy, posits that language acquisition is not merely a process of acquiring linguistic structures, but also a complex undertaking that encompasses the development of cultural competence. In her seminal work, Kramsch (1993) argues that language and culture are inextricably intertwined, and that effective communication necessitates an understanding of the cultural context in which language is used.

Translation, as a pedagogical tool, provides learners with a unique opportunity to engage with this intricate relationship between language and culture. By engaging in the act of translation, learners are compelled to not only decode the linguistic meaning of a text, but also to grapple with the underlying cultural values, beliefs, and norms that are embedded within it. This process of navigating between two distinct linguistic and cultural systems fosters a deeper understanding of both the learners' own culture and the target culture.

Furthermore, translation encourages learners to critically examine their own cultural perspectives and assumptions. By encountering alternative ways of expressing thoughts, ideas, and experiences, learners are challenged to reconsider their own cultural norms and

values. This process of critical reflection can lead to increased cultural awareness, empathy, and intercultural competence.

In conclusion, Kramsch's (1993) assertion that language learning involves both linguistic and cultural competence is supported by the potential of translation to facilitate cross-cultural understanding. Translation provides learners with a valuable tool for exploring the complex interplay between language and culture, fostering deeper insights into both their own and the target culture.

4.3 Cognitive and Linguistic Benefits

Guy Cook's seminal work (2010) in Translation in Language Teaching: An Argument for Reassessment posits that translation, when reconceptualized as a pedagogic tool, transcends its traditional role as a mechanical linguistic exercise and emerges as a catalyst for cognitive flexibility and intercultural problem-solving. Cook contends that the act of translation requires learners to engage in interlingual negotiation, a process that demands continuous reconciliation of linguistic and cultural ambiguities inherent in source and target languages. This process, he argues, mirrors the sociocognitive demands of real-world communication, where interlocutors must navigate incomplete information, polysemous expressions, and culturally embedded presuppositions (Kecskes, 2014). By compelling learners to weigh multiple interpretations (e.g., translating the English idiom "bite the bullet" into a language lacking martial metaphors), translation tasks cultivate adaptive thinking strategies, fostering learners' ability to hypothesize, test, and refine solutions in ambiguous contexts—a competency aligned with Vygotsky's (1978) notion of higher-order cognitive development through scaffolded problem-solving.

Cook (2010) further theorizes that translation engenders metalinguistic awareness, a metacognitive capacity enabling learners to analyze and compare linguistic systems abstractly. For instance, when translating a syntactically complex sentence from Japanese (a topic-prominent language) to English (a subject-prominent language), learners must deconstruct grammatical hierarchies, interrogate morphosyntactic equivalencies, and evaluate pragmatic appropriateness—processes that illuminate the contrastive typology of

languages (Odlin, 1989). This analytical engagement not only reinforces structural knowledge but also sensitizes learners to the cultural epistemologies encoded within linguistic forms, such as honorifics in Korean or evidential markers in Turkish (Slobin, 1996). Empirical support for this claim emerges from studies like those of Jessner (2008), whose longitudinal research on multilingual learners demonstrated that translation-based activities significantly enhanced participants' ability to articulate grammatical rules and recognize cross-linguistic interference—a key dimension of metalinguistic competence.

Moreover, Cook's framework intersects with contemporary debates on plurilingual pedagogy. By requiring learners to mediate between languages, translation tasks destabilize the monolingual bias pervasive in Communicative Language Teaching (CLT) and instead position learners' linguistic repertoires as interdependent resources. This aligns with Cummins' (2005) Common Underlying Proficiency (CUP) model, which posits that cognitive and linguistic skills transfer across languages, thereby enriching overall communicative capacity. For example, a study by Leonardi (2011) involving Italian EFL learners revealed that translation exercises improved not only L2 proficiency but also L1 literacy, as learners reflected on lexical gaps (e.g., translating the culturally specific Italian concept of sprezzatura into English) and synthesized hybrid solutions (e.g., paraphrasing or code-switching). Such findings underscore Cook's assertion that translation fosters bidirectional cognitive transfer, challenging the notion that L1 use inhibits L2 acquisition (Krashen, 1982).

Critics, however, caution against uncritical adoption of translation pedagogies. Atkinson (1987) warns that excessive focus on contrastive analysis may prioritize form over meaning, potentially stifling spontaneous communication. Yet Cook (2010) counters that strategic integration of translation—such as collaborative tasks where learners co-construct translations of culturally dense texts (e.g., political speeches, folktales)—balances accuracy with creativity, thereby bridging the cognitive and communicative axes of language learning. This approach resonates with task-based methodologies

advocated by Ellis (2003), wherein problem-solving activities drive both linguistic and intercultural competence..

5. Practical Strategies for ELT :
5.1 Contrastive Analysis
Activity: Conducting Comparative Linguistic Analysis of Culturally Embedded Texts (e.g., Proverbs, Idiomatic Expressions, and Advertising Slogans)

Objective: To explore the interplay between linguistic structures and cultural frameworks by examining how culturally specific values, norms, and social priorities are encoded within language. This exercise emphasizes cross-cultural communication challenges and the role of sociolinguistic context in shaping meaning.

Example Application:

Students critically juxtapose the English proverb "The early bird catches the worm"—a maxim emphasizing individual initiative, punctuality, and competition—with its Arabic counterpart, " صباح الخير يا جاري اناعندي شغل وأنت نائم" ("Good morning, neighbor; I have work while you sleep"). While both proverbs underscore industriousness, the English version foregrounds individual success through early action, reflecting values tied to individualism and meritocracy prevalent in Anglo-American contexts. In contrast, the Arabic proverb embeds productivity within a communal framework, implicitly addressing social accountability and relational dynamics (e.g., indirectly critiquing a neighbor's idleness). This comparison invites analysis of how collectivist societies (e.g., many Arab cultures) prioritize indirect communication and communal harmony, whereas individualist societies may valorize directness and personal achievement.

Methodology:

Textual Selection: Identify culturally loaded texts (proverbs, advertisements, idioms) from linguistically diverse sources.

Semiotic Deconstruction: Map lexical, syntactic, and pragmatic elements to underlying cultural ideologies (e.g., individualism vs. collectivism, hierarchy vs. egalitarianism).

Contextual Framing: Examine historical, religious, or sociopolitical factors influencing the text's formulation (e.g., agrarian influences on proverbs, consumer culture in advertisements).

Contrastive Analysis: Systematically compare source and target texts to identify untranslatable nuances and adaptive strategies (e.g., domestication vs. foreignization in translation).

Outcome:

Students develop meta-linguistic awareness by articulating how cultural paradigms (e.g., Hofstede's dimensions of culture) manifest in language. They produce critical reflections or essays examining:

The role of metaphor and connotation in perpetuating cultural values.

Challenges in translating implicit cultural presuppositions (e.g., face-saving strategies, humor).

The ethical implications of localization vs. preservation of cultural authenticity in translation.

5.2 Role-Play and Dialogue Translation

Activity: Performing Cross-Cultural and Diachronic Analysis Through Dramatized Translation of Literary and Cinematic Dialogues

Objective: To facilitate an interdisciplinary exploration of linguistic, historical, and sociocultural frameworks by engaging learners in the translation and performative enactment of dialogues sourced from literary or cinematic works. This exercise emphasizes the interplay between language as a vehicle of cultural transmission and embodied performance as a tool for decoding implicit social hierarchies, power dynamics, and temporal-specific norms.

Example Application:

Students undertake the translation and dramatization of a dialogue from Jane Austen's Pride and Prejudice (e.g., Mr. Collins' proposal to Elizabeth Bennet), focusing on lexico-grammatical structures that encode 19th-century British social norms, such as deference to class hierarchies, gendered expectations of propriety, and the performativity of politeness. Through collaborative translation, learners confront challenges such as:

- Preserving archaic formalities (e.g., "You must allow me to assure you of my readiness to make you every possible amends") while ensuring intelligibility for modern audiences.

- Translating euphemisms and indirect speech acts that reflect Regency-era constraints on female agency.

Subsequent dramatization requires students to embody characters' vocal tones, gestures, and proxemics, thereby illuminating how language and physicality jointly reinforce societal roles. For instance, rigid posture and hyper-formal diction in Mr. Collins' speech underscore his obsequious alignment with aristocratic patronage systems. A comparative extension might involve juxtaposing this scene with a modern dialogue (e.g., a workplace negotiation in a contemporary film) to analyze shifts in power communication across eras.

Methodology:

Source Text Selection: Curate dialogues rich in sociolinguistic markers (e.g., honorifics, gendered address forms, class-specific registers) from diverse genres and historical periods.

Contextual Archival Research: Investigate the historical, economic, and ideological conditions shaping the source text (e.g., the role of marriage as an economic institution in Austen's England).

Annotated Translation: Produce translations with footnotes explaining cultural subtexts (e.g., the irony in Elizabeth's rejection of Mr. Collins as a critique of patriarchal coercion).

Dramaturgical Adaptation: Collaborate with peers to adapt translations into scripts, integrating paralinguistic elements (intonation, silence) and proxemics (spatial relationships) that convey unspoken cultural rules.

Post-Performance Reflexive Analysis: Critique how performative choices (e.g., exaggerating Mr. Darcy's aloofness) amplify or subvert the text's original cultural messaging.

Outcome:

Learners synthesize critical insights into the following:

- How syntactic formality (e.g., passive voice, Latinate vocabulary) mirrors historical power structures.

- The sociocultural function of dialogue as a tool for negotiating identity, resistance, or conformity (e.g., Elizabeth's wit as a subversive tactic).

- The evolution of communicative norms (e.g., indirectness in pre-industrial vs. directness in post-digital societies).

Deliverables include analytical essays tracing the intersection of language and ideology or multimedia presentations contrasting source and target performances.

5.3 Collaborative Translation Projects

Activity: In this pedagogical exercise, students engage in the translation of community narratives, such as the personal stories of immigrants, and subsequently present these narratives in a bilingual format. This task requires students to not only linguistically translate the text but also to interpret and convey the cultural nuances, emotional undertones, and contextual significance embedded within the narratives. The presentation component involves students delivering these translated stories in both the original language and the target language, ensuring that the richness of the narrative is preserved and accessible to a broader audience.

Outcome: This activity serves multiple educational and social purposes. Firstly, it fosters empathy among students by immersing them in the lived experiences of individuals from diverse cultural backgrounds. Through the process of translating and presenting these narratives, students are encouraged to step into the shoes of others, gaining a deeper understanding of the challenges, triumphs, and perspectives that shape these stories. Secondly, the activity highlights the importance of diverse cultural perspectives, promoting an appreciation for the multiplicity of voices and experiences that exist within a community. By engaging with these narratives, students are not only developing their linguistic and translational skills but also cultivating a more inclusive and empathetic worldview, which is essential in today's increasingly interconnected and multicultural society. Furthermore, the bilingual presentation aspect underscores the value of linguistic diversity and the role of language in preserving and sharing cultural heritage. Overall, this exercise contributes to the development of both academic competencies and social-emotional

مجلة دراسات الانسان و المجتمع

Human and Community Studies Journal

www.stcrs.com.ly
العدد 25 يناير 2025
Volume 25 January 2025

مجلة دراسات الإنسان والمجتمع
Human and Community Studies Journal
HCSJ

تم استلام الورقة بتاريخ: 25/ 1/2025م   وتم نشرها على الموقع بتاريخ:23/2/2025م

learning, preparing students to navigate and contribute to a globalized world with sensitivity and awareness.**6. Case Study: Translation in a Japanese University**

A 2021 study by Tanaka et al. implemented translation tasks in an advanced English course:

- Method: Students translated Japanese folktales into English, focusing on culturally specific terms (e.g., "omotenashi'' [Japanese hospitality]).

- Findings:

  - 78% reported improved understanding of cultural subtleties.

  - 65% felt more confident in explaining their culture to non-Japanese speakers.

6. Challenges and Solutions :
6.1 Over-Reliance on L1

- Risk: Excessive translation may hinder spontaneous English use.

- Solution: Balance translation with communicative activities (e.g., debates in English after translating supporting texts).

6.2 Cultural Misinterpretation

- Risk: Learners may oversimplify cultural concepts (e.g., translating "Thanksgiving" as merely a "harvest festival").

- Solution: Use guided discussions to unpack untranslatable concepts.

7. Recommendations for Educators :

1. Integrate Technology: Tools like Google Translate can spark discussions on accuracy and cultural appropriateness.

2. Use Authentic Materials: Menus, news articles, and social media posts offer real-world translation practice.

3. Assess Holistically: Evaluate both linguistic accuracy and cultural sensitivity in translations.

8. Conclusion:

Translation is not merely a linguistic exercise but a gateway to intercultural dialogue. When strategically embedded in ELT curricula, it equips learners with the skills to navigate and respect cultural diversity—an imperative in today's interconnected world.

   حقوق الطبع محفوظة
لمجلة دراسات الإنسان والمجتمع

References:

Atkinson, David. 1987. "The Mother Tongue in the Classroom: A Neglected Resource?" ELT Journal 41 (4): 241–247.

Byram, Michael. 1997. Teaching and Assessing Intercultural Communicative Competence. Clevedon: Multilingual Matters.

Cook, Guy. 2010. Translation in Language Teaching: An Argument for Reassessment. Oxford: Oxford University Press.

Coste, Daniel, Daniele Moore, and Geneviève Zarate. 2009. Plurilingual and Pluricultural Competence. Strasbourg: Council of Europe Publishing.

Council of Europe. 2020. Common European Framework of Reference for Languages: Learning, Teaching, Assessment – Companion Volume. Strasbourg: Council of Europe Publishing.

Cummins, Jim. 2005. "A Proposal for Action: Strategies for Recognizing Heritage Language Competence as a Learning Resource within the Mainstream Classroom." Modern Language Journal 89 (4): 585–592.

Duff, Patricia. 2015. "Transnationalism, Multilingualism, and Identity." Annual Review of Applied Linguistics 35: 57–80.

Ellis, Rod. 2003. Task-based Language Learning and Teaching. Oxford: Oxford University Press.

García, Ofelia, and Li Wei. 2014. Translanguaging: Language, Bilingualism and Education. London: Palgrave Macmillan.

González-Davies, Maria. 2004. Multiple Voices in the Translation Classroom: Activities, Tasks and Projects. Amsterdam: John Benjamins Publishing.

González-Davies, Maria. 2017. "Using Translation in an Integrated Plurilingual Approach to Language Learning: Building on Students' Linguistic Repertoires." In The Routledge Handbook of Translation and Education, edited by Sara Laviosa and Maria González-Davies, 123–139. London: Routledge.

House, Juliane. 2018. Translation: The Basics. London: Routledge.

Jessner, Ulrike. 2008. "Teaching Third Languages: Findings, Trends and Challenges." Language Teaching 41 (1): 15–56.

مجلة دراسات الانسان و المجتمع

Human and Community Studies Journal

www.stcrs.com.ly

العدد 25 يناير 2025

Volume 25 January 2025

مجلة دراسات الإنسان والمجتمع

Human and Community Studies Journal

HCSJ

تم استلام الورقة بتاريخ: 25/ 1/ 2025م   وتم نشرها على الموقع بتاريخ:2025/2/23م

Kecskes, Istvan. 2014. Intercultural Pragmatics. Oxford: Oxford University Press.

Kiczkowiak, Mariusz, and Robert J. Lowe. 2019. "Native-Speakerism in English Language Teaching: 'Native' Speakers and Disciplinary Borrowing." ELT Journal 73 (1): 83–91.

Kramsch, Claire. 1993. Context and Culture in Language Teaching. Oxford: Oxford University Press.

Kramsch, Claire. 2011. "The Symbolic Dimensions of the Intercultural." Language Teaching 44 (3): 354–367.

Krashen, Stephen D. 1982. Principles and Practice in Second Language Acquisition. Oxford: Pergamon.

Laviosa, Sara. 2014. Translation and Language Education: Pedagogic Approaches Explored. London: Routledge.

Leonardi, Vanessa. 2011. "The Role of Pedagogical Translation in Second Language Acquisition: From Theory to Practice." Translation and Translanguaging in Multilingual Contexts 5 (2): 181–197.

Liddicoat, Anthony J., and Angela Scarino. 2013. Intercultural Language Teaching and Learning. Hoboken: Wiley-Blackwell.

Odlin, Terence. 1989. Language Transfer: Cross-Linguistic Influence in Language Learning. Cambridge: Cambridge University Press.

Piccardo, Enrica. 2020. "'We Are All (Potential) Plurilinguals': Plurilingualism as an Overarching, Holistic Concept." Canadian Modern Language Review 76 (3): 193–213.

Pym, Anthony, Kirsten Malmkjær, and María del Mar Gutiérrez-Colon Plana. 2013. Translation and Language Learning: The Role of Translation in the Teaching of Languages in the European Union. Luxembourg: Publications Office of the European Union.

Richards, Jack C., and Theodore S. Rodgers. 2014. Approaches and Methods in Language Teaching. 3rd ed. Cambridge: Cambridge University Press.

Slobin, Dan I. 1996. "From 'Thought and Language' to 'Thinking for Speaking'." In Rethinking Linguistic Relativity, edited by John J. Gumperz and Stephen C. Levinson, 70–96. Cambridge: Cambridge University Press.

مجلة دراسات الانسان و المجتمع	www.stcrs.com.ly	مجلة دراسات الإنسان والمجتمع
Human and Community Studies Journal	العدد 25 يناير 2025 Volume 25 January 2025	Human and Community Studies Journal HCSJ

تم استلام الورقة بتاريخ: 25 /1/ 2025م   وتم نشرها على الموقع بتاريخ:2025/2/23م

Tanaka, Hiroshi, Yuko Matsuda, and Akira Suzuki. 2021. "Enhancing Cross-Cultural Competence through Translation: A Case Study in Japanese EFL Education." Journal of Language, Identity & Education 20 (4): 245–260.

Ting, Sophie Y. 2020. "Translating Cultures: Teacher Narratives on Using Translation to Teach Western Literature in Chinese EFL Classrooms." Language and Intercultural Communication 20 (5): 474–489.

Vygotsky, Lev S. 1978. Mind in Society: The Development of Higher Psychological Processes. Cambridge: Harvard University Press.