The contributions of translation as an intercultural mediator in improving foreign languages teaching/learning

Les contributions de la traduction comme médiatrice interculturelle en amélioration de l'enseignement/apprentissage des langues étrangères

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Abstract: The necessity to incorporate different cultures into classroom practice has given rise to the term "interculturality," a new proposal in the didactics of forein languages, that prepares students for integration and interaction in the society by applying their already acquired communicative competencies and developing intercultural competence, through the translation of texts encompassing diverse cultures, historical eras, and different generations of humans, which highlights the discovery of the other through the task of translating texts from other cultures and civilizations, carrying contexts from different perspectives.

Keywords: Translation, foreign language, interculturality, cultural context,learners

Résumé: Face à la nécessité d'intégrer différentes cultures dans la pratique en classe, émerge le terme "interculturalité", qui représente une nouvelle proposition dans la didactique des langues étrangères, celle-ci prépare les apprenants à leur intégration dans la société et à l'interaction au sein de celle-ci, grâce à l'application des compétences communicatives acquises et au développement de la compétence interculturelle, à travers la traduction des textes qui portent en eux différentes cultures, époques historiques et générations humaines distinctes, ce qui souligne que l'on découvre l'autre à travers l'exercice de la tâche de transfert de textes issus d'autres cultures et civilisations, portant les contextes d'une rive à l'autre.

Mots-clés : Traduction,langue étrangère,interculturalité, contexte culturel, apprenants

The present study deals with a topic that is significant for both foreign language students and translation students, aiming for dual objectives: to acquire nonfunctional knowledge (grammar, vocabulary, syntax) and socio-functional knowledge, such as learning cultural and social aspects of both the target language and the mother tongue, in order to study how and why to use translation in the teaching of a

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foreign language. We start by providing a translational overview in which we define translation as a mental process, a textual operation, and an act of communication and negotiation of meaning. We also discuss experimental theory and interpretative theory that serve translation. Next, we describe translation and language teaching, focusing on the traditional method, pedagogical translation, and objective-based learning. This topic also presents Kirley's sociological and psycholinguistic model and describes the translator's mediation. We then offer a characterisation of competencies: communicative, translational, plurilingual, multicultural, and intercultural competence in the S/FL classroom. Finally, we present pedagogical approaches such as the communicative approach, task-based approach, and discursive approach proposed by Celce-Murcia and Olshtain, which advocate for the use of translation in the S/FL classroom to reinforce the students' knowledge both in their native language and target language, which in our case are Arabic and Spanish. All of this is done by focusing on the student and their linguistic, communicative, social, and cultural needs when learning Spanish as a foreign language, using translation didactics to support their education. This approach serves as a real advantage, allowing students to apply their prior and learned knowledge and skills (from both their mother tongue and target language) when engaging in this translational activity in its two modalities: direct and inverse. At this point, we also discuss the design of units and teaching materials for educational application and provide an example of the translational activity of texts in the S/FL classroom, where the text is addressed as the fundamental axis. This includes the objectives, the steps in the translation class, and even the teacher's evaluation of both direct and reverse translations, aiming to promote the development of the student's communicative, discursive, linguistic, and cultural competencies. Indeed, by engaging in this translational and communicative mediation activity, the student is placed in the classroom in an intercultural experience that helps build lexical resources and textual and cultural knowledge in Spanish through work with various text types.

1. What is translation ?

According to our understanding of translation, we consider it an activity that has always existed and is almost inherent to human beings, as it represents the quintessential interpretive action and means of communication between peoples. Indeed, translations make discovering other worlds possible, allowing us to express and transmit emotions, knowledge, sensations, and realities. Throughout the centuries, the act of translation, with its valuable heritage, has left behind a trail of progress and material advancements, simultaneously serving as a guide and light for new avenues of understanding among humans.

Based on this brief definition of translation, it is essential to highlight its two primary objectives: first, creating an equivalence relationship between the source text and the target text. That is, through the reformulation from the source text to the target text via translation, it is ensured that both texts communicate the same message while taking into account all relevant aspects, such as textual genre, context, and the grammatical rules of each of the two languages, among others. The second objective is to advance and evaluate the students' competencies and allow them, through this activity, to acquire more cultural and civilisational knowledge in both languages, the source and the target. This opens a window to the outside world, understanding the subject and the version more than just grammar and vocabulary, specifically the sociocultural aspects of each language. In this

way, communicative relationships are established between the students' mother tongue and the target language, facilitated by this translational activity in the S/FL classroom.

1.1. The need to teach translation

Considering translation as an interpretative process, a communicative act, and a reformulation of a text from one language to another, addressing the social content from the source language to the target language or vice versa highlights its four fundamental elements: the text, the process, the sociocultural context, and the act of communication. It focuses on developing the students' communicative competencies and sociocultural skills, enabling them to translate texts. Due to technological advancements and international relations, there is a growing recognition of the pressing need for translation that extends to all fields of knowledge. This is crucial for meeting the communication needs of communities by covering all areas of knowledge and offering students the chance to become familiar with various aspects of everyday life. It also allows them to discover and develop translation practices and the specific terminology of each knowledge domain, whether in the humanities, natural sciences, law, or literature.

2. Translation processes

By dealing with the topic of translation in teaching/ learning a foreign language, it is importent to mention its conceptions in order to demostrate more of its application by foreign language learners.

2.1. Translation as a mental process

By considering translation as a mental process, we highlight that it occurs through a human being who serves as a bridge in reformulating a text from the source language to the target language; it also facilitates the transfer of one social context to another. This transfer essentially consists of understanding the meaning conveyed by a text in order to reformulate it using the resources of the receiving language. We refer to this process as the mental process, which integrates the fundamental bases of understanding meaning and its re-expression.

2.2. Translation as a textual operation

Proponents of this theory are based on the idea that translation is, in fact, an operation between texts rather than between languages. Thus, texts function differently in each language and culture. In this regard, Katharina Reiss (1996: 14-16) insists that cultural aspects and their interpretation give rise to changes in the value of texts; therefore, the translation of texts, accompanied by cultural elements, corresponds to a dynamic process that shifts according to the changes in the information conveyed in the text.

2.3. Translation as an act of communication

Translation is a communicative activity developed within a sociocultural context, and viewing it as a complex communicative act is essential. This is because it involves two fundamental and complementary communicative spaces; if one is missing, we cannot speak of translation. We have two distinct spaces: one belonging to the source text and the other to the target text, where many variables come into play within the communication framework. These include the social context of the original text, as its translation produces another text in a different language and sociocultural context.

At this point, discussing cultural transfer in communicative translation is essential. If we chronologically examine the relevance of sociocultural elements for translation, we start with Nida (1945 : 26-27). This author establishes the distinction from one field to another, including ecology, culture, society, and religion, and he also coins the term cultural equivalence. In the theories of Skopos and House, we also observe the same importance attributed to the sociocultural aspect in Skopos's theory, where two contextual types are highlighted: one concerning the situational context, which refers to linguistic, syntactic, and similar elements, and the other addressing the sociocultural context, which pertains to extralinguistic aspects such as cultural elements and social activities. House (1981), for his part, has made a distinction between texts linked to cultural contexts and those that are independent. This distinction implies that independent texts do not contain cultural aspects. Yet, we adopt the perspective of the Variational Approach by Hewson and Martin (1991), which views translation as a cultural aspect and the translator as a cultural operator, acting as a mediator between two cultures: one dependent on the source text and the other on the target text.

2.4. Translation as negotiation

In the conception of translation as an act of communicative activity, Delisle recognises its elements in the negotiation of meaning: the translator is an intermediary between the speaker-the author-and their interlocutor-the recipient.

3.Theories of translation

Around the central theme of "translation," it is essential to look at the experimental and interpretative theories that play a role in translation teaching. One cannot overlook these significant contributions, as both theories serve the purpose of teaching translation.

3.1. Experimental theory

Due to the importance of translation and its teaching worldwide, and the demands of each field to expand knowledge and exchange information, we see that research in translation continues to multiply, approached with considerable interest owing to its recognised advantages by researchers both within and outside this field. Consequently, the results of this research yield numerous theories that differ based on the starting point, area of focus, and established goals. Based on these considerations of experimental theory, we can see that these studies aim to propose a teaching methodology for translation that equips students to convey any text with greater fidelity to the original language's meaning, whether it is their mother tongue or target language. On another note, the translation process involves two essential operations: comprehension and expression. The experimental theory establishes methodological principles for teaching translation. First, Students need a methodological explanation to become aware of the intellectual operations that facilitate translating the content of a text from one language to another. Second, The assimilation of translation rules allows students to progressively gain a methodological advancement that helps them overcome all the challenges they may encounter in the translational process. Third: Identifying difficulties represents the initial tasks of the methodology, which consists of teaching students how to identify obstacles to solve problems. Therefore, it is suggested that they detect and analyse these issues so that they can subsequently re-express the content of a text in another language. This methodology applies to all textual genres, both literary and functional texts, which both undergo the same methodological analysis. We continue to present the methodological

proposals of experimental theory and now address the cognitive context. For example, the title should not be translated literally, which is reasonable because, from our perspective, this can sometimes lead to incomprehensibility or a change in meaning. Therefore, it is essential to explore all possible meanings of a word or expression and then analyse it according to the cognitive context of the text to achieve a correct and suitable sense equivalent to the original. Regarding syntactic changes in translation, such as the use of impersonal forms, adverbs, adjectives, prepositions, and complements, students may need to substitute a word with a verb to maintain the same intensity of the term in the translated text. As for polysemous terms, the cognitive context plays a supportive role in arriving at the correct and appropriate meaning in the source language for proper translation into the target language.

3.2. The interpretative theory of translation

The interpretative theory began to develop in the late 1970s, thanks to researchers from ESIT (Ecole supérieure d'Interprètes et de Traducteurs). The interpretative theory, previously known as the theory of meaning, is used to achieve high-quality translation work. Danica Seleskovitch and Marianne Lederer (1984) are the primary authors of the interpretative model proposed by the research team at the Ecole Supérieure d'Interprétes et de Traducteurs (ESIT) of l'Université de Paris 3. According to this theory, it establishes the evolutionary paradigm or the foundational model of discursive translation, that is, of texts; and according to Seleskovitch and Lederer, each text contains a message and implies the existence of an author with their cognitive assumptions, even if they are implicitly expressed. We know that interpretation is conducted orally, meaning it occurs at the rhythm of speech, with the primary focus being the meaning. On the other hand, the translator has an obligation to the text when attempting to uncover the intended meaning through linguistic significations in order to convey the message that constitutes the sense, which cannot be understood in the same way by different readers or even by the author from a formal perspective. In this regard, translation should be seen as a particular case of communication situated on the plane of discourse rather than on the plane of language, although knowledge of the language is a prerequisite for translation. The interpretative theory emphasises the idea that to understand how translation works; it is essential to focus on the cognitive processes of the translator. According to the interpretative theory, translating does not mean merely transcribing; rather, it involves first understanding and then expressing. The operation of comprehension and expression deals with meaning, which must be explored in depth, as this constitutes the fundamental objective of translation.

4. Translation in Kirley's sociological and psycholinguistic model

Kirley's proposal draws on contributions from research in communicative language teaching, sociology, and the psychology of translation studies. Kirley views the translator as a social agent and communicative mediator. This role involves an active engagement within a contextual framework consisting of three interrelated situations: "the situational context of the source text, the situational context of the target text, and the situational context of the translation ". If we analyse each type of situational context, we understand that the context of the original text (CS1) involves an author and their readers to whom the text is primarily addressed, establishing a linguistic and affective relationship between them. Regarding the situational context of the target text (CS2), we note that it relates to

the linguistic and extralinguistic knowledge of the translator in relation to the original text being translated. The situational context of the translation lies between the two previous contexts, where the mental processes of the translator are manifested through their knowledge and skills. Due to their abilities, sociability, and awareness of their responsibility, the "self-concept of the translator" – as termed by Kirley – comes into play.

These considerations on translation from the sociological and psycholinguistic perspective of Kirley's model shed light on both the text and the translator, which both possess a dynamic nature because they share the role of carriers: the text for the information and the translator for the transfer of linguistic and sociocultural knowledge from the source text.

4.1. The mediating role of the translator

In the midst of a communicative process, where we find a text that carries context and meaning, the translator acts as a mediator to bridge the integrated factors within the communication channel, namely - the original text, the author, the readers, the sociocultural context of departure - and - the target text, its producer (the translator), the recipients, and the sociocultural context of arrival. When delving into the concept of mediation performed by the translator, Hatim and Mason identify two fundamental roles: on the one hand, as a mediator between cultures, and on the other, as a privileged reader of the original text (Hatim and Mason : 282). Given the bilingual competence possessed by the translator, he or she is also recognised as having bicultural competence, which allows them to mediate between cultures driven by the translating activity.

Starting from these same perspectives, we add that the translator must fully grasp the meaning, as well as the sociocultural, historical, and ideological dimensions embedded in the original text, transferring them to another context through the application of the translator's communicative and translation competencies. This entails establishing a balance between the different aspects of the two planes: the source and the target, to facilitate communication between interlocutors who cannot directly understand each other.

4.2. Conception of competencies

Focusing on the students in this context, they are expected to develop various competencies and possess extensive knowledge and skills to interpret meaning through translation. The objective is to reconstruct it into another system from a foreign culture, adapted to the native culture of one interlocutor, or to adapt one's own culture to a foreign interlocutor. Below, we present a recap of the necessary competencies for translation activities according to various researchers' perspectives: Seleskovitch, Lederer, Hurtado Albir, etc. In summary, we will discuss the following competencies: communicative competence, which integrates linguistic knowledge and the ability to use it in real communication; translator competence, which forms the necessary objective for student learning; multilingual and multicultural competence, defined as a facilitating factor for linguistic communication and cultural interaction, connecting linguistic heritages with cultural heritages; and sociocultural and intercultural competence, which involve knowledge of different cultures, including both one's own culture and foreign cultures. This requires students to develop their intercultural capabilities and employ strategies for communication and comparison between different cultural systems and diverse social contexts to fulfil their role as cultural intermediaries.

5.New pedagogical approaches and the application of translation in the S/FL classroom

Due to the requirement for the implementation of new approaches in language teaching methodologies, the 1960s knew the emergence across Europe and in the United States of linguistic approaches centred on communicative needs, which resulted in significant advances in pedagogical research. These can be addressed through the following approaches: the communicative approach, the task-based approach, and the discourse approach of Celce-Murcia and Olshtain, all of which advocate for the use of translation in the S/FL classroom. They share a common view based on communication through classroom activities aimed at achieving a good level of linguistic and extralinguistic competence in the target language. In other words, these approaches develop the student's ability to use the target language, interact orally and in writing, and negotiate meaning with interlocutors. It is worth discussing here the role of the teacher who organises activities, sets objectives, supports, and guides the students by focusing on their communicative needs. Additionally, the teacher encourages learners' autonomy, meaning they promote active participation in the classroom. As for the student, we envision them taking an active and dynamic role through their participation, independence in decision-making, and interaction and negotiation of meaning with others to advance their learning. Of course, by applying translational activities, they showcase their knowledge and skills to carry out practical translation work, thus merging input and output while experiencing an actual sociocultural environment in the S/FL classroom.

To conclude our discussion of the aforementioned approaches, we state that advocacy for the use of translation in the S/FL classroom allows students to develop their knowledge, providing them with numerous skills in the target language within a communicative context. This is achieved through meeting the outlined learning objectives and establishing a negotiation between the teacher and the student, which transforms into a curriculum model capable of adapting to various educational situations based on the students' needs. With the necessity of integrating different cultures into classroom practice, the term "interculturality" emerges as a new proposal in the fields of teaching and learning. It prepares learners for integration into society and interaction by utilising the communicative competencies already acquired and developing intercultural competence.

6.The integration of the cultural component in the S/FL classroom

Today, the cultural component is undoubtedly very important for language teaching. While language serves as the medium for conveying ideas and expressing emotions, culture provides a way of perceiving the external world, understanding it, and communicating with others to establish and exchange knowledge. From this, we assert that language and culture are two sides of the same coin; each one complements the other and civilizations and nations cannot exist with just one system, which explains the need to integrate both elements, language and culture, within the same framework in the fields of language teaching as well as translation. From our perspective, the cultural component plays the role of facilitating better communication and greater understanding among the different peoples that coexist on this planet.

6.1. The teaching of the cultural component in the S/FL classroom

With the emergence of communicative approaches in teaching foreign languages (FL) or second languages (L2), the need to integrate, teach, and introduce the cultural component

became evident. It is clear that the sociocultural presence in interactions among students in the classroom plays a significant role in their engagement, emphasising that language is not merely a set of rules and words but should be considered in its use, or in other words, in its social and cultural dimensions.

First, we provide the definition of the term "culture" according to various authors, starting with Boas who states : «Culture includes all manifestations of the social habits of a community, the reactions of individuals as they are influenced by the customs of the group in which they live, and the products of human activities as they are shaped by those customs». (Boas,1930 :14)

Based on this definition, we understand that culture is the way of speaking, acting, and behaving within a human group that shares a common space. According to Edward Hall: «Culture is the reflection of a people's way of life as a set of ideas, behaviors,and products shared by the members of a specific group» (Hall,1959:43). We draw from this quote that culture is a social phenomenon and a set of rules governing specific behaviours that a group shares within a society. In the field of teaching/learning, we say that students' personal experiences and motivation help integrate cultural content by engaging in activities based on sociocultural everyday situations, generating active and intercultural learning through the contrast with their own culture and the new culture, specifically in the Spanish classroom as a foreign language. The knowledge of customs that shape collective behaviour and conduct fosters effective communicative competence in various situations; in addition to learning a foreign language from an intercultural perspective, it actively contributes to the development of intellectual competencies and communication skills as well as the behaviours of students within their society and beyond, serving as cultural intermediaries.

6.2. New proposals regarding "culture" in the Reference Framework:

In the late twentieth century, specifically during the 1970s, many didactic proposals emerged focused on the term "interculturality." Moreover, the fields of communication, translation, and foreign language teaching emphasise the need to engage in dialogue and interact with the cultures present in these different domains, particularly in the context of foreign language education. Currently, the Common European Framework of Reference for Languages: Learning, Teaching, Assessment (2001 : 25) addresses the following points within chapters 5.1.1.2 and 5.1.1.3 regarding sociocultural knowledge and intercultural awareness : Knowledge of the society and culture of the community or communities where the language is spoken is an aspect of global understanding. However, it is likely that this knowledge is not present in the students' prior experience and may be distorted by stereotypes.

– Characteristics, for example, regarding:
1. Daily life:

- Foods, beverages, schedules, table manners (who serves, when to start eating, number of courses; main, starter, dessert, when people leave the table, who clears the table, how many meals are eaten per day, etc.).

- Holidays.

- Work hours and practices.

- Leisure activities.

2. Living conditions :

- Standards of living.

- Housing conditions.

- Measures and agreements related to social assistance.

3. Personal relationships:

- Social structure and relationships among its members.

- Gender relations.

- Family relationships and structures.

- relationships.

- Work relationships.

- Relationships with hierarchy, authority, and administration.

- Relationships among political and religious groups.

4. Values, beliefs, and attitudes regarding:
• Wealth (salaries, inheritance, etc.).
• Regional cultures (in the case of Spain, experience tells us that this is a sensitive topic due to the differences compared to other European Union countries and the ongoing presence of autonomous activities in the media).
• Security.
• Institutions.
• Tradition and social change (this point is also distinctive; as an example, consider the family in Spain and its significant transformation in recent years. For instance, see: "El País Semanal," No. 1515, 09/10/2005).
• History: representative figures and events.
• Ethnic and religious minorities.
• National identity.

5. Body language.

6. Social conventions.

7. Ritual behaviour.

According to the Framework of Reference, intercultural awareness is formed as "knowledge, perception, and understanding of the relationship between the country of origin and the community being studied (distinctive similarities and differences)", which generates an intercultural awareness that naturally includes awareness of regional and social diversity in both directions, enriched by an understanding of a broader array of cultures than those conveyed by the mother tongue and the second language, which helps to contextualise both. Starting from these two chapters, which address intercultural knowledge and consciousness from the perspective of the Reference Framework, we recognise the significance of both concepts in establishing objectives aimed at fostering better understanding among people and promoting tolerant intercultural communication among members of different cultures. Both understanding and communication are essential requirements for survival. Furthermore, in our synthesis approach, we argue that for the practice of intercultural work in the field of teaching/learning and the study of cultures with observable differences, it is appropriate to highlight the affinities among these

cultures. For example, this can include activities such as translation, studying idiomatic expressions, music and folklore, storytelling, and games, ... as tools that effectively serve the development of learners' communicative competence and intercultural awareness by enabling them to immerse themselves in the target language and its culture in an intense manner. This process also aids them in discovering theoretical aspects by integrating their experiences through the examples provided in the specified activities. Furthermore, it facilitates contact between their own culture and the target culture through translation, which plays a crucial role in transferring cultural knowledge between communities and serves as a mediator among them.

6.3. Conceptions of intercultural competence in the CEFR

Due to communicative needs and based on the theory of communicative competence, the concept of intercultural competence emerged, regarded as a significant advancement of the latter. It is seen as a foreseeable action in intercultural encounters within foreign language teaching and learning, prompting researchers and educators to reconsider and redefine this intercultural competence. This reassessment aims to address the new communicative needs of learners as they engage with another language and, of course, with an unfamiliar culture. In this regard, we refer to the position of the Common European Framework of Reference for Languages: Learning, Teaching, Assessment (CEFR) in the curriculum plan of the Instituto Cervantes :

> [...] establishing its conceptual framework in multilingualism and multiculturalism and in a broad and comprehensive analysis of speakers' competencies that transcends the strictly linguistic aspect. [...] this expanded view includes, in addition to social use- or, better yet, in its interpenetration with it - a cultural dimension and a dimension of language learning itself-.(CEFR, 2006 : 74)

According to the curriculum plan of the Instituto Cervantes and aligned with the objectives set for different levels of Spanish language learning, three dimensions emerge from the perspective of the student: "the student as a social agent, the student as an intercultural speaker, and the student as an autonomous learner". In addition to these three dimensions, we focus on the second dimension for this research, and we also refer to what is stated in the Instituto Cervantes curriculum plan: "The student must be capable of identifying the relevant aspects of the new culture they access through Spanish and establish connections between their culture of origin and Spanish-speaking countries." Thus, we reiterate the previously stated importance of intercultural competence in the field of teaching and learning Spanish as a foreign language, which has become increasingly significant today.

When approaching the concept of "intercultural competence," it is important to mention two researchers, among others, who are pioneers in developing intercultural competence in the language classroom. We start with Meyer (1991:136-158), who states that for a learner of a second language or a foreign language to acquire intercultural competence, they must go through three stages: in the first stage, the learner begins at the "monocultural" level, where they interpret the target culture and its manifestations from the perspective of their native language. This interpretation leads to various clichés, prejudices, and stereotypes. In the second stage, the learner moves to the "intercultural" level, where they are given the opportunity to compare the target culture with their own culture and explain the differences. Finally, the learner progresses to the third stage of "transcultural" levels, where they become mediators between the two cultures and gain

the competence that helps them develop their own identity. Another researcher who is close to Meyer's viewpoint is Byram (1991:17-30), who argues that this competence must include three types of knowledge: "knowing how to be," which helps foreign language or second language learners develop their intercultural awareness, leading to a change in attitude that enhances their assimilation of the target culture. "Knowledge" encompasses all that is acquired as new understanding through the perception and comprehension of new concepts. "Knowing how to act" refers to the student's ability to understand others, to learn more from them, and to develop their cultural competence in order to effectively engage in the mediation between their own culture and the new or target culture. Roughly speaking, the reference to the consideration of the concept of "intercultural competence" from multiple perspectives aims to propose teaching guidelines that support the development of intercultural competence in students of Spanish as a foreign language. This follows the objectives outlined by "the holistic approach," which is based on affective aspects, sparking an interest in the other and fostering neutral attitudes toward them without making comparisons to avoid cultural clashes. In this way, the learner acts as a cultural agent, mediating between the cultures in question.

7. Teaching guidelines

At this point, we present some practical proposals designed to enhance the intercultural competence of the learner, following these stages:

1. Start with Arab culture and make relevant comparisons with Hispanic culture in general or focus specifically on Spanish culture; in this step, the student's native culture, that is, the Arab culture, is used as a starting point, opening a discussion between student-teacher and student-student about various cultural aspects of their country of origin (for example, geographical and climatic conditions) that may influence the mindset of the inhabitants of each region in that country, as well as lifestyle and customs. Meanwhile, the teacher takes the floor to discuss Spain, its geographical situation, which may be similar to our Arab country as a Mediterranean nation, and the Spanish people's characteristics. Thus, the student is encouraged to reflect on the commonalities and differences between the two countries.

To provide further clarification and understanding of the topics the professor addresses, he/she may utilise illustrative materials such as a map of Spain or an audiovisual documentary covering the same subject. He/she could include the various inhabitants of Spain, such as Andalusians, Madrileños, Aragonese, Catalans, Basques, Galicians, and Castilians. Subsequently, the professor might ask his/her students to classify the population of their home country similarly to that of Spain, aiming to highlight common traits among the regional inhabitants in their country of origin and their counterparts in Spanish regions. This discussion would naturally lead to examining the different dialects spoken and the languages used in both areas.

2. In light of what concludes the previous point, the historical relationship between Spain and the Muslim Arab world can be introduced to explain the linguistic diversity. This could include examples such as Spanish words in Arabic speech and Arabic terms in Spanish discourse, which we will explore next. It is crucial to broaden the students' cultural knowledge regarding this stage by discussing the Arab-Islamic presence in the Iberian Peninsula over eight centuries (from 711 to

1492). This focus highlights the immense cultural legacy of these centuries, which has left traces visible to this day in various aspects, such as language—more than 4,000 words in Spanish have Arabic origins—and artistic elements, particularly in architectural monuments concentrated in the south of Spain (in cities like Granada, Córdoba, and Seville) that attract many tourists from around the world. Additionally, some traditional habits and customs, such as expressions of hospitality, remain significant; for example, the phrase used in hosting guests, "esta es su casa," has its Arabic equivalents, "adār dāruk" or "al bayt baytuk," which translates to "الدار دارك" or "البيت بيتك" in Arabic.

3. At this point, the sociocultural aspect is introduced, where the teacher can ask students to reflect on family and its construction in the Arab world, especially as young people, by questioning what they think of Spanish youth and how the relationship between parents and children is in the Arab world. Subsequently, the teacher broadens the same focus by addressing other common sociocultural traits between Spaniards and Algerian Arabs, such as discussing generosity towards others when Spaniards go out, similar to Algerians, who often cover the bill for others at a café, unlike in other European countries where everyone pays for themselves. Additionally, the teacher can further consolidate the sociocultural knowledge of the students through explanations of religious acts or popular Spanish ceremonies (such as weddings, funerals, birthdays, etc.), encouraging their participation in comparing these celebrations with their counterparts in the Arab world in general or specifically in Algeria. For example, Christmas in Spain is celebrated with "Almawlid anabawī ašarīf" (the birthday of the Prophet Muhammad), including Christmas gifts given by elders to children during the celebration after Ramadan. The Christmas tree features a wooden ornament known as "turaya" (Arabic: "الثريا"), handcrafted in Aïn Témouchent, a city in western Algeria, which resembles a candle adorned with various candies and decorated with garlands. Each celebration also has unique culinary traditions, such as the consumption of nuts during both Christmas and "Almawlid anabawī ašarīf." The festivities include Christmas Eve, New Year's Eve, the tradition of eating grapes at midnight, the ringing of twelve bells, street lights, and the Ramadan lantern.

4. It is recommended to steer clear of taboo topics such as religion, politics, and sex, which may cause a cultural clash for the Arab student and the Spanish interlocutor. For this reason, we suggest not addressing these subjects until the student has attained a sufficient level of intercultural competence that will allow for a better understanding of issues related to their original identity and the target identity, which undoubtedly has a positive influence on interaction with native Spaniards.

5. The teacher needs to draw the student's attention to the intercultural approach through a series of dialogues that incorporate principles of politeness and various formal and informal communicative functions, such as greeting, saying goodbye, congratulating, apologizing, inviting, expressing gratitude, capturing attention, expressing opinions, and showing agreement or disagreement, among others. From this wealth of cultural information, the student's comparative spirit is encouraged by considering the similarities and differences between people from their country and those from Spain.

These elements vary from one language to another, which is why they should be included, as they are important in intercultural teaching. In the same vein, other significant non-verbal elements in everyday interaction, such as gestures, are worth noting because learning them helps prevent cultural conflicts. For instance, the way people greet each other differs in Spain and Algeria; the handshakes and kisses between genders in Spain can be surprising to Algerians, just as Spanish people find it shocking that Algerian men greet each other with kisses on the cheeks or shoulders, often doing so at least twice.

Through this learning, students can achieve a relatively advanced level of intercultural competence and behave appropriately when they find themselves in a real situation involving the target language and culture.

We add to the same context the role that translation plays in fostering understanding between peoples, focusing on strengthening their relationships and participating in the flourishing and growth of communities, its civilisations and cultures, and, thanks to the broad and comprehensive definition we have proposed for translation, civilisations and cultures endure over time. Without translation in its extensive sense, these cultures and civilisations would have remained isolated from others, stagnating and potentially disappearing or dispersing.

Thus, translation becomes an activity that sparks the interest of researchers in various fields of study, such as linguistics, language teaching, and even computer science, when it comes to creating programs that aim to perfect their methodology. Starting from pedagogical guidelines aimed at developing students' intercultural competence in teaching Spanish as a foreign language, the goal is to instil in them an intercultural awareness that is open and willing to familiarise themselves with the target language and culture. This includes relating their native culture to the target culture and incorporating new knowledge and experiences until acting as a cultural intermediary; all this has been achieved with the unwavering support and guidance of the professor, who plays a vital role in effectively transferring and explaining those Spanish cultural manifestations to his/her Algerian students with remarkable competence, fidelity, and dynamism. This approach fosters classroom interaction and student participation as a means to enhance learning and develop communication skills linked to a functional use of the language from a cultural perspective.

8. Guide for presenting a translation course:

1.   Class: Translation.

2.   Level: second year of LMD Spanish as a Foreign Language.

3.   Nature: theorical-practical.

4.   Weekly study hours: three hours (one theory and two practical).

5.   Content: cultural, lexical.

6.   Communicative activities: text comprehension, oral interaction, written translation.

7.   Target audience: Algerian university students.

8.   Type of grouping: first, encourage participation from all students and then request individual work.

9.General description: The classroom serves as the setting for this activity, where Spanish is learned as a foreign language, including the study of translation to develop the learner's knowledge. Students will employ various techniques and strategies to translate written texts on different topics, registers, and styles in this space. After analysing and commenting on the translations performed, considering the specific challenges of each translation (whether direct or reverse), they will implement several strategies to enhance their understanding of the original text, there by facilitating its translation into another language.

10. Objectives: Students will be able to:

- Decode the message of a text with as much depth as possible.
- Interpret the meaning of the context.
- Reflect on the sociocultural aspects reflected in the text.
- Recognise the different stages of the creative translation process.
- Translate texts on various subjects and from different registers and styles.
- Utilise appropriate strategies for translating texts.

9. Evaluation sheet for the translation of texts by S/FL students

Evaluation Criteria	Very Good	Good	Fair	Poor
Transfer competence (using translation strategies).		However, you need to work a bit more	However, you need to focus more on this aspect	Inadequacy, omission of an important aspect, incorrect use of grammar.
Translation of texts in a manner appropriate to the meaning of each original text (adequacy).				
Appropriate use of typical resources of the category of each text (textual type).				
Effective use of lexical and grammatical elements in Spanish in reverse translation and Arabic in direct translation (linguistic competence).				

Table 1.   Source: personal proposal

In conclusion, we highlight numerous ideas and new conceptions regarding translational activity, which serves as a fundamental support system and plays a crucial role in the teaching-learning domain of Spanish as a foreign language (S/FL) in particular and in the field of foreign language didactics in general. Its contribution is significant in developing linguistic and extralinguistic competencies while practising this activity, thanks to the thematic and textual richness proposed by new approaches such as the communicative approach and task-based learning. These methodologies have advocated for the use of translation to enhance students' skills as they engage directly with both their target language, Spanish, and their mother tongue, Arabic, when translating texts that encompass social and cultural contexts from both linguistic backgrounds.

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