

YABANCI DİL ÖĞRETİMİ: GELİŞTİRME VE
YENİLMEYE YÖNELİK ANLAYIŞLAR
III. ULUSLARARASI DİL KONGRESİ

12-13 MART 2023

المؤتمر الدولي الثالث
تعليم اللغات الأجنبية: آفاق التطوير والتجديد
الأبحاث العلمية المحكمة

Editör
Doç. Dr. Mahmud KADDUM

  / aktifyayinevi
aktifyayinevi.com
Online Satış için:
idealkitap.com

ISBN-13: 978-625-8382-43-5
9 786258 182415

Aktif
YAYINEVİ

YABANCI DİL ÖĞRETİMİ: GELİŞTİRME VE
YENİLMEYE YÖNELİK ANLAYIŞLAR III. ULUSLARARASI DİL KONGRESİ

Editör: Doç. Dr. Mahmud KADDUM

YABANCI DİL ÖĞRETİMİ: GELİŞTİRME
VE YENİLMEYE YÖNELİK ANLAYIŞLAR
III. ULUSLARARASI DİL KONGRESİ
12-13 MART 2023

HAKEMLİ BİLİMSEL BİLDİRİLER

THE THIRD INTERNATIONAL CONFERENCE ON
"TEACHING FOREIGN LANGUAGES:
PROSPECTS FOR DEVELOPMENT AND INNOVATION"
REFERRED RESEARCH PAPERS

Editör
Doç. Dr. Mahmud KADDUM

Aktif
YAYINEVİ

Yabancı Dil Öğretimi: Geliştirme ve Yenilemeye Yönelik Anlayışlar
III. Uluslararası Dil Kongresi
12-13 Mart 2023

Hakemli Bilimsel Bildiriler

**The Third International Conference on “Teaching Foreign
Languages: Prospects for Development and Innovation”**

Referred Research Papers

Editör
Doç. Dr. Mahmud KADDUM

Yabancı Dil Öğretimi:
Geliştirme Ve Yenilemeye Yönelik Anlayışlar
III. Uluslararası Dil Kongresi
12-13 Mart 2023

Yayın Yönetmeni
Zeynep Yeşilova

Editör
Doç. Dr. Mahmud KADDUM

Kapak Tasarımı
Altamira Ajans

Sayfa Düzeni
DBY Ajans

ISBN 978-625-8182-41-5

Baskı ve Cilt
Birlik Basım
Sertifika No: 52846

1. Basım: İstanbul, 2023.
Kültür Bakanlığı Sertifika No: 50032



AKTİF YAYINEVİ
Topkapı Mah. Kahalbaşı Sok. No:31/1 Fatih-İstanbul
Tel: +90 212 528 85 41 • bilgi@aktifyayinevi.com

© Bu eserin basılı, elektronik ya da sesli ortam dahil olmak üzere her türlü şekilde basım hakkı yayınevine aittir. Yayınevinin yazılı izni olmadan çoğaltılamaz.

Contents

Teaching English for Islamic Studies in Moroccan Higher Education: An Investigation of Teachers' and Students' Perspectives	7
Nadia Halim	
Disclosing the Effectivity of Higher Education Virtual Training: An Endeavour to Bridge the Theory-Practice Gap	29
Dr. BELAID Louiza	
The Place of Translated Local Literature in the Algerian Secondary School English Textbooks	39
Belit Brahim	
Mastering Online Platforms: Revealing the Relevance of Teachers' Academic Constant Training to Improve Algeria's Higher Education Landscape	55
Dr. BENSALAH Hiba	
Traduction Automatique D'idiomes Français En Arabe: Exploration Des Dimensions Idéologiques Et Culturelles	67
Dr. Nabil Al-Awawdeh	
L'intelligence artificielle au service de l'apprentissage des langues étrangère: Enjeux et réalité. (Cas des traducteurs automatiques).....	83
Dre BENAOUALI Fouzia	

Teaching English for Islamic Studies in Moroccan Higher Education: An Investigation of Teachers' and Students' Perspectives

Nadia Halim

Dar El Hadith El Hassania Institution

Al Quaraouiyine University

Rabat-Morocco

Abstract

Subsequent to the events of 9/11, which completely transformed Western political and public opinion on Islam and Muslims, and the ever-reaching challenges of globalisation to local cultures catalysed by the comprehensive yet intrusive new information and communication technology, 'Islam' Muslims' 'Islamic threat' tend to be issues in both public and political discourse in today's world. This has led to an unprecedented need to understand Islam and Muslim communities and at the same time has challenged Muslims to satisfy this need. As a result, the demand for English for Islamic Studies (EIS) is growing rapidly, especially in institutions of Higher Islamic Studies worldwide. The main aim of the present study is to address the issue of teaching EIS in the context of Higher Education and to investigate how English language teachers and students perceive teaching this type of English, which is a branch of English for Specific Purposes (ESP), in a Moroccan Higher Education institution for Islamic studies, namely Dar El Hadith El Hassania. To this end, a survey questionnaire was used to collect

information. The study addressed the following questions: i) Why do students need to learn EIS? ii) What is required for successful EIS instruction? iii) What challenges does EIS teaching face? iv) What factors may affect the effectiveness of an EIS course? v) How can EIS help students of Islamic studies engage in intercultural communication and interreligious dialogue and understanding in this globalized world? The main results show that students demonstrated strong interest in learning EIS. The results also indicate that there are a number of reasons for students to learn EIS. These reasons include enabling students to communicate with English speaking people, either in speech or in writing, about Islam and current Islamic issues and enabling them to use reference material in English in their area of specialization. In addition, participants mentioned integrating terminology and discipline content into the course as an essential requirement for EIS teaching. As for the challenges, participants focused on the scarcity of course books and resource materials designed for teaching and learning EIS and students' low level in English. Moreover, the results indicate that a number of factors may affect the effectiveness of an EIS course. The main factors include teaching materials, satisfying students' needs, teachers' attitudes and motivation, students' attitudes and motivation, and students' learning capacity. Finally, the results show that there are different ways in which EIS can help students of Islamic studies engage in intercultural communication and interreligious dialogue and understanding.

Keywords: English for Islamic Studies, English for Specific Purposes, Higher Education, Islamic studies, students' perceptions, teachers' perceptions, Morocco

Introduction

As English is increasingly accepted as the "Lingua Franca" in different areas of profession globally, many learners of English desire to learn the language specifically in their particular fields. As a result, the demand for English for Specific Purposes (ESP) is growing rapidly. ESP refers to the teaching and learning of English as a foreign language where the goal of the learners is to use English in a particular domain (Paltridge and Starfield, 2013). One branch in ESP is English for Islamic Studies (EIS). EIS can be taught in Higher Education institutions for Islamic studies. The main concern of the present study is EIS teaching in Higher Education. In particular, it has three main objectives. First, it addresses the issue of EIS teaching in the

context of Moroccan Higher Education. Second, it investigates EFL university teachers' and students' perceptions of teaching EIS in a Higher Education institution for Islamic studies, namely Dar El Hadith El Hassania Institution. Third, it puts forward some suggestions that may hopefully benefit EIS designers, teachers and practitioners to promote EIS teaching in Higher Education. In order to achieve these objectives, the following research questions were formulated to guide the present study:

1. Why do students need to learn EIS?
2. What is required for successful EIS instruction?
3. What are the challenges facing EIS teaching?
4. What factors may affect the effectiveness of an EIS course?
5. How can EIS help students of Islamic studies engage in intercultural communication and interreligious dialogue and understanding in this globalized world?

The paper consists of four sections. Section One outlines the background for the study. Section Two describes the research methodology. Section three presents and discusses the results of the study. Finally, section four includes the main conclusions and highlights some implications for teaching EIS in Higher Education.

1. Background

1.1. English for Islamic Studies as a form of ESP

In the literature, ESP, which has been developed since the 1960s, has been defined in different ways. In this respect, Hutchinson and Waters (1987, p.19) defines ESP as "an approach to language teaching in which all decisions as to content and method are based on the learners' reason in learning". This definition stresses that ESP is an approach to language teaching which considers the learners' reasons in learning the language. It is noteworthy here that while not all the definitions provided in the literature agree that ESP is an approach, most of them agree that ESP refers to teaching English to learners with specific needs and goals. According to Robinson (1980), for instance, ESP is the teaching of English to the students who have specific objectives and purposes which might be professional, academic, scientific, etc. Similarly, Mackay and Mountford (1978) define ESP as the teaching of English for utilitarian purposes. It is clear then that ESP is defined to meet specific needs and goals of the learners. However, the above-mentioned definitions do not relate ESP to any specific field or discipline. Thus, other definitions are suggested to include this aspect as well.

In this respect, Paltridge and Starfield (2013) state that ESP refers to the teaching and learning of English as a foreign language where the goal of the learners is to use English in a particular domain. Thus, according to this definition, ESP is concerned with a specific domain.

ESP has been shown to display a number of characteristics. In this regard, Dudley-Evans and St. Johns (1998) propose two kinds of characteristics that define ESP, namely “absolute” and “variable” characteristics. Absolute characteristics of ESP include the following: 1) ESP is defined to meet specific needs of the learners; 2) ESP makes use of underlying methodology and activities of the discipline it serves; and (3) ESP is centred on the language appropriate to these activities in terms of grammar, lexis, register, study skills, discourse and genre. On the other hand, variable characteristics of ESP contain the following: : 1) ESP may be related to or designed for specific disciplines; 2) ESP may use, in specific teaching situations, a different methodology from that of General English; 3) ESP is likely to be designed for adult learners, either at a tertiary level institution or in a professional work situation, and is also possible for learners at secondary school level; 4) ESP is generally designed for intermediate or advanced students; and 5) Most ESP courses assume some basic knowledge of the language systems.

On the basis of this discussion on the characteristics of ESP, it can be concluded that EIS is a form of ESP as it meets both absolute and variable characteristics of ESP. First, it is intended to meet specific needs of the learners, such as to deal with various texts on Islam and Islamic studies. Second, EIS is related to and designed for a specific field, namely the field of Islamic studies. Third, EIS makes use of the content of the discipline it serves. Another point is that EIS is designed for adult learners, namely university students. Thus, EIS is to be included as part of ESP. As for the definition of EIS, little research is found on this topic. In this study, EIS refers to English that is taught in the context of Islamic beliefs, history and current Islamic issues to students of Islamic studies in Higher Education. It is adopted by Bedri & McGarry (2013) in their textbook *English for Islamic Studies*.

1.2. Teaching English in Moroccan Higher Education Institutions for Islamic Studies: The Case of Dar El Hadith El Hassania Institution

Dar El Hadith El Hassania Institution is a higher education institution for Islamic studies, situated in Rabat, Morocco. It was founded in November 1964 to train scholars in Hadith sciences (i.e. the Noble Tradition of the Prophet Muhammad) and,

more generally, in all Islamic sciences and disciplines. In August 2005, the institution was reorganized as part of the renewal of the religious field. As a result of the reform, it has become an institution of limited access with admission criteria and requirements. Furthermore, human sciences courses and language courses have been introduced. Accordingly, English language has become a compulsory component of the curriculum and has been given high importance by including it in all modules and study programs.

According to the legal text, Dar El Hadith El Hassania Institution is entrusted with a number of tasks and duties. The first task is to offer basic and specialized training in Islamic studies, jurisprudence, foreign languages, and comparative religions. The second task is to provide in-depth scientific qualification of *Ulemas* (scholars) in the above mentioned areas, in order to endow them with skills and know-how in research areas related to current events, inter-faith dialogue, and comparative jurisprudence. Another duty of Dar El Hadith El Hassania Institution is to develop scientific research in the areas of Islamic studies; dogma and creed, and comparative jurisprudence. The institution is also tasked with other duties, such as the establishment of cooperation and partnerships with public and private scholarly institutions having common objectives and shared intellectual and scientific interests, whether these entities be located at the national or international level. Besides this, the institution has the mission of the enrichment of the country's intellectual and cultural life by means of the organization of conferences, seminars, study-days, and other academic events; along with the publication of research, studies, and scientific works, as well as the authentication of traditional specialty-related texts.

To fulfil these tasks and duties, the conceptualization of the teaching of English within the institution aims to provide future scholars with an appropriate training to enable them to acquire and improve a number of skills related to their area of specialisation. First, the main aim is to enable students to use reference material in English to be able to conduct research in different Islamic subjects in this language. Second, focus is put on broadening their understanding of religious issues and helping them achieve the necessary language ability to deal with such issues. Third, another aim is to enable students to communicate with English speaking people, either in speech or in writing, about different current topics. Finally, raising students' awareness as to cross-cultural differences is also considered for a better understanding of other communities' beliefs and values.

Along with these aims and to satisfy the institution's needs, English is taught in eight semesters in the undergraduate level and in four semesters in the postgraduate level. Moreover, it is given the same status as Islamic studies subjects. Thus, English language course is assigned the same teaching hours as main subjects, such as, Quranic sciences, Hadith sciences, and jurisprudence. In addition, English language course is present in all modules and study programs. In the undergraduate level, General English has been taught to students since 2006, while EIS has been taught to students in the postgraduate level since 2010.

2. Methodology

The present study is an attempt to discuss and investigate some issues related to teaching EIS in Higher Education. More specifically, it explores how English language teachers and postgraduate students at Dar El Hadith El Hassania Institution perceive teaching EIS in Higher Education.

Participants in this study were 4 English language teachers and 49 students from the Master program at Dar El Hadith El Hassania Institution. Out of the four teachers, two were Males and two were females. With respect to teaching experience, all of them worked more than 10 years. As for students, 21 of them were in Semester 1 and 28 were in Semester 3. 62% of them were males and 38% were females. Regarding students' years of studying English, 15% of the participants had studied English for more than 10 years, 43% had studied English for 7-9 years, and 42% of them had studied the language for 3-6 years. The population of postgraduate students was targeted as it represented the students who benefited from EIS courses.

As for the instrument, a questionnaire was used to collect data. The questionnaire included two sections. Section One consisted of questions to provide background information about participants, while Section Two consisted of six questions to elicit participants' perceptions about teaching EIS in Higher Education. The questions were provided in checklist format, except the last question which was an open-ended question. The questions focused on teachers' and students' perceptions towards the following: i) students' interest in learning EIS; ii) the reasons why students need to learn EIS; iii) EIS instruction requirements; iv) the challenges facing EIS teaching; v) the factors that may affect the effectiveness of an EIS course; and vi) participants' suggestions regarding the ways EIS can help students of Islamic studies engage in intercultural communication and interreligious dialogue and understanding in this globalized world.

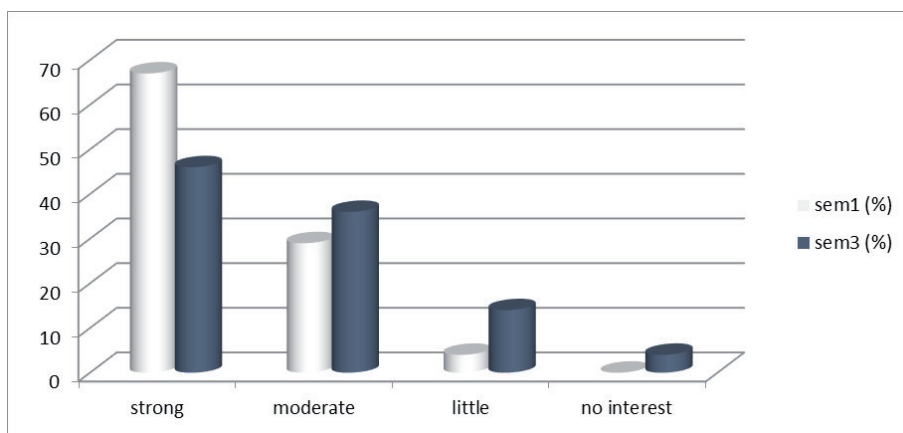
3. Results and Discussion

3.1. Students' Perceptions of Teaching EIS in Higher Education

3.1.1. Students' Interest in Learning EIS

In the questionnaire, students were asked to rate their interest in learning EIS by choosing the appropriate option, namely: strong interest, moderate interest, little interest, or no interest. The results are presented in figure 1 below.

Figure 1: Students' Interest in Learning EIS



The results in figure 1 show that the majority of Semester 1 students demonstrated a high interest in learning EIS. In particular, 67% of participants chose strong interest, 29% chose moderate interest, while only 4% of them declared little interest. Significantly, no one had no interest in learning EIS. On the other hand, nearly half of Semester 3 students (46%) chose strong interest, 36% of them indicated moderate interest, 14% of them selected little interest, while 4% declared no interest. Considerably, these results show that the rate of students' interest in learning EIS varies between Semester 1 and Semester 3 students. In particular, interest in learning EIS decreases in Semester 3 students who benefited from an EIS course in two semesters. This may indicate that not all students were satisfied with their previous experience of EIS learning.

3.1.2. The Reasons Why Students Need to Learn EIS

Students were then asked why they need to learn EIS. Surprisingly, the majority of both Semester 1 and Semester 3 students (86%) agreed that students need to learn EIS because it enables them to communicate with English speaking people, either in speech or in writing, about Islam and current Islamic issues. Moreover, 59% of Semester 1 students and 57% of Semester 3 students reported that they need to learn EIS because it enables them to use reference material in English in their area of specialization. In addition, half of the students in Semester 1 mentioned that among the reasons why students need to learn EIS is that the latter makes use of contents which are familiar to the students. More details about the reasons why students need to learn EIS are provided in table 1 below.

Table 1: Students' Perceptions of the Reasons Why They Need to Learn EIS

Why do students need to learn EIS?	Semester 1 (%)	Semester 3 (%)
EIS makes use of contents which are familiar to the students.	50	29
EIS enables students to use reference material in English in their area of specialization.	59	57
EIS enables students to communicate with English speaking people, either in speech or in writing, about Islam and current Islamic issues.	86	86
EIS meets the institution's objectives.	32	25
EIS increases students' learning motivation.	36	32
EIS helps in promoting employment competitiveness.	41	36

3.1.3. EIS Instruction Requirements

The next question was designed to explore students' perceptions regarding what is required for successful EIS instruction. The obtained results are summarized in the following table:

Table 2: Students' Perceptions of EIS instruction requirements

What is required for successful EIS instruction?	Semester 1 (%)	Semester 3 (%)
Integrating terminology and discipline content into the course to satisfy students' needs.	73	57
Teachers' subject content knowledge.	36	39
Students' English proficiency level.	23	29
Suitable course books.	59	57
Appropriate training for teachers.	55	11

From the results presented in table 2, it can be seen that the majority of Semester 1 students (73%) and more than half of Semester 3 students (57%) reported that integrating terminology and discipline content into the course to satisfy students' needs is required for successful EIS instruction. In addition, more than half of both Semester 1 and Semester 3 students (59% and 57%, respectively) stated that suitable course books are required for successful EIS instruction. Besides this, 55% of Semester 1 students mentioned appropriate training for teachers among the requirements for successful EIS instruction. These results indicate that the main concern of students is the content, which should be relevant to their field of study, and the quality of materials used. The results also show that students are interested in appropriate training for teachers.

3.1.4. The Challenges Facing EIS Teaching

Concerning students' perceptions about the challenges that EIS teaching face, the majority of Semester 3 students mentioned the following challenges: i) Scarcity of course books and resource materials designed for teaching and learning EIS (68% of participants); ii) Students' low level in English (68% of participants); and iii) Mixed ability classes (64% of participants). On the other hand, half and more than half of Semester 1 students reported the following challenges: i) Students' low level in English (59% of participants); ii) Limited hours of instruction (55% of participants); iii) Mixed ability classes (54% of participants); and Scarcity of course books and resource materials designed for teaching and learning EIS (50% of participants). These results are illustrated in table 3 below.

Table 3: Students' Perceptions of the Challenges Facing EIS Teaching

What challenges does EIS teaching face?	Semester1 (%)	Semester 3 (%)
Scarcity of course books and resource materials designed for teaching and learning EIS.	50	68
Difficulty of selecting appropriate resource materials available on the internet due to its controversial content.	23	32
Students' low level in English.	59	68
Mixed ability classes.	54	64
Limited hours of instruction.	55	43

3.1.5. The Factors that May Affect the Effectiveness of an EIS Course

With respect to the factors that may affect the effectiveness of an EIS course, satisfying students' needs comes first as it was chosen by the majority of Semester 1 students (68%) and Semester 3 students (75%). Students' attitudes and motivation comes second as it was selected by 64% of participants from Semester 1 and 57% of participants from Semester 3. Teaching methods comes third as it was mentioned by 54% of Semester 1 students and 64% of Semester 3 students. Teachers' attitudes and motivation is listed four as it was selected by 59% of students from Semester 1 and 43% of students from Semester 3. More details are provided in table 4 below.

Table 4: Students' Perceptions of the Factors that May Affect the Effectiveness of an EIS Course

<i>What factors may affect the effectiveness of an EIS course?</i>	<i>Semester 1 (%)</i>	<i>Semester 3 (%)</i>
Satisfying students' needs.	68	75
Teachers' attitudes and motivation.	59	43
Students' attitudes and motivation.	64	57
Students' learning capacity.	41	36
Teaching materials.	45	32
Teaching methods.	54	64
Course objectives.	23	28

3.1.6. The Ways EIS Can Help Students of Islamic Studies Engage in Intercultural Communication and Interreligious Dialogue and Understanding

The last question, which was an open-ended question, was designed to capture students' perceptions of the ways EIS can help students of Islamic studies engage in intercultural communication and interreligious dialogue and understanding in this globalized world. The responses were coded and classified into general categories and can be presented as follows:

Table 5: Students' Perceptions of the Ways EIS Can Help Students of Islamic Studies Engage in Intercultural Communication and Interreligious Dialogue and Understanding

EIS enables students to communicate the true nature of Islam (religion of tolerance, mutual respect and peace) to English speakers and people of other religions
EIS enables them to understand and coexist with other cultures and refute prejudices and misjudgements about Islam
EIS helps them deal with current issues around the world through attending / participating in seminars as well as all other means of communication, especially ICT
EIS gives them the opportunity to access the Anglophone literature about Islam and improve their academic skills in conducting academic research and publishing in English
EIS enables them to benefit from international student exchange programmes

As the results in table 5 above show, students demonstrated a good awareness of the ways EIS can help students of Islamic studies engage in intercultural communication and interreligious dialogue and understanding in today's globalized world. In this respect, one participant stated,

I strongly believe that EIS is going to help me a lot to convey the message of Islam in an appropriate way. It's among the means of making a change in interreligious dialogue and understanding. This is one of the goals in my life – to represent my religion in an excellent way. That's why I really need EIS.

A second one noted, "EIS offers us opportunities of exchanging information and points of views with others from several cultures and different backgrounds through scientific production (publication) and international presence in academic and civic

institutions". A third one added, "EIS allows us to correct a lot of things about our religion, especially today with the spread of intolerance, violence and terrorism, but the absence of Islamic English speakers confirms the bad ideas about Islam".

3.2. Teachers' Perceptions of Teaching EIS in Higher Education

3.2.1. Students' Interest in Learning EIS

Teachers were asked to rate their students' interest in learning EIS by choosing the appropriate option, namely: strong interest, moderate interest, little interest, or no interest. Two teachers described students' interest in learning EIS as strong, while the other two teachers described it as moderate. This shows that there is a mismatch between students' assumptions about their interest in learning EIS and teachers' assumptions about their students' interest. In particular, teachers are not aware that there is a group of students, despite its small number, who declared their little or lack of interest in learning EIS. According to the results presented in figure 1 above, 14% of students from Semester 3 had little interest, while 4% of them had no interest.

3.2.2. The Reasons Why Students Need to Learn EIS

Teachers were then asked about the reasons why students need to learn EIS. Significantly, all the four teachers agreed on two reasons, namely that EIS enables students to communicate with English speaking people, either in speech or in writing, about Islam and current Islamic issues and that EIS enables students to use reference material in English in their area of specialization. Interestingly, teachers' perceptions of the reasons why students need to learn EIS agree with students' perceptions. Specifically, 86% of students agreed that they need to learn EIS because it enables them to communicate with English speaking people, either in speech or in writing, about Islam and current Islamic issues. Moreover, 59% of Semester 1 students and 57% of Semester 3 students reported that they need to learn EIS because it enables them to use reference material in English in their area of specialization.

3.2.3. EIS Instruction Requirements

The next question was designed to investigate teachers' perceptions concerning EIS instruction requirements. All the teachers agreed that integrating terminology and discipline content into the course to satisfy students' needs, suitable coursebooks, and students' English proficiency level are required for successful EIS instruction.

In this respect, it's important to note that both teachers and students agree on the first and second requirements, which emphasizes the value of integrating terminology and discipline content into the EIS course and the importance of the use of suitable course materials.

3.2.4. The Challenges Facing EIS Teaching

Teachers were also asked about their perceptions regarding the challenges that EIS teaching face. To answer this question, they were given the following choices: i) Scarcity of course books and resource materials designed for teaching and learning EIS; ii) Difficulty of selecting appropriate resource materials available on the internet due to its controversial content; iii) Students' low level in English; iv) Mixed ability classes; and v) Limited hours of instruction. According to the results, teachers agreed on two main challenges, namely scarcity of course books and resource materials designed for teaching and learning EIS and students' low level in English. Moreover, in the section other, one teacher added another challenge related to the fact that the program of study is demanding. In this respect, this teacher stated the following, "The program is demanding as it is; students have to deal with a formidable amount of literature to cover. So EIS, though important, plays second fiddle, in their opinion".

3.2.5. The Factors that May Affect the Effectiveness of an EIS Course

With respect to the factors that may affect the effectiveness of an EIS course, teachers were asked to choose the best options from a list which contains the following: i) Satisfying students' needs; ii) Teachers' attitudes and motivation; iii) Students' attitudes and motivation; iv) Students' learning capacity; v) Teaching materials; vi) Teaching methods; and vii) Course objectives. According to the results, teachers agreed on five factors, namely teaching materials, satisfying students' needs, teachers' attitudes and motivation, students' attitudes and motivation, and students' learning capacity. On the other hand, teachers did not mention teaching methods and course objectives among the factors that may affect the effectiveness of an EIS course.

3.2.6. The Ways EIS Can Help Students of Islamic Studies Engage in Intercultural Communication and Interreligious Dialogue and Understanding

The last question was an open-ended question and was designed to elicit teachers' perceptions of the ways EIS can help students of Islamic studies engage in intercultural communication and interreligious dialogue and understanding in today's globalized world. The obtained results are summarized in the following table:

Table 6: Teachers' Perceptions of the Ways EIS Can Help Students of Islamic Studies Engage in Intercultural Communication and Interreligious Dialogue and Understanding

EIS helps students improve their communication skills to be able to communicate with people from other cultures and religions about Islam and current issues
EIS helps them master their field of specialization in English, which enables them to present the content of Islam to English-speaking people
EIS enables them to correct misconceptions about Islam and Muslims
EIS enables them to take part in international conferences about current religious issues
EIS enables them to conduct research and publish articles in English

As the results in table 6 above show, teachers like students demonstrated a good awareness of the ways EIS can help students of Islamic studies engage in intercultural communication and interreligious dialogue and understanding. In this respect, one teacher stated, "EIS is needed to facilitate interfaith-dialogue activities which are badly needed in our time because people in the West have a lot of misconceptions about Islam". A second teacher noted,

EIS if it is properly designed, accepted by both teachers and students, and granted adequate resources and time slots can open new horizons before our students. The amount of knowledge that has been accumulated on Islam, Islamic Civilization, and Muslim people is astounding. Specialists estimate that specialized literature in English accounts for as much as 80% of the overall literature that has been produced on Islam. There is no way for Muslims to access that body of knowledge without language competency.

4. Conclusions and Implications

On the basis of the foregoing discussion of the results, both teachers and students who participated in this study demonstrated full awareness of the role of EIS in developing students' academic, intercultural and interreligious competences. This given fact certainly impacts the students' attitudes and motivation regarding EIS. Moreover, participants' responses provide valuable input regarding the requirements of effective EIS instruction and possible challenges and factors that have to be considered in planning and designing EIS courses.

In the light of the above mentioned conclusions, a number of implications can be drawn. First, the content of teaching materials should be relevant and related to main Islamic studies subjects. This will enable students to learn English and at the same time develop their knowledge of their field. However, this is not an easy task as materials designers have to be careful about the content. Thus, to avoid any possible controversies, the content of teaching materials needs to be validated by scholars in Islamic studies. Second, appropriate training for teachers of EIS should be provided by Higher Education institutions for Islamic studies. The training should be particularly related to EIS course materials design, EIS teaching methods, students' needs, and pedagogical skills in dealing with controversial intra- and inter-religious issues. Finally, there is a need to appoint a textbook commission made up of language teachers, applied linguists and scholars specialized in the religious field. The task of this commission is to design course books that suit students' needs and institution's goals and tasks.

References

- Bedri, A. & McGarry, F. (2013). *English for Islamic Studies*. United Kingdom: Garnet Publishing Ltd.
- Dudley-Evans, A. & St. John, A. M. (1998). *Developments in English for Specific Purposes: A Multi-Disciplinary Approach*. Cambridge: Cambridge University Press.
- Hutchinson, T. & Waters, A. (1987). *English for Specific Purposes: A Learning-Centered Approach*. Cambridge: Cambridge University Press.
- Mackay, R. & Mountford, A.J. (1978). The Teaching of English for Specific Purposes: Theory and Practice. In R. Mackay & A.J. Mountford (eds), *English for Specific Purposes: A Case Study Approach*. London: Longman.
- Paltridge, B. & Starfield, S. (Eds.). (2013). *The Handbook of English for Specific Purposes*. Boston: Wiley-Blackwell.
- Robinson, P. C. (1980). *ESP (English for Specific Purposes)*. Oxford: Pergamon Press.

Appendices

Students' Questionnaire

The main aim of this questionnaire is to investigate how students in Dar El Hadith El Hassania Institution perceive teaching English for Islamic Studies (EIS). In this survey, English for Islamic Studies (EIS) refers to English that is taught in the context of Islamic beliefs, history and current Islamic issues to students of Islamic studies in Higher Education.

We would be grateful to you if you could spare some time to respond to the items below. The information will be used for research purposes only. Your contribution is totally anonymous.

Thank you in advance for your contribution and for the time you will devote to completing this questionnaire.

Section 1:

1. Gender:

Female

Male

2. Level of study:

Semester 1:

Semester 3:

3. years of studying English:

3-6 years

7-9 years

More than 10 years

Section 2:**1. How would you rate your interest in learning EIS?**

- Strong interest
- Moderate interest
- Little interest
- No interest

2. Why do students need to learn EIS?

- EIS makes use of contents which are familiar to the students.
- EIS enables students to use reference material in English in their area of specialization.
- EIS enables students to communicate with English speaking people, either in speech or in writing, about Islam and current Islamic issues.
- EIS meets the institution's objectives.
- EIS increases students' learning motivation.
- EIS helps in promoting employment competitiveness.
- Other (please specify)

3. What is required for successful EIS instruction?

- Integrating terminology and discipline content into the course to satisfy students' needs.
- Teachers' subject content knowledge.
- Students' English proficiency level.
- Suitable course books.
- Appropriate training for teachers.
- Other (please specify)

4. What challenges does EIS teaching face?

- Scarcity of course books and resource materials designed for teaching and learning EIS.
- Difficulty of selecting appropriate resource materials available on the internet due to its controversial content.
- Students' low level in English.
- Mixed ability classes.
- Limited hours of instruction.
- Other (please specify)

5. What factors may affect the effectiveness of an EIS course?

- Satisfying students' needs.
- Teachers' attitudes and motivation.
- Students' attitudes and motivation.
- Students' learning capacity.
- Teaching materials.
- Teaching methods.
- Course objectives.
- Other (please specify)

6. In your opinion, how can EIS help students of Islamic studies engage in intercultural communication and interreligious dialogue and understanding in this globalized world?

Teachers' Questionnaire

The main aim of this questionnaire is to investigate how English language teachers in Dar El Hadith El Hassania Institution perceive teaching English for Islamic Studies (EIS). In this survey, English for Islamic Studies (EIS) refers to English that is taught in the context of Islamic beliefs, history and current Islamic issues to students of Islamic studies in Higher Education.

We would be grateful to you if you could spare some time to respond to the items below. The information will be used for research purposes only. Your contribution is totally anonymous.

Thank you in advance for your contribution and for the time you will devote to completing this questionnaire.

Section 1:

1. Gender:

Female

Male

2. years of teaching English:

1-4 years

5-9 years

More than 10 years

Section 2:

1. How would you rate your students' interest in learning EIS?

Strong interest

Moderate interest

Little interest

No interest

2. Why do students need to learn EIS?

EIS makes use of contents which are familiar to the students.

EIS enables students to use reference material in English in their area of specialization.

EIS enables students to communicate with English speaking people, either in speech or in writing, about Islam and current Islamic issues.

EIS meets the institution's objectives.

EIS increases students' learning motivation.

EIS helps in promoting employment competitiveness.

Other (please specify)

3. What is required for successful EIS instruction?

- Integrating terminology and discipline content into the course to satisfy students' needs.
- Teachers' subject content knowledge.
- Students' English proficiency level.
- Suitable course books.
- Appropriate training for teachers.
- Other (please specify)

4. What challenges does EIS teaching face?

- Scarcity of course books and resource materials designed for teaching and learning EIS.
- Difficulty of selecting appropriate resource materials available on the internet due to its controversial content.
- Students' low level in English.
- Mixed ability classes.
- Limited hours of instruction.
- Other (please specify)

5. What factors may affect the effectiveness of an EIS course?

- Satisfying students' needs.
- Teachers' attitudes and motivation.
- Students' attitudes and motivation.
- Students' learning capacity.
- Teaching materials.
- Teaching methods.
- Course objectives.
- Other (please specify)

6. In your opinion, how can EIS help students of Islamic studies engage in intercultural communication and interreligious dialogue and understanding in this globalized world?

Disclosing the Effectivity of Higher Education Virtual Training: An Endeavour to Bridge the Theory-Practice Gap

Dr. BELAID Louiza

0000-0002-9802-4195

University of Ibn Khaldoun, Tiaret. ALGERIA

louiza.belaid@univ-tiaret.dz

Abstract

Due to the universal evolution of digital technologies, their innovativeness and operational excellence become inevitable. Yet, their success in the educational context is dependent on the teachers' and the students' consistency and steadiness. Within the incorporation of an on-line training for novice teachers, many procedures were regarded as necessary to proceed in a virtual learning environment and to achieve the pedagogical practices. This national training equips the instructors of different fields with new competences, re-orientes them to adopt a non-traditional working environment, and make them acquainted with the web-based learning skills. In this vein, the teachers' acquired competencies from the on-line training disclose the liaison between on-line and on-site interaction and encourage the students' educational integration. The basic skills paved the way for novice teachers at Ibn Khaldoun University -Tiaret- to forward their attention to the use of platforms that provide accessibility to course content and support, as well, the infrastructures they use. The initiative to transmit the training skills in the EFL classroom was smoothly flexible and recommended. In a nutshell, learning could be effective and feasible in higher education only

if teachers master the required skills and understand the demands of the 21st century generation.

Keywords: Virtual learning; Platform; Web- based learning; 21st century generation; Training skills.

1.1 Introduction

Hybrid teaching is not confined to transferring a portion of a traditional course to the web only, instead it involves developing, challenging and engaging on-line learning tasks that complement on-site activities. Since this teaching mode is relatively new to Algerian universities, there is a pre-requisite need for a thorough training schedule to prepare higher education teachers for hybrid instruction. The EFL on-line training programme for hybrid instruction refers to the policies, procedures, and provisions designed to equip the teachers with the knowledge, attitudes, behaviours and skills they require to perform their tasks effectively in both on-line and on-site contexts. In order to proceed, we should undertake a preliminary study and determine the training objectives, procedures, and course delivery, structure the training context, integrate multimedia package and then refine the syllabus. Hence, the flexibility in using MOOC platforms helps the teachers and the learners of foreign languages to optimize the students' integration and success.

1.2 The Asset of e-learning

Electronic learning is a new face of learning that has emerged thanks to globalization and the emergence of new technologies. It is basically provided via electronic devices that have internet accessibility. E-learning entails using appropriately the technological facilities, and mastering as well the digital skills to share, evaluate and create content, therefore, digital literacy is highly required (Amziane & Guendouzi, 2015; Zermane & Aitouche, 2020). According to Broadbent, (2002), as cited in Bin Herzallah (2021), four types of e-learning are categorized, mainly informal, self-paced, leader-led, and via performance support tools. First, informal E-learning takes place when a learner is able to access a website or join an on-line discussion group to attain pertinent information. Second, self-paced e-learning reflects the process by which learners have accessibility to the web-based materials at their own pace (computer skills). Third, Leader-led e-learning refers to the guide, mediator or tutor who is in charge of leading the hybrid learning, it could be synchronous or

asynchronous. The fourth type of e-learning is determined through the use of software tools which help learners to perform and achieve tasks, wizard is an example.

1.3 Massive open on-line course (MOOC's)

It is a universal knowledge provider that supports the needs of distance education. It was first introduced in 2008 and later popularized in 2012. MOOCs offers a large number of interactive on-line courses that assist in promoting interaction among different poles including students and instructors; more importantly, an instantaneous feedback is provided for all assignments. (Cisel, 2017; Titova, 2017; Li, 2019). As an illustration, EdX on-line platform is an on-line course provider which was initiated by Harvard and Massachusetts Institute of Technology. It covers high quality courses in many fields and specialities, scientific or literary. Even-though there are some courses that require fees to be paid, others are free of cost. Students may search any topic they desire to consult on-line, this credits is offered by EdX the on-line course provider. However, there are a set of characteristics which are required for an on-line platform to be considered as a MOOC, they are outlined as follows:

a) Massive: It must permit accessibility to a large number of participants, larger than on-site or traditional settings (*in here lies the difference between LMS and MOOC*).

b) Open: the course should have open access to all students as it should be used and shared without the need to pay any fees.

c) On-line: it is evident that an on-line course does not require the attendance of learners in a traditional setting but it is remotely managed.

d) Course: It must follow a well-structured and systematic plan. This is realized through these three main processes:

- ◆ *Pre-production process:* a road map in required in MOOC.
- ◆ *Production process:* through which the organization of the course initiates (course progress on the platform, selecting course team, prepare a tutorial video)
- ◆ *Post-production process:* refers to the process of launching the course learning content and assignments.

1.3.1 Moodle platform

Among the skills that were addressed in the Algerian national training was the usability of the Moodle platform. The word Moodle is an acronym which stands for “Modular Object-Oriented Dynamic Learning Environment.” It is an online platform that offers a personalized learning context for learners. Teachers may take advantages of the options that Moodle provides to create and share lessons, publish PDFs or word documents, share videos, assigning due dates for tasks and assignments, and communicate with other teachers and students (forum and chat). Further, teachers could shift to virtual classrooms and incorporate the assessments’ mode in which students can access on-line tests that are thoroughly graded (Kerras and Salhi, 2021). Moodle platform was one of the wired course providers that was the centre of interest of the e-training that novice teachers in Algeria experienced. Its functional role and parameters were detailed via the TELUM e-learning platform that is disclosed below:

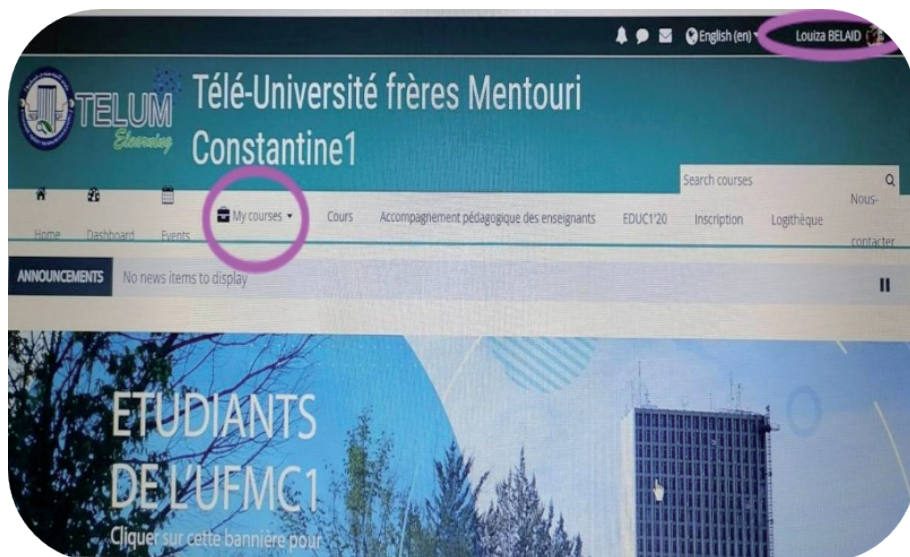


Figure 1: Accessibility to TELUM platform

1.3.1.a Moodle course design

When dealing with on-line courses, it is necessary to rethink the methodologies and approaches normally adopted for face to face courses. Account must be taken for the ‘course design’ itself and the ‘communication architecture’. Moodle (LMS) platform that is adopted by the Algerian Universities integrates several spaces which

allow creation, organization, delivery, communication, collaboration and assessment activities, this diversity in options is quite interesting and helps learners access the course content with flexibility. Yet, the teachers TELUM training incorporates Moodle platform, it displays a step-by-step model to create a course, define its pre-requisites and launch the SCORM package respectively, this aforementioned can be further elaborated through on-line videos and interactive quizzes. The images below reveal the course description created in Moodle and its general information (volume, level, affiliation, and others). The course syllabus is the map and the agreement between the tutor and his/her learners. Having a well-designed and readable syllabus helps learners to be guided and enables them to prepare the lessons before on-site or on-line interaction. The outcome of this procedure is a self-regulated and self-determined learner (s).

- **Course general information**

- **Course description**

The screenshot shows a Moodle course page with a green header. The course title, "Dialectology and Sociolinguistic Variation", is prominently displayed in orange text and circled in black. The header also includes a contact number "0(46)25.91.32", an email "ens-elearning@univ-lifane1.dz", and the user name "BELAID LOUIZA". A navigation menu on the left lists various course elements like "Participants", "Badges", "Compétences", "Notes", "Généralités", "Fiche-Contact", "Objectifs du cours", "Prerequisites", and "Table des matières". The main content area contains two paragraphs of text describing the course. The first paragraph states: "This course provides Master one students with an introduction to dialectology and sociolinguistic variation. It depicts how languages and dialects vary from one region to another and from one context to another. There are many criteria of language variation and many factors may play the role on dependent variables. In this regard, students should differentiate between Sociolinguistics and dialectology." The second paragraph states: "This course is designed and categorized into three independent sections: each section provides enough resources to promote understanding. The linear of the content concepts should be followed thoroughly to achieve the overall objectives of the course." On the right side, there is an "Administration" panel with options like "Administration du cours", "Paramètres", "Achèvement de cours", "Utilisateurs", "Filtres", "Rapports", and "Configuration du carnet de notes".

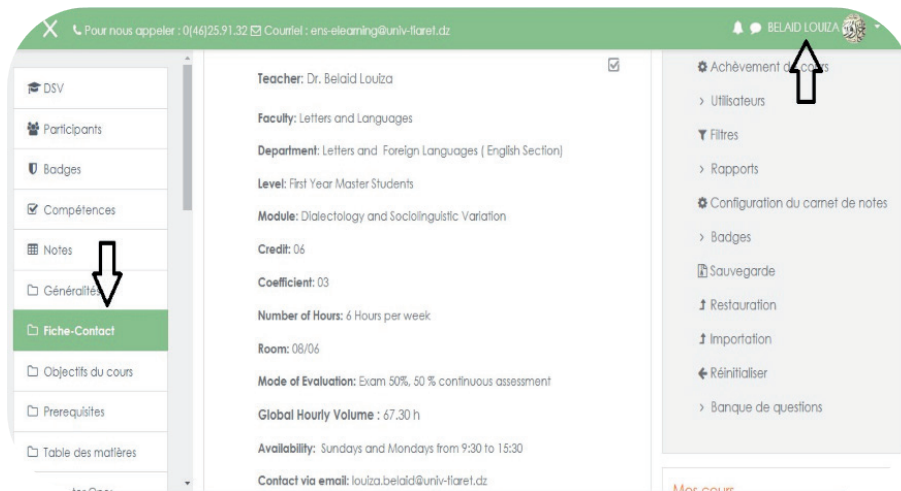


Figure 2: Moodle platform course creation

1.3.2 Open edX platform

Open edX is another networked course provider that assists in preparing and sharing the lessons on-line. The special quality about edX is that this open-source software provides a link/code for each tutor so that the students will have access to the targeted course. It is convenient for desktop computer and android versions, as it offers affordable access to the infrastructure including: messaging, calendar, communication boards, and certificate generation. Its practical role is to cover high level courses in a myriad of specialities and diffuse them to a large number of subscribers. 'Non-profitable' and 'non-commercial' are its major characteristics whereby the login is free, as it entails the creation of an account though a valid email address. (Ivaniushin, Shtennikov, Efimchick and Lyamin, 2016).

Your Edx dashboard enables you to access the course information, like start and due dates, and profile settings. The dashboard accessibility requires the subscriber to select the user-name located in the upper right corner of the home page. Moreover, the account settings page serves to change the settings such as the email address, educational level, country of origin, besides the ability to associate the edX account to another active account as Facebook or Google. In the profile page, an image could be inserted as well as the bio-data. The Open Edx can run on many browsers including Chrome, Firefox, and Internet Explorer (Open edX Learner's Guide, 2016). The trainee's profile that was created in edX is demonstrated below, besides the course that

was divided into three chapters, each chapter has its specificities in terms of videos, documentations, questions, test, quizzes and so forth. It is noteworthy to mention that the launching of the course (start-end) is controlled by the teacher, s/he can adjust it when necessary. Gaining familiarity with this on-line platform maximizes the students' learning engagement and ensure virtual proctoring. (Edx Impact Report, 2020)

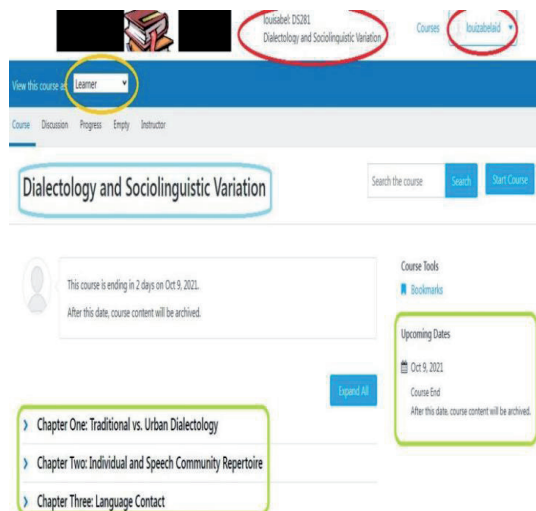


Figure 3: The trainee's profile on **eduNEXT** platform

In the light of all that has been mentioned, teachers are able to have a personal Edx account following these steps:

- 1- Go to the Edx registration page: <https://courses.edx.org/register>
- 2- On the registration page, fill in the required information for your new account.
- 3- Edx send an automatic confirmation email to activate the account.
- 4- Accept the Edx terms of service and honour code.
- 5- When you finish, click on 'create an account'.

We can not disregard that the bank activities provided in EdX are a real challenge. This universal course provider has many options in creating different controlled tasks and activities. All you need to do is to click on the space '**PROBLEM**' as mentioned in the picture below. When clicking on 'problem', many question types are exhibited; 'advanced' has many options too if we want to diversify in our course activities; teachers may select any type they prefer according to the objectives of the course. Below is a demonstration of the multiple choice section provided in Edx next.

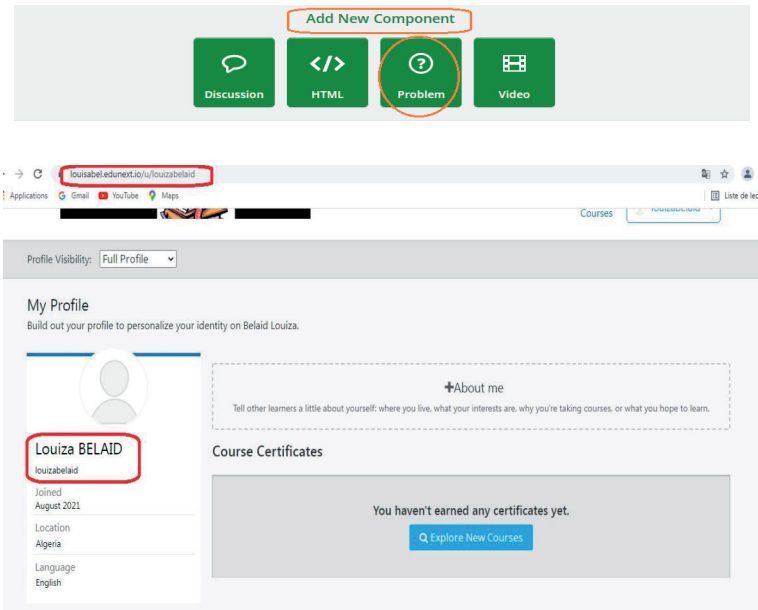


Figure 4: Edx 'problem' section

1.4 Assessment alignment strategies

Assessment is an important step in the training process, evaluating the outcome or output (n+1) of learners is carefully considered in the hybrid learning context as well as the on-site setting. In fact, the alignment refers to the liaison between the course learning objectives, learning tasks and assessment strategies. This assures that both the teacher and learners have concrete expectations about what will be taught and how it will be assessed based on the pre-designed course objectives. The instructor, in this regard, is responsible for the preparation of activities that are associated with the content provided and the competencies that need mastery at this level (*Bloom's Taxonomy Revised Version*)

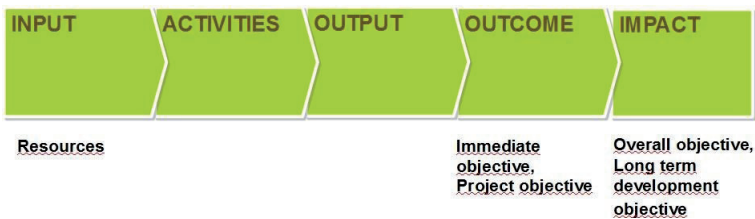


Figure 5: The alignment of assessment

Thus, in the hybrid course 'DSV', the strategies of the 'diagnostic, formative, and summative assessments are practically designed to address the learning objectives. Some procedures of these assessments are managed on-line, while others take place during the on-site sessions. The alignment of these strategies with course objectives reflects: the authenticity, credibility, feasibility, and validity of the evaluation process. Each type is briefly defined as follows:

a. a) Diagnostic assessment: helps the teacher to accommodate the curriculum to meet the needs of learners. This type takes a warm-up form along-side brainstorming. Students will retrieve all their pre-conceived notions about the proposed topic, in certain cases, they may connect their understanding with real-life experiences to optimize their schema building.

b. b) Formative assessment: A formative assessment is needed to test the level of learners and their progress. In this phase, students will be able to receive appropriate feedback and improve their comprehension. In case of failure, students can take part in remedial classes to overcome their learning difficulties.

c. c) Summative assessment: this type is needed to pass or fail, it is programmed at the end of each learning process to assess the students' learning output. In fact, summative assessment is graded and it includes a final exam.

It is remarkable that the 21st century is diverse in requirements and interests, a generation that is smart in the usability of new technologies entails diversifying the teaching methods to meet their educational needs. Hence, nowadays, students are exclusively digital. Adopting a hybrid approach to learning and reducing the on-site interaction is a challenging step that needs a rigorous plan. For this reason, the self-blend model is at the centre of the 21st century education. It should be taken considerably to promote the learners' autonomy and motivate them to direct their attention to the use on-line platforms (MOOC).

Conclusion

To conclude, the training was an enriching experience for newly recruited teachers, they have mastered a myriad of competencies regarding Moodle and EdX (MOOC); each workshop was highly constructive as it provided procedures and strategies to revolutionize our view towards didactic and pedagogical e-learning. The multi-functionality of Moodle and Edx helped in creating a road map of how a course should be designed to befit the needs of our learners and encourage them proceed in their learning process. Our experience from the TELUM training helped in extending our

pre-conceived knowledge in teaching and paved the way to create an atmosphere whereby the on-site and on-line modes are merged. In a prospect, prioritizing the teachers' training in higher education should seriously be regarded to boost EFL learners' integration and educational success.

References:

- ❖ Agarwal, A. (2020). *Edx: Impact Report*. Cambridge: Portland. 1-9.
- ❖ Amziane, H. &, Guendouzi, A. (2015). Algerian EFL Course, the Digital Competence and Critical Thinking Skills. *Arab World English Journal, Internatioanl Conference Proceedings*. 70-77.
- ❖ Cisel, M. (2017). Utilisations des MOOC : éléments de typologie. Education. Université Paris-Saclay, 2016. Français. ffNNT : 2016SACLN024ff. fftel-01444125
- ❖ Dmitrii A. Ivaniushin, A. D., G. Shtennikov, G. D., Eugene A. Efimchick, A. E., and Lyamin, V. A. (2016). Automated Assessment in Massive Open On-line Courses. *International Conferences ITS, ICEduTech and STE*.166-172.
- ❖ Herzallah, B. M. (2021). E-learning at the Algerian University: Reality and challenges. *The Journal of Distance Learning and Open Learning*, 9 (16), 73-91.
- ❖ Kerras, N. &, Salhi, S. E. (2021). University Education in Algeria during the Covid-19 Pandemic: Limitations and Challenges. *Arab World English Journal*, 12 (3), 16-35. Doi: <https://dx.doi.org/10.24093/awej/vol12no3.2>
- ❖ Li, Y. (2019). MOOCs in Higher Education: Opportunities and Challenges. *Advances in Social Science, Education and Humanities Research* , 319, 48-55.
- ❖ Open edX Guide, (2016). Open edX Learner's Guide: Release.1-107
- ❖ Titova, S. (2017). The use of MOOC as a means of creating a collaborative learning environment in a blended CLIL course. In K. Borthwick, L. Bradley & S. Thouésny (Eds), *CALL in a climate of change: adapting to turbulent global conditions – short papers from EUROCALL 2017* (pp. 306-311). <https://doi.org/10.14705/rpnet.2017.eurocall2017.731>
- Zermame, N. Aitouche, S. (2020). Digital Learning with Covid19 in Algeria. *International Journal of 3D Printing Technologies and Digital Industry*, 4 (2), 161-170. DOI:10.46519/ij3dptdi.776978

The Place of Translated Local Literature in the Algerian Secondary School English Textbooks

Belit Brahim

University of Bejaia, LESMS Lab.
E-mail: brahim.belit@univ-bejaia.dz

Abstract

Due to the interrelation of language and culture, the incorporation of cultural content into foreign language curricula seems to be inevitable. However, to avoid the alienation of foreign language learners from their cultural background, some experts in language pedagogy call for the integration of elements from the learners' native culture into foreign language instruction. To this purpose, recent research findings stipulate that local literature ought to be incorporated into the foreign language textbooks. This paper investigates the place of translated local literary texts in the Algerian secondary school English textbooks. The study draws on the analysis of the three Algerian secondary school English textbooks to shed light on the presence translated local literary texts as compared with texts that represent the culture of the target language community. The results of the textbooks' analysis show that translated local literary texts are almost absent in the three English textbooks used in the Algerian secondary education. Moreover, the literary content of the three textbooks originates mainly from the British and American literatures. Hence, it is highly recommended that the textbooks be revised and supplemented with translated local literature in order to strengthen the learners' cultural and national identities.

Key words: Algerian secondary education, culture, English as a Foreign Language, English textbooks, Local literature.

1. INTRODUCTION

It is accepted by everyone that culture and language teaching are two inseparable entities, mainly for two reasons. First, learning a language requires learning about its culture because this cultural knowledge is an inherent part of the learner's communicative competence in the target language. Second, authentic language content cannot be taught in isolation from its cultural dimension (Pardede, 2007). In the same line, Brown (2000, p. 177) accentuates that any attempt to separate language content from its cultural context leads it to lose its significance.

However, the consequences of incorporating cultural content into foreign language curricula on the learners' identity and native culture have generated a debate among scholars. In other words, some scholars argue that the exclusive teaching of foreign cultural content can be detrimental to the foreign language learners' native culture. Altan (1995, as cited in Merrouche, 2010) explains that the exclusive teaching of the foreign culture in the language classroom represents a threat to the learners' native culture. Holly (1990, p. 15) asserts that learning the languages of the world's 'cultural empires' can lead to 'ideological colonisation' because of the cultural content that is taught with those languages. On these grounds, integrating elements from the learners' native culture into FL programs is recommended to avoid the submergence of the local culture by the foreign one (Adaskou et al, 1990).

Due to their culturally-loaded nature, literary texts constitute one of the most efficient materials to provide language learners with the needed cultural knowledge (Nasirahamdi et al, 2014). In the same line, Obeidat (1997) calls for exposing the learners of English as Foreign Language in the Arab World to literary texts that are carefully chosen to satisfy their educational and cultural needs. Hence, it is fair to say the presence of translated local literature in foreign language curricula and textbooks is a good medium of exposing the learners to their native culture. In the case of Algeria, Arabic and Tamazight are recognized by the constitution as the two national and official languages of the country (Algerian Constitution, 2020). Hence, both of the Arabic and the Amazigh (Berber) literatures are good mediums of the Algerian EFL learners' local culture.

The present study examines the three Algerian secondary school English textbooks for the presence of translated Arabic and Berber literary heritage texts. The aim of this inquiry is twofold. First, it attempts to determine the extent to which translated Arabic and Berber literary heritage texts are present in the three textbooks.

Second, it seeks to gauge the prevalence of Arabic and Berber literary heritage texts as compared with texts that represent the culture of the target language community in the English secondary school textbooks.

2. REVIEW OF RELEVANT LITERATURE

2.1. Culture and Foreign Language Textbooks

A textbook is a bridge from theory to practice –a translation of the principles and objectives that are stated in the syllabus into classroom action. It is an important material that provides foreign language teachers with detailed practical information about the official knowledge, skills, behaviours and values to be taught in the classroom (Wen-Cheng et al, 2011). Hence, besides linguistic knowledge and language skills, cultural content constitutes an important component of foreign language textbooks that is selected according to the cultural objectives of the curriculum.

Moreover, curriculum and textbook designers ought to consider the type of cultural content that the learners need to learn. Holly, (1990) points out that much exposure to foreign cultures, especially western cultures, leads the learners to be ‘alienated’ from their own cultural environment. He adds that learning about western cultures makes the learners depict them as more ‘powerful’ and ‘dominant’ than their own culture. This kind of ‘cultural imperialism’, according to Richards and Schmidt (2002), occurs as a result of “*the transmission of ideas about a dominant culture during the course of teaching (i.e. via textbooks, the choice of content, etc.) in which certain cultural stereotypes and values are presented as universal and superior.*” (p. 137). Hence, Altan (1995, as cited in Merrouche, 2010) advocates the ‘nativization’ of the target language by incorporating translated content from the learners’ local culture. Similarly, Post and Ratchet (1996) consider that incorporating elements from the learners’ native culture helps them to assimilate the target language and to explore their identities through another language. According to Richards and Schmidt (2002, p. 138), culturally-relevant curricula promote a better understanding and learning of the target language.

In the case of teaching English as a Foreign Language in the Algerian secondary education, a considerable attention is given to the local culture in the three English syllabuses. It is clearly stated that teaching English to the Algerian secondary school learners should give them access to science and technology along with the universal culture, without being ‘acculturated’ to the target language community (Ministère de

l'Education Nationale, 2005, 2006, 2007). It is also stated that the learners should acquire the needed cultural knowledge both to get integrated into their own society and to be aware about the cultures of the 'others' (Ministère de l'Education Nationale, 2005), without being mere 'consumers' of the other cultures (Ministère de l'Education Nationale, 2006).

2.2. Local Literature in Foreign Language Textbooks

Literary texts constitute one of the most suitable materials for teaching culture in the language classroom because of the significant cultural load they carry (Nasirahamdi et al, 2014, p.1326). In addition, Merrouche (2013) states that literature provides a better understanding of the cultural content we intend to teach. In this regard, it is fair to say that literature is an ideal resource for teaching culture to language learners.

More precisely, translated local literature plays an important role in helping the learners both to learn the target language and to explore their native culture (Yarmakeev et al, 2016). Yuliani (2020) reported the usefulness teaching stories from the Malay folklore to the Indonesian EFL learners to motivate the learners to learn the language and to expose them to their native culture. Therefore, she calls for incorporating these stories into the EFL textbooks in Indonesia. Similarly, Alamsyah (2016) advocates the incorporation of local short stories into EFL textbooks in Indonesia to facilitate language learning and to avoid the alienation of the Indonesian learners from their cultural background. He states that these stories are beneficial because "*They can provide not only cognitive or motoric aspects, namely English, but also a chance to preserve the values which are closely relevant to the students' identity*" (p, 288).

Due to the scarcity of research works on this issue in the Algerian context, this paper explores the place of translated Arabic and Berber literary heritage texts in the Algerian secondary school English textbooks. The three textbooks were examined to find out the extent to which they support the teaching of the Algerian local culture.

3. METHODOLOGY

The three Algerian secondary school English textbooks 'At the Crossroads', 'Getting Through' and 'New Prospects' were analysed in search for translated

Arabic and Berber literary texts. Thus, the present inquiry is based on the qualitative methodology and on the document analysis research method. As defined by Bowen (2009), document analysis is “*A systematic procedure for reviewing or evaluating documents—both printed and electronic (computer-based and Internet-transmitted) material*” (p. 27). Hence, this descriptive analytical method is relevant to the purpose of this study.

4. FINDINGS

As a practical study, the three textbooks used in teaching English as a Foreign Language in the Algerian secondary education were analysed. The main purpose of the analysis is to develop empirical knowledge on whether or not and the extent to which these textbooks support the teaching of translated culturally-relevant literary heritage texts in the Algerian secondary school EFL classrooms. In addition, the analysis includes a comparison in terms of prevalence between translated Arabic and Berber texts and the literary texts that represent the target language culture. With reference to the texts that are concerned with the analysis, reading comprehension passages, listening scripts and the texts used in the other types of tasks were analysed.

This section is divided into three parts; each part is devoted to the analysis of one of the three textbooks. In other words, the first part is devoted for the study of ‘At the Crossroads’, the second part includes the analysis of ‘Getting Through’ while the last part deals with ‘New Prospects’.

4.1. At the Crossroads

4.1.1. Textbook Format and Content

‘At the Crossroads’, the first year secondary education English textbook, was designed in January 2005 as a teaching tool to support the implementation of the new educational reforms in Algeria . It is developed on the grounds of the Competency-Based Language Teaching (CBLT) principles. ‘At the Crossroads’ is composed of five teaching units. Each unit is designed to be presented in a 20-hours period.

Table 1 below depicts the units and themes that are included in the textbook.

Table 1. Textbook's Units and Themes.

Units' Numbers	Units' Names	Units' Themes
Unit One	Getting Through	Intercultural exchanges.
Unit Two	Once Upon a Time	Famous people.
Unit Three	Our Findings Show	Communication, the press.
Unit Four	Eureka!	Innovation and technology.
Unit Five	Back to Nature	Environment, pollution and the world of animals.

Each unit, in turn, comprises four sequences: Listening and Speaking, Reading and Writing, Developing Skills and Consolidation and Extension. In addition, each unit includes three additional sections entitled: Stop and Consider, Project workshop, and Check Your Progress. They are devoted respectively to language/grammar references, project works and assessment.

4.1.2. Arabic and Berber Literary Heritage Texts in 'At the Crossroads'

The descriptive analytical study of 'At the Crossroads' in this paper lays emphasis on the literary components of this textbook. The main purpose of the analysis is to discern the translated Arabic and Berber literary texts that are incorporated into this textbook. In addition, the analysis includes a comparison between the Arabic and Berber literary content with the content that is adapted from the British and American literatures. All the reading passages and the listening scripts of 'At the Crossroads' are concerned with the analysis. Hence, table 2 below presents the results of the descriptive analytical study of 'At the Crossroads'.

Table 2. At the Crossroads Texts and Listening Scripts

Units	Number of texts	Literary texts				Non-literary texts
		Arabic literature	Berber literature	British/American literature	Other literatures	
Getting Through	13	00	00	00	00	13
Once Upon a Time	12	01	00	03	06	02
Our Findings Show	09	00	00	01	00	08
Eureka!	10	00	00	00	00	10
Back to Nature	10	00	00	00	00	10
Total	54	01	00	04	06	43

As depicted in Table 2, *At the Crossroads* includes 54 written texts and listening scripts. These texts are found in the different parts of the textbook's units: listening activities, reading comprehension rubrics, grammar tasks, assessment tasks etc. However, only 11 (20.37%) of these texts are adapted from literature. Moreover, this insignificant amount of literary content is concentrated in the second unit of the textbook 'Once Upon a Time', which is a literature-based unit.

The table shows that, among the 11 literary texts, only 01 text is adapted from the Arabic literature. This text is found as a listening script on page 170. It is adapted from the *Arabian Nights* and tells the story of 'Sindbad the Sailor'. On the other hand, 04 texts are adapted from the British literature. On page 57, an extract from the Charles Dickens' novel 'Hard Times' is given as a reading passage while an excerpt from Lewis Carroll's 'Alice's Adventures in Wonderland' is provided on page 58. On page 72, the learners are instructed to unjumble the parts of a story that is adapted from the Charles Dickens' novel 'Great Expectations'. Finally, British poetry is represented by a short poem entitled 'Grown-ups Say Things Like' that is written by Michael Rosen.

Interestingly, 06 literary texts are adapted from the African, Greek, Indian and Australian literatures. The African literature is represented through an extract from Chinua Achebe's 'Things Fall Apart' on pages 52-53. As far as the Greek literature is concerned, two of the Aesop Fables are found on page 68. The presence of Australian literature is marked on page 69, through the poem of Dorothea Mackellar entitled 'My Country'. Finally, an extract from 'Ghandi: A Story of Life' written by the Indian author Chandha is found on page 70 of the textbook.

Thus, these findings show that Translated Arabic literary texts are poorly present in the Algerian first year secondary education English textbook 'At the Crossroads'. Except for one text, the other texts in this textbook are either taken from non-literary sources or adapted from foreign literary works. As for the Berber literature, it is completely absent in the Algerian first year secondary education English textbook 'At the Crossroads'.

4.2. Getting Through

4.2.1. Textbook Format and Content

'Getting Through', the second year secondary education English textbook, was designed in December 2005 following the same logic and procedures of 'At the

Crossroads'. It is composed of eight teaching units. Each unit is designed to be completed in a 15-hours period.

Table 3 below presents the units and themes that are included in the textbook.

Table 3. Textbook's Units and Themes.

Units' Numbers	Units' Names	Units' Themes
Unit One	Signs of the Time	Lifestyles.
Unit Two	Make Peace	Peace and conflict resolution.
Unit Three	Waste Not, Want Not	World resources and sustainable development.
Unit Four	Budding Scientist	Science and experiments.
Unit Five	News and Tales	Literature and the media.
Unit Six	No Man Is an Island	Disasters and solidarity.
Unit Seven	Science or Fiction?	Technology and the arts.
Unit Eight	Business Is Business	Management and efficiency.

Each unit contains two main parts: Discovering Language and Developing Skills. Discovering Language deals with grammar, pronunciation, vocabulary and spelling in context. Developing Skills deals with the four language skills and is split into two sequences: 'Listening and Speaking' and 'Reading and Writing'. In addition to these two parts, the units include three additional sections entitled: Putting Things Together, Where Do We Go From Here?, and Exploring Matters Further. They are devoted respectively to project works, assessment and extensive reading.

4.2.2. Arabic Literary Heritage Texts in 'Getting Through'

The second year secondary education English textbook 'Getting Through' was subject to a descriptive analytical study emphasizing on its literary content. The analysis covered all types and formats of texts: reading comprehension passages, listening scripts and the texts that are used as parts of the different grammar, pronunciation and assessment tasks. Table 04 shows the result of the analysis.

Table 4. Getting Through Texts and Listening Scripts

Units	Number of texts	Literary texts				Non-literary texts
		Arabic literature	Berber literature	British/American literature	Other literatures	
Signs of the Time	10	00	00	00	00	10
Make Peace	09	00	00	03	00	06
Waste Not, Want Not	09	00	00	00	00	09
Budding Scientist	07	00	00	00	00	07
News and Tales	09	00	01	04	02	02
No Man Is an Island	08	00	00	01	00	07
Science or Fiction?	06	00	00	01	00	05
Business is Business	12	00	00	00	00	12
Total	70	00	01	09	02	58

The findings show that ‘Getting Through’ comprises only 11 literary texts among the existing 70 texts and listening scripts. This stands for 17.14% of the total number of texts and scripts in the textbook. These literary texts are found in units 2, 5, 6 and 7.

Nevertheless, Arabic literature is totally absent in ‘Getting Through’. Besides, the Berber literature is represented by only one text in this textbook. A tale written by the Berber writer Taos Amrouche is found on page 115; it is entitled ‘The Story of the Chest’. Most of the literary texts in the textbook represent the British and American literatures with a total number of 09 texts and scripts. The British literature is represented through 04 texts on pages: 183, 116, 124 and 155; two of them belong to the Brothers Grimm. The American literature, in its turn, is present through 05 texts on pages: 53, 55, 57, 114 and 117.

On the other side of the spectrum, one text from the French literature and one text from the ancient Greek literature are found the textbook. On page 104, a tale entitled ‘The Red Riding Hood’ of the French writer Charles Perrault is provided. Finally, one of the Aesop’s Fables is found on page 114; it is entitled ‘Learning the Hard Way’.

4.3. New Prospects

4.3.1. Textbook Format and Content

New prospects is the official textbook that is used to teach English as a Foreign Language to the Algerian third year secondary school learners. It was issued in March 2006 by the Ministry of National Education to meet the requirements of the

new Competency-based syllabus. The textbook includes six units dealing with the different themes that were prescribed by the official syllabus. In addition to these units, the textbook comprises an additional independent section entitled 'Resources Portfolio', which provides the learners with a number of texts for extensive reading.

The following table presents the units and sections that are included in New Prospects

Table 5. Textbook's Units and Themes.

Units' Numbers	Units' Names	Units' Themes
Unit One	Exploring the Past	Ancient civilizations.
Unit Two	Il-gotten Gains Never Prosper	Ethics in business: fighting fraud and corruption.
Unit Three	Schools: Different and Alike	Education in the world: comparing educational systems.
Unit Four	Safety First	Advertising, consumers and safety.
Unit Five	It's a Giant Leap for Mankind	Astronomy and the solar system.
Unit Six	We Are a Family!	Feelings, emotions, humour and related topics.
Additional Section	Resources Portfolio	Resources for extensive reading.

Each unit is split into four sequences: Listen and Consider, Read and Consider, Listening and Speaking and Reading and Writing. In the two first sequences, the focus is on teaching grammar, vocabulary and pronunciation in context. Whereas in the two last sequences, much emphasis is laid on the development of the four language skills. Besides these four sequences, the units include two additional rubrics called: 'Project Outcome' and 'Assessment'. They are devoted respectively to the units' project works and assessment.

4.3.2. Arabic Literary Heritage Texts in 'New Prospects'

All parts of the third year secondary education English textbook were subject to a descriptive analytic study, which emphasized on the literary content of this textbook. Hence, the results of the analysis are displayed in Table 6.

Table 6. New Prospects Texts and Listening Scripts

Units/ Sections	Number of texts	Literary texts				Non-literary texts
		Arabic literature	Berber literature	British/American literature	Other literatures	
Exploring the Past	13	00	00	02	00	11
Ill-gotten Gains Never Prosper	07	00	00	00	01	06
Schools: Different and Alike	10	00	00	01	00	09
Safety First	12	00	00	00	00	12
It's a Giant Leap for Mankind	08	00	00	01	00	07
We Are a Family!	14	00	00	03	00	11
Resources Portfolio	26	00	00	03	01	22
Total	90	00	00	10	02	78

Table 6 suggests that New Prospects includes 90 written texts and listening scripts, among which only 12 are taken from literary works. Hence, only 13.33% of the textbook's texts and scripts are adapted from literary sources. Moreover, none of these literary texts (0%) originates from an Arabic or a Berber literary work. While 10 texts (more than 83% of the literary content) represent either the British or the American literature. In addition to 02 texts which represent the Swedish and Nigerian literatures.

Six texts and scripts from the British literature are found on pages 44, 164, 186, 195, 248 and 251. Besides, four texts from the American literature are provided on pages 44, 105, 189 and 265. Whereas the two remaining texts represent the Swedish and Nigerian literatures, they are found respectively on pages 73 and 249.

In this regard, it is fair to say that the Arabic and Berber literary heritage texts are totally absent in the third year secondary education English textbook 'New Prospects'. Despite the scarcity of literary content in the textbook, a considerable number of the textbook's literary texts are adapted from the British and American literatures. Thus, the literary content of 'New Prospects' supports the exposure of the Algerian secondary school EFL learners to the foreign language culture rather than their native culture.

5. DISCUSSION

The present study aimed to shed light on the presence of translated local literary heritage texts in the three textbooks of English as a Foreign Language in the Algerian secondary education. The results indicate that translated Arabic and Berber literary texts are almost absent in the three analysed English textbooks. So far, previous research has shown the importance of incorporating local literature into foreign language textbooks. This importance stems from the fact that local literature is an ideal tool for teaching foreign language learners about their native culture and strengthening their national identity. In addition, the use of local literature in foreign language teaching provides the learners with a culturally-relevant content; therefore, this facilitates language learning.

The results presented in Table 2 suggest that the first year secondary education English textbook 'At the Crossroads' contains one text that is adapted from the Arabic literature while no text representing the Berber literature is present in this textbook. This leads us to say that the designers of this textbook did not make the needed effort to incorporate elements from the local literature to the textbook. In this regard, the literary content of 'At the Crossroads' supports the teaching of other cultures than the learners' native culture. In addition, tables 4 and 6 show that the Arabic literature is totally absent in 'Getting Through' and 'New Prospects'. Besides, the Berber literature was represented only by one text in 'Getting Through' while it is completely absent in 'New Prospects'. On the contrary, these two textbooks include 19 literary texts that are adapted from the target language literature and 08 texts that are adapted from other foreign literatures. This means that the literary content of these two textbooks supports the teaching of the target language culture and even some other foreign cultures rather than the learners' native culture.

On these grounds, it is fair to say that there is a mismatch between the content of the three textbooks and the objectives that are stated in the Algerian secondary school English syllabi. The syllabi emphasize that the teaching of English to the Algerian secondary school learners should not lead to their 'acculturation' to the target language community (Ministère de l'Éducation Nationale, 2005, 2006, 2007). Moreover, the literary content of the three textbooks goes against the recommendations of recent research works that call for the incorporation of local literature into foreign language textbooks. For instance, Yarmakeev et al (2015), Alamsyah (2016) and Yuliani (2020) advocate the integration of local literature into foreign language textbooks.

Finally, the present study focused exclusively on the literary content of the secondary education English textbooks in Algeria. The findings show that this content does not ensure a sufficient exposure of the learners to their native culture in the EFL classroom. More accurate results will be found if the cultural loading of the textbooks' non-literary content is analysed in future research.

6. CONCLUSION

In the present study, the Algerian secondary education English textbooks were analysed aiming to bring to light the place of translated Arabic and Berber literary texts in these documents. The analysis shows that these literacy heritage texts are scarce in the first year and second year textbooks, while they are totally absent in the third year textbook. Despite the importance of local literature in teaching EFL learners about their native culture, the textbook designers did not make an effort to incorporate it into the secondary school English textbooks. Besides, the literary content of the three textbooks is mainly adapted from the target language literature. This implies that the major part of the cultural content in these textbooks corresponds to the British and American cultures. Nevertheless, previous research has shown that this can be detrimental to the learners' native culture.

Based on the conclusions, the Algerian textbook designers had better revise and modify the literary content of the three secondary school English textbooks. They ought to incorporate more translated local literary texts to the textbooks in order to ensure that the learners are exposed to a culturally-relevant content. This would both facilitate their learning of the target language and protect them from being alienated from their cultural environment.

7. REFERENCES

- Adaskou, K., Britten, D., & Fahsi, B. (1990). Design Decisions on the Cultural Content of a Secondary English Course for Morocco. *ELT Journal*, 44(1), 3-10. <https://doi.org/10.1093/elt/44.1.3>
- Alamsyah, A. (2016). The Use of Local Short Story in English Language Learning (A Literary Review on the Use of Local Sources as an Alternative Teaching Media in EFL). *Unika Atma Jaya*, 6(8), 286-290.
- Algeria. Const. (2020). Chapter: §3 & §4. Retrieved from: https://www.constituteproject.org/constitution/Algeria_2020.pdf?lang=en

- Bowen, G. (2009). Document Analysis as a Qualitative Research Method. *Qualitative Research Journal*, 9(2), 27-40.
- Brown, D. (2000). *Principles of Language Learning and Teaching*. New York: Longman.
- Holly, D. (1990). The Unspoken Curriculum, or How Language Teaching Carries Cultural and Ideological Messages. In Harrison, B. (Eds.). *Culture and the Language Classroom* (pp. 11-19). England: Modern English Publications & The British Council.
- Merrouche, S. (2010). Approaches to Cultures in Foreign Language Teaching. *Revue Sciences Humaines*, 33, 103-114. Retrieved from: <http://revue.umc.edu.dz/index.php/h/article/view/619>
- Merrouche, S. (2013, 3-4 March). Teaching Culture Through Literature. *INTED2013 Proceedings*, pp.407-411.
- Ministère de l'Éducation Nationale. Direction de L'Enseignement Secondaire. Commission Nationale des Programmes. (2005). Programme d'Anglais Deuxième Langue Etrangère (Première année secondaire). Alger, Alger, Algérie. Retrieved from <https://www.education.gov.dz/wpcontent/uploads/2015/04/%D8%A7%D9%86%D8%AC%D9%84%D9%8A%D8%B2%D9%8A%D8%A9-%D8%B3%D9%86%D8%A9-%D8%A3%D9%88%D9%84%D9%89.pdf>
- Ministère de l'Éducation Nationale. Direction de L'Enseignement Secondaire. Commission Nationale des Programmes. (2006). Programme d'Anglais Deuxième Langue Etrangère (Deuxième année secondaire). Alger, Alger, Algérie. Retrieved from: <https://www.education.gov.dz/wpcontent/uploads/2015/04/Anglais-2AS-1.pdf>
- Ministère de l'Éducation Nationale. Direction de L'Enseignement Secondaire. Commission Nationale des Programmes. (2007). Programme d'Anglais Deuxième Langue Etrangère (Troisième année secondaire). Alger, Alger, Algérie. Retrieved from: <https://www.education.gov.dz/wp-content/uploads/2015/04/English-3AS.pdf>
- Nasirahmadi, A., Madarsara, F. A., & Aghdam, H. R. (2014). Cultural Issues and Teaching Literature for Language Learning. *Procedia - Social and Behavioral Sciences*, 98, 1325-1330. doi:10.1016/j.sbspro.2014.03.549
- Obeidat, M. (1997). Language vs. Literature in English Departments in the Arab World. *English Teaching Forum*, 35(1), 30-36.
- Pardede, P. (2007). The Inevitability of Incorporating Culture into a Foreign Language Classroom. Retrieved from: https://www.researchgate.net/publication/337275204_The_Inevitability_of_Incorporating_Culture_into_a_Foreign_Language_Classroom
- Post, R., & Ratchet, I. (1996). On their Own Terms - Using Student Native Culture as Content in the EFL Classroom. *English Teaching Forum*, 34(3-4), 12-17.
- Richards, J. C., & Schmidt, R. (2002). *Longman Dictionary of Language Teaching and Applied Linguistics (3rd ed)*. London, UK: Pearson Education Limited.

- Wen-Cheng, W., Chien-Hung, L., & Chung-Chieh, L. (2011). Thinking of the Textbook in the ESL/EFL Classroom. *English Language Teaching*, 4(2), 91-96.
- Yarmakeev, I. E., Pimenova, T. S., & Zamaletdinova, G. R. (2016). Teaching Local Lore in EFL Class: New Approaches. *International Journal of Environmental & Science Education*, 11(6), 12213-1221.
- Yuliani, S. (2020). Initial Need Assessment on English Teaching Based on Riau Malay Folklore: Digital Innovation in Preserving Culture. *Education Quarterly Reviews*, 3(1), 66-71.

Mastering Online Platforms: Revealing the Relevance of Teachers' Academic Constant Training to Improve Algeria's Higher Education Landscape

Dr. BENSALAH Hiba

University of Ibn Khaldoun, Tiaret. ALGERIA

hiba.bensalah@univ-tiaret.dz

Abstract

This paper presents the necessity of university teachers to pursue online platform training and respond to the requirements of 21st-century education. This process usually poses challenges, particularly for teachers and researchers without adequate experience with the characteristics of a blended approach. In fact, the quality of the blended approach is intricate; therefore, attending a training to understand the fundamental aspects of the process of blended teaching and learning while respecting the conventions of structure, style, and content of suitable online platforms is essential. As far as teachers are concerned, there appears to be a need to rethink our way of teaching, which should reflect how our students learn and reflect the world they will emerge into. Therefore, our teaching style and approach must emphasize learning in the 21st century. In this regard, university teachers need to shift from knowledge of disciplinary content to mastery of new educational platforms, particularly "how" to teach in a hybrid mode using online teaching platforms to meet the demands of this generation and improve the performance of EFL learners. Furthermore, uncovering the effectiveness of online platforms' usability through academic training helps

university teachers explore new educational experiences and platforms to impart knowledge and skills, boost their professional approaches, and ensure effective outcomes.

Key words: blended approach; 21st century; online platforms; academic training; university teachers

1.1. Introduction

Behind the emergence of COVID-19 pandemic, technological devices, the new demands of the educational context, and the appearance of distance education, there lays online platforms and pedagogical practices teacher training that is in constant flexibility of virtual classrooms. "Online e- training is regarded as a mode of education which seeks for enhancing quality and educational performance. Teachers without adequate experience in online platforms use are not able to enrich and transfer their disciplinary content owing to the fact that they are completely deprived from a pedagogical training. It is noteworthy to mention that the usability of online platforms is required in this digital age as tools to enrich, create and generate various forms of courses. Investment in professional growth is seen in this light as being more crucial than investment in technology-related resources. To effectively incorporate creative practices in the educational context, it is crucial to have a firm understanding of the knowledge of online platforms and educational practices involved in the e- training among teachers. Therefore, the teachers' attitudes towards the online training and MOOC adaptability have a great impact on the way they carry out their pedagogical practices in their classes.

1.2 The Experience of the Algerian Higher Education with Online Learning

The unanticipated COVID-19 outbreak has affected educational systems all around the world. The Algerian Universities were forced to quickly implement an emergency plan to keep students and teachers segregated in the interim. Aretio (2021) claims that because of this delicate circumstance, the majority of teachers changed their teaching approaches and learning management systems in record speed (LMS). Furthermore, teachers must have prior knowledge and continuing training in the use of technology because this medium has been the key to enabling educational activities to be carried out online (Usmani et al., 2021). Given this reality, the Algerian higher education promoted the use of platforms that could be used to engage learners remotely while

minimizing disruption to education, which led to an unexpected shift from traditional (face-to-face) learning to what is known as e-learning. In the words of Friesen (2009) e-learning focuses on the intersection of teaching, education, and learning with ICT. Furthermore, e-learning is defined as information and communication technologies used to support students to improve their learning (Ellis, Ginns & Piggott, 2009). In most cases, it refers to a course, programme delivered completely on-line.

Fundamental changes should be considered in order to make the educational system more engaging, which is concerning. One of the most significant changes and problems that define the landscape of Algerian higher education is the use of technology and ICT in education, particularly online education. In truth, this sudden and unexpected change would take a lot of time and effort to become used to the new circumstances. Also, the unexpected and essential transition to online learning has led to a number of inconveniences, particularly because it is still relatively new in certain countries. Similar difficulties were encountered by Algeria during its initial foray into online learning.

Teachers' learning and teaching requirements are quite adaptable. For example, the process of transferring knowledge into practice may result in different supplementary needs that have not previously been investigated; university teachers should always be updated with new teaching techniques to meet the needs of learners and include them all in the learning process. In this vein, it is frequently assumed that instructors should be provided with constant trainings that enable rather than prescribe good practice.

1.3 Teacher Training as an Essential Part of Online Education

The best investments in Algeria's future are in its people's education and training. They are essential for fostering innovation, growth, and job creation. Teachers at any stage involving university are supposed to acquire from training systems the forward-thinking knowledge, skills, and competencies necessary to innovate and succeed. University teachers should be supplied with the means they need via ICT and pedagogical practices training to engage in 21st life and digital era, take part in shaping the future of an Algerian citizen. Digital technology offers learning opportunities that should be available to everyone and enriches learning in many different ways. It provides access to a variety of knowledge and assets. One of the most important tasks is equipping citizens to take advantage of the opportunities and overcome the

obstacles of a quickly changing, globally linked, and interconnected world if education is to be the foundation of growth and evolution. In this respect, the Algerian higher education Area views teachers' academic training as an essential component of a process of "lifelong learning" that offers academic, personal, and professional support in addition to having a favorable impact on students' academic achievement.

There is no denying that the world's rapid technological development necessitates a paradigm shift in the way we approach our educational aims and goals. Therefore, teachers' training is an important process that can be translated into efficient hybrid learning model for students in higher education. Since hybrid courses gain popularity and their success commonly depends on the teacher preparation and continued support. Teachers nowadays need to be able to construct hybrid online courses, be familiar with hybrid teaching, and be prepared to embrace and adapt to a new working environment. Therefore, rather than concentrating on the technology itself, it is essential to understand successful pedagogical practices for online educational practices. With a new model of knowledge sharing that gives students the means to learn at their own pace, e-learning has emerged as an indispensable tool for educators and classroom teachers. However, adequate training is the only way to comprehend how these tools work and utilize them to their full potential.

1.4 The Fundamental Requirements for Teachers' Training Using Online Platforms

In the larger framework of education and training reforms, teachers and trainers are seen as crucial change agents who can bring about significant change. The value comes in the fact that, with the help of top specialists, they could develop unique training that focuses on enhancing methodological and pedagogical capacities in teachers, even though the concept itself is not innovative. They will be able to do this and use new technology in their everyday work settings, as well as to learn in the first-hand how to adapt teaching and learning to the needs of the digital generation. Teachers should participate in various training programs to improve their ICT skills and pedagogical competences about the different stages of how to design, develop, and deliver an online course as an integral component of the teaching and learning process.

1.4.1 Emerging Platforms Usability

The way that people learn and teach has changed, and the ministry of higher education has given the use of academic platforms in teaching and learning a

lot of attention. The goal of this research is to cast a critical eye on the usefulness of instructors' training and familiarity with online learning environments such as Moodle, the open edX platform known as Online Management Learning Systems (OMLS), or Course Management Systems (CMS) students can interact either individually or in groups thanks to these systems. Considering this fact, it is crucial to provide teachers with the skills they need to access these educational platforms, use them effectively, and create hybrid courses that differ from traditional ones.

1.4.1.1 Moodle Platform

According to Christensson (2018), Moodle is an acronym for "Modular Object-Oriented Dynamic Learning Environment." It is an online educational platform that provides custom learning environments for students. Educators can use Moodle to create lessons, manage courses, and interact with teachers and students. It incorporates a number of modules that permit the activities of invention, organization, delivery, communication, cooperation, and assessment. This wide range of options is quite intriguing and promotes the growth of learners' skills and competencies. To benefit from the different options available on this platform, teachers must be trained on how to use it. The figure below shows the Moodle platform at Tiaret University:

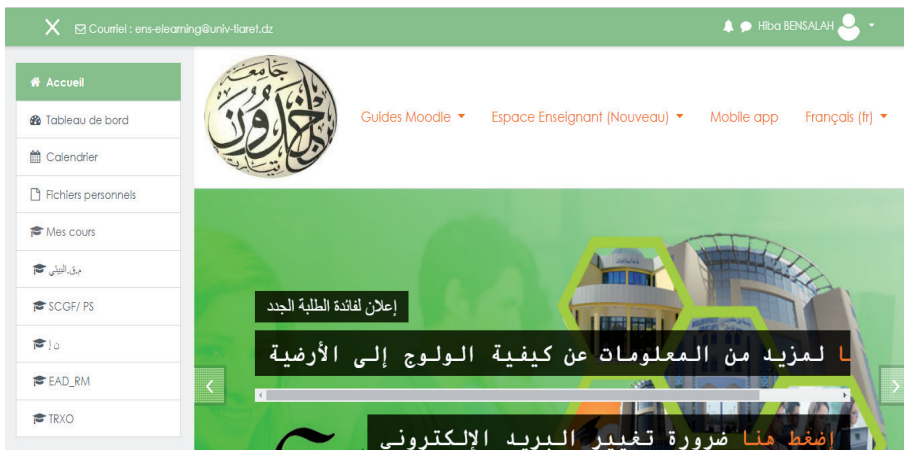


Figure 2: Moodle platform (University Ibn Khaldoun of Tiaret- Algeria)

1.4.1.2 Open EDX Platform: (Mooc)

Massive open online courses (MOOCs) are a recent development that is altering how higher education is offered online. It illustrates a growing connectivist-based paradigm for online education. MOOCs offer interactive online courses with user forums or social media discussions to improve interactions between students and instructors; more significantly, all quizzes and assignments come with rapid feedback. It offers top-notch classes in a variety of disciplines and specialties.

Nevertheless, it is important to emphasize that understanding the effective usage of these platforms and other applications, such as Microsoft Teams, Zoom, Google Classroom, etc., has become a prerequisite. Furthermore, advancement calls for pedagogical support, technological assistance, and instruction on platform usage and hybrid course design.

1.4.2 Hybrid Course Design

In virtual classrooms, pedagogical practices must differ. Lessons cannot be scheduled as they would in a real classroom since the teacher in a virtual classroom needs to rethink the methodology and course design of a hybrid course. In this regard, hybrid learning is a teaching strategy that combines online and in-person activities. Therefore, teachers are required to develop new competencies and skills as part of their training in order to bridge the knowledge gap between theory and practice. To put it another way, building a house is akin to generating e-Learning content since each floor is built on top of the one below it and acts as the foundation for the ones that come after. To illustrate, in the training I received, there were three key systems involved in building an online course:

- Entrance system: It is based on dividing up the learning objectives and figuring out the prerequisites.
- Learning System: It addresses the selection of the course's content, sequencing, study aids (such as the course manual, videos, and web pages) required for each sequence, and the kind of teaching approach that best satisfies the course objectives.
- Exit system: It involves orientation, remediation, and evaluation of the learning outcomes.

The foundation for a successful course should be laid by adhering to the aforementioned principles when creating an online or hybrid course.

1.4.3 Instructional Video Design

Today's students are more inclined to employ visual learning tools, such as YouTube lectures or lectures that have been recorded with audio and video. Moreover, instructional videos are a crucial component for the majority of online learning programs. In addition to supporting students in reaching the course learning targets, they can help students achieve important secondary goals including enhancing motivation, fostering a sense of community, and encouraging involvement.

1.5 The Effectiveness of Teacher' Training in an e-Learning Context

There is currently a need for online tools that may be used for classroom education and teacher preparation. Teachers and students at all levels may be significantly impacted by the use of online platforms in two different ways. The rich representation of the information has several effects, the first of which is a change in how learners see and comprehend the content. On the other side, the easy availability and accessibility of knowledge can be a strong support for innovative teaching practices. In other words, in addition to being a crucial tool in their pedagogical process, the success of educational platforms training offers teachers a number of possibilities to empower them in many ways:

- Understand the educational platforms; learn about an editorial chain (Scenario) for the creation of educational material;
- Design a course for online or hybrid teaching.
- Monitor the students online.
- It allows for effective tutoring and high-quality learning for students when interlinked with the use of new technologies.
- Learning expands into an all-encompassing process that encompasses information acquisition, knowledge exchange, and the ability to reuse and recreate knowledge.
- Develop teachers into competent professionals in their field of work.
- Training closes the knowledge gap between theory and practice and calls for the development of new competencies and skills.

An effective online learning environment would be created by giving teachers the appropriate training and facilitating their access to the essential tools. In a similar vein, if teachers receive enough training and have access to the necessary

technology resources, their motivation, interest, and involvement in online teaching are more likely to uplift.

1.6 The Relevance of Digital Competence in Mastering Online Platforms

Digital competency is one of the most crucial abilities that instructors in the modern world must possess. Its importance within the framework of lifelong learning education has greatly expanded. In this regard, Cabero et al. (2022) emphasize that digital competence is one of the essential skills that citizens in general and teachers in particular must possess in the society of the future. Also, effective ICT use is essential for many people's professional advancement. Although the bulk of models and frameworks focus on the mastery of the technologies, there is growing interest in evaluating the level of digital competences among university professors, or the collection of skills, knowledge, and attitudes essential for a teacher to use technologies effectively.

It is worthy to mention that one of the primary strategic pillars is the acquisition of Teachers Digital Competencies at all educational levels, including the university, with the goal of fostering pedagogical and professional performance. Since the transformation and improvement of education will depend, among other things, on educational action, it reveals that teachers must have effective digital competencies that allow them to integrate and use technologies in a pedagogical way. The teacher is a key in such a process of integrating technologies and plays a crucial role in the adoption and implementation of ICT in the classroom. Particularly, The European Union defines digital competence as:

The safe, critical and responsible use of and interaction with digital technologies for learning, at work and for participation in society. It includes information and data literacy, communication and collaboration, media literacy, digital content creation (including programming), security (including digital well-being and cybersecurity related skills), intellectual property issues, problem solving and critical thinking. (Council of the European Union, 2018, p. 9)

“the safe, critical and responsible use of and interaction with digital technologies for learning, at work and for participation in society. It includes information and data literacy, communication and collaboration, media literacy, digital content creation (including programming), security (including digital well-being and cybersecurity related skills), intellectual property issues, problem solving and critical thinking” (Council of the European Union, 2018, p. 9)

As we see in this definition, the Dig Comp framework highlights the essential elements of digital competence in five dimensions that are complementary and interconnected to each other. The dimensions are summarized below:



Figure1. Digital Competence Framework

(adapted from Council Recommendation on Key Competences for Life-long Learning, 2018).

- 1) **Information and data literacy:** The ability to identify information needs, find and obtain digital data, information, and content. To evaluate the content and relevancy of the source. to manage, organize, and store digital content and data.
- 2) **Communication and collaboration:** To engage in digital interactions, exchange information, and work together while taking into account cultural and generational differences. To take part in society through citizen participation in governmental and private digital services. to take control of one's online identity, presence, and reputation
- 3) **Digital content creation:** the process of producing and editing digital content. Understanding how copyright and licenses should be applied while improving and integrating information and content into an already existing body of knowledge. Along with the capability of providing computer systems with clear instructions.

4) Safety: To preserve digital environments' privacy, personal data, content, and hardware. To preserve one's physical and mental health and to be knowledgeable about how digital technologies might promote social participation and well-being. To be conscious of how using and consuming digital technologies affects the environment.

5) Problem-solving: To recognize requirements and issues, and to address conceptual issues and sticky situations in digital contexts. Using digital tools to develop new methods and items keep up with the development of digital technology.

We can understand the internal process that a person goes through, particularly the technical and digital literacy mechanisms involved in creating digital material, by looking at each of the aforementioned clusters of digital competence. In fact, by thoroughly grasping the idea of digital competency dimensions and analyzing, recognizing, and changing their instructional environment, teachers may encourage more deliberate digital content creation. Yet, if educators are aware of the significance of digital competence, they can start to understand how to develop their digital literacy as a requirement to meet the needs of the twenty-first century.

1.7 Challenges of Teachers' Training Using Online Platforms

Notwithstanding all the benefits, there were drawbacks in the instructors' training programs that were conducted online. In a nutshell, according to Sofi (2020), technological hurdles, poor internet connectivity, and a lack of competent teachers are the real obstacles to effective online teaching rather than the device or platform being used. The following is a list of difficulties that the lecturers encountered while training online:

1.7.1 Challenge of Technological Skills and Proper Internet Connectivity

The main technological issues are around a shortage of electronic gadgets and internet connectivity. Due to unequal access to the technology that teachers need, this issue may worsen existing inequities. Furthermore, teachers' lack of skills in using technology calls for e- training and guidelines for teachers and students.

1.7.2 Challenges of Adaptation to Online Platforms

Numerous academics and educators concur that any platform or device is suitable for interactive teaching and learning when it comes to internet platforms. Nonetheless, it will still take some time and effort for trainees to get used to the platform's

content and design. The experiences of both teachers and students are influenced by factors such as platform suitability, platform service type, platform teaching type, platform functionality, and network technology environment. The lack of an online teaching culture at Algeria's higher education institutions causes teachers to find the platform suggested by the government confusing and challenging to use, especially because of the shortage of technological support. Furthermore, since students' access to the platforms is restricted to submitting course materials, such as "Moodle", there is little opportunity for significant teacher-student engagement.

1.7.3 Challenges of Time Management and Stress

As teachers are trained in teaching and learning utilizing online platforms, time management and stress come up as a major difficulty. In fact, instructional planning and scientific research are responsibilities placed on university professors, which create time management difficulties and significantly increase stress levels. Instructors often experience stress due to time constraints and deadlines, especially when trying to ensure that all students have a thorough understanding of the material delivered.

1.7.4 Teachers' Acceptance and willingness

The pedagogical training of teachers is also a very important factor that could have had an impact on the success of this virtual learning transition due to the lack of teacher training in online learning models in Algerian higher education. When the aim is to give high-quality education, online teaching will fail if teachers do not reveal any willingness or interest to use them. Since universities produce high-quality education, cooperation from specialists and teachers is required to guarantee the success of online instruction.

Conclusion

In the interest of preparing competent teachers for the ongoing development of virtual education, we cannot overlook the fact that it is appropriate to emphasize the need to reconsider the quality of teaching practices, which constitutes a significant concern for the future of higher education. Also, there is a growing awareness of the urgent need to improve and maximize university teachers' proficiency with online platforms. Hence, the government should adopt a model based on academic preparation with a proper ratio of theory to practice. To improve the pedagogical and professional performance of the higher education system in general, and language learning in particular, in light of this new framework, it is imperative to guarantee

ongoing training for university teachers, and needs to be stressed immediately. The online training is an incredible educational experience for me as a newly recruited teacher. Also, it allows me to improve my pedagogical skills while designing my course to match the needs of students in the twenty-first century.

References

- Ali W. (2020). Online and Remote Learning in Higher Education Institutes: A Necessity in light of COVID-19 Pandemic. *Higher Education Studies*; 10(3); available at <http://hes.ccsenet.org>
- Aretio, L. G. (2021). COVID-19 and digital distance education: Pre-confinement, confinement and post-confinement. *Ried-revista Iberoamericana de Educación a Distancia*, 9-32.<https://doi.org/10.5944/ried.24.1.28080>
- Basilotta-Gómez-Pablos, Verónica, et al. "Teachers' digital competencies in higher education: a systematic literature review." *International Journal of Educational Technology in Higher Education* 19.1 (2022): 1-16.
- Cabero-Almenara, J., Guillén-Gámez, F. D., Ruiz-Palmero, J., & Palacios-Rodríguez, A. (2022). Teachers' digital competence to assist students with functional diversity: Identification of factors through logistic regression methods. *British Journal of Educational Technology*, 53, 41–57. <https://doi.org/10.1111/bjet.13151>
- Christensson, P. (2018). Moodle Definition. Retrieved from <https://techterms.com> (2023, March 2)
- Ellis, R.A., Ginns, P. & Piggott, L. (2009). E-Learning in Higher Education: Some Key Aspects and Their Relationship to Approaches to Study. *Higher Education Research and Development*, 28(3), 303-318. Retrieved March 4, 2023 from <https://www.learntechlib.org/p/104721/>.
- Friesen, N. (2009). Re-thinking e-learning research: Foundations, methods and practices. New York: Peter Lang
- Guskey, T. (2003). What makes professional development effective. *Phi Delta Kappan*, 84(10), 748- 750.
- Sofi, A. "Effect of using the online learning platform in teaching during the COVID-19 pandemic," *Educational Practices during the COVID-19 Viral Outbreak: International Perspectives*, pp. 167-180, 2020.
- Usmani, R. S. A., Saeed, A., & Tayyab, M. (2021). Role of ICT for community in education during COVID-19. In *ICT Solutions for Improving Smart Communities in Asia* (pp. 125-150). IGI Global. <http://www.doi.org/10.4018/978-1-7998-7114-9.ch006>
- What is Moodle? The comprehensive Moodle Learning Management System (LMS) Guide . (2020). Available from <https://ethinkeducation.com/what-is-moodle-guide#MoodleforEducation>.

Traduction Automatique D'idiomes Français En Arabe: Exploration Des Dimensions Idéologiques Et Culturelles

Dr. Nabil Al-Awawdeh

Yarmouk University, Irbid, Jordan

n.awawdeh@yu.edu.jo

Résumé: L'utilisation de la traduction automatique est apparue comme une méthode utile dans le monde d'aujourd'hui pour surmonter la barrière de la langue entre les individus qui parlent différentes langues. La traduction automatique a connu plusieurs développements, notamment le système Google Translator. Les idiomes sont un autre aspect de la structure sémantique des langues. Les utilisateurs de la langue peuvent transmettre des idées qui reflètent leurs pensées et leurs perspectives sur des contextes particuliers par le biais d'idiomes. La traduction d'idiomes est un domaine spécialisé, car elle exige une connaissance approfondie de diverses notions culturelles dans les langues source et cible. Cette recherche a pris en compte de multiples facteurs essentiels à la traduction de certaines expressions idiomatiques du français (quelquefois d'origine anglaise) vers l'arabe. L'objectif principal de cette étude est d'examiner les difficultés associées à la traduction d'idiomes français en arabe à l'aide de systèmes numériques. L'objectif était de découvrir et de décrire les variations des caractéristiques des données obtenues à partir d'un texte musical sélectionné. Les données ont été examinées à l'aide de méthodes textuelles, et l'outil numérique utilisé pour traduire était Google Translator. La théorie de la traduction Skopos a été mise en œuvre. L'analyse donne une évaluation descriptive de l'utilisation des idiomes. Les résultats de l'étude apportent du crédit aux enquêtes

précédentes qui ont élucidé la nature de la traduction des idiomes de l'anglais à l'arabe. D'après cette enquête, les obstacles les plus importants sont la question de l'équivalence et la nécessité de maintenir la fidélité. Des découvertes spécifiques ont été faites, telles que les traits dominants caractérisant la traduction en arabe des idiomes mis en évidence. Ces découvertes comprennent le transfert d'information, l'identification et l'utilisation des attributs socioculturels, les facteurs culturels qui influencent la communication dans l'utilisation des idiomes, et la considération stylistique car ils proviennent du domaine de l'interaction sociale, la musique.

Mots-clés: traduction automatique, idiomes, défis de la traduction automatique, défis de la traduction des idiomes, théorie de la traduction de Skopos

Introduction

Il existe de nombreux logiciels de traduction assistée par ordinateur que de nombreux traducteurs utilisent fréquemment pour faciliter leur travail. Parmi les systèmes de traduction numérique les plus utilisés, citons entre autres CAT, le système Google Translate, DeepL Translator, Bing, Microsoft Translator, SYSTRAN Translator et Amazon Translator. Malgré l'augmentation du nombre de techniques numériques utilisées pour traduire le contenu, il existe peu de logiciels capables de traduire les expressions idiomatiques du français vers l'arabe. Cela peut être attribué au fait que les deux langues n'appartiennent pas à la même famille linguistique. Les locuteurs des deux langues possèdent des identités culturelles et des projections sociales distinctes (parfois apparentées). C'est ce qui explique l'utilisation de Google Translator, car il fournit de meilleurs équivalents que certaines autres applications et fournit des données dans plusieurs langues. Les applications telles que DeepL et SYSTRAN Translator ne fournissent pas d'instructions pour la traduction en arabe.

Les idiomes sont un phénomène qui trouve son origine dans le lien complexe qui existe entre la langue et la culture. En général, un idiomme est décrit comme un fragment linguistique ayant une signification prédéterminée ou comme un élément linguistique symbolisant des idées et des événements de la vie naturelle qui sont intimement liés à une culture spécifique. Les idiomes continuent de jouer un rôle essentiel dans l'utilisation quotidienne de la langue, tant à l'oral qu'à l'écrit. Une expression idiomatique peut également être considérée comme un ensemble de mots ayant une signification distincte des objectifs communiqués par la phrase prise

individuellement. Puisque les idiomes trouvent leur origine dans la culture et les différences au sein des cultures, la traduction des idiomes doit être abordée différemment des autres aspects de l'utilisation de la langue naturelle. Lorsqu'il traduit des expressions idiomatiques et d'autres expressions figées, le traducteur est techniquement tenu de faire preuve d'une extraordinaire familiarité tant avec les phénomènes culturels de la langue source qu'avec la culture de la langue cible. En outre, le traducteur doit être capable de déterminer dans quelle mesure chaque idiome peut être lié à un lien culturel particulier et doit également être capable de faire face à la rigueur qu'implique la recherche d'équivalents pour les paires idiomatiques.

Le fait que les utilisateurs de la langue utilisent des formes distinctes pour communiquer un sens identique ou similaire est une caractéristique essentielle de la traduction des expressions idiomatiques. Par exemple, "alors qu'une expression peut être totalement et complètement significative et simple pour les locuteurs d'une langue donnée, le même ensemble de mots et de phrases peut paraître totalement obscur et vague ou, dans certaines situations, ridicule pour les locuteurs de l'autre langue.

Cette recherche présente une traduction d'idiomes français (ou franco-anglais) sélectionnés vers la langue arabe en utilisant Google Translator, qui est l'un des outils les plus fréquemment utilisés dans la traduction de contenus. L'étude de la traduction des langues a bénéficié à un large éventail de parties différentes, car la traduction continue d'être une composante fascinante de la sociolinguistique et de l'enseignement des langues. La présente recherche a le potentiel d'aider les chercheurs en discours et les spécialistes en linguistique interculturelle à documenter et à évaluer stratégiquement la manière dont la langue est employée dans notre communication quotidienne. Comme il servira de point de référence, ce document sera également utile à d'autres chercheurs travaillant dans divers domaines et qui ont besoin des données fournies dans cette étude. En général, les locuteurs de l'arabe et du français auront accès à un examen stratégique des aspects distinctifs de leurs phrases idiomatiques. Cela permettra aux apprenants arabo-français de comprendre plus facilement les idiomes français.

Revue de la littérature

Il existe une multitude de théories et de méthodes proposées dans la littérature pour traduire des idiomes et d'autres contenus d'une langue (source) à une autre (cible). La théorie du Skopos est adoptée dans cette étude, ce qui fait apparaître la

nécessité d'examiner l'origine et les prémisses de la théorie et de valider le choix de la théorie dans l'analyse des idiomes traduits par des systèmes numériques.

La théorie de la traduction de Skopos : Examen de l'applicabilité

Dans les études de traduction, diverses théories ont été proposées. L'une d'entre elles est la théorie du skopos. En 1978, un traducteur et philosophe allemand, Vermeer, a introduit l'idée de la théorie du skopos. Cette idée stipule que l'objectif de la traduction détermine la manière dont elle doit être réalisée. Ce devoir est exécuté de la manière que le traducteur juge appropriée. L'approche philosophique fait partie des méthodologies structuralistes, dont le but ultime est de substituer le texte original. Cet objectif peut être atteint en soulignant le rôle du traducteur en tant que créateur du texte cible dans la langue cible et en accordant une attention particulière au Skopos ou à l'objectif du texte cible. Le fonctionnalisme indique un déplacement considérable de l'équivalence linguistique vers l'adéquation fonctionnelle. Par conséquent, la traduction est principalement considérée comme un moyen d'interaction interculturelle, dont le résultat final est la création d'un texte qui peut fonctionner de manière appropriée dans le contexte dans lequel il sera utilisé (Schaffner,1998).

Le mot grec pour "but" est Skopos. Selon la théorie du skopos, le but (Skopos) du traducteur est le principe directeur qui caractérise le processus de traduction. La réponse dépend de ceci. Toute action possible comporte un élément de délibération dans sa description (Nord,1997).

Le point de vue de Vermeer sur cette vaste stratégie est influencé, en grande partie, par son désir de trouver d'autres moyens de traduction que le seul niveau linguistique, comme l'affirme Nord (1997), qui cite Vermeer dans cet ouvrage. Ses propos en témoignent. "En premier lieu, le processus de traduction ne concerne pas seulement ou même principalement la langue ; par conséquent, on ne tirera pas profit d'une étude des langues en soi. Le modèle de traduction a évolué en raison de cette nouvelle approche, passant de conceptions axées sur la langue à un cadre centré sur la fonction et le contexte (Prunc, 2003 ; Leon, 2008). Bien qu'elle ne soit pas un nouveau développement du point de vue fonctionnaliste, la théorie de Skopos a des liens avec des versions antérieures du point de vue fonctionnaliste. Cette combinaison a conduit à un développement de la théorie Skopos qui est à la fois plus pratique et plus centré sur le lecteur. Par conséquent, la théorie Skopos a signalé le passage fondamental de la théorie linguistique aux études fonctionnalistes en raison de l'accent

mis sur la traduction qui repose sur des éléments extra-linguistiques (tels que le contexte culturel et le contrat) et des paramètres textuels (tels que l'objectif d'un document). En effet, dans la théorie de Skopos, la traduction est centrée non seulement sur le matériau source mais aussi sur des éléments contextuels (tels que le public cible et la nature du client). (Nord & Sunwoo, 2012 & 2007)

Vermeer utilise le terme "Skopos", qui signifie "un but", comme un terme technique différent et affirme que toute traduction est une action et une définition. Par conséquent, toute activité de traduction d'une langue génère l'accomplissement d'un objectif principal, ou skopos (Leon, 2008), qui sert de "critère primordial définissant toute opération de traduction". Vermeer emprunte cette phrase directement au grec ancien (Nord, 1997 ; Masduki, 2011). La nécessité d'un skopos, ou objectif, entraîne un problème central dans la théorie du skopos. Pour comprendre les objectifs du matériau d'origine, un traducteur doit avoir une grande expérience du monde réel (Green, 2012). Selon la théorie du Skopos, la traduction vise à imiter "l'offre d'information" du texte source dans le texte cible tout en tenant compte de la culture et de la langue cibles. Malgré cela, le but de la théorie Skopos est de garder le texte traduit identique à l'original (Reiss & Vermeer, 1991 ; Sunwoo, 2007 ; Munday, 2008).

L'hypothèse de Skopos stipule que le translatum produit par une traduction n'a pas besoin d'avoir une équivalence fonctionnelle avec le texte original. Puisque c'est le cas, la théorie de Skopos considère soigneusement la culture cible et la culture source lors de la traduction d'une langue à une autre. Puisqu'un mémoire de traduction, ou une commission de traduction, est une "opération interculturelle", selon Vermeer, le traducteur détermine à quoi servira le résultat traduit (Green, 2012 : 109). Dans ce contexte, Vermeer définit le briefing de traduction comme un "ordre, émis par soi-même ou par quelqu'un d'autre, d'effectuer une action donnée", précisément, "de traduire." (Jensen, 2009 : 11). En revanche, un briefing de traduction n'a pas besoin d'être énoncé explicitement (via une demande) et peut avoir une forme écrite ou orale (Nord, 2006). (Jensen, 2009). Cependant, le concept Skopos a besoin d'un résumé de traduction pour guider les traducteurs (Nord, 2006 ; Green, 2012). En l'absence d'une note de traduction, un traducteur ne peut pas identifier le Skopos et la technique ou la stratégie appropriée à utiliser lors de la traduction du matériel afin qu'il soit conforme au Skopos visé (Chesterman, 2007 ; Jensen, 2009).

L'intégration de la théorie de Skopos dans les études de traduction a fait l'objet de nombreuses critiques. La théorie de Skopos a été critiquée pour diverses raisons,

notamment parce qu'elle est trop simpliste pour être appliquée au processus d'établissement de l'équivalence des œuvres littéraires et religieuses, que ses concepts de traduction sont trop vagues et qu'elle " détrône " le texte original. Du point de vue de l'étudiant, on peut dire qu'il n'y a pas de règle absolue à suivre pour mettre la théorie en pratique.

L'application de la théorie de la traduction de Skopos dans ce travail est un pas dans la bonne direction puisqu'elle encourage les traducteurs à se concentrer sur le produit final de leurs résultats plutôt que sur la langue du texte original. À cette fin, le présent document accordera une attention particulière à la personne pour laquelle l'auteur écrit (le public cible) et veillera à répondre aux exigences spécifiques concernant la manière dont le public cible peut souhaiter obtenir des informations à cet égard.

Stratégies de traduction : Une vue d'ensemble

Indépendamment du fait que l'objectif principal de cette recherche est la traduction automatique, il est essentiel de fournir d'abord un examen concis des stratégies de traduction les plus courantes trouvées dans l'étude actuelle. Cette évaluation vise à établir des procédures spécifiques qui serviront de base aux produits de traduction automatique. Les expressions idiomatiques peuvent être traduites par une grande variété de méthodes, dont la traduction littérale, la transposition, la modification, la modulation, la réduction ou l'extension, et d'autres procédures. Ces méthodes ont été appliquées dans de nombreuses activités de traduction (Munday, 2009; Armstrong, 2005). Cependant, ces méthodes ne sont pas couramment utilisées dans la traduction des idiomes. Il est donc nécessaire d'examiner d'autres formes.

Lors de la traduction d'expressions idiomatiques, l'une des approches possibles consiste à fournir des équivalents sémantiques et de sens dans la langue cible. Cette approche est l'une des techniques qui peuvent être utilisées pour traduire des expressions idiomatiques sans réduire le sens du texte original. Dans ce cas précis, l'importance du texte de la langue source est préservée, malgré l'utilisation d'une forme linguistique différente pour le décrire. L'importance de l'utilisation de cette méthode réside dans le fait que le sens de certaines phrases n'est pas modifié pour se conformer à la langue cible. Il s'agit d'un aspect essentiel du processus de traduction.

La paraphrase est un autre moyen populaire de traduire les expressions idiomatiques. Cette méthode est standard dans la plupart des produits de traduction. Dans

cette technique, le traducteur explique brièvement le sens du texte dans la langue source vers la langue cible. Cette méthode est souvent utilisée lorsqu'il n'existe ni un sens précis du texte principal dans la langue cible ni un sens précis dans la langue source. Comme il n'existe aucun moyen de traduire directement des éléments de la langue d'origine vers la langue cible, la méthode de traduction connue sous le nom de paraphrase doit être appliquée à la place, principalement pour traduire des expressions idiomatiques. Il a été suggéré que les traducteurs qui ne maîtrisent ni la langue vers laquelle ils cherchent à traduire ni la langue source devraient souvent recourir à la paraphrase pour proposer des équivalents dans la traduction. Pour décrire correctement cette technique, il est essentiel de souligner qu'elle n'est pas identique à la fourniture directe d'équivalents linguistiques. En effet, la fourniture naturelle d'équivalents de formes linguistiques est une méthode utilisée depuis longtemps.

En plus de la paraphrase, l'omission et le remplacement sont deux autres procédures de traduction qui peuvent être utilisées pour traduire les expressions idiomatiques dans les paroles de chansons. Cette stratégie consiste à omettre entièrement une remarque spécifique, à la remplacer par une autre phrase, à inclure une traduction directe à la place du texte original, ou les deux options. Ces stratégies sont abordées dans l'analyse en relation avec les produits de traduction automatique.

Méthodologie

Cette recherche qualitative vise à utiliser un système numérique pour traduire les expressions idiomatiques franco-anglaises en arabe. Les informations ont été obtenues par le biais de Google Search, une base de données accessible dans le monde entier qui comprend divers enregistrements musicaux créés par plusieurs artistes. Les pistes musicales de l'album "Meet me in the corner" de Max Bygraves ont servi de source primaire pour les données. En outre, des idiomes ont été sélectionnés dans un large éventail de morceaux de musique interprétés par Sophie Ellis-Bextor et Robbie Williamson. Ces idiomes ont été choisis parce qu'ils existent en français et en anglais. Certains idiomes ont également été tirés des nombreuses bandes sonores musicales que Cliff Eidelman a composées et incluses dans un album publié en 1989 et intitulé "Triumph of the Spirit". "Les données sont analysées par le biais d'une analyse descriptive, en se concentrant sur les effets textuels des qualités de traduction des idiomes. On a essayé d'extraire onze idiomes de la langue anglaise et de les présenter en langue arabe. Ces idiomes ont été présentés dans un tableau et analysés

textuellement. Ceci a été fait pour expliquer les difficultés d'utilisation des outils numériques pour traduire les idiomes en arabe.

Constatations et discussion

Les expressions idiomatiques énumérées ci-dessous ont été tirées directement des chansons interprétées par les musiciens, comme mentionné précédemment. Ces expressions ont été choisies parce qu' on les trouve en anglais et en français en même temps. La traduction littérale publiée dans la base de données publique et les équivalents dérivés de l'utilisation de Google Translation Tool ont été utilisés pour créer les équivalents arabes des idiomes. Au total, onze idiomes ont été extraits des enregistrements musicaux pour cette étude, dont l'objectif principal est l'évaluation des caractéristiques de la traduction, y compris les méthodologies utilisées dans la traduction.

IDIOMS FRANCO-ANGLAIS	ÉQUIVALENT ARABE	ARTISTE	TITRE DE LA CHANSON
Les oiseaux de plumes s'assemblent	الطيور على أشكالها تقع (altuyur ealaa 'ashkaliha taqae) Signification : Les oiseaux suivent leurs formes	Sophie Ellis-Bextor	Mélangé
Je ne veux pas <i>te faire tomber</i>	لا إسقاط شخص ما (li'iisqat shakhs ma) Signification : Personne ne tombe	Sophie Ellis-Bextor	Mélangé
La curiosité a tué le chat	الفضول قتل القطاة (alfudul qatl alqita)	Sophie Ellis-Bextor	Mélange de3ws
Pris au milieu	اشتعلت في المنتصف (aishtaealat fi almuntasaf) Signification : semis au milieu	Sophie Ellis-Bextor	Tu te souviens de la première fois ?

IDIOMS FRANCO-ANGLAIS	ÉQUIVALENT ARABE	ARTISTE	TITRE DE LA CHANSON
Tous les bateaux ont un fond en verre	تحتوي جميع القوارب على قيعان زجاجية (tahtawi jamie alqawarib ealaa qiean zu-jajia) Signification : tous les bateaux ne contiennent qu'une bouteille en verre	Sophie Ellis-Bextor	Tu te souviens de la première fois ?
Aurons-nous encore besoin d'un je-ne-sais-quoi sur nos épaules "pour avoir besoin de quelque chose sur l'épaule".	بحاجة لشيء على الكتف (bihajat lishay' ealaa alkatif) Signification : Je n'ai besoin que de qatif (quelque chose de spécial).	Robbie Williamson	Gagner un peu, perdre un peu
Se battre comme un chat et un chien	حارب مثل القط والكلب (harib mithl alqati walkalb) Signification : la guerre comme la fonte et le cœur	Robbie Williamson	Gagner un peu, perdre un peu
L'herbe ne pousse pas sur la route principale.	لا ينمو العشب على الطريق السريع (la yanmu aleushib ealaa altariq alsarie) Signification : les gens ne grandissent que par la partie secrète	Robbie Williamson	Gagner un peu, perdre un peu
Laissez-vous aller	Uruchom en folie	Robbie Williamson	Laissez-vous aller
Déplacer une montagne avec un cure-dent	تحريك الجبل باستخدام المسواك (tahrík aljabal biastik-hdam almiswaki)	Robbie Williamson	Laissez-vous aller
On coule ou on nage ensemble	نحن نغرق أو نسبح معاً Signification : soit on se noie, soit on nage ensemble.	Robbie Williamson	Laissez-vous aller

Resultats

Les expressions idiomatiques répertoriées ont été traduites en arabe à l'aide du système Google Translator, qui a révélé diverses caractéristiques constituées principalement d'une compréhension de la manière dont la traduction a été entreprise, de la préservation des messages en langue source et de la prévention de l'érosion de la fidélité dans la traduction. Les observations suivantes ont pu être faites sur la base de la traduction d'un échantillon d'idiomes du français vers l'arabe :

- La traduction utilise trois stratégies efficaces. La première consiste à produire des idiomes identiques dans la langue cible, qui ont presque la même forme et la même structure de sens que leurs équivalents en langue source. Une autre méthode utilise des idiomes comparables mais des formes distinctes et des structures de forme différentes, comme le montrent tous les exemples à l'exception de ceux décrits au point (a) ci-dessus. Cela peut être observé dans les exemples (3, 5 et 8). Cependant, la stratégie la plus efficace est la paraphrase sans altérer le sens original. En ce qui concerne l'adoption de la théorie Skopos de la traduction, l'accent est mis sur la production de ce qui convient au public cible, et non sur le maintien du texte de la langue source.
- Les traits dominants qui caractérisent la traduction des idiomes en arabe sont la transmission de l'information, l'identification et l'utilisation des attributs sociolinguistiques, les aspects culturels des interactions dans l'utilisation des idiomes, et les considérations stylistiques telles qu'elles émanent du domaine de l'interaction sociale et de la musique. Ces traits dominants caractérisent la traduction des idiomes mis en évidence en arabe.
- Le fait de fournir le sens littéral des expressions arabes contribue à une compréhension plus approfondie du processus par lequel le sens d'idiomes similaires est développé.

Discussion des résultats

Les résultats de la recherche peuvent être répartis en trois catégories, chacune d'entre elles étant examinée ci-dessous. La description des procédures utilisées dans la traduction constitue la première dimension de ce projet. La première stratégie utilisée dans la traduction a consisté à présenter des expressions idiomatiques dont les significations et les idées sont identiques les unes aux autres et qui ont également la même forme. Ces idiomes ont la même structure grammaticale en termes

d'expression nominale, d'expression verbale, d'idiome d'expression adjectivale ou d'idiome de phrase entière. Ces idiomes comprennent :

- Les oiseaux de plumes se regroupent, ce qui se traduit en arabe par “الطيور على أشكالها تقع” (altuyur ealaa' ashkaliha taqae). Le sens conventionnel de l'équivalent arabe a également été fourni, ce qui implique “Les oiseaux suivent leurs formes.”
- Tous les bateaux ont un fond de verre, ce qui se traduit en arabe par “تحتوي جميع القوارب على قيعان زجاجية” (tahtawi jamie alqawarib ealaa qiean zujajia). Le sens conventionnel de l'équivalent arabe est “tous les bateaux ne contiennent qu'une bouteille de verre”.
- We sink or swim together, qui se traduit en arabe par “نحن نغرق أو نسيح معاً”, avec une signification conventionnelle “soit nous nous noyons, soit nous nageons ensemble.”

Lors de la traduction automatique des idiomes compilés, la paraphrase est la stratégie la plus courante que l'on peut observer en action. La procédure commence par la production d'une première traduction littérale, qui est ensuite utilisée pour dériver le sens souhaité du contenu écrit dans la langue source.

L'objectif de rester fidèle au sens du texte original a été le facteur mineur qui a guidé le processus de traduction. Le souci principal, selon la théorie du Skopos, est de maintenir l'objectif de la traduction. En tant que contenu social, le texte utilise des expressions idiomatiques de manière à fournir des significations sur les circonstances en question. La traduction rend également clairs certains des aspects sociolinguistiques du texte original. Il existe des situations où le texte dans la langue source est un exemple de l'utilisation idiomatique d'un syntagme nominal, mais l'expression comparable dans la langue cible est soit une phrase complète, soit un syntagme verbal, soit un syntagme adjectival.

Les connotations culturelles de l'utilisation de la langue sont les caractéristiques les plus marquantes et les plus constantes retenues dans la traduction des idiomes. Chaque langue incorpore dans son vocabulaire et sa grammaire les projections culturelles de ceux qui la parlent. Le sens de l'idiome est immédiatement encodé dans les processus de pensée des individus ainsi que dans leur façon de percevoir des idées et des scénarios spécifiques. Les idiomes sont un excellent moyen pour les utilisateurs de langues de démontrer leur compréhension globale de leur langue, de leurs liens culturels et de la manière dont ces idées pénètrent le système de pensée.

Voici l'une des expressions idiomatiques qui illustrent la conscience de la représentation des aspects culturels :

- Les oiseaux de plumes s'assemblent, ce qui se traduit en arabe par "الطيور على أشكالها تقع" (altuyur ealaa' ashkaliha taqae). Le sens conventionnel de l'équivalent arabe a également été fourni, ce qui implique "Les oiseaux suivent leurs formes."

Dans le contexte de la culture arabe, un oiseau est considéré comme l'une des créatures projetées pour avoir des liens stricts d'affiliation selon les niveaux. En d'autres termes, les oiseaux sont utilisés comme une métaphore en arabe pour décrire les individus qui s'associent avec des personnes ayant des caractéristiques similaires et le même rang qu'eux. Le but premier de cette traduction est d'offrir une projection du domaine de l'association, qui décrit le rassemblement d'individus ayant des traits et des engagements similaires. C'est le motif principal de la traduction. Dans la culture arabe, la notion d'une telle association n'est pas exprimée littérairement avec des ailes, ni même avec des animaux. Aucune de ces catégories n'inclut les animaux. D'autre part, la traduction adhère à la stratégie de la fourniture d'équivalents directs parce que les oiseaux sont également considérés comme des entités qui fonctionnent en groupe tout en conservant leur indépendance par rapport aux autres oiseaux de diverses sortes.

Selon les résultats de plusieurs études, les expressions idiomatiques associées aux animaux et à leurs projections ont, pour la plupart, des analogues dans la langue arabe. Selon Khan (2009), lorsque le domaine cible anticipé en langue anglaise ou française est un animal, la contrepartie traduite en arabe conserve généralement l'aspect animal. C'est pourquoi le mot "oiseau" est toujours utilisé dans la version arabe de la phrase traduite par Google Translate.

Implications de l'analyse

L'analyse de cette section s'est concentrée sur les aspects qui définissent les équivalents linguistiques des idiomes dans leurs différentes formes. L'étude ci-dessus révèle un large éventail de conséquences, notamment en ce qui concerne la traduction d'idiomes spécifiques qui appartiennent à des domaines sans rapport ou sont utilisés dans des circonstances distinctes entre les deux cultures. Voici une liste de quelques implications critiques découlant de l'analyse :

- Les idiomes choisis ont beaucoup de points communs entre eux en termes de domaine et de projections. En d'autres termes, la traduction de certaines expressions idiomatiques en arabe ne nécessite pas un passage à un autre domaine, même lorsque l'outil utilisé est un système de traduction automatique.
- L'importance de la culture dans la société est un autre résultat significatif de cette approche. Dans le processus de traduction, l'un des objectifs de la recherche était de déterminer s'il existe ou non un lien entre la culture et les idiomes. Le phénomène de l'idiome est fondé sur le lien complexe entre la langue et la culture, ce qui a été démontré dans une large mesure par l'étude. Dans tous les cas où un idiome franco-anglais est traduit en arabe, l'essentiel est de savoir comment les projections culturelles de l'idiome source sont assimilées et structurées par un équivalent dans la langue cible, l'arabe.
- L'enquête a révélé qu'il est pratiquement difficile de traduire la majorité des idiomes en fournissant un équivalent direct, ce qui est l'une des choses que l'on peut remarquer. L'utilisation d'une machine ou d'outils numériques pour traduire les idiomes est fastidieuse et pourrait entraîner une érosion de la fidélité si l'on n'y prend garde.
- La traduction d'expressions idiomatiques dans des paroles de chansons fait intervenir différents éléments, dont l'un des plus importants est le style. La fourniture d'un équivalent dans la langue cible doit maintenir le style du texte dans la langue source. Le transfert des aspects contextuels est l'une des méthodes utilisées lors de la traduction d'un texte d'une langue à une autre pour conserver intact le style du texte original. Lors de la traduction des idiomes de leur langue d'origine vers l'arabe, le chercheur en question a pris soin de préserver les éléments contextuels de la langue d'origine, tout en suivant la théorie de Skopos en se concentrant sur le but de la traduction.

Conclusions

Comme il y a plus d'exemples d'équivalents d'idiomes étrangers trouvés en arabe, on peut conclure que la traduction des idiomes entendus dans des paroles de musique spécifiques révèle les similitudes culturelles entre les locuteurs des deux langues. Cela s'explique par le fait que l'on trouve plus d'exemples d'idiomes anglais en arabe. L'utilisation d'un système numérique pour traduire a montré que la machine utilise généralement la paraphrase ou la traduction littérale. La paraphrase est considérée

comme plus efficace dans la traduction des idiomes. Étant donné que cette enquête apporte une aide directe aux analystes de la conversation et aux spécialistes de la linguistique interculturelle, tant pour la documentation que pour l'analyse stratégique de l'utilisation de la langue dans la communication que nous pratiquons quotidiennement, il est recommandé de compiler un corpus plus important dans tous les domaines, couvrant plusieurs siècles. En outre, puisque l'étude aide d'autres chercheurs dans différents domaines qui ont besoin des données fournies dans cette étude et sert de point de référence, il est recommandé de mener des recherches supplémentaires sur les implications contextuelles et stylistiques de la traduction des idiomes à la langue arabe. Cette recommandation vient du fait que l'étude aide d'autres chercheurs dans différents domaines qui ont besoin des données fournies dans cette étude. Les locuteurs de l'arabe et de l'anglais et du français auront accès à une analyse stratégique des caractéristiques uniques de leurs expressions idiomatiques. Cette caractéristique permettra aux arabophones apprenant l'anglais et le français d'assimiler plus facilement les idiomes. D'autres recherches peuvent être recommandées pour examiner comment ces idiomes sont enseignés en classe pour une meilleure compréhension par ceux qui apprennent une seconde langue.

Références

- Abdelaal, N., et Alazzawie, A. (2019). Les stratégies de traduction dans la traduction des idiomes dans *Roméo et Juliette* de Shakespeare. *Utopía y Praxis Latinoamericana*, 2019, vol. 24,
- Al-Haddad. K. (1994). Enquête sur les difficultés rencontrées par les étudiants irakiens avancés en anglais pour comprendre et utiliser les idiomes anglais. Thèse de maîtrise non publiée, College of Arts, Université de Bagdad.
- Amir, S. (2012). La traduction des idiomes et des expressions figées : Stratégies et difficultés. *Théorie et pratique en études linguistiques*, vol. 2, n° 6, p. 1220-1229.
- Armstrong, N. (2005). *Traduction, linguistique et culture : Un manuel français-anglais*, Multilingual Matters, Royaume-Uni.
- Arfiansyah, A. P. (2019). Une analyse des typologies des expressions idiomatiques anglaises trouvées dans le film *Dumb and Dumber* 1994. Thèse publiée soumise à l'Université de Muhammadiyah Malang.
- Baker, M., et Saldanha, G (2009) *Routledge Encyclopedia of Translation Studies*, Routledge, Londres.
- Baker, M. (2018). In *Other Words : Un manuel de cours sur la traduction*. Londres et New York : Routledge.

-
- Chen, L. (2009). Sur la traduction littérale des idiomes anglais. *Teaching English Language*, Vol.2
- Cowie, A. P, Mackin, R. & McCaig, R. (1975). *Oxford Dictionary of Current Idiomatic English : Verbs with Prepositions and Particles*. Oxford : Oxford University Press.
- Creswell, J.D (2013). *Conception de la recherche : Méthodes qualitatives, quantitatives et mixtes*. approches Sage publications.
- Davies, M., G. (2004). *Voix multiples dans la classe de traduction : activités, tâches et projets*. Amsterdam et Philadelphie : John Benjamins.
- Fernando, C. (1994). *Idiomes et idiomaticité*. Oxford : Oxford University Press.
- Fernando, C. & Flavell, R. (1981). *On Idiom : Critical Views and Perspectives*. Exeter Linguistic Studies 5 : Exeter University.
- Glucksberg, S . (2001) . *Comprendre le langage figuratif : de la métaphore aux idiomes*. Oxford University Press
- Green, B. S. (2012). *Une analyse basée sur le skopos du Titus Andronicus de Breytenbach*. Thèse de doctorat , Stellenbosch : Université de Stellenbosch
- Inani, A. (1998). *Erreurs courantes dans les essais écrits en anglais par des arabophones*. Le Caire : Almaktab Almasrii Litawzii3 Al-mathbou.
- Jensen, M. N. (2009). *L'établissement de Skopos par les traducteurs professionnels - Une étude " brève "*.
- Klaudy, K . (2003) . *Les langues en traduction* . Budapest : Scholastica
- Kovacs, G. (2016). *Un défi toujours d'actualité pour les traducteurs : La traduction des idiomes*. *Acta Universitatis Sapientiae, Philologica*, 8, 2 (2016) 61-77.
- Kövecses, Z . (2010) . *La métaphore : une introduction pratique* . Oxford : Oxford University Press.
- Leon, C. M. (2008), *Skopos and beyond : Une étude critique du fonctionnalisme*, *Target*, 20(1), pp. 1-28.
- Dictionnaire Longman des idiomes*. (1998). ROYAUME-UNI : Longman.
- Makkai, A. (1972). *La structure des idiomes en anglais*. La Haye : Mouton
- Munday, J. (2008). *Introduction aux études de traduction : Theories and Applications*. États-Unis et Canada : Routledge.
- Newmark, P. (1988). *A Textbook of Translation*. New York et Londres : Prentice-Hall
- Nida, E. (1964). *Vers une science de la traduction*. Leyde : E. J. Brill.
- Nord, C. (1997) *Translating as a Purposeful Activity : functionalist Approaches Explained*, Manchester, St Jerome.
- Nord, C. (2006). *Translating as a purposeful activity : a prospective approach*, *TEFLIN Journal*, 17(2), pp. 131-143.

- Nord, C. (2012). Quo vadis, translologie fonctionnelle ?, *Target*, 24(1), pp. 26-42.
- O'Dell, F. & McCarthy, M. (2010). *English Idioms in Use Advanced with Answers*. Cambridge : Cambridge University Press
- Oualif, M. (2017). La traduction des expressions idiomatiques de l'anglais vers l'arabe: Difficultés et stratégies. *Revue d'anglais du monde arabe pour la traduction et les études littéraires*, 1(2). DOI : <http://dx.doi.org/10.24093/awejtls/vol1no3.2>
- Reiss, K. (2014) . *La critique de la traduction - potentiels et limites* . Londres et New York : Routledge .
- Sadiq, S. (2008). Quelques problèmes sémantiques, stylistiques et culturels de la traduction. *Sayyab Translation Journal (STJ)*, I : 37 - 51.
- Schaffner, C. (1998). Skopos Theory. Dans M. Baker (ed.) *Routledge Encyclopedia of Translation Studies*. London : Routledge, pp. 235-238
- Strakšiene, M. (2009). Analyse des stratégies de traduction des idiomes de l'anglais vers le lituanien. *Études sur les langues 14* : 13-19 . http://www.kalbos.lt/zurnalai/14_numeris/03.pdf .
- Sunwoo, M. (2007). Operationalizing the translation purpose (Skopos). Dans *EU-High-Level Scientific Conference Series, Proceedings of MuTra*.
- Vermeer, H. J. (1998). Starting to unask what translology is about, *Target*, 10(1), pp. 41-68.

L'intelligence artificielle au service de l'apprentissage des langues étrangères: Enjeux et réalité. (Cas des traducteurs automatiques)

Dre BENAOUALI Fouzia

Maitre de conférences A à l'université Tissemsilt (Algérie),
Laboratoire Lisodip, ENS d'Alger.

Résumé

Dans l'enseignement supérieur, la traduction se trouve très souvent au centre de l'enseignement des langues étrangères, elle constitue un moyen utile qui permettrait d'approfondir les compétences linguistiques. Actuellement, la traduction automatique fait d'immenses progrès grâce aux réseaux neuronaux qui ont dopé les performances de l'apprentissage automatique. Ce type d'intelligence artificielle nécessite de gros volumes de contenus traduits préalablement par des humains. Cette rénovation pourrait être une alternative intéressante, qui permet un travail ciblé des compétences linguistiques.

Notre travail de recherche sera centré essentiellement sur le développement des compétences linguistiques des étudiants, à travers cette entreprise, nous tenterons vérifier la fiabilité des traducteurs automatiques autrement de voir si ces traducteurs automatiques sont efficaces pour l'apprentissage des langues.

Mots clés : Intelligence artificielle, traducteurs automatiques, efficacité, apprentissage des langues.

Summary

In higher education, translation is very often at the center of foreign language teaching, it constitutes a useful means which would make it possible to deepen linguistic skills. Currently, machine translation is making immense progress thanks to neural networks that have boosted the performance of machine learning. This type of artificial intelligence requires large volumes of content previously translated by humans. This renovation could be an interesting alternative, which allows targeted work on language skills.

Our research work will focus primarily on the development of the linguistic skills of students, through this company, we will try to verify the reliability of automatic translators otherwise to see if these automatic translators are effective for language learning.

Keywords: Artificial intelligence, automatic translators, efficiency, language learning.

Introduction

La technologie fait partie intégrante des sociétés contemporaines. Elle s'inscrit dans des espaces multiples. De nombreux secteurs d'activités se trouvent confrontés à l'intégration de cette nouvelle technologie qui s'étend désormais progressivement à tous les domaines, notamment l'enseignement qu'elle transforme et auquel elle permet d'évoluer et de répondre aux défis de notre époque.

En effet, l'intégration des nouveaux moyens de technologie s'est imposée dans l'environnement pédagogique et les nouvelles méthodes d'apprentissage sont en pleine mutation. C'est pourquoi, Abassi (2005 :6) soutient qu'il faudrait : « *s'y adapter et savoir les utiliser à bon escient* ». En ce sens, la pédagogie numérique constituerait une occasion de renouveau pédagogique. Elle permettrait de faire évoluer le rôle de l'enseignant au sein de la situation pédagogique, celui-ci n'étant plus le détenteur exclusif du savoir (Amélie Duguet -Sophie Morlaix 2018). Dans cette optique, Jacquinet (1985, p.114) considère la technologie comme le « *prolongement de la main de l'homme, telle une prothèse mentale qui sera greffée sur le cognitif de l'apprenant* ». Chekour, El Hatimi, Laafou et Janati-Idrissi⁽¹⁾ comparent le scénario pédagogique à des rails et la technologie à une locomotive. Ils expliquent « *qu'importe si cette loco-*

(1) <http://creativecommons.org/licenses/by-nd/2.0/fr/>

tive soit ordinaire, rapide ou à grande vitesse, elle ne peut fonctionner et n'a de valeur que si elle est sur les rails». Ainsi, la pédagogie prépare le terrain à la technologie. Les deux dimensions s'entremêlent et se complètent pour permettre à l'apprenant de se reconnaître, de se retrouver et au final, s'insérer dans la société malgré tous les défis.

L'apprentissage des langues étrangères constitue de nos jours un précieux outil de nouer des relations et explorer de nouvelles opportunités pour les apprenants. Cependant, à travers de nombreuses observations sur le terrain universitaire algérien, nous nous sommes rendu compte que l'appauvrissement des moyens entraîne des difficultés linguistiques intensives chez nos apprenants, pour cela nous avons un grand intérêt d'envisager l'impact de l'intelligence artificielle sur l'apprentissage des langues étrangères.

Dans l'enseignement supérieur, la traduction se trouve très souvent au centre de l'enseignement des langues étrangères, elle constitue un moyen utile qui permettrait d'approfondir les compétences linguistiques. Actuellement, la traduction automatique fait d'immenses progrès grâce aux réseaux neuronaux qui ont dopé les performances de l'apprentissage automatique. Ce type d'intelligence artificielle nécessite de gros volumes de contenus traduits préalablement par des humains. Cette rénovation pourrait être une alternative intéressante, qui permet un travail ciblé des compétences linguistiques.

Dans le cadre de cette recherche, nous nous interrogeons : l'intelligence artificielle, particulièrement les traducteurs automatiques seront-ils le substitut total à ce qui se fait avec un enseignant ou un traducteur réel ? Cette révolution permettra-t-elle de proposer, des contenus efficaces, fiables et intelligibles dans la langue cible permettant la motivation des apprenants pour l'acquisition des langues étrangères ?

Notre travail de recherche sera centré essentiellement sur le développement des compétences linguistiques des étudiants, à travers cette entreprise, nous tenterons vérifier la fiabilité des traducteurs automatiques autrement de voir si ces traducteurs automatiques sont efficaces pour l'apprentissage des langues.

1. Cadrage théorique :

1.1. Qu'est ce que l'Intelligence Artificielle ?

Abrégé par le sigle **IA**, le terme **Intelligence Artificielle** est défini par Marvin Lee Minsky⁽¹⁾, comme « *la construction de programmes informatiques qui s'adonnent à des tâches qui sont, pour l'instant, accomplies de façon plus satisfaisante par des êtres humains car elles demandent des processus mentaux de haut niveau tels que : l'apprentissage perceptuel, l'organisation de la mémoire et le raisonnement critique* ». Cette définition regroupe le côté « *artificiel* » atteint par l'usage des ordinateurs ou de processus électroniques élaborés et le côté « *intelligence* » associé à sa finalité d'imiter et de produire un comportement.

Son but est de permettre à des ordinateurs de penser et d'agir comme des êtres humains. Pour se rapprocher le plus possible du comportement humain, l'intelligence artificielle a besoin d'une quantité de données et d'une capacité de traitement augmentée. Le terme voit le jour dans les années 1950 grâce à Alan Turing. Dans son livre « *Computing Machinery and Intelligence*, le mathématicien a soulevé la question d'apporter aux machines programmées une forme d'intelligence réelle.

1.2. L'Intelligence Artificielle et relation éducative

Dans ce domaine en pleine explosion, l'intelligence artificielle fait alors son entrée dans plusieurs domaines, notamment dans le domaine éducatif. En effet, elle fait partie de notre enseignement et de nos pratiques éducatives. Elle se met au service de l'apprenant et de l'enseignant en leur offrant plusieurs applications pour bien mener un apprentissage.

L'acte d'enseigner et d'apprendre implique un ensemble d'interactions permanentes, directes ou indirectes entre les principaux partenaires de l'acte pédagogique et ce dans différents contextes éducatifs. Paivandi et Espinosa (2013) désignent cet ensemble d'interactions par l'expression « relation éducative ». Chorau(1972) explique que la relation éducative est « *une relation de communication dont on peut étudier les modalités et les contenus* », (p.96). Elle peut donc aborder en termes de méthodes, de contenus, d'animation de groupes d'apprenants, et de moyens techniques (Bireaud,1990 ; De Ketele, 1998 ; Dupont & Ossandon, 1994 ; Paivandi & Espinosa, 2013).

(1) Un des concepteurs de l'intelligence artificielle.

Cela dit, malgré son caractère déterminant dans toute situation éducative, Paivand et Espinosa (2013) soulignent que cette relation : «*semble perdre son importance et ne constituerait plus une question cruciale des situations d'apprentissage. Les étudiants semble perçus comme des jeunes adultes entrant dans une phase marquée par l'affirmation de leur autonomie*», (p.152).

La recherche de Guyot (1997), considérée comme l'un des premiers travaux de terrain universitaire, visant l'analyse des interactions impersonnelles et de la relation entre les partenaires de la situation pédagogique, a montré que : «*la distance physique traduit une distance psychologique préexistant à la communication*»,(p.164).

La relation éducative, intégrant l'intelligence artificielle engage, un contrat pédagogique à l'origine de la définition des rôles et des pouvoirs de chaque partenaire de la relation et de son implication. Ce contrat pédagogique prend donc une nouvelle forme sur la base d'une répartition des rôles de chaque acteur et de ses attentes. Pour bien mener un apprentissage, cette relation éducative reliant enseignant artificiel et apprenants devra être un engagement réciproque et engendrer des comportements de plus en plus éloignés de l'enseignement transmissif classique.

Selon Paivandi & Espinosa (2012-2013) «*La relation être humain-être humain dans le triangle pédagogique se voit transformée par la médiation technologique qui impose une nouvelle géométrie pédagogique.*»⁽¹⁾

L'intelligence artificielle vient changer le paradigme de la relation éducative. Il s'agit d'induire des modifications dans l'acte d'enseignement-apprentissage en tenant compte d'un nouveau pôle : celui de la l'enseignant artificiel . Désormais, le «*triangle didactique*»⁽²⁾ développé par Houssaye (2000) implique l'enseignant, l'apprenant et le savoir.

(1) Les TIC et la relation entre enseignants et étudiants à l'université. ICT and the teacher-student Relationship university **Saeed Paivandi and Gaëlle Espinosa** <https://doi.org/10.4000/dms.425>

(2) Jean Houssaye, Le triangle pédagogique, Peter Lang, Berne, 2000, <http://resources-crpe.com>.

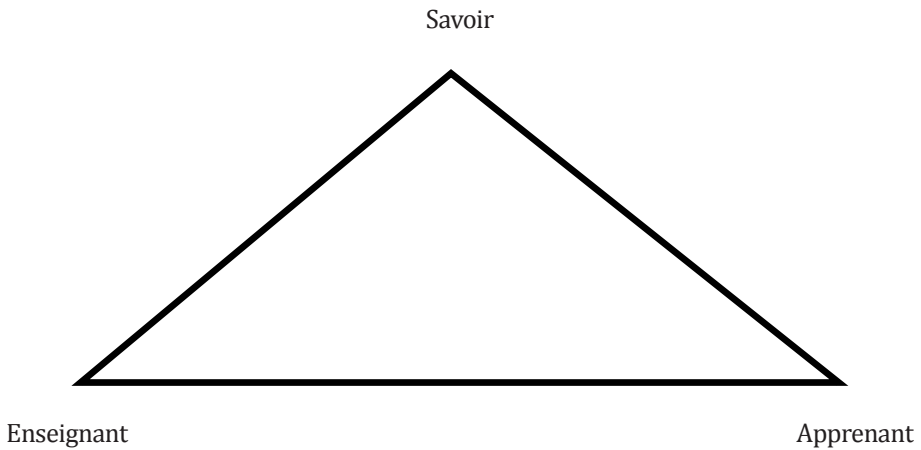


Figure 1: Le triangle didactique développé par Houssaye (2000).

Lorsque l'on utilise l'intelligence artificielle, ce triangle, se transforme comme suit :

- Enseignant artificiel - Savoirs – Apprenants : ce triangle représente l'auto apprentissage de l'apprenant avec l'intelligence artificielle, leur interaction dans une situation d'apprentissage et sa manière d'acquérir de nouveaux savoirs ;

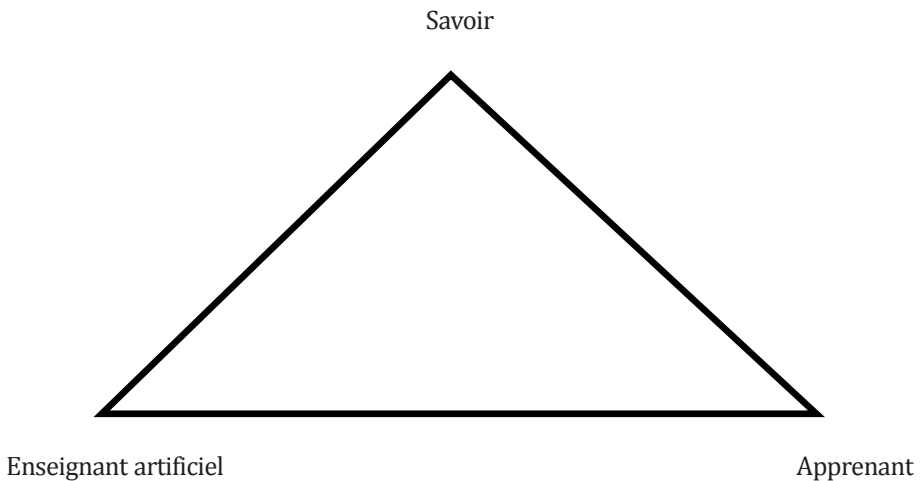


Figure 2: Le triangle didactique (conception personnelle).

Selon cette nouvelle configuration didactique, l'enseignant est remplacé par un « enseignant artificiel », ce qui modifie la relation éducative. L'intelligence artificielle n'est plus un simple transmetteur mais devient un accompagnateur qui peut conduire à reconsidérer la part d'initiative des apprenants dans la relation éducative. De son côté, Jézégou (2009) soutient que la mutation la plus significative de cette relation « technologisée » renvoie à l'autonomie plus large des apprenants à travers les libertés de choix que vient leur offrir la technologie. La relation éducative est concernée par ces « libertés » qui contribuent à l'autonomisation de l'apprenant.

1.3. Un tutorat artificiel

Le tutorat est l'un des enjeux principaux dans le système d'enseignement visant d'optimiser la formation et apporter des réponses aux défis plaçant l'apprenant au centre de son apprentissage. Le tutorat, un ancien terme pratiqué depuis des années selon des formules variées (monitorat, préceptorat, coaching, etc.), est l'accompagnement de l'étudiant en dehors des tâches pédagogiques afin de lui : « *faciliter son intégration dans ce système d'enseignement et lui permettre d'acquérir une certaine autonomie dans sa formation et de lui offrir les moyens pour sa réussite à travers un encadrement de proximité* »⁽¹⁾. En ce sens, le tutorat revêt à mener l'étudiant avec sa participation active, dans l'élaboration de son propre apprentissage.

Intégrant l'intelligence artificielle l'acte pédagogique ne doit plus se limiter à une simple transmission de connaissances mais constituer un processus d'aide, de soutien et d'accompagnement apporté par l' « enseignant artificiel » à l'apprenant à titre individuel ce qui pourrait assurer une meilleure qualité d'apprentissage. Car le tutorat est une mission de suivi et d'accompagnement permanent de l'apprenant afin de faciliter son accès aux informations.

L'intelligence artificielle peut à la fois être un accompagnateur qui accompagne les apprenants dans l'apprentissage d'une nouvelle langue et un tuteur. L'apprenant ne dispose donc plus d'un assistant basique, mais d'un véritable partenaire qui lui apporte tout le soutien nécessaire. Il est possible qu'elle le comprenne et s'adapte à tout ce dont il a besoin en allant à son rythme.

(1) Manuel du Tutorat de l'université d'Oran, 2014.

2. Cadrage méthodologique

Puisque notre étude porte sur la place accordée à l'intelligence artificielle en contexte universitaire, nous interrogeons, dans le cadre de cette recherche, un échantillon représentatif d'étudiants algériens de master et doctorat, sur la fiabilité des traducteurs automatiques.

2.1. Les enquêtés

L'échantillon de notre étude est constitué de 56 étudiants. Cette population interrogés, dont l'âge varie entre 22 à 46 ans, est inscrite en doctorat et master 2 spécialité traduction de différentes universités algérienne. Nous pensons que cet échantillon a besoin de traduire plus de documents dans le cadre de leur formation, pour ce faire il se tourne vers l'intelligence artificielle.

2.3. L'outil d'investigation

Pour examiner la fiabilité des traducteurs automatiques, nous avons réalisé une enquête par questionnaire en ligne via Google Forms. Nous avons choisi ce mode d'administration pour sa rapidité et pour privilégier l'anonymat des répondants ; ce qui peut augmenter le taux de réponse (Thietart et al, 2014) ; surtout que les étudiants peuvent accéder à l'enquête en ligne selon leur disponibilité (Aldunate & Nussbaum, 2013). Aussi, le questionnaire électronique permet un suivi continu et en temps réel de l'évolution des réponses (Thietart et al, 2014).

Les questions sont principalement fermées. Nous avons décidé de privilégier ce genre de question pour plus de précision dans les réponses et pour orienter les participants vers des propositions auxquelles ils n'auraient pas pensé.

2.4. Démarche d'analyse

Pour l'analyse des données collectées, nous comptons recourir à la méthode dite « mixte » où se combinent les approches qualitatives et quantitative. Ces démarches sont sous-tendues par une méthodologie de recherche orientée vers la validation des résultats (pour la démarche qualitative) et vers des principes de généralisation (pour la démarche quantitative). Les modalités de la combinaison entre ces deux approches qualitatives et quantitatives permettront de garantir la scientificité de l'analyse, d'approfondir notre compréhension des réponses des stagiaires car l'une et l'autre « *constituent des méthodes d'investigation irréductibles mais complémentaires* », (Winter, 1984 : 1).

Nous avons, élaboré un questionnaire de 10 questions portant sur différents points relatifs à notre objectif de recherche, celui de démontrer l'efficacité du recours aux logiciels de traduction automatique des étudiants.

3. Résultats et discussion

3.1. Résultats

Actuellement, le développement technologique et son utilisation sont devenus inévitables, en particulier dans l'apprentissage des langues. Au départ, nous avons estimé qu'il est judicieux de connaître si l'intelligence artificielle est utile dans le domaine d'études de notre échantillon. Les réponses déclarées par les enquêtés à la question « *Pensez-vous que l'IA est utile dans votre domaine d'études ?* » viennent attester que cette population semble intéressée par l'intelligence artificielle. C'est donc un aspect pédagogique important et significatif pour l'échantillonnage de notre étude.

A la question : « *Avez-vous l'habitude d'utiliser des traducteurs automatiques gratuits ou payants dans votre domaine de recherche ?* », d'après les données recueillies les répondants par « oui » représentent la majorité par un taux de 100 %. En effet, 55% déclarent utiliser des traducteurs automatiques gratuits. Tandis que 45% des répondants utilisent des traducteurs automatiques payants dans leur domaine de recherche. Selon ces résultats recueillis nous pouvons dire que les traducteurs automatiques gratuits ne sont pas à la portée de tous les étudiants.

Par ailleurs, interrogés sur la qualité de la traduction des logiciels automatiques, certains répondants ont manifesté une nette insatisfaction pour les langues peu répandues. En fonction des réponses que nous avons obtenus à la troisième question : « *Selon vous ces traducteurs automatiques peuvent garantir une traduction de qualité, fiable et intelligible dans la langue cible ?* », plus que la moitié des répondants avec un taux estimé à 52 % estiment que la traduction du texte source ne peut pas garantir un résultat fiable et intelligible dans la langue cible. Selon certains répondants les traducteurs automatiques ne respectent pas les règles orthographiques spécifiques ou les conventions graphiques spécifiques du texte cible.

Presque la majorité de notre échantillon constatent que la traduction rendue doit être relue impérativement par un traducteur humain. Ils ne se contentent pas des applications de traduction.

A la question de savoir si la machine « *peut-elle remplacer le traducteur, sans impacter la qualité de la traduction rendue ?* », 65% pensent que le traducteur humain s'avère meilleur que les traducteurs automatiques.

Discussion

Les résultats de l'enquête effectuée auprès des étudiants de notre échantillon fournissent des indications sur l'adoption de l'intelligence artificielle. Nous constatons que la grande majorité des étudiants s'intéressent à l'intelligence artificielle. Pour cette population le recours à l'intelligence artificielle et précisément aux traducteurs automatiques fournissent une plus grande responsabilité et autonomie aux apprenants, ces outils sont d'une grande utilité dans le sens où ils leur apportent une aide précieuse. Dans cette optique Chesnais (1998) souligne que « *l'autonomie se caractérise par la faculté de prendre en charge ses apprentissages, sa formation, c'est-à-dire d'être acteur, de voir l'utilité de ce qui est à faire et de mener à bien la tâche demandée.*», (p.207). Ce qui signifie qu'un apprenant autonome peut prendre lui-même toutes les décisions concernant l'apprentissage dans lequel il est impliqué. Il détermine les objectifs, les méthodes et les techniques mises en œuvre. Selon Portine(1998) linguiste et didacticien en FLE, l'autonomie : « *c'est construire un projet d'action et gérer la réalisation de ce projet au sein d'une structure qui définit les contraintes globales et apporte une aide lorsqu'elle est nécessaire* ». (p.73)

Les situations d'apprentissage avec l'intelligence artificielle placent donc l'apprenant au centre de sa formation. Il peut construire son propre parcours, établir des objectifs, planifier, réguler, mobiliser et gérer son temps. Désormais, il sera considéré comme acteur de son apprentissage. Il s'agit d'un bouleversement sur le plan pédagogique qui transforme la posture de l'enseignant quant au savoir qui n'est plus à délivrer mais qui est à construire par les étudiants et par de nouveaux processus. En effet, le rôle de l'enseignant se transforme. Il n'est plus l'autorité absolue, l'unique source de connaissances et auto-apprentissage. L'accent est mis sur l'initiative des apprenants qui peuvent évaluer la fiabilité, la pertinence, la performance et la qualité du texte cible rendu.

Dans un contexte où la technologie est de plus en plus fréquente et où le rôle traditionnel de l'enseignant est remis en question, l'intelligence artificielle peut servir de « catalyseur » pour le développement de stratégies de gestion et de contrôle de son propre apprentissage dans la mesure où ces outils sont adéquatement déployés

(Bedard D, 2000) et dans la mesure où les apprenants font recours à la réflexion, à la critique, dans un contexte de résolution de problèmes.

Nous constatons que, dans une phase d'apprentissage ces traducteurs automatiques sont aujourd'hui plus utilisés dans l'enseignement supérieur. Considéré comme une véritable valeur ajoutée à la pédagogie, ils ont pour intérêt principal de pallier les difficultés qu'implique une accessible formation à distance. De plus, il ressort de cette recherche que ces traducteurs automatiques peuvent garantir une traduction de qualité, fiable et intelligible pour les langues très répandues telles que l'anglais ou le français, pour lesquelles il existe de nombreux documents parallèles. Cependant elle fonctionne moins bien pour d'autres langues qui n'offrent pas d'un tel corpus. Néanmoins, nous constatons que la traduction automatique n'est pas performante, son texte rendu ne peut garantir une traduction de qualité, intelligible. Un traducteur automatique n'arrive pas à traduire les expressions imagées ou idiomatiques, de sentiments et les phrases ambiguës. Plus un texte source est écrit dans un style riche et bien travaillé, plus les applications de traduction automatique est susceptible de commettre des erreurs. Il est à souligné qu'une méconnaissance ou une mauvaise compréhension des processus de traduction, de la linguistique et de la culture conduit à une traduction erronée. En effet, traduire c'est s'interroger sur le contexte du texte ou du document, sur son domaine et sur le public visé par la traduction. C'est aussi prendre en compte les registres de langue, avec le vocabulaire adéquat qui appartient à différents registres de langue (familier, courant, soutenu) ou qui comporte de l'argot ou encore qui emprunte aux langues régionales. Certes, l'intelligence artificielle est apte de reconnaître les mots de vocabulaire, elle mêle souvent des termes familiers, des termes courants ou soutenus dans la traduction, alors que le texte d'origine est rédigé en employant un seul niveau de langue. Il est peu probable qu'un auteur écrit un texte en y glissant des mots désuets. Enfin, si l'on pense à la richesse de chaque langue, à la profusion des images, figures de style et jeux de mots, et si l'on y ajoute les références culturelles propres qu'il faut adapter à une autre langue, confier une traduction à l'intelligence artificielle serait peu intelligible. C'est pourquoi, toute traduction issue d'un logiciel doit être vérifiée par un traducteur humain, qui à son tour devra accorder une attention particulière au style et corrige avec précision toutes les erreurs commises (d'orthographe, de grammaire et de ponctuation...).

Pour cela, certains chercheurs précisent que ces traducteurs automatiques pourraient progresser si l'on introduisait une part d'apprentissage supervisé avec quelques milliers de phrases traduites en parallèle.

Conclusion

A partir des résultats obtenus, notre échantillon semble motivé et capté par cette révolution. Ces étudiants manifestent un grand intérêt à un apprentissage assisté par un traducteur virtuel. Cependant certains sont plus stimulés quand ils ont en face un traducteur humain.

Certes l'intelligence artificielle constitue une véritable révolution scientifique calquée sur le paradigme du cerveau humain, mais les applications comportant des tuteurs artificiels ne pourront pas totalement se substituer à l'enseignement classique. Apprendre en ligne possède également des limites et cela est lié à la conception digitale. Cela est dû au fait que c'est l'apprentissage automatique supervisé qui est à la base d'une traduction automatique de qualité. L'Intelligence Artificielle sera en somme, bel et bien le futur de l'apprentissage des langues, mais il faut noter qu'elle restera un précieux outil. Contrairement à ce que pensent certains, elle ne sera pas un substitut total à ce qui se fait avec des enseignants réels tout à fait puisqu'elle est dépourvue d'émotions.

Bibliographie

- Alava S, (1998). « Enjeux réels ou virtuels des technologies éducatives », *Cahiers pédagogiques, numéro spécial multimédia*, n° 362, (article au format numérique sur CD-Rom).
- Bisian F, Questionnaires sur l'intelligence artificielle, les variétés linguistiques et le multilinguisme Analyse des résultats, *Journée d'étude du 30 juin 2022 – Présentation des résultats des questionnaires sur le multilinguisme et l'IA (A.A. 2021-2022)*
- Brodin, É. (2002). « Innovation, instrumentation technologique de l'apprentissage des langues : des schèmes d'action aux modèles de pratiques émergentes ». *Apprentissage des Langues, Systèmes d'Information et de Communication (Alsic)*, vol. 5, n° 2. pp. 149-181.
- Clanet J., (2001). « Etudes des organisateurs des pratiques enseignantes à l'université, *Revue des sciences de l'éducation*, Vol. 27 n°2, pp. 327-352.
- Paivandi S. (2012). L'appréciation de l'environnement d'études et la manière d'étudier des étudiants. *Revue Mesure et évaluation en éducation*, Volume 35, N° 3, pp.145-173

-
- Pinel J-P, (2002). Malaise dans la transmission : l'université au défi des mutations culturelles contemporaines. Revue *Connexions*, Vol 2, N°78, pp. 11–30
 - <https://www.futura-sciences.com/tech/questions-reponses/traducteur-intelligence-artificielle-peut-elle-etre-mise-service-traduction-15772/>. Page consultée le : 1/3/2023 à 21 :45.
 - <https://culturesconnection.com/fr/traduction-et-intelligence-artificielle-une-revolution-linguistique>. Page consultée le : 3/3/2023 à 22 :55.
 - <https://leveilleur.espaceweb.usherbrooke.ca/31730/lapprentissage-des-langues-a-laide-de-lintelligence-tificielle> . Page consultée le : 4/3/2023 à 01 :05.