

**Teaching Civilization Courses to Translators:
The Cruciality of the Courses and the Effects of their Exclusion from
Translation New Curricula in Algerian Universities**

تدريس مقياس الحضارة للمترجمين

أهمية الدروس وآثار إقصائها من مناهج الترجمة الجديدة بالجامعات الجزائرية

Naima BOUGHERIRA

Translation and Language Didactics Laboratory, Badji Mokhtar-Annaba University, (Algeria),

naima.bougherira@univ-annaba.dz

Received: 13/09/2025

Accepted: 16/10/2025

Published: 28/12/2025

Abstract

The teaching of civilization courses for translators is a key component of/in their education. It underscores the vital relationship between cultural competence and linguistic proficiency. Translators are expected not only to transfer words between languages but also to bridge cultural gaps, adapt differences, and preserve the context of the source material. This responsibility enhances cultural intelligence and competence, making civilization courses indispensable for translators. However, with the integration of the LMD system, Algerian universities gradually excluded civilization courses, focusing, instead, on linguistic competences, translation techniques, and strategies related to the new specializations of translation. These LMD Translation curricula appear to be devoid of the cultural substance of languages, which weakens translation training. This paper, employing a descriptive-analytical method, examines this issue and highlights the importance of civilization courses in translator training, suggesting some remedies to the hindrances posed by these curricula.

Keywords: Civilization Courses; LMD Translation Curricula; Translation Training; Cultural Competence; Linguistic Proficiency

ملخص:

يُعدّ تدريس مقررات الحضارة للمترجمين ركناً أساسياً من تعليمهم، إذ يُبرز العلاقة الحيوية بين الكفاءة الثقافية والكفاءة اللغوية. ويتوقع من المترجمين ليس فقط نقل الكلمات بين اللغات، بل أيضاً سد الفجوات الثقافية، ومواءمة الاختلافات، والحفاظ على سياق المادة المصدرية. تُعزز هذه المسؤولية الذكاء الثقافي والكفاءة، مما يجعل مقررات الحضارة لا غنى عنها، للمترجمين. ومع ذلك، ومع دمج نظام إدارة التعليم LMD استبعدت الجامعات الجزائرية تدريجياً مقررات الحضارة، مُركزة بدلاً من ذلك على الكفاءات اللغوية، وتقنيات الترجمة، والاستراتيجيات المتعلقة بتخصصات الترجمة الجديدة. ويبدو أن مناهج الترجمة في نظام إدارة التعليم LMD تفتقر إلى الجوهر الثقافي للغات، مما يُضعف التدريب على الترجمة. تتناول هذه الورقة، التي تعتمد منهجاً وصفيّاً تحليليّاً، هذه القضية وتسلط الضوء على أهمية مقررات الحضارة في تدريب المترجمين، مُقترحةً بعض الحلول للعوائق التي تُشكلها هذه المناهج.

كلمات مفتاحية: مقررات الحضارة، مناهج الترجمة في نظام إدارة التعليم (LMD)، التدريب على الترجمة، الكفاءة الثقافية، الكفاءة اللغوية

1. INTRODUCTION

The role of translation curricula in Algerian universities is critical to producing competent translators who can bridge cultural and linguistic differences between languages. Since Algeria is a nation with a prosperous cultural history and multilingualism, the study of translation is not only a matter of linguistic skill but also an exploration of cultural nuances and social values embedded in languages. The earlier integration of civilization courses in translation programs was fundamental to building a comprehensive educational framework that enhanced not only students' linguistic abilities but also their cultural insight.

Indeed, civilization courses prior to the integration of the LMD system significantly contributed to understanding the contexts in which languages operate. They provided knowledge about the historical, social, and cultural dimensions that shape language use and meaning, making them indispensable to aspiring translators. In their absence today, students may lack the cultural background necessary to interpret the texts they translate. For example, understanding Algeria's history, literature, and philosophy is crucial for translating nationalist or literary works that reflect local experiences and values, just as knowledge of Arabo-Islamic, Oriental, or Occidental civilizations is essential when working with their texts. Without such knowledge, translations risk losing context, resulting in misinterpretation and failure to convey the intended message.

Likewise, the art of translation extends far beyond simple linguistic conversion: It requires a profound understanding of the cultural nuances, historical contexts, and social dynamics inherent in both the source and target languages. This complexity underscores the fundamental importance of cultural intelligence and competence, linguistic proficiency, and contextual awareness for aspiring translators. Translation students must not only master vocabulary and grammar but also learn to navigate the intricate network of cultural references and social norms reflected in texts. Hence, civilization courses serve as a vital educational pillar, strengthening these skills and preparing students for success in the field of translation studies.

However, the current standardized translation programs at Algerian universities focus mainly on linguistic skills, which, though fundamental, are insufficient to prepare students for the complexities of real-world translation. The exclusion of civilization courses deprives students of essential insights into the cultural contexts that shape language, leading to an incomplete understanding of source and target cultures. Civilization courses, covering history, literature, and culture, are crucial for grasping the nuances that influence meaning. Without them, students struggle to convey idiomatic and culturally specific expressions, thereby risking the authenticity of their translations.

2. Civilization as a Primordial Course for Translators

Cultural understanding, a fundamental component of translation, is closely linked to knowledge of civilization. Translators must engage within social norms,

historical contexts, and cultural nuances to produce accurate and resonant translations. For instance, translating idiomatic expressions or culturally specific references requires not

only linguistic skill but also a deep awareness of the values and practices of the source culture. Without civilization courses, translators may handle technical language but fail to convey the subtleties and richness of cultural contexts. Such gaps can lead to serious errors, distorting the intended message, undermining intercultural communication, and weakening the professional credibility of the translator (Drissat, 2022).

Additionally, professional translation skills are increasingly in demand by the global market, which values translators capable of effective intercultural communication. Here, civilization education becomes essential. By exposing students to the historical, philosophical, and socio-political dimensions of various cultures, civilization courses cultivate a holistic awareness that enhances professional adaptability and fosters a deeper understanding of diverse cultures. For example, navigating legal, economic, or literary texts requires understanding the socio-political and economic context of the source material, knowledge that can only be acquired through civilization studies. Without such training, graduates struggle to meet the complexities of modern translation tasks, thus reducing their employability in a competitive labor market (Drissat, 2022).

Besides, the interdependence of cultural understanding and translation is particularly evident in strategies such as localization, where the translator must adapt content to resonate with a specific audience. Without a deep knowledge of the cultural and social context of the target language, translators may struggle with local sensitivities, leading to misunderstandings. In Algeria, where multilingualism and diverse cultural identities are predominant, failure to appreciate dialects, traditions, and connotations can result in translations that are not only linguistically flawed but also culturally insensitive. Civilization courses also strengthen critical thinking and analytical skills. Besides studying history, literature and the arts also allow students gain a deeper understanding of how cultural elements influence language and communication, enabling them to make informed decisions when facing complex dilemmas in translation. As Daim et al. (2024) assert, translators with a robust cultural background are better equipped to employ strategies such as domestication and foreignization, adapting their translations to align with or challenge the norms of the target culture.

Cultural understanding and intelligence is essential for effective translation. As Morsli (2022) notes, translations are not mere linguistic transfers but interpretations grounded in cultural contexts. Without civilization courses, students lack exposure to the sociocultural dynamics that shape idioms, humor, and social norms, which can lead to inaccurate or culturally insensitive translations that fail to convey the author's intended message.

Professional competences in translation also depend on a deep understanding

of linguistic and cultural subtleties in both the source and target languages (Morsli, 2022). Without such training, graduates may master technical skills yet lack the cultural depth needed for real-world translation challenges. Benlahrache and Belouahem (2018) emphasize that translators trained in civilization are better equipped to interpret tone, nuance, and implied meaning, enabling them to mediate across cultures while respecting the intention of the source text. Excluding these courses thus risks systematically weakening the overall quality of translation produced in Algerian universities.

Jebari (2020) also underlines the importance of knowledge in the study of civilization within the field of translation, claiming that the civilization courses are fundamental to promoting an understanding of the socio-cultural dynamics underlying language use. Civilization courses offer insights into the traditions, customary practices, and social structures of both source and target cultures, thereby enriching the translator's repertoire. When students engage with these subjects, they emerge not only as linguists but also as cultural mediators capable of contextualizing their translations within a broader cultural framework. This contextual awareness is crucial: The translation of idiomatic expressions, humor, and historical references requires a translator who understands the language with its loaded cultural connotations.

First, these courses provide an extensive examination of the cultural landscapes from which many texts originate. By offering information on the prevailing values, beliefs, and practices within a given civilization, students become better equipped to interpret the subtleties and connotations integrated into language. For instance, translating a literary work such as Golding's *Lord of the Flies* requires an understanding of cultural references and allusions that may not have direct equivalents in the target language. A civilization course clarifies these layers of meaning, allowing students to make informed decisions on how to transmit such nuances into the target text through translation. In fact, without this contextual understanding, translations risk losing authenticity, and also resulting in misinterpretation or under-representation of the intention of the original text.

Second, civilization courses emphasize the historical contexts surrounding the evolution of language, which is essential to understand how meaning develops over time. Language evolves in response to cultural and social change, so translation students must understand historical and literary contexts when interpreting texts. By integrating knowledge of past events, movements, and ideologies, students can better understand why specific phrases or idioms are used, enabling them to preserve the original tone and significance in their translations. This historical awareness also aids in recognizing anachronisms and culturally specific terminology, facilitating the production of translations that resonate more deeply with the target audience. Moreover, these courses encourage the exploration of sociolinguistic factors that influence language use in different contexts. Understanding dialects, registers, and the sociocultural implications of language

allows translation students to address audience variation more effectively.

The cultivation of contextual understanding through civilization courses is also essential for translation students. This understanding equips them with the tools to navigate the complexities of texts, ensuring that translations are not only linguistically precise but also culturally and contextually significant. By bridging language and culture, these courses provide the foundation for effective translation practices and improve the quality of students' work. Cultural contexts are not auxiliary to translation but fundamental elements that shape how language is built and understood.

As Wang (2023) notes in his analysis of cultural translation, meaning in language is inseparable from the cultural structures in which it operates. Translation must therefore transcend linguistic conversion to encompass the sociocultural dimensions of the source text. For students, particularly those trained in civilization courses, understanding these contexts is imperative to achieve accuracy and cultural sensitivity. Civilization courses thus expose students to a wide range of cultural experiences and perspectives, enriching their overall competence.

This emphasis reflects a broader educational movement that recognizes culture as a living entity shaped by historical forces, social structures, and intercultural interactions. Consequently, civilization courses now include disciplines such as Sociology, Anthropology, History, and Linguistics, which clarify the socio-political and economic contexts from which cultural phenomena emerge. By engaging with this framework, students develop a nuanced understanding of how language is rooted in cultural contexts. For instance, an Algerian translator working with French literary texts may overlook cultural references without a thorough understanding of French civilization, resulting in translations that fail to resonate with the target audience. For example, The French novel, *Germinal* by Zola, is a powerful social novel that portrays the harsh lives of coal miners in 19th-century France. This book, a deeply moving and dramatic tale of struggle, rebellion, and hope where Zola's naturalist style paints a vivid and realistic picture of working-class conditions, making it a fascinating yet challenging read to be translated. It can be one of the best experiences in translation while the vocabulary is rich, the story gripping and the characters strong to keep translators engaged. In effect, cultural nuances and social differences can be avoided and dissipated in a French civilization course casting light on the French society in the 19th century.

Similarly, literature lessons within these courses expose students to diverse genres, from epic poetry to modern prose, cultivating an appreciation for styles and literary devices across cultures. In ancient times within Ancient Civilization course For instance, important examples of ancient literature include works such as the *Epic of Gilgamesh*, a Sumerian epic poem; the *Code of Hammurabi*, a set of rules and laws written at the direction of Hammurabi, king of Babylon; the Egyptian collection of religious spells, the *Book of the Dead*; the Greek epic poems the *Iliad* and the *Odyssey*; and *The City of God* by Saint Augustine of Hippo, a work of

Christian theology, Cicero's writings about Roman politics and laws. These works influenced much literature that came after, and students of translation were eager to explore and inquire to enrich their linguistic luggage.

In addition, translating works by Shakespeare necessitates understanding the English of the 16th century. Shakespeare's language is called Early Modern English. This linguistic stage, which lasted from approximately 1500 to 1750, is recognizable and similar to the modern English spoken today, but it is distinct from the more incomprehensible Old English and Middle English.

Such a study strengthens linguistic competence by challenging students to analyze not only vocabulary and grammar but also narrative techniques and rhetorical strategies, as seen in Dickens' vivid descriptions of poverty in *Oliver Twist* or Austen's use of irony in *Pride and Prejudice* to satirize social customs. Moreover, incorporating sociological perspectives encourages reflection on identity, migration, and colonialism, factors that strongly influence language and communication. In translating *The Tempest* by Shakespeare, students need to know about the sociology of these days where Algeria was a predominant country, for example –a fact that Shakespeare did introduce in his work. Besides, the cultural exchange between Elizabethan England and the Islamic world had a profound impact on Shakespeare's language. Arabic loanwords and cultural allusions found their way into his works, enriching the tapestry of his language and adding layers of meaning to his storytelling. Shakespeare incorporated loanwords of Arabic origin such as "amethyst" (from the Arabic *amethystos*) and geographical references like "Aleppo" and "Arabia" into his works.

These terms, alongside other allusions to Islamic culture and figures such as "Mahomet's dove," demonstrate the cultural exchange between Elizabethan England and the Islamic world, enriching his plays and contributing to the complex depictions of the Arab world within his writing. In his works, as well, Shakespeare explored the concept of the 'Moor' in his works, such as *Othello*, *The Merchant of Venice*, and *Titus Andronicus*, portraying them as outsiders defined by their "otherness," dark skin, and non-Christian identity. The term "Moor" encompassed various groups from North Africa and the Middle East, and these characters were often targets of prejudice and dehumanizing language, despite sometimes holding positions of power. Shakespeare used these characters to reflect Elizabethan societal views and the emerging concept of race, though his portrayal evolved from the prejudiced Aaron in *Titus Andronicus* to the more complex figures like Othello and Cleopatra.

This knowledge can help translation students in exploring English language and its cultural treasures. In this tragedy, Shakespeare portrays Othello as a "Noble Moor" who is loyal and courageous. In a way, this could represent Elizabeth's politics with the Arab and Muslim world, an England ready to accept the so-called Moors. In the same line, Dickens's *Great Expectations*, offers a vivid portrayal of Victorian life. It provides a realistic look at the social hierarchy and poverty in

Victorian England that can be exploited by translation students.

A Passage to India by Forster, the novel takes place in British-ruled India, where the cultural divide between the British and the Indians is explored. *A Passage to India* by Forster (1924) examines the complex and often strained relationships between the British and Indian people during the period of British rule in India.

Thus, by integrating the study of language, culture, and identity, civilization courses provide translation students with a solid framework for developing cultural competence. This not only strengthens linguistic skills but also enhances contextual understanding, two elements essential for effective translation. As students learn to navigate the interconnections between language and identity, they become better prepared to address the diverse texts they will encounter in their professional careers. As Dennis (2021) observes, translation is not simply a linguistic exercise but an intricate engagement with cultural contexts that vary across societies. Students often struggle with cultural references, idiomatic expressions, and social cues, all of which are essential for nuanced interpretation and effective meaning transfer.

For higher education institutions, the implication is clear: Translation programs must integrate civilization courses to produce competent translators. Meeting the demands of the global market requires training that goes beyond grammar and vocabulary to include cultural and contextual literacy. Universities must therefore reassess and expand their curricula to ensure that graduates emerge not only as translators but as cultural mediators capable of bridging languages and societies. Without such courses, Algerian students risk limited competences and translations that fail to resonate with target audiences. Culture is ultimately what leads to the creation of language, which means that the two are deeply connected. When it comes to translation, recognizing this connection is vital, and translators should make an effort to consider the culture of the language being translated to reveal the true meaning and context.

3. Implications of not Including Civilization Courses in Translation Training

The exclusion of civilization courses can have serious implications for professional competences in the field of translation. In the labor market, employers of translators in companies and institutions are increasingly seeking translators who can navigate complex cultural dynamics, ensuring that translations are not only linguistically correct but also culturally relevant. Without civilization courses, going hand in hand with translation modules, graduates may feel poorly equipped to meet the demands of a job market that values cultural fluency alongside technical skill and technological mastery. Consequently, the absence of these courses can hinder students' employability and their ability to succeed in an increasingly competitive global environment. Going global, and having a universal culture about the world, are so crucial in the career and job of a translator to work effectively in diverse contexts.

This exclusion limits students' cultural understanding, hinders the development of professional skills, and ultimately affects translation quality. Integrating civilization studies is therefore essential to enrich translation programs, align them with the realities of cultural exchange, and ensure that graduates are prepared. Although translation programs have evolved in recent years to meet labor market and academic needs, the persistent exclusion of civilization courses in Algerian universities remains a critical oversight, with significant implications for translators' cultural awareness and communicative competence (Bouherar, Ghafsi, 2021). Without civilization courses, students are poorly equipped to fulfill these roles, which may hinder their employability. Moreover, engaging with cultural narratives fosters creativity and adaptability, qualities highly valued in the profession. The exclusion of civilization courses from Algerian translation curricula creates a significant gap in the training of translators. As Morsli (2022) emphasizes, cultural literacy is indispensable for producing high-quality translations and developing professional competences. Addressing this gap is crucial to ensure that students acquire the cultural insight needed to navigate an interconnected world. Cultural understanding underpins a translator's ability to deliver precise and contextually appropriate interpretations. Daim et al. (2024) similarly note that achieving quality translations requires not only mastery of language but also sensitivity to the cultural nuances embedded in texts. Such literacy equips translators to handle idioms, local customs, and sociopolitical contexts, elements vital for fidelity in translation.

Similarly, this educational gap weakens the professional skills required of translators. In a globalized world, they are expected to act as cultural mediators, interpreting not only the text but also its context. Employers seek professionals with more than linguistic ability; they require people who can navigate diverse cultural landscapes. By omitting this dimension of training, Algerian universities risk producing graduates who are competent in language but lack the holistic understanding necessary to thrive in a multicultural environment. This globalized world obliges translators to be knowledgeable in all fields as technology, as well. While machine translation has existed for decades, recent technological progress has improved its accuracy and efficiency. Unlike Computer-assisted Translation (CAT) Tools, which rely on human translators to guide the process, machine translation software works independently to deliver fully automated translations.

The exclusion of civilization courses also affects the broader educational experience. Without cultural awareness, the risk of misinterpretation and insensitivity increases, leading to professional errors or ethical missteps. For instance, a translator unaware of cultural references may distort the intended message or even offend the target audience. What resonates emotionally in one culture might not work, or could even be offensive, in another. For example, a thumbs-up gesture is positive in most Western countries but considered rude in some Middle Eastern nations. Similarly, humor varies widely; irony and sarcasm,

idiomatic expressions, colors, gestures, and symbols can have different interpretations worldwide. For instance, A literal translation of an idiom, like the Spanish 'tomar el pelo' ("to take the hair"), fails to convey the actual meaning of "to make fun of someone". The KFC slogan "finger-licking good" was mistranslated into Chinese as "eat your fingers off," creating a negative and unintended meaning. Also, specific dishes, ingredients, or dining customs might not exist or have different cultural significance in the target culture. For example, explaining a national dish might require an in-depth description rather than a single, direct term. The white color is associated with purity in Western cultures but represents mourning in many Asian countries (Austin, 2017) Pepsi once changed its vending machines from deep blue to light blue in Southeast Asia, unaware that light blue was linked to death in some regions. Such translation errors compromise not only the translator's reputation but also intercultural communication as a whole. In Algeria, with its rich tapestry of languages and cultures, the importance of cultural literacy in translation cannot be overstated. Translating literature filled with allegory and cultural references requires a deep understanding of the source culture to convey meaning accurately. Without this cultural grounding, students may lose the subtleties that elevate translation from mere linguistic transfer to culturally resonant interpretation. In today's globalized context, where cross-cultural communication is crucial, translators must act as cultural mediators, a role for which civilization courses are indispensable (Austin, 2017).

In sum, one can deduce that the major implication of omitting these courses is excessive simplification. As Benlahrache and Belouahem (2018) explain, mastering a language requires grasping the sociocultural narratives embedded in it. Without exposure to civilizations associated with the languages they study, students risk misinterpreting idiomatic expressions, cultural references, and contextual meanings. This is particularly critical in regional or dialect-sensitive texts, where a lack of cultural awareness can result in inaccurate or insensitive translations. Moreover, the absence of civilization courses limits students' engagement with the broader cultural dynamics that shape communication. Benlahrache and Belouahem (2018) emphasize that translators serve as cultural intermediaries, bridging people and perspectives. This role requires not only linguistic skill but also historical and socio-political insight. Without such training, students may approach translation with a narrow worldview, ill-suited for global contexts where cultural nuance is vital.

4. Remedies to the Issue

Higher education decision makers must recognize the importance of preparing translators who are not only skilled linguists but also informed cultural ambassadors. Likewise, the inclusion of civilization studies in translation programs is expected to foster critical thinking and analytical skills, which are essential for professional translators. That is, the revitalization of civilization studies in translation programs is vital to producing culturally competent professionals. Through the study of cultural

artifacts, discourses, and practices, students learn not only to analyze and interpret but also to synthesize complex information. This cognitive framework is crucial for addressing the challenges of translation, as a deeper understanding of cultural contexts can significantly enhance the quality of work. Given the contemporary challenges faced by translators, such as localization and trans-creation, training in civilization studies provides them with the tools necessary to bridge linguistic gaps while preserving cultural integrity (Drissat, 2022).

Besides, grammar and vocabulary remain important, but they alone cannot capture the subtleties of professional translation. The industry requires practitioners who combine linguistic precision with cultural insight, and only through a solid understanding of civilization can students develop the qualities necessary for practical work. Neglecting these components hinders students' personal growth and weakens the broader role of translation in cultural exchange and dialog. For instance, in legal translation, the knowledge of Islamic jurisprudence and Western laws are compulsory in this linguistic transfer respecting the meanings and intentions according to cases and contexts (Schroth, 1986). The historical context of Algerian education, shaped by colonial legacies, continues to affect translation curricula legally, socially, and culturally. The colonial period privileged the languages and cultures of the colonizers over indigenous knowledge, leaving lasting fractures in cultural identity. Harrison (2019) explains that this legacy resulted in a curriculum that emphasized foreign perspectives while neglecting local contexts, a dichotomy that remains evident in translation and language studies. Civilization courses, covering local and foreign history, law, literature, and cultural practices, can help close this gap. Their exclusion raises critical questions about whether future translators can produce authentic work. Translators require extensive knowledge of both source and target cultures to represent meaning faithfully; without exposure to civilization studies, students risk overlooking sociocultural contexts that are vital to effective communication.

All in all, the exclusion of civilization courses strikes at the heart of what it means to be an effective translator today. Cultural understanding, ideological awareness, and professional competence are interrelated, and neglecting them weakens the foundations on which future translators build their careers, limiting their potential in a diverse world. The absence of these courses may also disconnect students from their own cultural identities. This disconnection undermines intercultural communication, where sensitivity to cultural artifacts, idiomatic expressions, and social norms is essential. Translation is not merely linguistic but it is an intellectual act rooted in cultural awareness, which is compromised when civilization is excluded from training. Harrison (2019) further argues that neglecting local knowledge not only diminishes translation quality but also undermines professional competence. Translation requires practitioners who can engage diverse audiences with both linguistic skill and cultural fluidity. The modern translator must mediate cultural dialogs as well as

translate words, a competence cultivated through the study of civilization. Their exclusion risks producing graduates who are unable to navigate this interaction, thereby undermining the legitimacy of Algerian translators in both national and international contexts.

Besides, the implications of this educational supervision extend beyond the student and individual translator. They overlook the broader sociocultural implications that impact the transmission of cultural heritage. When neglecting civilization studies, educational institutions inadvertently perpetuate a cycle of cultural amnesia, whereby students are unable to appreciate or actively commit themselves to their cultural heritage. This disconnection can lead to a homogenized understanding of global culture, further marginalizing the unique contributions of Algerian heritage. In his book, *Cultural Amnesia*, Clive (2007) referred to this phenomenon of cultural amnesia as a collective societal loss of knowledge, traditions, and memory, which can manifest as a forgetting of environmental practices, religious beliefs, or historical context. Factors such as global capitalism, individual consumerism, and changing parenting styles can contribute to this societal forgetting. And as Kouira and Belouahem (2018) observe, these courses go beyond knowledge transfer to provide a framework for grasping the cultural nuances essential to translation. Without such exposure, students risk significant gaps and loss in their analytical abilities when working with texts embedded in a cultural context.

In Algeria, where multilingualism and multiculturalism are prevalent, the integration of civilization studies into translation programs is especially crucial. These courses foster awareness of the cultural influences embedded in language, leading to a more nuanced approach to translation. Without them, universities risk promoting a homogenized vision of language that overlooks its cultural richness, leaving translators poorly prepared for international communication. Culturally specific terms, often rooted in the socio-cultural context of the source language, illustrate this challenge. Similarly, As Oumohand and Touat (2019) argue, meaning and communicative intent are inseparable from culture, making cultural literacy essential for accurate translation. The exclusion of civilization courses deprives students of this competence, limiting their ability to handle such complexities. Therefore, integrating civilization courses is fundamental to preparing translators who are both linguistically proficient and culturally aware. This holistic approach enables students to interpret and negotiate culturally specific terms, ensuring translations that remain faithful to the source while resonating with target audiences. The absence of such training not only affects professional competence but also undermines cultural exchange. As Drissat (2022) emphasizes, civilization courses equip students with cultural knowledge and contextual awareness indispensable for effective translation practice. Literature shows that educational frameworks which integrate these studies strengthen translation curricula, while their exclusion has critical consequences.

Second, Drissat (2022) analyzes several case studies in which universities that

have integrated civilization courses into their translation curricula demonstrate higher levels of students' cultural competence. These findings reveal that students exposed to civilization studies exhibit improved skills in identifying cultural challenges in texts. It is essential to note that civilization education fosters an appreciation for intercultural sensitivity; translation students learn to recognize how cultural contexts influence communication styles and expectations. This sensitivity is indispensable in professional environments, where translators must often negotiate meanings that are attached to culture and specific context.

Another layer to consider is the role of technology in translation education, as discussed by Drissat (2022). With the growing dependence on digital tools for translation, the importance of civilization studies becomes even more pronounced. The knowledge of cultural contexts enhances students' ability to use these tools effectively, ensuring they are aware of the implications of their choices when using automatic or location translation software. Without a solid foundation in civilization studies, students risk producing translations that are technically correct but culturally void, which can lead to misunderstandings in international communication.

Empirical studies further reinforce this point. Djelloul (2018) demonstrated a strong correlation between cultural training and improved translation outcomes. In his experiments, students who participated in civilization courses achieved significantly higher scores than those who were limited to conventional language training. The study also highlighted how cultural training fosters sensitivity and adaptability, skills increasingly demanded by employers seeking translators for global markets and diverse audiences. In today's interconnected world, translators must act as cultural ambassadors, equipped with the cultural sensitivity and flexibility necessary for effective communication. Together, this evidence underscores the crucial role of civilization courses in translator education.

The globalization of the translation profession requires translators to possess not only linguistic competence but also cultural competence or intelligence, as well. Achoura

and Merrouche (2022) argue that students exposed to civilization courses are better equipped to handle the complexities of international communication. Their research shows that such training enhances adaptability when dealing with culturally specific content, enabling graduates to bridge the gap in understanding and producing translations that resonate across diverse contexts.

5. CONCLUSION

Excluding civilization courses from translation curricula in Algerian universities poses a serious threat not only to the preservation of local and foreign cultures and languages but also to the professional effectiveness of future translators. The implications of such educational omissions extend far beyond the walls of the classroom, affecting the cultural landscape, the integrity of local narratives and the sustainability of linguistic heritage in a globalized society. The role of translators extends far beyond mere linguistic conversion; they serve as cultural mediators that

navigate the complexities of various cultural landscapes. The exclusion of civilization courses from translation curricula in Algerian universities directly undermines the essential skills necessary for effective cultural mediation. Their exclusion not only weakens student preparation but also raises broader concerns about the effectiveness of translation programs in Algerian universities.

When translators are trained without a firm base in civilization, they inadvertently risk producing translations that are linguistically accurate but culturally deep. The lack of understanding of cultural subtleties can lead to erroneous interpretations, a failure to recognize idioms linked to specific cultural contexts, and a general inability to navigate the intricacies of cross-cultural dialogue.

The implications of excluding civilization courses extend beyond the classroom into the professional field. The modern translation market is increasingly prioritizing translators with both cultural intelligence competence and linguistic proficiency. Employers seek professionals who can navigate cultural nuances and foster understanding across communities, and master the new technologies in translation. Without the foundation provided by civilization courses, graduates risk being less competitive, underscoring the need for a comprehensive curriculum that includes cultural education. Maintaining such courses fosters an institutional culture of diversity, inclusion, and global awareness, signaling a commitment to preparing graduates who can engage meaningfully with various cultures.

Excluding civilization Literature and Linguistics courses is therefore not a minor administrative decision but a serious oversight with lasting effects on students' education and career prospects. Supporting their inclusion affirms the central role of cultural understanding in producing skilled translators who can navigate an interconnected world. In light of these implications, it is imperative to propose recommendations that restore civilization studies as a core component of translation education, recognizing that cultural nuances and historical values are vital to shaping translators as mediators and cultural professionals.

The implementation of collaborative projects and partnerships with cultural institutions can strengthen the relevance of civilization studies in translation programs. Internships or activities with museums, cultural centers, or literary societies would allow students to engage directly with artifacts and practices, contextualizing theory in practical environments. Such immersion develops adaptive skills and versatility, particularly in specialized fields that require cultural sensitivity. To remain current, curricula should be regularly evaluated and updated through advisory councils that include alumni, educators, and industry representatives, ensuring that programs respond to globalization and evolving professional needs.

Finally, adopting a comparative approach that situates Algerian culture alongside global traditions can foster critical thinking and reflexivity. This perspective enables students to recognize their own cultural biases and approach

translation more holistically, with a focus on broader social implications. The reintegration of civilization courses into Algerian translation curricula is therefore not merely a pedagogical enhancement, but an urgent necessity. It equips students with essential skills and cultural understanding, enabling them to meet professional standards and succeed in a diverse, interconnected world.

6. References

- Achoura, M., & Merrouche, S. (2022). *The Effect of the Algerian Secondary School EFL Coursebooks on Developing Learners' Critical Thinking*. Doctoral dissertation, University Frères Mentouri, Constantine 1).
- Austin, Rod . (2017). Common Translation Errors: How to Find and Fix Mistakes. *Localize Corporation*. <https://localizejs.com/articles/translation-errors-how-to-fix>
- Benlahrache, W. S., & Belouahem, R. (2018). *Investigating the Intricacies of Cultural Translation*. Doctoral dissertation, Université Frères Mentouri, Constantine 1.
- Bouherar, S., & Ghafsi, A. (2021). *Algerian Languages in Education*. Springer International Publishing.
- Clive, James. *Cultural Amnesia*. (2007).Mac Millan UK.
- Daim, K., Yahiaoui, H., & Ouldierou, S. (2024). Teaching Civilization in EFL Courses for Third Year Classes in Algerian Secondary Schools. *Majallat al-Wahat lil-Buhuth wa al -Dirasat [Al- Wahat Journal for Research and Studies]*, 17(1), 943–961.
- Dennis, N. (2021). The Stories we tell ourselves: History Teaching, Powerful Knowledge and the Importance of Context. *Knowing History in Schools*, 216. <https://library.oapen.org/bitstream/handle/20.500.12657/51810/9781787357303.pdf?sequence=1#page=235>
- Djelloul, D. B. (2018). *The relevance of translation as a pedagogical aid in improving Algerian secondary school third year students' writing skill: An empirical study* Doctoral dissertation, University of Mostaganem. <http://e-biblio.univ-mosta.dz/bitstream/handle/123456789/13430/output.%20FINAL.pdf?sequence=1>
- Drissat, A. (2022). *Teaching more than English: Exploring possibilities for critical intercultural pedagogy in Algerian EFL contexts* Doctoral dissertation, University of Warwick. <https://wrap.warwick.ac.uk/172008/>
- Harrison, N. (2019). *Our civilizing mission: The lessons of colonial education* (Vol. 60). Liverpool University Press.
- Jebari, I. (2020). Education: Cultural authenticity, nostalgia and renaissance in Algeria. In A. Schlaepfer (Ed.), *Cultural entanglement in the pre-independence Arab world: Arts, thought and literature* (pp. 239–258). Brill.
- Kouira, L., & Belouahem, R. (2018). *The effects of a critical approach on Algerian university learners of English cross-cultural awareness* (Doctoral dissertation, Université Frères Mentouri-Constantine 1).
- Morsli, L. (2022). *Of cultural literacy in first- and second-generation Algerian middle school textbooks* (Doctoral dissertation, Université Mouloud Mammeri Tizi- Ouzou). <https://dspace.ummto.dz/items/e6ec7a01-ee02-48dc-a62c-8dbe70fdb52>
- Oumohand, F., & Touat, S. (2019). *Translation of cultural specific terms in the light of foreignisation and domestication used during the French colonization in: Dalil mustalahat thawrat al-tahrir al-jazā'iriyya 1954–1962 [Glossary of the Algerian Liberation Revolution 1954–1962], Abdelmalek Mortadh as a case* (Doctoral dissertation, Université Mouloud Mammeri Tizi-Ouzou). <https://dspace.ummto.dz/items/a94fa431-8704-4189-999f-b226eb5d15ca>
- Schroth, P. (1986). Legal translation. *American Journal of Comparative Law* 47–65.
- Wang, B. (2023). On the pivotal role of cultural translation in the exchanges and mutual learning between civilizations. *Comparative Literature: East & West*, 7(2), 166-176. <https://www.tandfonline.com/doi/abs/10.1080/25723618.2023.2269336>