

# مجلة البحوث والدراسات التربوية العربية

دورية علمية مُحكَّمة (نصف سنوية)  
تُعنى بنشر الدراسات التربوية العربية

## الهيئة الاستشارية

أ.د/ أمل عبد الفتاح سويدان  
أ.د/ حسن البيلاوي  
أ.د/ حمدي حسن المحروقي  
أ.د/ سامي محمد نصار  
أ.د/ سليمان الخضري الشيخ  
أ.د/ سليمان بن محمد البلوشي  
أ.د/ شاكر محمد فتحي  
أ.د/ صالحه عبد الله عيسان  
أ.د/ صلاح عبد السلام الخراشي  
أ.د/ عبد التواب عبد اللاه دسوقي  
أ.د/ عبد الله بن مزعل الحربي  
أ.د/ عبد المحسن عايض القحطاني  
أ.د/ عثمان بن تركي التركي  
أ.د/ علي صالح جوهر  
أ.د/ علي مهدي كاظم  
أ.د/ كمال نجيب الجندي  
أ.د/ محمد إبراهيم الدسوقي  
أ.د/ نادية يوسف كمال

العدد الرابع  
ديسمبر 2023

رئيس التحرير  
أ.د/ محمد مصطفى كمال

نائب رئيس التحرير  
أ.د/ نادية يوسف كمال

مدير التحرير  
د/ محمد محمود الطناحي

سكرتير التحرير  
أ/ سامح مدبولي سيد

• الأفكار الواردة لا تعبر بالضرورة عن رأي المنظمة والمعهد.  
• ترتيب البحوث لا علاقة له بمكانة الباحث.  
• يسمح بالنقل عن المجلة بشرط الإشارة.  
• قواعد النشر في آخر المجلة.

الحقوق محفوظة:

الترقيم الدولي الموحد للطباعة 2812-6130  
الترقيم الدولي الموحد الإلكتروني 2812-6149

الموقع الإلكتروني للمجلة  
<https://madaa.journals.ekb.eg/journal/metrics>  
البريد الإلكتروني للمجلة  
[rsdept@iarsedu.net](mailto:rsdept@iarsedu.net)

# أثر استخدام «النظرية الاتصالية» في تنمية الوعي عبر الثقافي وأداء الترجمة لطلاب المرحلة الثانوية بمصر

## *The Effect of Using Connectivist Theory on Developing Cross-Cultural Awareness and Translation Performance of Secondary Stage Students in Egypt*

د. عبد الكريم علي عبد النعيم مهني<sup>(\*)</sup>

### ملخّص

حاولت هذه الدراسة التحقق من تأثير استخدام النظرية الاتصالية على تنمية الوعي عبر الثقافي لدى طلاب المرحلة الثانوية وأداء الترجمة، واشتملت الدراسة على اثنين وثلاثين من طلاب الصف الأول من المرحلة الثانوية من منتسبي معهد الجلاوية بمحافظة سوهاج، واعتمدت الدراسة على التصميم شبه التجريبي، واختير اثنان وثلاثون مشاركاً بشكل عشوائي لمجموعة واحدة وتم تدريبهم من خلال برنامج مقترح على شبكة الإنترنت، وجمعت البيانات وحُللت باستخدام الأدوات الكمية والنوعية، واستُخدم في الدراسة الماثلة اختبار الترجمة والوعي عبر الثقافي عبر الإنترنت، واستبانة لقياس الوعي عبر الثقافي عبر الإنترنت وبرنامج /مدونة لتدريب الطلاب على شبكة الإنترنت، وأشارت النتائج إلى أن المشاركين أظهروا تقدماً ملحوظاً في عينات أداء الترجمة في مجالات الفهم القرائي، وطلاقة الكتابة، واستخدام أدوات الترجمة بمساعدة الحاسوب، وتحليل النص، والبحث عن المصطلحات، وأظهرت النتائج أيضاً تطوراً ملحوظاً في إدراك الوعي عبر الثقافي في كل من الجوانب المعرفية والعاطفية، وأوضح المشاركون أيضاً أنهم انتقلوا من نهج الترجمة الحرفي إلى ترجمة المعنى، وتم إثبات تحسن أداء الطلاب من خلال العديد من التدابير التي تشير إلى أن البرنامج المقترح المستند إلى الويب يعد وسيلة فاعلة لتطوير أداء الترجمة والوعي عبر الثقافي لطلاب المرحلة الثانوية.

### **Abstract:**

*The present study attempted to examine the effect of using the Connectivism Theory on developing secondary-stage students' cross-cultural awareness and translation performance. The study comprised thirty-two first-year secondary stage students enrolled in El-Jalawea Institute, Sohag governorate. The study adopted a quasi-experimental design. Thirty-two participants were randomly assigned to one group, and they were taught through a suggested web-based program. Data were gathered and*

(\*) دكتوراه - قسم بحوث ودراسات التربية، تخصص طرق ومناهج تدريس باللغة الإنجليزية،  
معهد البحوث والدراسات العربية، القاهرة.

*analysed using both quantitative and qualitative instruments. A pre-post online translation and cross-cultural awareness test, an online questionnaire, and a web-based training program/blog were used in the study. Findings indicated that participants showed significantly higher levels of translation performance samples in the areas of reading comprehension, writing fluency, CAT tool usage, text analysis, and terminology search. Findings also showed significantly higher levels of cross-cultural awareness in both cognitive and affective aspects. Participants also showed evidence of transitioning from word-for-word to meaning-for-meaning translation. The improvement of the students' performance was demonstrated by multiple measures to imply that the suggested web-based program is an effective way for developing secondary-stage students' translation performance and cross-cultural awareness skills.*

الكلمات الدالّة

[النظرية الاتصالية - أداء الترجمة - الوعي عبر الثقافي]



### ***Introduction:***

Connectivism endeavours by modelling the human mind as a network that adapts to its surroundings, one can comprehend knowledge and learning. Therefore, learning is defined as the process of making connections among several nodes where knowledge can be found. Consequently, the role of the students has changed from mere receivers of knowledge and bits of information to more active and creative roles. Therefore, they need to adapt to the changing requirements of the 21st century by making new connections, identifying patterns, and learning via making decisions. Connectivism is a theory that originated as a response to constantly changing information, the evolution of social networks, e-learning, and technological upheaval.

Connectivism has arisen as a theory of student learning in the twenty-first century. George Siemens developed the idea in 2005, arguing that traditional learning theories are no longer appropriate or sufficient in a digital world where information and knowledge are continually changing. The theory also questions the conventional wisdom that learning occurs only within a person, emphasizing the significance of links between multiple sources of knowledge, or nodes. These nodes comprise an ever-expanding and dynamic knowledge network. (Siemens 2005). Building on Siemens' work, Downes (2009) described connectivist learning as learning that is built on conversation and interaction within one's network, and that has evolved from "being a transfer of content and knowledge to the production of content and knowledge" (p. 12). Several of Siemens' (2005) main principles of connectivism have clear ties to information literacy:

- Learning and knowledge rest in the diversity of opinions.

- Learning is a process of connecting specialized nodes/information sources.
- The capacity to know more is more critical than what is currently known.
- The ability to see connections between fields, ideas, and concepts is a core skill.
- Currency is the intent of all connectivist-learning activities.
- Decision-making itself is a learning process.

Multicultural congregation will only occur via multi-lingual comprehension and here comes the importance of the translation. Translation is a human activity that helps us communicate. According to Ali (2013:138), it is "the activity that has one or more specific purposes, which is to serve as a cross-cultural bilingual communication vehicle among people." It plays an integral part in bridging the gaps between people and conveying messages and knowledge. Ali (2013:139) defines translation as the communication of the meaning of a source-language text by means of an equivalent target-language text. Catford (1965, 1) defines translation as "a process of substituting a text in one language for a text in another."

The connectivist theory became a response to communication and technology boom nowadays, which led to cultural fusion and approximation. The culture was defined, according to the University of Minnesota Library (2022), as the symbols, language, beliefs, values, and artefacts that are part of any society. As this definition implies, culture is made up of two essential components: ideas and symbols on the one hand, and artefacts (material items) on the other. The first category, known as "nonmaterial culture," consists of a society's values, beliefs, symbols, and language. The second form, known as material culture, encompasses all tangible items in society, such as tools and technology, clothes, dining utensils, and modes of transportation. Language is the first of several components. As long as we agree on how to interpret these words, a shared language and thus a shared society are possible. The same article also imagines that a person is lost in another country speaking another language, he/she does not have a dictionary, and smartphone's battery has died. Assuredly, he/she will be in deep water.

It has long been debated whether the number of cultural components is sufficient or not. Some name them six, while others count them as seven, and others say they are ten. All trends agreed that language, customs, values, social organization, material objects, arts and literature, symbols, marriage and family, food, taboos, society, geography, education, and religion. Humans are social beings. People have formed communities to survive from the emergence of Homo sapiens around

250,000 years ago. People that live together develop shared habits and behaviours, ranging from favoured ways of childrearing to preferred means of procuring food. Many individuals in modern-day Paris shop at outdoor markets on a regular basis to purchase what they need for their evening meal, purchasing cheese, meat, and vegetables from various speciality booths. (Kaur A. & Kaur M., 2016).

Cultural awareness is meant as “Someone’s understanding of the differences between themselves and people from other countries or other backgrounds, especially differences in attitudes and values.” (Online Collins Dictionary, n. d.). In practice, translation necessitates exceptional linguistic and cultural abilities to decipher the meaning, which is frequently couched in specific terms that fluctuate in meaning locally and culturally, both synchronously and diachronically. It is pretty uncommon to come across a term that means something distinct in one culture while also meaning something else in another. This is due to a variety of factors that might be attributed to ideology, attitude, association, pragmatics, or otherwise conveyed. Culture is analogous to an iceberg, with a small portion (external or surface culture) visible like the tip of the iceberg, such as food, clothing, art, dance, and so on, while a significant portion (internal or deep culture) is hidden beneath the surface, such as idiom, collocation, proverbs, and so on.

There is a tripartite relationship between translation, cross-cultural awareness and connectivist approach as a requirement of the age of technology and knowledge acceleration. Translation performance and culture awareness cannot be separated, as they form a holistic structure to improve the translation process and generally improve L2 acquisition. Students reach an age in which their minds are apt to discern the cultural value of others, are able to appreciate the value of the constituents of the nation's civilization, and can distinguish the experiences of other peoples and civilizations. Translation and culture are inextricably linked since culture gives life to language. The cultural context of both the source and destination languages has a significant impact on their meanings, particularly in commercial translation. A phrase that appears to be simple to translate may include cultural nuances that, if not taken into account, might have the opposite meaning intended. As a result, translation without a thorough understanding of the cultural context can be hazardous, especially where semantics are essential. (Schaeffer, 2015).

As such, in the age of globalization, at least one foreign language must be learnt for better communication, understanding of any business environment, and employment opportunities. In the present global market, to get hired by a multi-national company, besides speaking a foreign language, one has to acquire the best practises in international

milieus, spot cross-cultural differences, overcome ethnocentrism, develop powerful multicultural communication skills, be well acquainted with codes of ethics, etc. Western individuals consider studying the ancient history of nations and exposure to multicultural information, team building, and communication skills to be crucial aspects of developing cross-cultural awareness. (Constantin, 2013; Constantin et al., 2015)

It is a major concern for learners to draw distinctions between necessary and unnecessary information. Rapid developments in technology have necessitated the advancement of entirely new approaches, such as connectivism, to learning about the knowledge-building process. Since we cannot possibly experience everything on our own, as the cognitive frame would be too great, other individuals (the network), become our source of knowledge.

Currently, in a world characterised by competitiveness and coping with the world of work and future job opportunities, there are basic skills needed in a knowledge-based society pursuant to the recommendations of the Conference Board of Canada (2016), and a cornerstone of the Siemen's Connectivist Approach, such as fundamental skills, like communicating, managing information, using numbers, thinking, and solving problems; Personal management skills, attitudes, and behaviours that drive one's potential for growth, like taking responsibility, adaptability, continuous learning, and professional development, and teamwork skills that involve team working s in projects and tasks. In addition, the OECD (2016) added two sets of skills comprising cognitive skills, including literacy and numeracy, and soft skills, represented in communicating, influencing, and negotiating, in the workplace.

### ***Review of Literature:***

The theory of connectivism, originated by Siemens (2005), is characterised as the learning theory of the digital age. One of the main concepts in this theory is that knowledge is distributed and “can reside outside of ourselves” (Siemens, 2005, p. 8). Stephen Downes, co-originator and great proponent of the theory (2007), suggests that “knowledge is distributed across a network of connections, and therefore learning consists of the ability to construct and traverse those networks” (para. 1). This actionable knowledge is gathered from a network of connections arising from experience and interactions within a community (Garcia & Ferreira, 2014). This is a different maxim, contrary to what is used in previous approaches, for example, in constructivism, where knowledge is constructed by the learner (Piaget, 1976).

Illustrated in the onion model, the culture, whose true comprehension and assimilation is affiliated to the good use of connectivism, according to

Kalchhauser (2012), consists of four layers. The first layer refers to "symbols," which are "words, gestures, pictures, or objects that carry a particular meaning that is recognised as such only by those who share the culture" (Hofstede et al., 2010:8). The second layer of culture symbolises the "heroes," who "are persons, alive or dead, real or imaginary, who possess characteristics that are highly prized in a culture and thus serve as a model for behaviour" (ibid.). The third one underlies the "rituals," defined as "collective activities that are technically superfluous to reach desired ends but that, within a culture, are considered socially essential" (Hofstede et al., 2010:9).

Andreatta & Ferraro (2013), suggest that cultures help individuals adapt to their circumstances and, as a result, boost their chances of survival. Cultures may also negatively impact or even destroy their ecosystems. They list ideas, beliefs, values, marriage, medicine, education, family, and religion. Gheith (1992) lists reading as a cultural tool. Drew (2022) adds two major components: Taboos and food. Many civilizations acquire preferences for certain foods and diets. Italian culture is famous for its love of coffee, pasta, and pizza. Sushi and other seafood and salmon-based meals are well-known in Japanese culture. Mexican cuisine is famous for its spicy meals and tacos. Surprisingly, the southern United States has absorbed aspects of Mexican culture into own cultural foods, which are commonly referred to as Tex-Mex. This is an illustration of cultural dissemination.

Since cultures are different, so are translations of texts from different cultures. Mohammed (2016) suggests different techniques for student-translators to adopt when they translate cultural-specific terms. Sometimes, we use *cultural borrowing*, which is using the same word of the SL in TL, such as translating strategy as إستراتيجية and internet إنترنت. *Calque* is another way, which is a special kind of borrowing where SL expression or structure is translated in literal translation, such as 'Add fuel to the fire' which becomes يزيد الطين بلة and 'Diamond cuts diamond' is replaced by لا يفيل الحديد إلا الحديد. *Definition* is used when the term has no equivalent like the Arabic term صلاة الاستخارة would have to be explained by a definition by saying that the *Istikhaarah* prayer is a kind of prayer done by Muslims asking for God's guidance to make a good choice. *Cultural substitution* is also a beneficial way of decoding cultural-specific terms, which entails finding the most appropriate equivalent in the target culture of a concept or entity that exists in the source culture. An example of substitution is The English use of 'pound' رطل as a weight unit. Arabs, however, use kilos كيلو and طاش ما طاش 'Tash ma Tash' is a widely known comedy in Saudi Arabia. To translate it to the British people means nothing. So, we have to find a good cultural transplantation. A good one for the British people would be, for example, 'Mr. Bean'.

*Lexical creation* stands for coining a suitable term for words that do not exist in the target language. Video فيديو and tram ترام are good examples. *Deliberate omission* refers to the deletion of words that do not fit in the target culture or words that sound meaningless, such as some titles Professor, Dr., and adding respect like may Allah extend his life which are all meaningless in English and must be omitted. *A compensation* procedure is used to compensate for the function of a referent which appears to be rather opaque in its original form. For instance, 'I will go to Debenhams and Clark's' will be translated as سأذهب سآذهب and also, if a translator says احتآج أن أذهب إلى محل الأدوات instead of 'I need to go to the DIY'. Translators often use *footnotes* when they feel that they want to explain in detail a difficult word that would be bizarre for the reader of TL.

On the other hand, translation is indispensable in our daily life for its being a most diverse means of human communication. In these days of globalization, multi-national businesses, and widespread immigration due to work, study, or fleeing from wars, the need for translation is increasing due to the continuous expansion of trade, science, culture, technology, and so on. Because it is related with at least two languages and cultures, translation is a field of contrastive linguistics. It is the process of transmitting a message by moving it from one language system to another. That is, it is the technique used to transfer and/or transform the meaning of a written term or text from the source language into the target language by using words with direct equivalence, new words or terms, foreign words written in the target language, or foreign words adapted to fit the target language pronunciation.

Enani (1999:5) describes the translator as "a writer who formulates ideas in words addressed to readers." The translator differs from the original writer in that these ideas are the latter's. Another difference is that the work of the translator is even more difficult than that of the originator. The originator has to produce his or her ideas and affection in his or her language directly, even though they are complicated and intertwined. The translator's liability is more than doubles because s/he has to enliven the experiences of a different person. The area of problems confronting Arab students of English as a foreign language (EFL) when translating Arabic into English and vice versa has been extensively studied. For example, Khalifa (2015), Alfady & Aldeibani Full (2013), and Ouided (2009) explored the difficulties encountered by Arab translation students.

Ghazala (1995, as cited in Al-Shehab 2018) mentions problems and obstacles faced by translators, which result in stopping the process of translation. These problems include lexical, phonological, grammatical,



and stylistic ones. Lexical errors are the most common among students because they believe that translation occurs simply at the word level. Polysemous words, synonyms, idioms, proverbs, metaphors, collocations, technical terminology, proper nouns, political establishments, titles, and geographical names are examples of such issues.

When modern technology reflects on translation, many tools and instruments are listed. The internet becomes a very large tank for information as compared to paper books. It contains forums, webinars, and video meetings that gather a great number of applicants who want to benefit from each other in the translation field. Alcina (2014) lists multiple tools helping student-translators in their knowledge acquisition. Translation software included word processors, assisted translation tools, machine translation tools, desktop publishing applications, HTML editors, software localization tools, and so on; translation aid software included databases, dictionaries and encyclopedias, browsers, spreadsheets, spelling and grammar checkers, and so on. Gheith et al. (2014) reassure that Learners should be able to solve problems, select from the alternatives, and make decisions. Besides, developing critical thinking skills involves and affects both teachers and learners as they are brought together into sharing the responsibility for constructing effective learning outcomes.

Many studies have been conducted to address translation issues. Jaback (2007) conducted research to determine the difficulties that 200 Arab students have when translating Arabic into English. According to the findings, 55% were linguistic problems, 69% were grammatical problems, 50% were lexical problems, and 46% were morphological problems. Zagood's study (2012) investigates the problems that fourth-year students of English at El-Mergib University in Libya face when translating relative clauses from English into Arabic and vice versa. It also proves the students' lack of competence in both Arabic and English grammar. Al-Shehab presented two studies (2013 & 2018), the former investigated Jordanian English students at Irbid National University experience a number of grammatical challenges while translating from Arabic into English. The study's subjects made 292 errors. The majority of these errors are grammatical errors, while the latter investigated students' mistakes in translation. The study showed that students committed many mistakes such as grammatical problems (Verb to be, Subject Verb Agreement, Wrong Word Usage, Sentence Fragment, and Pronouns).

Many studies revealed that the students lacked sufficient awareness of the norms of English headline writing when it came to Arabic-to-English translation. When translating into English, they encountered

grammatical, lexical, and discourse issues. Mohamad's study (2018) tried to specify which problems Arab and Saudi learners face when translating their texts. The study showed two types of errors students make: lexical and grammatical. The study recommended a change in syllabus, admission, teaching methods, and assessment.

The researcher tried to go deeply into the three-part relationship between Connectivism, cross-cultural awareness and translation performance. Since no good translation performance without a good command of cultural knowledge of both source and target languages. Since the translation is a meaning-for-meaning transference, the cultural awareness of SL and TL is of great importance. Muhammad and Fatima are common names in Arabian society while James and Mary are in the English community. Tea vs. coffee is the popular drink in both communities. The dog is a symbol of fidelity for Westerners while it is an insult in the Arabian environment. Western social norms and laws allow a girl to live separately after the age of 18 while it is of great shame if it happened in a Muslim community as it is unallowable (*muharram*) to do so except to exit for the marital residence and the list goes on.

This knowledge cannot be reached and applied in translation without knowing the best connections networks or channels of information that are impossible to attain in print books. These books are either expensive to buy or hard to reach and read due to limited ties and money. Hence, the internet and modern technology is the rapid and cheap solution. A clear example of what is shown is the phrase raining "*cats and dogs*". The phrase is frequently mentioned in the Egyptian syllabi and ELT milieu, when an Arabic translator chatted with an English one asking him about the correctness of this phrase, he said "My grandma used to say this". Within a minute, the translator knew that it is a hackneyed and worn-out phrase that is not used any longer. Without social networking sites and rapid connection, we still use them in formal contexts.

The connectivist theory to learning presents the solution on a silver platter. It calls for not concentrating on the knowledge itself but making connections and searches to reach this knowledge easily because the knowledge doubles every 12 or 18 months, so the simplest meaning of learning as an acquisition of knowledge, as Gheith (2005) posits it, was not sufficient but information circulation had to serve cognitive purposes on the short and long-run. Another aspect that substantiates using the connectivist theory is its dependence on technological means and applications that the students use masterfully and dexterously. The student is required to make a chat, converse with a friend, video call a

native or a language teacher, share a blog post, watch a YouTube video, listen to an audio...etc. which can be easily done in or outside schools. With this in mind, translation cannot be mastered without cross-cultural awareness and comprehension via technological means and forming connections and networks that are suggested by connectivist theory.

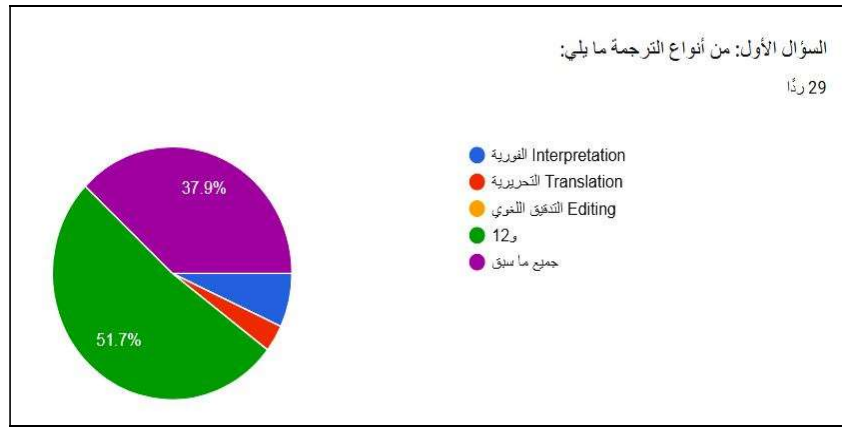
This study totally depends on connectivist theory, it mainly focuses on the provable facts, observation, note-taking, and statistical analysis of students' performance in the pre- and post-administration of tests. Therefore, after the study of this research, the expected outcome is:

- Increasing students' knowledge of translation basics.
- Maturation of English Arabic text translation for secondary stage students.
- Developing cross-cultural awareness.
- Fostering students' use of modern technology.
- Increasing secondary stage students' researching components.
- Promoting problem-solving, and decision-making.
- Maximizing students' utilization of social media, and web 2.0 technologies to enhance translating texts as well as spot cross-cultural manifestations.
- Growing up positive attitudes towards translation and cultural awareness.
- Shedding light on the role of successful communication to get information from sources other than paper books.

### ***Pilot Study:***

The researcher designed a short test conducted online via Google Forms (Refer to Appendix B) forms due to COVID-19 Pandemic and the precautionary measures taken by MOE and the Cabinet stipulating that all students shall stay at home and exams shall be postponed until the beginning of the second semester. It consisted of sixteen items. About thirty-three secondary stage students were asked to reflect on their ideas and concepts about types, skills, and strategies of translation, as well as cultural awareness hints. Moreover, the researcher previewed related literature reviews, suggestions, and recommendations of other researchers and the experts' and stakeholders' opinions in terms of students' inability to translate texts and awareness of cross-cultural differences.

Figure (1): Part of the students' answers on the pilot test

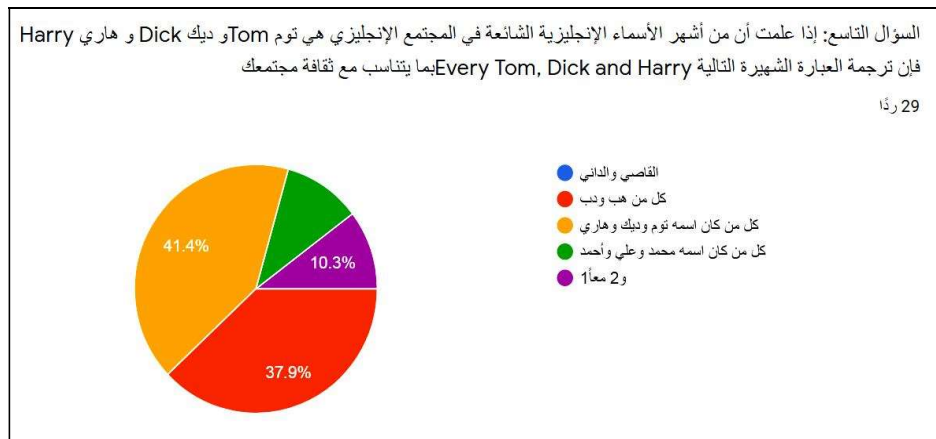


Results of the pilot study showed the difficulties students face when they translate texts as well as their inability to spot cross-cultural differences. The students received no considerable demonstration or lecturing of translation strategies and types even if its definition or necessary steps when translating. Thirty-seven percent of them did not differentiate between translation types and editing. Ninety-five had no organised ideas.

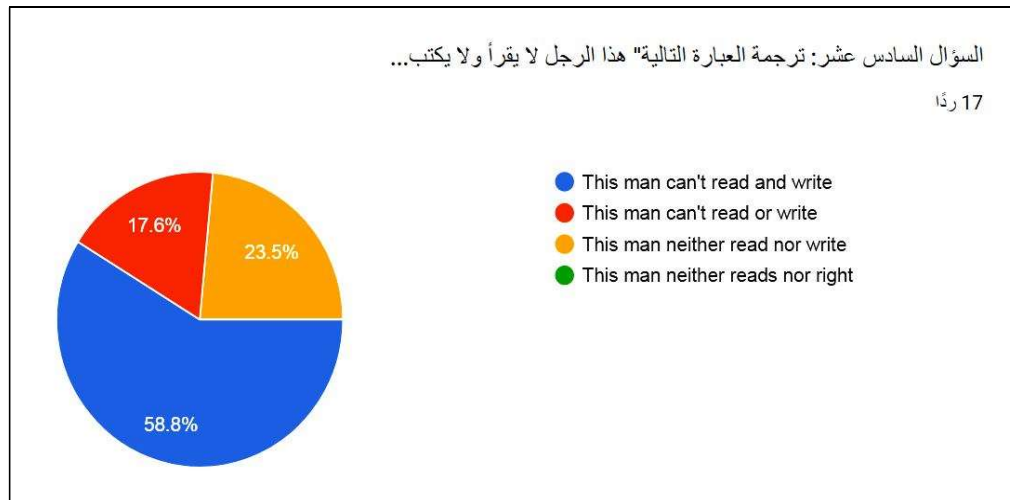
Figure (2): Part of the students' answers on the pilot test



Forty-one percent excluded punctuation misuse from translation mistakes, while forty percent neglected important components like vocabulary search and data collection. Sixty percent made what is called first language interference when they misapplied using or with negative form, alternatively, they used the form which is acceptable in Arabic but not English.

**Figure (3): Part of the students' answers on the pilot test**

About sixty percent erred in determining translation difficulties. In addition, forty-eight students failed to deal with untranslatable religious and culture-specific terms. Ninety percent failed to find the appropriate cultural substitution for item No. 9 and most of them appealed to a literal translation that does not suit domestic culture and forty-five percent found difficulty identifying a famous dictionary. Sixty percent mistook in choosing the right grammatical sentence. All this refers to their inability to translate texts well besides the absence of minimum knowledge of translation basics.

**Figure (4): Part of the students' answers on the pilot test**

This can be due to the absence of regular approaches and practices that most EFL secondary stage English teachers adopt in teaching translation, the old-fashioned teacher's demonstration without following

up with students, the absence of suitable training for teachers, zero-information on translation science and art in textbooks, lack of variation in classroom activities, over-dependence on the boring blackboard and the negligence that translation has, despite being urgently needed in everyday communication.

Hence, the current study attempts to help first-year secondary-stage students develop their translation performance and cross-cultural awareness by using a suggested program based on the Connectivist Approach.

### ***Context of the Problem:***

Since no sufficient local or worldwide studies have covered ways of secondary stage students' mastery of translating texts appropriately with a great attention to the cultural context of both source and target languages, the current study tried to shed light on how to teach translation with consideration of cultural context under the modern means that facilitate searching for the right lexis and accurate grammar.

In this context, translation plays an increasingly important role in and for society. It enables people to communicate ideas and cultures regardless of the different languages involved. Since the researcher is a teacher of English, he noticed that first-year secondary school students fail to translate Arabic into English and vice versa texts properly. They consider translation to be word-for-word conversion and the like. They create morphological and syntactic mistakes such as incorrect word order, agreement violation, tenses misuse, and faults in the usage of relative clauses, passive sentences, and so on. By analogy to the usual rules, they occasionally over generalize the rules. They might add the past tense suffix *-ed* to irregular verbs or the plural suffix *-sto* irregular nouns, for example.

No hints or tips are laid out in textbooks. No approaches are adopted while teaching translation. Text translation is only a mere question that can be easily found at the end of the exam paper. He and other teachers noticed that the translation question was often ignored or missed. Moreover, when translating, answering a dialogue, or writing a paragraph, they do not consider cross-cultural awareness or ideological differences between both languages. They have no idea of English values, principles, beliefs, skills, symbols, rituals, or environment. They have no information about cultural differences. Therefore, many expressions and terms are misplaced or ignored. This act drew the researcher's attention to the problem of lacking translation performance.

### ***Statement of the Problem:***

There is an apparent weakness in cross-cultural awareness and translation performance among first-year secondary-stage students. A large number of Secondary stage students in Egypt fail to maintain basic translation performance and the sufficient cross-cultural awareness required for producing appropriate translation. Therefore, the researcher suggests a program based on the connectivist theory to develop secondary-stage students' cross-cultural awareness and translation performance.

### ***Study Questions:***

The current study is an attempt to find answers to the following main question:

What is the effect of using a connectivist theory to develop first-year secondary-stage students' Cross-cultural awareness and translation performance?

Hence, there is a need to answer the following sub-questions.

1. What is the status quo of first-year Secondary Stage students' translation performance and cross-cultural awareness?
2. What are the basic translation skills required to develop secondary-stage students?
3. What are the basic cross-cultural awareness skills required to develop secondary-stage students?
4. What are the features or characteristics of the suggested program?
5. What is the effect of a suggested program to developing the secondary stage students' translation performance and cross-cultural awareness?

### ***Experimentation:***

#### ***Study Hypotheses:***

To address the research questions, four corresponding research hypotheses were tested:

1. "There is no statistically significant difference between the mean scores of the study participants on the pre- and post-administration of the Cross-cultural Awareness (Affective Part) Scale with regard to the development of each of the cross-cultural awareness components".
2. "There is no statistically significant difference between the mean

scores of the study participants on the pre- and post-administration of the Translation and Cross-cultural Awareness (Cognitive Part) Test with regard to the development of the cognitive part of the cross-cultural awareness”.

3. “There is no statistically significant difference between the mean scores of the study participants on the pre- and post-administration of the Translation and Cross-cultural Awareness (Cognitive Part) Test with regard to the development of each component of the translation performance”.

4. “There is no statistically significant difference between the mean scores of the study participants on the pre- and post-administration of the Translation and Cross-cultural Awareness (Cognitive Part) Test with regard to the development of the overall translation performance and cross-cultural awareness (Cognitive Part)”.

#### ***Study Instruments:***

1. A Pilot Translation Performance Test
2. A Pre-post-test for the Assessment of secondary-stage students' translation performance and Cross-Cultural Awareness.
3. A questionnaire for the Assessment of secondary stage students' Concepts of cross-cultural awareness.
4. A Scoring Rubric for assessment of the basic introduced translation and cross-cultural awareness skills.

#### ***Study Design:***

The researcher adopted a quasi-experimental One-Group Design to test the hypotheses of the study. The researcher used a suggested program based on the "Connectivist Approach" with the group and administered a pre- and post-test to identify its effect on students' ability to produce correct translations and be aware of cross-cultures before and after studying the program. Since it is not expected to be a real face-to-face classroom, and the use of a connectivist approach does not necessitate the existence of classrooms, which is considered one of its merits, the study is being implemented in a different milieu than the classroom. That is why the researcher used the One-Group Design.

#### ***Methods and Data Collection Tools of the Study:***

To build people's perception, it needs the experiences to be noticed, listened to, or felt. When learning English, it means learning the culture



of Englanders. Then, the sensory data are processed for interpreting perception (Noor J, 2011:2). Likewise, to show the students' perception toward translation performance and cultural awareness as contributing factors in learning English, a questionnaire, pre-post-test, and a scoring rubric were used.

### **Results:**

The study aims to investigate the effect of implementing the suggested programme on developing secondary-stage students' cross-cultural awareness and translation performance. The effect was calculated using T-test (refer to Appendix H for means and raw scores of students in the tests). To find out if the differences in the impact the students achieved on the post-test were significant or not, "Paired Sample t-test" analyses were conducted to test the set hypotheses of the study.

**Hypothesis 1 (H01)** predicted that there is no statistically significant mean difference between the students' concept towards each component of the Cross-cultural Awareness (Affective aspect) before and after the training programme in translation and cross-cultural awareness. To verify this hypothesis, the paired-sample t-test was used to detect the significance of differences between the pre- and post-application. Analysis of data using the t-test showed that the mean difference between the concept before and after the experiment is significant, favouring the scale's post-administration, as shown in the following table. Table 3 illustrates this.

*Table 1* T-test (t-test) analysis for the differences of the Ss' mean scores towards the affective aspect of the cross-cultural awareness components (History and Language, Social and Media Aspects, and Education and Academia, Cross-cultural Awareness Concept) before & after the administration of the Cross-cultural Awareness scale using the Connectivist Approach (N=32 & DF=31)

Component	mean		Std. Deviation		t- test value	Sig.	Effect size ( $\eta^2$ )
	pre	post	pre	post			
<b>History and Language Aspect</b>	<b>6.31</b>	<b>16.91</b>	<b>2.01</b>	<b>1.71</b>	<b>23.493</b>	<b>0.00</b>	<b>0.947</b>
<b>Social and Media Aspects</b>	<b>6.47</b>	<b>16.38</b>	<b>1.78</b>	<b>2.04</b>	<b>16.903</b>	<b>0.00</b>	<b>0.902</b>
<b>Education and Academia Aspect</b>	<b>6.81</b>	<b>16.44</b>	<b>2.12</b>	<b>2.12</b>	<b>18.892</b>	<b>0.00</b>	<b>0.92</b>
<b>Cross-cultural Awareness Concept</b>	<b>6.84</b>	<b>16.53</b>	<b>2.07</b>	<b>2.14</b>	<b>18.608</b>	<b>0.00</b>	<b>0.918</b>
<b>Overall Affective Aspect for Cross-cultural Awareness</b>	<b>26.44</b>	<b>66.25</b>	<b>7.07</b>	<b>6.76</b>	<b>22.747</b>	<b>0.00</b>	<b>0.943</b>

These results shown in Table (1) answers question three of the questions of the study; they refuse the null hypothesis and confirm the alternative hypothesis as there is a statistical mean difference between the cross-cultural awareness concept of the subjects of the study before and after the training programme in translation and cross-cultural awareness in terms of four components (History and Language; Social and Media and Education; Academia Aspects and Overall CC Awareness). Moreover, results show that although students' concepts towards cross-cultural awareness were high and positive in social and educational aspects, the training programme did make a high level of effect on all components. This may be evidence that students are somewhat convinced with studying all cultural aspects laid out in the training program on developing cultural awareness required for sound translations.

**Hypothesis 2 (H02)** predicted that there is no statistically significant mean difference between the achievement of the students of the study in the pre-test of translation and cross-cultural awareness in the post-test. Analysis of data using a t-test showed that the mean difference between the cross-cultural awareness (cognitive aspect) before and after the experiment is significant, favouring the post-test's, as shown in the following table. To verify this hypothesis, the paired-sample t-test was used to detect the significance of differences between the pre and post-application. Table 2 illustrates this.

*Table 2* T-test results for the significance of differences between the mean scores of the participants' 'Overall Cross-cultural Awareness (cognitive aspect) on the pre and post-administration of the Translation Performance test

performance	mean		Std. Deviation		t- test value	Sig.	Effect size ( $\eta^2$ )
	pre	post	pre	post			
<b>Cross-Cultural Awareness (Cognitiveaspect)</b>	<b>3.5</b>	<b>9.72</b>	<b>2.96</b>	<b>2.89</b>	<b>6.876</b>	<b>0.00</b>	<b>0.604</b>

Table 2 shows that the significance level (sig) is less than (0.01). This indicates that there is a statistically significant difference at the 0.01 level between the mean scores of the study participants on the pre and post-administration of the Translation Performance and Cross-cultural Awareness (cognitive aspect) test in terms of the overall **Translation Performance and Cross-cultural Awareness (cognitive aspect)** components in favour of the post-test administration. This means that the H02 should be refused. Consequently, the alternative hypothesis is to be accepted.

**Hypothesis 3 (H03)** predicted that there is no statistically significant mean difference between the achievement of the students of the study in the pre-test of translation components and that in the post-test. The null hypothesis has been postulated by the researcher since it is a new program to be implemented in this kind of study to develop such variables and the no-effect is the primary hypothesis until otherwise confirmed. To verify this hypothesis, the paired-sample t-test was used to detect the significance of differences between the pre- and post-administration of the test. Analysis of the data given by the two raters and by the mean scores of the two raters, using Paired Sample t-test showed that the mean difference between the achievement of the group in the pre-test and that of the post-test was significant. This is illustrated in **Table 3**.

*Table 3* T-test Results for the significance of Differences Between the Mean Scores of the Participants' each component (Theories and Definition, Reading Comprehension, Writing, Computing, CAT Tools, Text Analysis, Researching and Terminology search, and Sentence Translation) on the Pre and Post Translation Performance Test (N=32) and (DF= 31)

performance	mean		Std. Deviation		t- test value	Sig.	Effect size ( $\eta^2$ )
	pre	post	pre	post			
Translation Theories and Strategies	3.44	8.94	2.84	2.49	9.184	0.00	0.731
Writing Comprehension	3.69	9.10	2.49	2.47	9.760	0.00	0.754
Reading Comprehension	3.63	8.91	2.5	2.46	8.761	0.00	0.712
Researching	3.81	8.79	2.55	2.73	7.373	0.00	0.637
Textual Analysis	2.72	6.81	2.11	2.1	6.559	0.00	0.581
Computing and CAT Tools	3.5	7.97	2.5	2.89	7.948	0.00	0.671
Sentence Translation	4.69	9.5	2.89	2.34	7.335	0.00	0.634
Overall Translation Performance	25.47	60.03	14.6	12.46	12.622	0.00	0.837

**Results of Hypothesis 3 (H03)** provide an answer to question one of the questions of the study presented in the introduction; as there are statistically significant mean differences between the achievement of the subjects of the study in the pre-test and that in the post-test, favouring that of the post-test in terms of translation's seven components (Definition and Theories, Reading Comprehension, Writing, CAT Tools, Research and Terminology, Text Analysis and Sentence Translation). The aforementioned table shows the significance level for all components is less than 0.01. This indicates that there is a statistically significant difference at the 0.01 level between the mean scores of the study participants on the pre- and post-administration of the Translation

Performance and Cross-Cultural Awareness test in terms of (Theories and Definition, Reading Comprehension, Writing, Researching, and Terminology search, Computing and CAT Tools, Text Analysis and Sentence Translation) in favour of the post-test. This means that the H03 should be refused in all components. Consequently, the alternative hypothesis is to be accepted.

**Hypothesis 4 (H04)** predicted that there is no statistically significant mean difference between the students' scores towards the overall translation Performance and Cross-cultural Awareness (Cognitive aspect) before and after the training programme in translation and cross-cultural awareness. To verify this hypothesis, the paired-sample t-test was used to detect the significance of differences between the pre- and post-application of the test. Analysis of data using a t-test showed that the mean difference between the scores before and after the experiment is significant, favouring the post-test's, as shown in the following table. This is illustrated in Table 6.

**Table 4.** T-test analysis for the differences of the Ss' scores towards the Overall Translation and Cross-cultural Awareness (cognitive part) before & after the administration of the pre-post-test using the Connectivist Approach

performance	mean		Std. Deviation		t- test value	Sig.	Effect size ( $\eta^2$ )
	pre	post	pre	post			
<b>Overall Translation and Cross-cultural Awareness (cognitive part)</b>	<b>28.97</b>	<b>69.75</b>	<b>16.65</b>	<b>14.66</b>	<b>12.790</b>	<b>0.00</b>	<b>0.841</b>

Table 4 shows that the significance level (sig) is less than (0.01). This indicates that there is a statistically significant difference at 0.01 between the cross-cultural awareness concepts of the subjects of the study before and after the training programme in translation and cross-cultural awareness in terms of the Overall Translation and Cross-cultural Awareness (cognitive part) in favour of the post-administration. This means that the H04 should be refused. Consequently, the alternative hypothesis is to be accepted.

### **Discussion:**

The present study was conducted to measure the effect of a training programme based on the Connectivist approach to develop translation performance and cross-cultural awareness for secondary-stage students.

The results of the study confirmed that there was a remarkable increase in students' levels of achievement after the experiment. The

means of scores in the post-test and the obtained t-value in the pre-post-test analyses were significantly favouring the post-test results. Results also showed that there is a statistically significant mean difference between students' cross-cultural awareness attitudes before and after the experiment, favouring that of the post-administration. There was also a significant mean difference between students' achievement before the experiment and after participating in the training programme, favouring their scores in the test in the post-administration in each of the translation components. These remarkably high gains obtained by the subjects in the post-test can be attributed to the effect of using the suggested training programme in translation performance and cross-cultural awareness.

In the first result, students' level of translation performance has been raised in general; however, what deserves attention is that students' achievement in the text analysis part of the test was lower in these two areas than in the other sections of the test. This is simply due to the lack of knowledge students have about translation theoretical concepts and their application to translation tasks. This also shows that students used to deal with a text to translate directly without the necessary planned analytical skills required for the task, and that they have developed quite a good command of using these components, and have almost mastered how to report conscious thinking before translating.

As the second result indicated, students' attitudes towards cross-cultural awareness were quite high, and due to the training programme, their attitudes became even higher. Comparing the results of this study with the results of the pilot study) that was applied to a sample of secondary-stage students, it is surprising how students develop bad habits and careless attitudes towards awareness of others' cultures, assimilating the culture of the difference without any degradation. Depending on the results of the present study, students showed clear advances towards inter-cultural effects between Arabic and Western languages, especially English, Western-Eastern differences in culture, understanding English habits, customs, and educational system and to what extent it is different from ours, social life there, including family, jobs, foods, greeting, the Queen position, freedom...etc.

The results of the present study confirm the results obtained by Mohamed et al. (2019), Abdellah (2010), Karimian & Talebinejad (2013), Klaudy (2006). These results, moreover, emphasise the Ministry of Education's vision (Ministry of Education I. C., n. d.) that students' horizons must be enlarged, so that they become familiar with different cultures while developing an understanding of their own and are able to address the technological and informational change in the field of education.

Qualitatively, the researcher analyzed the learners' pre-post administration of the test responses, reflections, and discussions as well as their observations throughout the program. The same three students' translations had been checked after applying the suggested program and the post-test, they were as follows:

**Question 1:** Analyse the following text (in English or Arabic) stating the difficulties and challenges that you face, as a translator, and how you overcome them.

This question was one of the most difficult questions in the test, as it required multiple skills of logical reason in finding the difficulty and searching for the best solution to overcome it. This question was left blank or ridiculously no difficulty was found. In response to the sentence, "**The teacher eyed up his students**", a student's answer, in the post-test, was:

"بمعانيه الجملة المذكورة وتحليلها، تبين أن كلمة *eye up* فعل وليس اسم كما يظن البعض ويجب البحث في القاموس عن هذا الفعل المركب وتكون الترجمة كالتالي: نظر المعلم باهتمام لطلابه أو أمعن النظر فيهم".

The answer of the second sentence "**He is open handed**" was:

"الصعوبة في المعنى الحرفي *open handed* والترجمة الحرفية مفتوح اليدين غير مناسبة وبالبحث في القواميس ثنائية اللغة نجد أن معناها رجل معطاء".

These answers show an advance in students' thought and way of dealing with the text problems during translation, even if a considerable number of them found it difficult to answer this question.

### **Question 2:**

**1. Find the advantages/disadvantages of the English educational system and state your reasons.**

**2. Describe two delicious English and Arabic meals?**

In the Cross-Cultural Awareness question, students were asked to write about the advantages of the Educational System in the UK. This question was either left blank, or one or two lines were written without any clarity or organization. An example of one student's answers before the treatment was:

*" I think education provide you with good jop [sic] opportunities".*

He could not comprehend the question or had no or very little information about the subject. The answer only contained one line and the sentence had typos as well. In the post-test and after the intervention, the same student could find information and easily make comparisons

between education in the UK and the Arabic world. His answer was the following:

"النظام التعليمي في إنجلترا يتكون من عدة مراحل: الابتدائية (يشمل الإعدادية أيضًا) والمرحلة الثانوية ويستمر لمدة 3 سنوات مثل مصر والمرحلة الجامعية والتعليم الإضافي والتعليم التقني. ما يميز التعليم الفني هناك أن الطالب يتدرب على حرفة معينة بحيث يدرس نظريًا يوم واحد في الأسبوع وباقي الأيام عملي في الورش والدراسة مدفوعة الأجر حتى التخرج كحرفي معتمد".

A clear difference is shown in the student's way of presenting facts and determining the advantages that he liked there. Regarding the famous English meal, he left the answer blank as he did not have any information, while later, after the treatment and the administration of the post-test, his answer was:

"يوجد في إنجلترا وجبة تعتبر غريبة نوعًا ما وهي فطيرة الكلى *Kidney Pie* وهي وجبة مشهورة هناك ولكن يوجد عندنا في مصر بديلًا عنها وهي سندويشات الكبدة والتي تعتبر من أشهر الوجبات السريعة في مصر".

The answer was twofold, the first is describing a famous English meal and the second was finding a famous substitute in Egypt. Another answer was a description of seafood vs. famous Koshari meals.

*"Koshari is a dish with roots in the 19<sup>th</sup> century in Egypt. Now, it is consumed at food carts and in restaurants. Koshari ingredients include macaroni, lentils, rice, and sauce. It is often topped with chicken and fried onions. Seafood, on the other hand, is a famous English meal that is useful in addition to being delicious. There are many types of sea fish and each type has a different taste. It provides body with proteins and improves memory".*

The student stated fact-based information about famous meals in both communities, substantiating the traits and ingredients of each of them. The student's writing also considered the mechanics of writing and correct grammar in addition to the appropriate choice of vocabulary.

**Question 3:** A. Translate the following into Arabic:

**All his geese are swans.**

B. Translate the following into English:

شاي العروسة من أكثر السلع مبيعًا في العالم

Each question has a trick. The first sentence means that somebody constantly exaggerates the importance of a person or thing. This is the meaning-for-meaning translation that a student should search for and

should not stick to the equivocal word-for-word translation. Even if some students fell victim to the literal translation and wrote the answer كل أوزة بجعات but the required answer, if well searched for (for example, in the famous Proz website that they used during the program intervention), is included in multiple answers sheets as

قطه جمل - القرد في عين أمه غزال - يعمل البحر طحينة



The second question was somewhat easy but tricky. In the brand name Al-Arosa Tea, the question represented a challenge to students' thoughts and choices of leaving the brand name as is or translating the product into "the bride tea" which will then refer to the tea that the bride will drink at her wedding and not the famous Egyptian trademark for most drunk tea. Even if some answers mistakenly translated it as "the bride tea" the majority of answers translated it as follows:

*" Al-Arosa tea is one of the most sold goods in the world"*

*" Al-Arosa tea is one of the most-selling commodities in the world"*

*" El-Arosa tea is one of the best-selling products in the world"*

Concisely, the program had a large effect on students' thinking of translation not only as a question in the exam but as an art and scholarship. They acknowledged online sources and multiple ways of searching and verifying information to reach the best answers and take the right decisions.

### **Conclusions:**

EFL secondary education students are given considerable opportunities to peruse translation theories, reach untouchable points of arguments related to multicultural schooling, discuss best translation techniques, defend their opinions in text translating exercises, be acquainted with various translation skills that lead to sound text translation, and excellent language command, further their information



and add to their knowledge about enhancement of reading and writing skills, identify undiscoverable ways of learning such as podcasts, blogs, vlogs, search engines, Web Quests, peer-discussion, parent-consulting, etc. utilizing CA-based Web-led strategies and various technological means. Therefore, the findings of the present study indicate that arguing via activating multiple ways of knowing should be implemented.

Throughout the discussion of the results, it has become clear that the CA-based Web-led program may have a significant role in developing the students' translation performance and cross-cultural awareness. This was reflected in the significant "t" value of the test as a whole and of each separate sub-skill in the test. All the values were highly significant. The CA-based Web-led program was effective for many reasons.

The positive effect of the suggested CA-based program on developing translation performance and cross-cultural awareness for secondary-stage students was attributed to the program's addressing of the students' different bits of intelligence, learning profile, readiness, areas of interest, and learning style via vivid and lively activities on the internet. As students learnt differently, the researcher, as a teacher could fully encourage meaningful and enjoyable learning as much as possible for all the participants involved.

### ***Recommendations:***

In light of the results of the study, the following recommendations are made:

1. Connectivist Theory should be extensively used in the learning and teaching processes.
2. There should be a clear content description of the translation and cross-cultural awareness taught in the secondary education syllabi
3. There should be clear-cut, and agreed-upon standards for designing translation content, activities and tests in the curricula.
4. Translators' workshops should be encouraged as stimulating language teaching techniques
5. Setting translation questions in the final exam should follow a systemic and objective approach, by stating the scoring rubrics and the rating scales.

6. Scoring translation questions, and generally essay-style or open-ended questions, should be undertaken by at least two different raters to minimise raters' subjectivity.

7. Translation theories and definitions and cross-cultural subjects should be integrated into the secondary stage English syllabi in the form of graded activities by linking them to the practical translation examples and questions.

8. New technologies and techniques are recommended to be implemented for the proper teacher education programmes such as using computer software, electronic dictionaries, CAT tools training sessions, online translators and teacher forums, and Facebook pages.

9. Translation and cross-cultural awareness competitions and contests between students all over Egypt should be held regularly.

***Suggestions for further Studis:***

1. A study is needed to implement the connectivist approach for developing listening and reducing listening anxiety for secondary-stage students. This study can adopt, or adapt, the approach implemented in the present study and help consolidate the concepts and skills presented in the present study.

2. A study is needed to explore the difficulties faced by translation students; idiomatic translation, collocations, untranslatability, technical translation, and the ethics of translation.

3. A study is suggested to validate different stages of multi-cultural awareness raising that can be used with different levels of proficiency and that can be used as a normative scale.

\*

## **REFERENCES**

- Abdellah, H. (2010). Basic Translation Skills for EFL Prospective Teachers, VDM Publishers.
- Alcina, A. (2014). Translation Technologies: Scope, tools, and Resources, Target: International Journal on Translation Studies, 3-30.
- Al-Fadly, H. O., & Aldeibani Full, A. A. (2013). An Analysis of some Linguistic Problems in Translation between Arabic and English Faced by Yemeni English Majors at Hadramout University. Journal of Islamic and Human Advanced Research, 3(1), 15 - 26. Retrieved February 2, 2017, from: <http://www.sign-ific-ance.co.uk/index.php/JIHAR>
- Ali, M. N. (2013). Methods of teaching translation. Adaab Al-Farahidi, 2(16), pp. 136-153. Retrieved <https://www.iasj.net/iasj/pdf/e11820fe514e5c34>
- Alshehab, M. (2013). Investigating the Syntactic Difficulties which Encounter Translation Students at Irbid National University in Jordan from Arabic into English, AWEJ Special issue on Translation, 2, 129-148. Retrieved from: <http://www.awej.org/index.php?option.com>
- \_\_\_\_\_. (2018) Grammatical Errors Made by Translation Students When Translating Arabic Environmental Text Into English. European Journal of English Language Teaching, 4(1), 120-134.
- Andreatta, S. & Ferraro, G. (2013). Elements of Culture: An Applied Perspective. Wadsworth.
- Catford, J. (1965), Alinguistic theory of translation. Oxford University Press.
- Collins Dictionary. (n.d.). Cultural awareness. In Collins dictionary.com Retrieved Jan. 23, 2021, from: <https://www.collinsdictionary.com/dictionary/english/cultural-awareness>
- Components of Culture. (1 Nov. 2021). In Elcobmlus Media Inc. <https://www.elcomblus.com/components-of-culture>
- Constantin, E. C., (2013), Intercultural Management within the European Union Context, Proceedings of Professional Communication and Translation Studies, Vol. 6 (1-2), Editura Politehnica, Timișoara, 89-94.
- Constantin, E. C., Cohen-Vida, M., & Popescu A. V. (2015). Developing Cultural Awareness. Procedia - Social and Behavioral Sciences, 191, pp. 696 – 699
- Downes, S. (2007, February 3). What connectivism is [Web log post]. Retrieved from: <http://halfanhour.blogspot.com/2007/02/what-connectivism-is.html>
- \_\_\_\_\_. (2009). Learning networks and connective knowledge. In: Yang, H.H. and Yuen, S.C. eds. Collective intelligence and e-learning 2.0: Information Science Reference, pp. 1-26.
- Drew, C. (September 20, 2021). 18 Major Elements of Culture (Explained for Students!). Helpful Professor. <https://helpfulprofessor.com/elements-of-culture>
- Enani, M. (1994). Graduated Exercises in Translation from Arabic to English. Anglo Egyptian Bookshop.

- Ghazala, H. (1995). Translation as Problems and Solutions. A Coursebook for University Students and Trainee Translators, Syria: Malta: ELGA Publication.
- Gheith, A. G. (1992). Increasing Reading Readiness in The Foreign Language for The First-Year Primary Schools Children. Studies in Curriculums and Teaching Methods, 16, pp. 1-28. Retrieved from:  
<http://search.mandumah.com/Record/682189/Description#tabnav>
- Gheith, A. et. al. (2014). The Effect of using Electronic mind mapping on developing First Secondary Stage Student's EFL Critical Reading Skills. Egyptian Association for Reading and Learning, vol. 157, pp 1-21. Retrieved from:  
<http://search.mandumah.com/Record/720858>
- Hofstede, G. H., Hofstede, H. J. & Minkov, M. 2010. Cultures and organisations: software of the mind: intercultural cooperation and its importance for survival (3rd edition), McGraw-Hill.
- Husni, R. & Newman, D. (2015). Arabic-English-Arabic Translation: Issues and strategies. London: Routledge.
- Kalchhauser, J. (2012). "Can Culture be taught in the Austrian EFL Classroom?" Published MA Thesis, University of Viena, Faculty of Philological and Cultural Studies, Austria, Repository: <https://theses.univie.ac.at/detail/18485#>
- Karimian, Z. & Talebinejad, M. (2013). Students Use of Translation as a Learning Strategy in EFL Classroom. Journal of Language Teaching and Research, 4(3), pp. 605-610.
- Kaur, A. & Kaur M. (4 December 2016). The Study of Components of Culture: Values, Norms, Material Objects, Language and Culture Change. 6th Conference on Science, Technology and Management, India International Centre, New Delhi. <http://data.conferenceworld.in/ICSTM6/P222-234.pdf>
- Khalifa, E. M. (2015). Problems in translating English and Arabic languages' structure: A case study of EFL Saudi students in Shaqra University. European Journal of English Language and Literature Studies, 3(4), 22 - 34. Retrieved January 22, 2017, from: [www.eajournals.org](http://www.eajournals.org)
- Klaudy, Kinga .(2006). The Role of Translation Theory in Translator Training. Paper presented at the EMT Conference, Brussels, 19-20.  
(2), 19-39. <https://doi.org/10.19173/irrodl.v17i2.2217>
- Mohammed, H. (2016). Translating Arabic/English Individual Cultural References: Strategies and Parameters. 1. 1-24. Available:  
[https://www.researchgate.net/publication/317143068\\_Translating\\_ArabicEnglish\\_Individual\\_Cultural\\_References\\_Strategies\\_and\\_Parameters](https://www.researchgate.net/publication/317143068_Translating_ArabicEnglish_Individual_Cultural_References_Strategies_and_Parameters)
- Newmark, P. (1981). Approaches to translation. Pergamon Press.
- Ng'ambi, D. (2013). Effective and ineffective uses of emerging technologies: Towards a transformative pedagogical model. British Journal of Educational Technology, 44(4), 652-661.
- Noor, J. (2011). Metodologi Penelitian: Skripsi, Tesis, Disertasi, & Karya Ilmiah. Kencana Prenada Media Group. Jakarta

- Ouided, S. (2009). Problems in translating tenses from English into Arabic the present perfect: A case study (MA thesisMentouri University) available from: [www.bu.umc.edu.dz/theses/anglais/SEK1064.pdf](http://www.bu.umc.edu.dz/theses/anglais/SEK1064.pdf)
- Piaget, J. (1976). Piaget's theory. Berlin, Heidelberg: Springer
- Schaeffer, Don .(January 14, 2015). The Importance of Culture in Translation. Retrieved February 16, 2022, from: <https://www.ulatus.com/translation-blog/the-importance-of-culture-in-translation>
- Sheikh, S. H. (2016). The Importance of Cultural Awareness in English – Arabic Translation. AWEJ. Special Issue on Translation No.3, pp. 173-181. Available <https://awej.org/images/AllIssues/Specialissues/Translation3/tanslation%20no.3%20full%20issue%20may%202014.pdf>
- Shuttleworth, M. & Cowie, M. (1997). Dictionary of Translation Studies. St. Jerome Publishing.
- Siemens, G. (2005). Connectivism: A learning theory for the digital age. [http://www.itdl.org/Journal/Jan\\_05/article01.htm](http://www.itdl.org/Journal/Jan_05/article01.htm) International Journal of Instructional Technology & Distance Learning 2(1).
- The Elements of Culture. (04 Dec. 2022). Introduction to Sociology: Understanding and Changing the Social World. The University of Minnesota Library. Retrieved: <https://pressbooks.howardcc.edu/soci101/chapter/3-2-the-elements-of-culture/>
- The Organisation for Economic Co-operation and Development (OECD). (2016). Skills, Retrieved from: <http://www.oecd.org/skills>
- Zagood, M. (2012). A Contrastive Study of Relativization in English and Arabic with Reference to Translation Pedagogy.. (Unpublished Ph.D. Thesis). Durham University. Available at Durham E-Theses Online: <http://etheses.dur.ac.uk/3402/>



## ضوابط النشر في المجلة

مقدمة:

ترحب مجلة معهد البحوث والدراسات التربوية العربية العلمية المُحكَّمة بنشر الإسهامات العلمية للأكاديميين وأساتذة الجامعات والباحثين المتخصصين في المجالات والتخصصات التربوية المتعددة مثل: أصول التربية، والتخطيط التربوي، والإدارة التربوية، والتربية المقارنة، والمناهج وطرق التدريس، وعلم النفس التربوي، والتربية الخاصة، والصحة النفسية، وتكنولوجيا التعليم. وتقبل البحوث والدراسات باللُّغة العربية واللُّغات الأجنبية شريطة أن تدرج المادة العلمية المقدمّة ضمن مجالات اهتمام المجلة، وأن تقدم إضافة علمية أصيلة في موضوع الدراسة، على أن يستوفي الموضوع المقدم للمجلة شروط البحث العلمي من حيث سلامة المنهج، وتسلسل الأفكار، والرجوع إلى الأدبيات ذات الصلة، ودقة التوثيق، وسلامة اللُّغة وتدقيقها، مع نبذ التحيزات بمختلف أنماطها وأشكالها، وعدم الإساءة إلى الأديان أو الثقافات، ويتم كل هذا وفق القواعد الإدارية والفنية التالية:

### أولاً- القواعد الإدارية:

- 1- تنشر مجلة البحوث والدراسات التربوية العربية البحوث للسادة أعضاء هيئة التدريس بالجامعات المصرية والعربية والدولية وغيرها، والباحثين في الجامعات والمعاهد العلمية والمراكز والهيئات البحثية والأكاديمية ذات الصلة.
- 2- تنشر البحوث العلمية بأسبقية ورودها للمجلة بعد استيفائها الإجراءات الخاصة بالتحكيم العلمي المعتمدة.
- 3- يقدم الباحث ثلاث نسخ من كل بحث (الأصل + صورتين + أسطوانة إلكترونية) إلى سكرتير تحرير المجلة، ومعها رسوم التحكيم، كما يمكن إرسال الأبحاث بريدياً على العنوان التالي: هيئة تحرير مجلة البحوث والدراسات التربوية العربية - معهد البحوث والدراسات العربية - 1 شارع اتحاد المحامين العرب (الطلّيمات سابقاً) - جاردن سيتي - القاهرة - جمهورية مصر العربية - ص.ب 229، أو إلكترونياً على البريد الإلكتروني للمجلة [rsdept@iars.net](mailto:rsdept@iars.net)، وتورد رسوم التحكيم في حساب المعهد بالبنك الأهلي المصري.
- 4- كل ما ينشر في أعداد المجلة يعبر عن رأي صاحبه، ولا يعبر بالضرورة عن رأي هيئة التحرير أو الهيئة العلمية والاستشارية للمجلة.
- 5- تقوم هيئة التحرير باختيار مُحكِّم من بين الأساتذة والمتخصصين في مجال كل دراسة ليقوم

- بتحكيم البحث المقدم للنشر، وتحديد مدى صلاحيته للنشر وفقاً لنموذج التحكيم المُحكّم من قِبَل وحدة المكتبة الرقمية بالمجلس الأعلى للجامعات المصرية.
- 6- تنشر المجلة بحوث الأساتذة الدكاترة من داخل المعهد وخارجه بدون تحكيم.
- 7- تنشر المجلة البحوث المستلة من رسائل الماجستير والدكتوراه التي يمنحها المعهد في فترة إصدار المجلة.
- 8- كل ما ينشر في المجلة لا يجوز نشره بأية طريقة في أي مكان آخر إلا بموافقة كتابية من مدير التحرير.
- 9- يقدم الباحث تعهداً موقفاً منه، ومن جميع الباحثين المشاركين - إن وجدوا - يفيد بأن البحث لم يسبق نشره في أي وعاء ورقي أو إلكتروني، وأنه غير مقدم للنشر في أية جهة أخرى حتى تنتهي إجراءات تحكيمه ثم نشره في المجلة، وأن البحث ليس جزءاً من كتاب منشور، وأنه يمكن للمجلة نشره إلكترونياً وفق نموذج التعهد بنشر بحث المخصص لذلك.
- 10- تخضع البحوث المقدمة إلى المجلة للتحكيم السري من قِبَل أعضاء لجنة تحكيم تختارهم المجلة؛ لذا يراعى ألا يظهر اسم الباحث داخل بحثه، ويقتصر ظهوره على صفحة العنوان فقط، ويخطر الباحث بنتيجة التحكيم خلال 3 أشهر من إبلاغه بقبول بحثه من قِبَل هيئة التحرير.
- 11- يلتزم الباحث بإجراء التعديلات المقترحة من المحكمين على بحثه وفق التقارير المرسله إليه، وموافاة المجلة بنسخة معدلة في مدة لا تتجاوز خمسة عشر يوماً.
- 12- تحتفظ المجلة بحق إجراء تعديلات في الصياغة التحريرية للمادة المقدمة، حسب مقتضيات النشر، على ألا تؤثر هذه التعديلات في محتوى النص.
- 13- تحتفظ هيئة التحرير بحق عدم إبداء أسباب رفض نشر البحث، ويجوز أن يزود الباحث بالملاحظات والمقترحات التي يمكن أن يفيد منها في إعادة النظر ببحثه.
- 14- يقدم كل صاحب بحث معروض على المجلة سيرته الذاتية التي تتضمن بياناته الشخصية (المؤهلات العلمية، والتسلسل الدراسي، ومقر العمل، والدرجة الوظيفية، والإنتاج العلمي، والعنوان البريدي والإلكتروني، ورقم التليفون).
- 15- في حال الموافقة بشكل نهائي على النشر، تؤول حقوق النشر كافة تلقائياً إلى المجلة، ويصبح البحث بعد قبوله للنشر حقاً لمجلة المعهد، ولا يجوز النقل عنه إلا بالإشارة إلى مجلة المعهد.
- 16- يلتزم الباحث بعدم إرسال بحثه لأية جهة أخرى للنشر حتى يصله رد المجلة خلال ثلاثة أشهر.

## ثانياً- القواعد الفنية:

- 1- يراعى أن يكون البحث خالياً من الأخطاء النحوية واللغوية والإملائية والطباعية، وأن تكون كتابة البحث والمراجع والكتب والرسائل طبقاً للقواعد العلمية المتفق عليها.
- 2- البحوث باللُّغة العربية: يكتب البحث بخط Simplified Arabic بحجم (14)، وتكتب العناوين بحجم (16)، على أن تكون مواصفات الصفحة (حجم الورقة B5)، والهوامش يمين ويسار وأعلى الصفحة 2.5سم، وأسفل الصفحة 2سم، كما يراعى أيضاً الضبط والدقة في كتابة الجداول والأشكال، وأن تكون واضحة ومختصرة.
- 3- البحوث باللُّغة الأجنبية: يكتب البحث بخط Time New Roman بحجم (14)، وتكتب العناوين بحجم (16)، وبهوامش حجم الواحد منها (3.25سم يمين ويسار الصفحة)، (3.5سم أعلى وأسفل الصفحة)، وتترك مسافة مفردة بين السطور، كما يراعى أيضاً الضبط والدقة في كتابة الجداول والأشكال، وأن تكون واضحة ومختصرة.
- 4- تستخدم الأرقام العربية 1، 2، 3... في جميع ثنايا البحث، ويكون ترقيم صفحات البحث في منتصف أسفل كل صفحة.
- 5- لا تزيد كلمات ملخص البحث عن (200) مائتي كلمة، ويشترط في البحث المقدم باللُّغة الإنجليزية أن يُدرج فيه ملخص باللُّغة العربية.
- 6- يكتب البحث على وجه واحد، وتُسلسل الهوامش داخل المتن أو في أسفل كل صفحة على حدة، وتدرج الرسوم البيانية والأشكال التوضيحية في النص، وتكون الرسوم والأشكال باللونين الأبيض والأسود، وترقم ترقيمًا متسلسلاً، وتكتب أسماؤها والملاحظات التوضيحية أسفلها، وتدرج الجداول في النص، وترقم ترقيمًا متسلسلاً، وتكتب أسماؤها أعلاها، وتكتب الملاحظات التوضيحية أسفل الجدول، أما قائمة المصادر والمراجع فتوضع في نهاية البحث مرتبة ترتيباً ألفبائياً.
- 7- في حالة نشر البحث، يمنح الباحث نسخة مجانية من المجلة.
- 8- يرفق الباحث الأداة التي استخدمها في البحث إذا طلبها المحكمون.

## ثالثاً- الرسوم المقررة لتحكيم ونشر البحوث والدراسات والبحوث المستتلة من رسائل الماجستير والدكتوراه:

- 1- تنشر دراسات الأساتذة الدكاترة من داخل المعهد وخارجه بدون رسوم نشر.
- 2- يدفع الباحثون من داخل وخارج المعهد رسوم تحكيم ورسوم نشر حسب القواعد المالية المطبقة وقت تقديم البحوث لهيئة التحرير.









---

1 شارع اتحاد المحامين العرب (الطلّبات سابقاً) - جاردن سيتي - القاهرة  
ص.ب: 229 - برقيّاً: إيرياليا - ت: 27951648 - 27922679 - ف: 27962543  
P.O. BOX 229 - Cairo IREALEA, Cairo  
Phone : 27951648 - 27922679 - FAX : 27962543  
موقع المعهد على شبكة الإنترنت: [www.iarsedu.net](http://www.iarsedu.net)  
الموقع الإلكتروني للمجلة: <https://madaa.journals.ekb.eg/journal/metrics>  
البريد الإلكتروني للمجلة: [rsdept@iarsedu.net](mailto:rsdept@iarsedu.net)

---

