THE COMMUNICATIVE PERSPECTIVE IN TRANSLATION STUDIES: A MOROCCAN UNIVERSITY CASE STUDY

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Abstract
Translation of written texts has been a part of international communication for centuries, but courses in how to do it are more recent. This study reports a case study from the context of a Moroccan university where translation courses are taught in two parts. In one semester the students learn about translation from English to Arabic and the next from Arabic to English. We report the teachers' perspectives on the translation course from Arabic into English, along with the results of the students' translations based on 400 examination answers. The analysis and discussion of the results will reveal the shortcomings for the current teaching practice of translation; they will also suggest new ways of customizing the course for more effective acquisition of English language as a medium for boosting intercultural communication, the most probable prerequisite for today's access in the job market.

Keywords: Translation studies, English Language Teaching, Intercultural Communication, Higher Education

Introduction

This study is based on the belief that translation studies need to go further than giving students an in-depth knowledge of the languages involved. Our goal is to add to studies already reported by presenting both quantitative and qualitative data. For the former we analyzed the translations done in final examinations by students in Translation Studies courses. However, as our research questions show, we avoided the error analysis which is sometimes the basis of such studies. Our qualitative data is the set of responses from their teachers through interviews and emails in which we investigated their course content. We hope that this double reporting from the same context will complement what has already been said in our review of the literature. Based on our results we conclude with recommendations to those organizing such courses in future.

Translation: defining the task

According to Bassnett (2000) translating assumes it is possible to render the original text into the other language so that "the surface meaning of the two texts will be approximately the same and the structures of the source language will be preserved so far as is possible without seriously distorting the structures of the target

language." (p. 638). However, she acknowledges that maintaining the original structures may be impossible not only for lexical and syntactical reasons but also because "different cultures interpret meaning in different ways". Groom and Littlemore (2011:22) reinforce this difficulty when they speak of the frequent "trade-off between achieving loyalty to the original text and achieving naturalness in the target language". They cite idioms as posing a particular problem. For example, how might one translate the phrase "right hand man" into a language that doesn't use that idiom? In that example they also make the point that a translator with "strong feminist sentiments" (p. 23) might substitute the word 'person' for 'man'.

Lasserre (2018:159) expresses the translator's choices as being either " 'visible' or 'invisible'", the visible one simply not translating a particular phrase while the invisible one "would attempt to pin down all the factors in the context…. the register, tone, importance in the text". For Hall, Smith and Wicaksono (2011) "absolute equivalence at all levels is impossible"(p. 228). In other words, bilingual dictionaries have their limitations, one being that some information from one language is simply not expressed in the other or is expressed more (or less) specifically. As one example they refer to the translation from English into some Romance languages of the pronoun 'you'. If "you" are invited to dinner, does that include your spouse? In order to translate the word we must know that. The same writers spell out what they see as important elements to be taught in a translation course based on the starting point that the students are already grammatically competent and fluent in both languages. Hendzel (2006) also believes that dictionaries have their limitations since "… translation isn't about words. It's about what the words are about. " (p.210)

The purpose of translation studies

Translation Studies have been through different phases. Rogers (2000) distinguishes between translation as a means of language learning, which is a centuries-old practice and, more recently, the development of courses in translation for professional purposes, as is the case in our study.

The history of Translation Studies reveals controversy as to which principles to apply when translating. Rogers (2000) highlights a number of issues in professional translating, one of the central being the 'literal versus free' debate" (p. 636). According to Rogers, the purposes for authentic translation are varied, with tourist brochures and legislation being two examples. This "rich source of innovative, communicatively-based ideas" (p. 637) guides course designers of translation studies. For Hall, Smith and Wicaksono (2011) a translation course needs to address "social and political practices, and the moral and behavioural norms" (p. 232) of both cultures.

The prescriptive tradition, informed by structural linguistics, perceives translation as a form of meaning transfer from one linguistic code to another. The concern here is with explaining how language creates and carries meaning in order to make the operation of meaning transfer possible. Against this view, Catford (1965), drawing on a detailed linguistic description, saw translation as a matter of replacing textual materials in the source language (SL) by equivalent textual material in the target language (TL). This said, he considered the linguistic formal correspondence, whereby "any TL category occupies the same place in the

economy of TL as the given SL category occupies in the SL" (p. 27), as an almost impossibility. For him, textual equivalence and meaning replacement (rather than transfer) are possible to attain, especially when a bilingual informer confirms that the SL Text and TL text are interchangeable in a certain situation.

The issue of equivalence was central not only for Catford. Nida (1964) had argued for dynamic equivalence. Capitalizing on pragmatics and a communication theory that is transactional (two-way) rather than transmissionally unidirectional, he asserted the dynamic role of the receptor in determining the kind of equivalence the translated text will adopt. That is to say, the response and the behaviours' of the receptors are to be taken into consideration in the process of translation. The ST is, therefore, to be conditioned to the effects expected from translating. As such, formal fidelity to the ST is neither desired nor attainable. Additionally, he draws on the concept of redundancy and predictability from information theory. He suggests that translators should reduce the communication overload by achieving a certain redundancy (both cultural and linguistic) in the translated text (TT). He claims that when the latter sounds redundant to the (TC) receptor, the degree of predictability increases and the communication overload will consequently decrease.

The same recommendation seems to be reiterated in Nord's (1997) elaboration on the theory of Skopos. In talking about intratextual and intertextual coherence, she argues that when the receptor finds no difficulties in understanding the translated text, it is said that the rule of intratextual coherence is achieved. The translator is guided by the translation brief in selecting certain items from SL's offer of information so that translations would be coherent with the receivers' situation. This intratextual coherence should be superordinate to the intertextual fidelity with the ST, and both are to be subordinate to the Skopos rule: the purpose behind translating in the first place.

The case for textual transformation

Benjamin (2000, 17) emphasizes the unavoidability of textual transformation. He claims that "no translation would be possible if in its ultimate essence it strives for likeness of the original". In view of that, as translators deal with the ST, they seek to translate what is understood in their mother tongue. In addition, Steiner (1975, 124) tends to consider this as an understanding that is founded on the rebuilding instead of transference of meaning.

Descriptive and functional trends

Within the descriptive trend, Toury (1995), registered a paradigm shift from source-orientedness to target-orientedness. He suggested that translations are 'facts of target cultures; on occasion facts of a special status, sometimes even constituting identifiable (sub)systems of their own, but of the target culture in any event' (p.29). Thus no matter how crucial is the contribution of linguistics, translation activities are well recognized as assuming a cultural significance. Toury's seminal discussion of social norms and their decisive role in maintaining social and behavioural regularities charged the translator with performing a social role in place of focusing squarely on the ST.

The functionalist approach to translation brings the target-orientedness to the fore. The metalanguage factors and the social contexts related to the production and reception of the TT are taken into account in the process of translation. Halliday

(1989), for instance, emphasizes the importance of considering the type and register of the text and of matching the linguistic utterances and meanings with their situational settings. Others like Nord and Reiss take the functionalist approach further. Reiss (2000) draws on the typologies of texts (informative, expressive, operative …) in her attempt to achieve communicative equivalence. For the informative type, for example, the strategy entails securing full and even extra description of every detail. In the same connection, Hatim and Mason (1997) stress the decisive part played by text types and functional text grammar in translator pedagogy, which is founded on text types, in that each type of text requires different behaviors from the translator vis-à-vis the selections and tricks. As for Nord (1997), she dwells on the concept of Skopos (aim in Greek) and approaches Translation as a Purposeful Activity. The focus is laid on the purpose behind the act of translation namely convincing the readers to take a certain action, or adopt a certain worldview, or simply develop a detached position or approach the translation product for entertainment…etc. With these considerations in mind we planned our study.

Method

We have looked at translated texts written in their end-of–semester examinations by students from the English department at the Mohamed I University, Oujda, Morocco. They are introduced to Translation (from English into Arabic) in their second year, semester four (spring 2018), at which point they are supposed to have upper-intermediate level in English.

Although error analysis is often the basis for judging translations, our study is more interested in the following points raised by researchers.
1. How close to the original (in structure and meaning/purpose) are the students' translations?
2. How do the translators deal with socio-cultural information?
To deal with these questions, we have considered the following hypotheses:
1. Students are majorly concerned with achieving a textual equivalence in Catford's understanding of the term
2. Teachers' approach to translation is more geared toward the meaning of the ST (source-orientedness)
3. Communicative equivalence requires both reinforcing students' bilingual proficiency and awareness of the translation's purpose

Rather than examine every one of the scripts in detail, we decided to note examples where (1) students' translations differ from one another; (2) students' translations focus more on the literal transfer of meaning than on the communicative purpose of the source text.

The way students are initiated into translation needs to be taken into account in analyzing their examination sheets. The researcher had direct open interviews with the involved teachers. They also exchanged information through emails. The major questions are about the syllabus they follow in teaching translation.

Our results are presented both statistically and with some examples. We present two case studies since the teachers administered two different exams in term of the type of the texts to be translated. Outstanding findings will be backed up with the major discussion highlighted in the review of literature. Teachers' statements will also direct our interpretations of the reached results.

Findings and Discussion
Findings
Case study 1:
    The following passage was given to semester 4 students of English, groups 7 and 8 (72 exam sheets) taught by teacher H., and groups 1, 2,3,4 (319 exam sheets) taught by teacher F. The total of the paper sheets is 391. Students were asked to translate it into Arabic, their native language. The allotted time was one hour.

Africa: Now, A 'quiet Revolution'
A rich man's toy for most of the past decade, mobile phones are now transforming Africa, helping the continent to leapfrog one of the obstacles to its development. All of sub-Saharan Africa has fewer fixed telephone lines than Manhattan alone. That lack of infrastructure inhibits foreign investment and economic growth. Mobile-phone service is spreading because of fierce competition among multinational providers And the introduction of cheap, prepaid calling plans has made mobile phones accessible to low-income Africans. Incredibly for a continent where half the people survive on less than $2 a day, African mobile-phone users now spend more time--and more money--on calls than their counterparts in Europe.   — Newsweek –

Results:
    391 exam sheets featuring the Arabic translated texts of the above passage are scrutinized. From the first glance at the title, they can be classified into three groups. In 80 sheets, the words "A quiet revolution' are translated as "ثورة صامتة/ thawrat samita" (silent Revolution). In 191 translations, the real sense of quiet is captured by "ثورة هادئة/thawrat hadia". In 57 translations, the students opted for other words that breach either literal or intended meaning; they use words like isolated, unnoticeable, oscillating awakening, stagnant, secret, the quietness of a revolution, quiet invasion.

    The other revealing remark is that out of the 391 translations, 284 sheets tend to start with the same opening sentences as like in the original version " لعبة رجل غني طوال معظم العهد الماضي/luebat rajul ghaniy tiwala moatham aqda lmadi." They are inclined to maintain the same words order, literal and stylistic character, and even punctuation system that is not predictable in Arabic style. Besides, 274 translations opted for literal translation of leapfrog (القفز qafz: jumping) which is normally not used in such contexts. The appropriate word here would "تخطى /takhatii overstep". 288sheets translate "transforming" as "tahulتحول " which is in Arabic followed by (to something). The most equivalent word in this case would تغير/tughayar/change تقود الآن إفريقيا إلى التغيير/ taqud alan 'iifriqia   'iilaa altaghyir/ are leading Africa to change. This tendency toward keeping the literal wording appears in the translation of "That lack" as "النقص/naqs/ shortage" in 211 translations and "ghiab "غياب /absence in 61 sheets.While the intended meaning would be better captured by the word "ضعف/daef fragility."

Case study 2:
    The following text was administered to groups 5 and 6, instructed by teacher E. The total of the paper sheets is 86. Students were asked to translate it into Arabic, their native language. The allotted time was one hour.

Intercultural Dialogue

Intercultural dialogue stands at the nexus of language and social interaction (LSI) and intercultural communication. Unlike other forms of interaction, ICD assumes participants come from different cultural (ethnic, linguistic, religious) contexts, implying that they will have divergent assumptions about, and rules for, interaction. ICD has been used as a technical term having several quite different meanings. First, ICD may refer to any interaction in which participants have different cultural backgrounds…Second, ICD may refer to specific of intercultural interactions, those in which dialogue serves as a specific goal. That narrower use will be taken as the focus here. Unlike other intercultural interactions, which may include nonverbal and unconscious elements, in this usage ICD typically requires both language and intent, being a deliberate verbal exchange of views. ICDs are designed to achieve understanding of cultural others as an immediate goal, taking the more advanced steps of achieving agreement and cooperation as potential later goals…The Council of Europe has types proposed the most widely cited definition of ICD, Intercultural dialogue is a process that comprises an open and respectful exchange or interaction between individuals, groups and organisations with different cultural backgrounds or world views. Among its aims are: to develop a deeper understanding of diverse perspectives and practices; to increase participation and the freedom and ability to make choices; to foster equality; and to enhance creative processes.

Results:

A close examination of students' exam sheets reveals a general disparity between students in the translation of the title. While 57papers use cultural dialogue (حوار ثقافي / hiwar thaqafiin) or dialogue of cultures (حوار الثقافات / hiwar althaqafat), only 21 students use intercultural dialogue (الحوار بين الثقافات / alhiwar bayn althaqafat) or sometimes (الحوار بيثقافي / alhiwar bai thaqafi), which are used interchangeably in Arabic. Others use civilizational dialogue 3 (حوار حضاري /alhiwar alhadariu) ,or cultural mingling (الاختلاط الثقافي / alaikhtilat althaqafiu) 5.

Significant for the purpose of this paper is that in 67 exam copies, "stands" in *Intercultural dialogue stands at the nexus of language and social interaction* is translated literally as (يقف / yaqif). The rest of the sheets adopt words like (depends, centred, is based, situated, in considered). Similarly, the nexus was translated as (رابطة /rabita) by 54 papers; the others used relationship 7 (علاقة /ealaqa) or link5 (صلة /sila). All these terms would sound unusual in Arabic context.

Besides such lexical literal translation, the exam sheets display word-to-word syntactic constructions. A case in point is the following statement: *ICD assumes participants come from different cultural (ethnic, linguistic, religious) contexts,* which is accurately translated by (60)students as: الحوار الثقافي يُفترض أن المشاركون يأتون من سياقات ثقافية)عرقية ولغوية ودينية(مختلفة/alhiwar althaqafi uyuftarad 'anaalmusharikun yatun min sayaqat thaqafia (erqytwa lighawiat wadini) mukhtalifa. The Arabic version breaches the usual arrangements of the classes of the sentence or what is referred to in syntax by the category of structure (Predicate + Subject + complement), knowing the normal sequence of classes in English language is (Subject + predicate + complement).

The same thing can be said about the following sentences: "First, ICD may refer to any interaction in which participants have different cultural backgrounds"; and

"Second, ICD may refer to specific of intercultural interactions." They appear relatively as: الحوار الثقافي قد يشير إلى أي تداعل يكون بين المشاركون /alhiwar althaqafi uqad yushyr'I ilaa 'ayutafaeulyakunfihalmusharikun (64 papers). And الحوار بين الثقافات قد يشير إلى تداعلات بين الثقافات

/alhiwar bayn althaqafat qad yushir a'iilaa tafaeulat bayna lthaqafat (59 papers).
The same frequent problems appear in "The Council of Europe has types proposed the most widely cited definition of ICD", which is translated word-by-word in 68 sheets as:

مجلس أوروبا اقترح أكثر التعريفات التي يتم الاستشهاد بها

/majlis 'uwrubbaa iqtarah 'akthar altaerifat alty yatimu alaistishhad biha.

Furthermore, "The Council of Europe" is translated as the consulate of Europe قنصلية/qunsuliain 21 times and the consul of Europe قنصل/qansilin 17 papers and embassy of Europe السفارة/alsifarain 8 papers.

Discussion

Since the title is the crucial element while trying to capture the main intention and meaning of the text, our first focus is on the way it is translated. Thus in 137 of the 395 examples examined in the first case we found that 21 % give a more literal translation to the title of the passage while 14,5 % use words that have no relation to either the intended or literal meaning. About 64 % write the title in words that sound more natural in the target language. In the second case study, in 78 of the 86 exam sheets examined, we find that 66 % opted for a natural word that does not indeed reflect the intended meaning; while around 24% use terms that seem not natural but it actually captures what intercultural dialogue is about. 9 % make reference to other related concepts but not necessarily interchangeable with the source title.

The above results show that the first group may be more careful about the naturalness of their translated texts. Yet, their common predilection to maintain the syntactic and lexical structure of the ST, from the very opening sentence, attest to their ~~salient~~ disregard of the formal and stylistic character of the target text. 72,5 % keep the same opening formal structure that is not normally sustained in Arabic. Moreover, about 70 % fail to get over the literal meaning of some verbal phrases like leapfrog and transform. The unnaturalness of the target text is also ascribed to the concentrated consideration of the ST while translating some significant noun phrases. For example, about 69 % translated the lack of infrastructure using a collocational structure that is not consistent with the reading habit among Arabic speakers. That is to say, such kinds of textual constructions achieve neither an intratextual nor intertextual coherence in Nord's understanding of the terms. As such, it is more improbable that the translated version would serve the *skopos* of the author as the translators have shown no competence in getting the communicative purpose of the ST since much of their focus is on getting the formal aspects converted into the target text.

The above translational behaviours are endorsed by the results of the second case study. At the very opening sentence, the reader is faced with a lexical choice that is redundant in Arabic. Almost 78 % of the exam sheets display an unnatural use of *stands;* it is not common in Arabic to use this word in a situation where humans are not implicated. Similarly, the selection of the equivalent of the word that follows immediatelyis also very disturbing to the intratextual coherence of the

TT audience. 77% fail to find semantic and contextual equivalence of *at the nexus*. It is literally translated as *rabita* by 63% and 14% as *ealaqa* (8%) and *sila* (6%).The combination of the words used to translate *stands* and *at the nexus* look quite weird for the receiving readers. Driven by their preoccupation with formal correspondence, the translators did not think about figuring out another construction that might capture the intended meaning. This is clearly evinced in their attempt at translating the Council of Europe as 53% as consulate simply because both council and consulate sound almost the same in Arabic(qunsulia is used in 24.5% , while qansil appear in 19.5% and alsifara appear in 9% of the exam sheets).

In addition, the sample examined sentences tend to support the result analysis of some lexical decisions taken by the students. Nearly 71% seem unable to use sentences that abide by the syntactical arrangement of the linguistic class. In their blind emulation of the source text structure, they have little success in arriving at the projected meaning. Significantly, the students are not informed about the type of the text, its audience and provenance. Moreover, the ST is not well contextualized. It is taken from a journal article: some sentences are from the abstract, others are from the introduction. It generally lacks a sense of coherence. By contrast, in the first case the students know at least that the passage is published in *Newsweek*. Hence, they might expect its informative mission and take that into consideration while translating.

However, the results analysis does not show any serious difference between the two case studies in terms of the percentages of deranged lexical and syntactical constructions. The table below juxtaposes the results of both case studies. It uses averaged percentages for the purpose of clarity.

Case study 1		Case study 2	
Lexical component	Syntactical component	Lexical component	Syntactical component
69.5 %	72.5%	74.5%	71%

In their totality, the analysis of the results has shown that the majority of translations emphasise the original texts' structures. They have a certain tendency to realize a formal correspondence in Catford's sense of the term. This is especially true when we know that the students are not provided with any contextual clues that might direct their attempt at understanding the messages encoded in the ST. Most students aim to work out a linguistic equivalence that pays a little attention to the way natural constructions are made in the target language. To verify this claim, a look at this course's syllabus is helpful.

The following comments are based on the researcher's acquaintance with the teaching environment and on some classroom observations. Only about half of the registered students attend the translation and other classes since attendance is not compulsory. Moreover, most students have English language proficiency that can be judged as pre-intermediate. In the best cases, students have about ten sessions (ten weeks) in each semester. Taken together, these conditions presuppose students' difficulties in understanding the messages encoded in the ST. During the time of the exam, the majority of the students the researcher proctored spend about three quarters of the allotted time looking up the equivalent meaning in the bilingual

dictionaries they are allowed to use. This signals their linguistic low level and their reliance on formal correspondence.

As far as the observations are concerned, and given the limited course hours, the teachers focus on practical translation. They start with translating and then highlight the best choices. Responding to the researcher's request for some clarification concerning the followed syllabus, E. sends an email:

> *I focus much on practice than theory. After providing students with a general introductory/theoretical background (in which I explain some notions like source text, target text, literal translation, 'untranslatability' of some cultural words or concepts + comparison of the structures of the English vs Arabic sentence etc…), we proceed to translation of short texts. I often choose texts dealing either with translation itself or various questions of culture... The first hour of each class is reserved for practical translation (the students translate the text I give them), while the second hour is reserved for correction. We proceed sentence by sentence: I often ask 3 or 4 volunteers to read their translated sentences and look for the best one(s). It is during such corrections that we make use of some theory to produce correct and acceptable Arabic translations. I always ask students to pay attention to their translated texts: to make them as close as possible to the source texts (without addition or deletion of ideas and phrases included in the original texts); they should also be coherent and smoothly readable ...*

The above quote underscores the source-text oriented strategy adopted by the teacher. All remarks start from the original texts, while the target text receives secondary attention. Add to this, the marginalization that theory is subjected to yields a preponderant concern with the formal aspect of translation as the initial intuition usually dictates. In short, students have no tangible theoretical knowledge of the key turns that have marked the history of translation. They all seem to subject their translation to formal equivalence whereby TL words retain the same position in the economy of the SL position. It is argued that such decision limits students' potential in deriving the proposed messages in the source texts and converting them into a natural language that is clear to the target audience.

The other teachers seem to proceed in the same way where most focus is on teaching translation by actual practice. For instance, F. stated: "I only improvise my classes with the things I know about theories of translation. You are my former student and I have no doubt that you still remember my way of teaching translation. I have been teaching it for such a long time that it has become inculcated into my mind, I just click the button and things start coming out…" By theories of translation, this teacher meant the technical aspects and procedures involved in the act of translating like how to deal with new coinage, abbreviation, proper names, idiomatic expressions, mode and structure of the text, culture-specific terms…The third teacher shares the same emphasis. In H's words,"As for the main points I focus on, they are text type, register and such problems as the translation of idioms, metaphors, proper names, and cultural terms and so on." Yet, given students' lack of acquaintance with translation major turns and the limitedness of the learning hours, their attention is directed basically to the structural and formal dimensions of translation. Even the pedagogy of evaluating translation accentuates the practical

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aspects whereby students have to struggle in translating a certain text, hampered by their poor language proficiency. Evaluators mostly devote their correction to the language mistakes which overshadow the translation problems.

The responses suggest that the communicative dimension in translation is not emphasised by the Moroccan curriculum designers. The latest reform in Moroccan higher education has underscored the imperative of matching the learning outcomes with the job markets, an objective that is supposed to be achieved only by relinquishing structurally-oriented pedagogies. The field of foreign language teaching can be said generally to have made a lot of initiatives in changing the formal paradigm of instruction. Yet, in translation courses at the tertiary syllabus, no shift is registered at either the instructional or the testing level. This is true for the context of the present case study as well as other Moroccan universities. In his article "The Teaching of Translation in Moroccan Universities," Alaoui (2013) a Moroccan certified translator, points out that the "lack of clarity of the Translation course objectives is a corollary of a wider sphere of fuzziness that characterizes university studies in Morocco." He referred to the hurdles in the improvement of the translation course in Moroccan higher education.

1. "The teachers have not received any formal training in translation, nor are they professional translators, fully aware of the requirements of the translation market.
2. The content and teaching methodology are ad hoc because the learning outcomes (objectives) are not clear to the teacher and student alike.
3. Evaluation can only be inadequate as long as the objectives, content and methodology are deficient."

Indeed, such lack of objectives setting evokes the Skopos theory's concern with stating the purpose behind translating a certain text. Teachers do not train learners to translate for a certain purpose because they have no formal training in translation studies or practice. In this case study, the teachers have training either in linguistic or literary studies. Moreover, even with professional teachers who are trained in translation, the university technical infrastructure, its administrative and managerial skills are not qualified enough to provide the necessary conditions for the teaching of translation to university students. How can teachers strive to train the over one hundred students (assuming that only about 50 per cent students attend the weekly classes) in tiny classrooms? How can students, whose English language proficiency is in need of major upgrading, take the venture of translating different types of texts, among them intellectual and academic work?

In another study on the translation course in Moroccan Universities, El Karnichi (2013)pointed to the precarious situation of this course which is mainly attributed to the absence of "a structured and adequate theoretical components that could be of great use and help to both teachers and students." Unsatisfied with the way translator education is done is Moroccan universities, he concluded that "There is an urgent need to set up workable, up-to-date curricula that befit the demands, the requirements of the discipline itself, as well as the societal and market demands." Translation Studies have witnessed several ebbs and flows in the last twenty years. Yet, the approach to which the translation course is subjected is static and incongruent neither with the demands of the market nor with the communicative trends that have touched many related disciplines.

Conclusion

As shown, our results confirm our hypotheses about students' concerns and teachers' approaches. They also support the findings of other Moroccan researchers about the current state of Translation Studies in this country. We offer our results not in a negative spirit but rather to raise awareness of a problem. The next step could be to implement changes in the design and delivery of such courses. This might happen in a number of ways, starting with the need for courses to last longer. Then, in terms of staffing such courses, it could be possible to pair professional translators with applied linguists. Ongoing evaluation is part of organising university course development. We hope that our small contribution might be part of that. We end with the following recommendations:

1. The need to set new objectives for the translation course at the level of university (for example, rather than focusing on the final product why not to use translation as a teaching skill to upgrade their low level and specialisation or professional training can be taken in postgraduate programs)
2. Learners should concentrate on the pragmatic and communicative equivalence rather than struggling to find formal correspondence that is void of any purposefulness
3. Teachers need to have some professional training in the latest trends of translation studies.
4. The evaluation pedagogy should change to match the requirement of the job market and the purpose of translation (curriculum objectives); for example, students can be trained to do interpreting of daily communicative situations, rather than translating academic texts which demand higher professional and linguistic proficiency.

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