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TRANSLATING IN THE AGE OF AI: CHANGES IN LEARNING PRACTICES AND EDUCATIONAL CHALLENGES

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Abstract

The growing integration of generative artificial intelligence (AI) and machine translation tools into university education is profoundly reshaping translation learning practices. In Algeria, this transformation unfolds within a complex sociolinguistic environment and a higher education system still marked by tensions between pedagogical traditions and digital transitions. Adopting a theoretical and narrative methodological approach based on a critical review of recent literature and secondary data, this paper analyzes how AI operates as a new material element that restructures educational gestures, knowledge, and meanings. The discussion highlights the hybridization of traditional and digital practices, the emergence of new translational skills, and the normative and pedagogical tensions that redefine the teacher's role in this evolving learning ecosystem. The study advocates for a critical, hybrid, and culturally grounded pedagogy that embraces technological innovation while preserving the linguistic, cultural, and ethical depth of the translation profession.

Keywords : Artificial intelligence, higher education in Algeria, learning practices, practice theory, translation

1. Introduction

The emergence of machine translation tools and generative artificial intelligence (AI) in recent years has revolutionized learning practices in several fields, particularly translation. These technologies have changed the ways in which knowledge is acquired and the dynamics of students' cognitive engagement. In Algeria, this evolution is taking place in a particular context marked by certain specific characteristics: a gradual diversification of higher education since the LMD reforms, the presence of translation and interpreting programs in

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several public universities and private institutes, and the coexistence of several languages of instruction, including Arabic, French, and English. In translation institutes and departments, we also find Spanish, German, Italian, and sometimes Russian and Turkish.

Arabic remains the basic language for teaching translation, with translation being taught from and into Arabic, and end-of-cycle research papers being written in Arabic.

Despite efforts to modernize universities, digital infrastructure is non-existent in translation institutes and departments, which directly impacts access to AI tools and the consistency of learning practices. Hamel (2025) shows that many translation teachers feel they lack material resources, particularly specialized software, specific training, and institutional support to effectively integrate digital tools into their teaching practices. However, recent literature emphasizes that the introduction of new technological materials into educational environments profoundly reconfigures social practices, affecting both the actions, knowledge, and meanings attached to learning activities (Reckwitz, 2002: 250-257). Therefore, studying the use of AI in translation learning cannot be limited to an instrumental assessment of its immediate advantages or disadvantages. It is a question of analyzing how these tools act as material devices embedded in practices, contributing to a reconfiguration of skills, professional standards, and representations of learning itself.

We start from the premise that AI not only transforms academic or professional outcomes, but also actively participates in redefining social learning practices in the field of translation. This perspective implies considering learning not as a linear process of skill acquisition, but as a dynamic juxtaposition of tools, knowledge, and meanings in perpetual recomposition.

Furthermore, as shown by the survey conducted by Djafar & Rehamnia (2023:185-190), Algerian university students are quickly adopting digital interfaces such as voice assistants and machine translation tools, which they often use to "save time" in their written work, with enthusiasm mixed with a certain loss of linguistic reflexivity. This trend highlights the importance of renewed educational support.

In this article, we therefore propose to explore this reconfiguration in three stages: (1) by examining how AI is integrated as a new material element in learning practices, (2) by analyzing changes in skills, knowledge, and professional meanings, and (3) by discussing the challenges of the pedagogical reconfiguration of the teacher's role in this new learning ecosystem. This reflection is part of a critical approach that is attentive to both the contributions and risks of the transformations underway, in light of social practice theory and contemporary debates on education and technology (Floridi, 2014; Brynjolfsson & McAfee, 2014).

Methodological note :

This study adopts a theoretical and narrative methodological orientation grounded in secondary data. It is based on a critical review of the published literature. The article does not present original empirical data; rather, it aims to interpret and conceptualize the transformations of translation learning practices in the Algerian context through the lens of social practice theory. The analysis is informed by the authors' field familiarity and professional observations within translation and interpreting programs in Algerian universities, which serve as illustrative references. This approach follows a narrative and interpretive logic, seeking to link theoretical reflection and contextual understanding in order to reveal the sociocultural dynamics underpinning the hybridization of pedagogical practices in the age of AI.

2. AI: A NEW MATERIAL ELEMENT IN THE PRACTICE OF TRANSLATION LEARNING IN ALGERIA

2.1. Transformation of learning "materials"

Translation learning in Algeria is currently undergoing profound change as a result of the massive advent of new technological tools. Widespread access to platforms such as Google Translate, DeepL, Reverso, and ChatGPT is transforming the very nature of the materials used by students to learn and practice their future profession. These tools have become spontaneous references for students in translation activities or writing in foreign languages. The use of Google Translate, in particular, is perceived both as technical support and as a form of cognitive delegation, especially when deadlines are tight or the level of language required exceeds the learner's personal competence (Boukrous, 2023: 65-68).

From the perspective of social practice theory, materials are not simply neutral supports; they help to constitute the practice itself by guiding the actions, skills, and meanings attached to the activity (Reckwitz, 2002; Shove, Pantzar, & Watson, 2012). Thus, the use of AI tools changes traditional patterns of action, reorients cognitive processes, and reconfigures educational expectations.

The introduction of machine translation profoundly transforms the interaction between humans and machines. Students are no longer expected to be mere producers of "manual" translations, but are gradually becoming post-editing operators, evaluating, correcting, or validating proposals generated by algorithms. This interaction changes not only the tasks performed, but also the skills valued: speed of judgment, ability to critically analyze automatic suggestions, stylistic adaptation (O'Brien, 2012: 115).

Furthermore, Bowker and Ciro (2019: 87, 88) point out that digital literacy in machine-assisted translation is still underdeveloped in many academic contexts. This situation is also found in Algeria, where training in machine translation tools is only tentatively integrated into bachelor's degree programs. Modules such as digital media and translation software are taught in the first year, and the computer-assisted translation (CAT) module is taught in the second year. This incomplete specific training encourages intuitive, often thoughtless use of AI, with a risk of increased dependence and a gradual loss of fundamental language skills. Idir makes a similar point when she notes that the marginalization of technology modules in translation programs contributes to a form of "silent digital incompetence ," where both students and teachers are groping their way forward in an ecosystem that is nevertheless fundamental to the profession. (2018: 8-9) This leads to a kind of pedagogical improvisation, where digital practices develop outside of any stable methodological framework.

Thus, in an Algerian educational environment still caught between technological modernization and structural limitations, AI acts as a new material structuring learning practices, reconfiguring cognitive engagement, pedagogical expectations, and future career paths.

2.2. Hybridization of traditional practices

The widespread use of AI tools in the field of translation learning does not entirely replace traditional practices, but profoundly hybridizes them. While traditional methods such as glossaries and printed dictionaries once dominated, they are now largely abandoned in favor of AI tools. From the outset, students opt directly for AI, favoring the easy solution.

Social practice theory allows us to understand this phenomenon of hybridization as a dynamic of continuous adjustment between materials, skills, and meanings (Shove, Pantzar, & Watson, 2012). When new materials are introduced into a field of activity, they do not abolish existing practices: they gradually change the gestures, expectations, and modes of valorization associated with professional know-how. In Algerian universities, translation teaching is based primarily on traditional pedagogical practices, i.e., literary, legal, and scientific translation is taught using real texts, sometimes created by the teacher, and translated in class without the use of digital media. However, in recent years, in the daily reality of students at the Algiers Institute of Translation in particular, starting at the bachelor's level, the informal use of AI has become commonplace, often as a means of "saving time" or resolving lexical and syntactic difficulties. This hybridization remains largely unregulated by

institutions and is developing autonomously, sometimes without the knowledge of teachers. Teachers are simply observing this coexistence of practices, even though the new one is gaining ground and becoming widespread.

However, there is an urgent need for training to better supervise and integrate these tools into future teaching. This pedagogical gap fosters pragmatic but often uncritical uses of AI tools. In the same vein, Idir (2018: 8-9) points out that translation training in Algeria still relies heavily on a largely non-digital approach, with traditional infrastructure, and that teaching practices have not always incorporated the new challenges of digital technology. This explains why the current hybridization is driven more by the students themselves, in a utilitarian relationship with technological tools. Translation students tend to develop mixed strategies, combining traditional methods with occasional use of machines, particularly when time pressure is high or terminological complexity increases.

Field observations conducted during translation workshops at the University of Algiers 2 between 2023 and 2025 reveal that students frequently combine traditional and digital translation practices. For instance, when assigned a short literary or journalistic text, many begin by producing a draft using *Google Translate* or *ChatGPT* before collaboratively revising it in class under the teacher's guidance. This spontaneous alternation between human and machine translation demonstrates how hybridization emerges informally in daily pedagogical routines. Teachers often report that such exercises, although unplanned, generate valuable discussions on linguistic nuances, stylistic variations, and the limits of automated translation.

This phenomenon is amplified in Algeria by high academic requirements coupled with sometimes limited educational resources, which encourages students to diversify their learning strategies, between traditional personal work and digital support. However, this hybridization is accompanied by a partial erosion of certain fundamental skills: memorization of syntactic structures, creative reformulation, and subtle mastery of specific cultural registers. This growing dependence on AI can lead to an impoverishment of cultural ties and a loss of the stylistic and semantic "magnificence" that characterizes original works. This observation is particularly worrying in a multilingual country such as Algeria, where the subtleties between dialectal Arabic, classical Arabic, Tamazight, and French require a linguistic and cultural sensitivity that AI tools, designed on external corpora, struggle to grasp (Haddad et al, 2024: 201-203).

Hybridization profoundly reshapes the contours of what is considered successful translation learning. It introduces new tensions between immediate effectiveness and the

development of fundamental skills, between linguistic autonomy and technological dependence. It calls for critical reflection on how these tools can be integrated into training programs in order to maintain a demanding training program that is rooted in Algerian sociolinguistic realities.

In sum, this first section has shown that artificial intelligence functions as a new material component of learning practices, reshaping the tools, gestures, and expectations that structure translation education in Algeria. The increasing use of machine translation and generative AI illustrates an ongoing hybridization of practices, where traditional and digital methods coexist in complex and sometimes conflicting ways. This technological redefines the cognitive and pedagogical frameworks that underpin their professional formation.

3. CHANGING SKILLS, KNOWLEDGE, AND MEANINGS

3.1. Evolution of translation skills

The rise of AI tools in the field of translation is profoundly changing the skill set expected of future professionals. While traditional learning was based on the in-depth acquisition of grammatical structures, the culture of source and target languages, and the development of stylistic intuition, the use of AI tends to refocus skills on the ability to manipulate, evaluate, and correct automatic suggestions.

Thus, one of the main emerging skills in the AI-assisted translation ecosystem is post-editing: the ability to critically review an automatically translated text, identify stylistic or semantic inconsistencies, and propose quick and effective corrections. This skill requires a radical change in the way translation is approached: students become less direct creators of text and more editors of an initial algorithmic proposal (Pym, 2013: 489). At the same time, the ability to assess the quality of AI-generated translations is becoming a key skill. This requires linguistic skills, but also mastery of specific criteria such as fluency, cultural appropriateness, and fidelity to the source content (Gouadec, 2007: 121).

In the Algerian context, these developments pose a particular challenge. Despite the introduction of specialization at the master's level, particularly at the University of Algiers (), training programs remain largely rooted in a traditional approach, aimed at training generalist translators, without any real specialization or formal integration of digital tools into their training. As a result, mastery of CAT (computer-assisted translation) tools and post-editing skills relies more on students' personal initiatives than on structured educational support (Idir, 2018: 8-10). It can also be observed that, with a few exceptions, even the teaching staff has

gaps in this area. The lack of resources within translation institutes and departments, starting with internet connectivity and the absence of continuing education, does not encourage and, above all, does not facilitate the integration of digital tools into their teaching practices.

The evolution of translation skills brought about by AI is not limited to adapting to new tools. It is transforming students' relationship with language, text, and culture more broadly, promoting mediation and critical evaluation skills, but at the risk of undermining creative and cultural autonomy.

3.2 Changing meanings attached to learning

Beyond the significant transformation of skills, the use of AI in translation is bringing about a more profound change: that of the meanings directly linked to the act of learning. From the perspective of social practice theory, meanings (the set of shared norms, values, and representations) are a fundamental element that guides practices (Reckwitz, 2002: 253).

Learning to translate is usually considered a fairly demanding process requiring rigor, a great deal of personal effort, and the development of linguistic and cultural expertise that lasts a lifetime. This approach remains very prevalent in Algeria, where university education, particularly in foreign language and translation departments, places great importance on "pure" language proficiency and intercultural adaptability acquired over time (Saidi, 2025: 362-363).

However, the intensive use of AI is tending to redefine this fundamental meaning. More and more students perceive translation not as a slow and demanding exercise requiring a great deal of effort, research, and documentation, but as a technical task, favoring efficiency and speed over depth of linguistic and cultural analysis. This evolution is partly driven by the immediate availability of machine translations, which is changing both educational and professional expectations. This shift illustrates what Bourdieu describes in *The Logic of Practice* (1990: 52): *"What the agent brings to bear in his practice is his practical sense, the product of his individual and collective history, and this practical sense is a tacit knowledge of the regularities of the social world."* In other words, the widespread use of AI is gradually reshaping the "practical sense" of translation students: they are adapting their behavior and expectations to the new regularities imposed by the digital environment. The "good student" is no longer necessarily the one who demonstrates good linguistic mastery, but the one who knows how to effectively use digital tools to quickly produce an acceptable text. This shift in the definition of excellence reflects a reconfiguration of the social values of the profession, moving from a concern for cultural quality to a logic of technical efficiency.

In the Algerian context, this transformation is particularly visible in students' perceptions. Young translators in training now prioritize achieving very pragmatic goals, such as delivering a good translation effortlessly and within a short time frame, rather than wasting their time with glossaries, dictionaries, and other documents, or conducting in-depth lexical or stylistic research. Teachers themselves perceive this change in the way classwork and homework is done, which tends to focus on quick results rather than linguistic, stylistic, and lexical mastery.

Thus, the change in the meanings attached to learning translation and interpretation in the age of AI reveals a paradigm shift: learning is no longer necessarily about patient mastery, but about knowing how to use effectively. This calls for critical reflection on how to reanchor cultural and intellectual values in new educational practices.

3.3. Normative tensions

The use of AI in translation learning also generates profound and sometimes contradictory normative tensions. These tensions pit traditional norms, based on the requirements of linguistic accuracy, cultural fidelity, and stylistic sensitivity, against new emerging norms that value speed, efficiency, and technological optimization.

In the classical translation tradition, as described by Venuti (1995: 1), the invisible translator is one who manages to reproduce the source text faithfully, while respecting the cultural and linguistic subtleties of the target language.

However, with the widespread adoption of AI by students, new expectations are emerging, often at odds with this traditional approach to translation. As Idir shows, "*the new motto of the translator*" could now be stated as follows: "*translate more, faster and better.*" (2018: 3) This approach, seen by some as a solution of convenience, is encouraged by the growing demands of the current translation market, which is content with fast, functional output at the expense of quality work, thus creating tension and a disconnect between those who want to do a good job and those who want to do it quickly.

This tension and disconnect are felt in the very foundations of the training provided, in classrooms where teachers continue to teach according to traditional standards, while students, armed with AI tools, meet their requirements without worrying too much about the approach to take or the theory or technique to apply to a particular text. The gap continues to widen between university education, which is still largely based on the transmission of traditional knowledge, and the realities of the professional world, which require mastery of digital tools and the ability to adapt quickly.

Two normative systems now coexist: one rooted in linguistic mastery and cultural fidelity; the other driven by technological efficiency. This divide creates real tensions in the classroom. As Talbi (2022:200) notes, students' "excessive" use of translation software coexists with the "fear of unfaithfulness in translation" instilled by academic training, creating cognitive and pedagogical dilemmas. This situation confirms what Bourdieu (1990: 125) calls a struggle for classification: "*The struggle of agents to impose the legitimate definition of the social world is also a struggle to impose the criteria of legitimacy.*" In other words, teachers and students today are engaged in an implicit confrontation over the criteria for what constitutes a "good translator" or a "good learner." The former still embody demanding models inherited from scholarly traditions; the latter are shaped by a digital reality that imposes other forms of competence.

AI therefore acts as an accelerator of change, but also as a revealer of long-standing tensions between academic teaching and the demands of the field. Current training programs are marked by many shortcomings, notably their poor integration of the technological tools that are nevertheless essential to the contemporary practice of translation. Thus, the use of AI does not erase traditional standards, but establishes a dual normative regime in learning practices. It invites us to rethink not only educational content, but also the professional values to be passed on to new generations of translators in Algeria.

This section has demonstrated that AI-driven transformations extend beyond the realm of tools and techniques to affect the very skills, meanings, and professional norms associated with learning translation. Students are gradually evolving from text producers to evaluators of algorithmic outputs, while the symbolic value of learning shifts toward efficiency and technological competence.

4. RECONFIGURING TEACHING PRACTICES: THE ROLE OF THE TEACHER IN THE FACE OF AI

4.1. Teaching the critical integration of technological materials

In the face of AI, the role of the teacher can no longer be limited to transmitting traditional linguistic knowledge. It is becoming imperative to train students in the critical and reflective integration of technological tools, teaching them to recognize their potential, but also their limitations, biases, and risks.

Hamel (2025), in a study conducted among translation teachers in Algeria, shows that almost all of the teachers surveyed would like to be trained in the integration of digital tools into their practices, particularly with regard to the use of CAT (computer-assisted translation)

software, the creation of digital teaching resources, and the management of online courses. However, they identify several obstacles: lack of specific training, lack of material resources (computers, software), and overcrowded classrooms. The challenge is therefore not only technical, but also pedagogical and epistemological: it is a question of equipping future translators with the ability to "read" AI as a cultural artifact, carrying linguistic and rationalization logics. In this sense, training students in critical post-editing, systematic comparison between human and machine translations, or the detection of cultural biases becomes a lever for empowerment.

During a translation methodology session observed in winter 2024, students were assigned a legal text to translate from Arabic into French. The exercise was structured into three groups: one group performed a manual human translation, while the other two used ChatGPT and Gemini, respectively. Once the tasks were completed, the teacher invited all groups to compare their results collectively, focusing on differences in syntax, idiomatic expression, and cultural nuance. A particularly revealing case concerned the Arabic legal term *كفالة* (kafala), a concept rooted in Islamic and Algerian legal traditions. While human translators rendered the expression as « recueil légal », a culturally and legally appropriate term that avoids confusion with adoption, the AI systems produced divergent and inaccurate outputs. ChatGPT translated kafala as « adoption », whereas Gemini proposed « garantie », both of which distort the legal and cultural meaning of the term. In Algerian law, kafala refers to a form of guardianship that entrusts a child's care and education without establishing filiation, unlike adoption. Neither adoption nor garantie captures this nuance, which is central to the socio-legal understanding of family responsibility in Algerian society. This comparative exercise allowed students to recognize the cognitive shortcuts and semantic reductions produced by AI-driven translation systems, especially when confronted with culturally embedded legal terminology.

In fact, human translators must remain the guarantors of quality, thanks to their embedded cultural knowledge. Their analysis concludes that AI can be a legitimate complement, but never a substitute, as long as translation remains an act of human interpretation and mediation.

According to them, the uncritical use of tools could impoverish literary and academic translation by removing the subtleties specific to the cultural context (Haddad et al, 2024). We would also like to point out that the LMD has integrated translation as a specialization in several Algerian universities, but that training often remains confined to traditional textual approaches. To meet market demands and technological changes, courses must evolve

towards a hybridization of linguistic theory, digital tools, and critical text analysis. With this in mind, teachers must not only train students in the judicious use of tools, but also redefine the objectives of learning: to train reflective practitioners who are capable of questioning the authority of technologies, identifying their implicit logic, and preserving the human dimension of translation.

Finally, AI in higher education should not be seen solely as an adaptive solution, but also as an object of critical study, enabling the reconfiguration of ways of learning and teaching, particularly in disciplines with a strong interpretative dimension such as translation (Djafar and Rehamnia, 2023: 181-182).

4.2. Maintaining and promoting traditional knowledge

In this context of widespread digitization of learning practices, it is essential not to let traditional knowledge, which forms the very foundation of the profession, disappear. The critical integration of AI tools must not come at the expense of linguistic mastery, stylistic sensitivity, and the ability to understand and convey cultural nuances.

Social practice theory reminds us that technological materials can transform skills, but they cannot replace certain forms of physical, emotional, and cultural engagement that are unique to human practices (Shove, Pantzar, & Watson, 2012: 27). In translation, this knowledge is embodied in particular in the ability to listen, spontaneously rephrase, interpret cultural undertones, and reproduce complex emotional registers.

Similarly, Nord (2005: 14) emphasizes that textual analysis, understanding communicative intentions, and stylistic adaptation remain essential pillars of translation practice.

In Algeria, this knowledge takes on particular importance: the coexistence of several languages (classical Arabic, French, Tamazight, Arabic dialect) requires translators to have a rare linguistic "elasticity." Managing the nuances between these registers and accurately conveying cultural references is a major challenge that AI, designed on predominantly European or North American corpora, is still far from being able to meet effectively. In many institutions in Algeria, translation teaching still suffers from methodological compartmentalization, where, oral skills, and local cultural knowledge remain undervalued (Idir, 2018: 8). However, in a country with a high degree of linguistic heterogeneity, an understanding of local cultural references and mastery of informal mediation situations (e.g., in government agencies or public services) are just as important as compliance with international standards.

Therefore, in order to preserve this richness, it is necessary to strengthen the following areas in training programs: Work on literary translation, where stylistic and emotional expressiveness is paramount; Critical analysis of cultural texts, incorporating Algerian and Maghreb specificities. As Bourdieu reminds us, "*Practical know-how, this sense of the game, is inseparable from the embodied knowledge of the rules of the game and what is at stake.*" (Bourdieu, 1990: 66). It is therefore important not to lose this embodied knowledge of local linguistic cultures, which is the source of the richness and relevance of translators and interpreters trained in a multilingual context such as that of Algeria. Preserving vernacular linguistic repertoires is all the more important given that they are often absent from the databases used by AI translation systems, creating a systemic bias that marginalizes local language practices.

Ultimately, high-quality training cannot simply integrate technological tools: it must actively promote human skills, placing them within a tradition of intercultural mediation, linguistic creativity, and cultural engagement. This also implies a redefinition of curricula, which would better integrate Algerian sociolinguistic realities and encourage teaching methods rooted in the country's cultural diversity.

4.3. Restoring meaning to learning practices

The rapid evolution of digital tools, particularly artificial intelligence, calls for a broader reflection on the deeper meaning of learning in the field of translation. Faced with the temptation to simply adapt technically to new market realities, it is becoming urgent to restore cultural, critical, and ethical meaning to learning practices.

From the perspective of social practice theory, the introduction of new technological materials transforms not only gestures and skills, but also the fundamental values that underpin activities (Shove, Pantzar, & Watson, 2012: 15-16). If the use of AI tools is left without reflective guidance, it risks reducing translation to a simple functional act, disconnected from its intercultural, creative, and political dimensions.

In this context, teachers need to refocus learning around three major areas:

- Professional autonomy: teaching students to position themselves as critical actors, capable of choosing tools, judging their relevance, and assuming linguistic responsibility. This autonomy is all the more necessary given that, as Hamel (2025: 225-226) points out, digital tools are often used intuitively in the absence of structured training, exposing students to a passive instrumentalization of technologies.

- Cultural responsibility: strengthening students' ability to accurately convey specific cultural nuances, particularly in an Algerian context marked by a plurality of linguistic and identity references (Assiakh, 2022: 322-323).
- Digital reflexivity: developing a critical awareness of the technological tools themselves, by questioning their construction, their biases, and their effects on the production of meaning. As Haddad et al (2024: 2002-204) show, the uncritical use of AI can lead to the invisibility of certain cultures or an impoverishing standardization of language, particularly in Arabic- and Berber-speaking corpora, which are underrepresented in machine learning databases.

In the case of Algeria, restoring meaning to learning practices also involves recognizing that translation is more than a mechanical transfer between languages: it is a social and political act, capable of constructing or reducing cultural representations. Translation in Algeria plays a key role in mediating between the Arabic, French, and Berber linguistic spheres, which imposes a specific cultural responsibility on future professionals. This approach echoes the criticisms made by Desrosières (2008: 222) regarding the effects of digital rationalization: by seeking to standardize and optimize, technologies tend to obscure the complexity of reality and impose logics of efficiency at the expense of diversity of meaning. Bourdieu (1990: 115), for his part, wrote that: *"Economic and technical rationalization can only be understood as one dimension of the struggles for the legitimate definition of forms of practice."* In this sense, in order to preserve the richness of translation work, it is essential to maintain a critical relationship with digital technology, placing it within a logic of cultural responsibility and linguistic commitment.

Thus, in order to restore meaning to learning practices in the age of AI, it is necessary to train professionals who are capable of utilizing technologies without sacrificing their role as conveyors of culture and meaning.

The final section has emphasized that the integration of AI in translation education requires a profound redefinition of the teacher's role. Educators are now called upon to move beyond mere linguistic instruction to cultivate critical digital literacy, ethical awareness, and cultural sensitivity among their students. By teaching the reflective and responsible use of AI tools, teachers can help preserve the humanistic and interpretive dimensions of translation. Ultimately, fostering such critical integration represents a path toward a pedagogy of hybrid practices, one that reconciles technological innovation with linguistic and cultural depth.

5. Conclusion

The rise in the use of artificial intelligence (AI) tools in translation learning practices cannot be reduced to a simple change in technical tools. It is a more profound transformation, affecting the very structure of educational practices: the skills expected, the knowledge valued, the professional standards transmitted, but also the collective meanings that students, teachers, and institutions attribute to the act of learning to translate.

In the Algerian context, this change takes on a specific form. On the one hand, linguistic diversity (Arabic, Tamazight, French, foreign languages), digital asymmetries between institutions, and the legacy of traditional pedagogical approaches create a terrain of tensions and hybridizations. On the other hand, global dynamics of technological standardization, driven by tools such as Google Translate, DeepL, and ChatGPT, impose new professional logics that are often out of step with the sociolinguistic realities of the country. We have shown that AI acts as a new material (Reckwitz, 2002; Shove et al., 2012), profoundly reconfiguring learning practices. Its unregulated use can accelerate the loss of fundamental skills and alter social representations of the profession, reducing it to a simple technical execution.

However, teachers are not powerless: by reorienting their teaching methods towards the critical integration of these tools, by valuing embodied knowledge and by reinforcing the ethical and intercultural dimensions of translation, they can transform this technological constraint into an educational lever. This argument echoes the analyses of Bourdieu (1990: 57-60), for whom all practices, even the most technical, are embedded in struggles for classification and legitimation. Learning to translate is not just about manipulating sentences: it is about learning to position oneself in a professional field, to assume the role of mediator, to develop a reflexive view of tools and texts, and to anchor oneself in a culture. Thus, what we call a pedagogy of hybrid practices does not consist in opposing tradition and innovation, but in articulating the two in a critical and contextualized approach. It is a question of equipping future Algerian translators not only with the technical skills necessary for their time, but also with a social, cultural, and political understanding of their profession.

Future research should analyze in greater detail the gaps between student perceptions and institutional educational objectives, by cross-referencing the views of learners, teachers, and professionals. It would also be relevant to develop experimental integrated training modules, combining AI tools, traditional translation practices, and critical reflexivity. Finally, at the level of educational policy, institutional recognition of translation as a strategic cultural practice is essential in a country where linguistic issues remain at the heart of social life.

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