Chapter 4

Pedagogic Implications

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Chapter 4
Pedagogic Implications

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Translation is a real life communicative activity. The learners translate in the class for peers; decode signs and notices in the environment; translate instructions and letters for friends and relations, etc. Moreover, with the increased mobility of persons and goods in a unified, multilingual country like India, translation is expected to be practiced almost on a daily basis. One should not lose sight of Duff’s warning that language competence is a two-way system, that we need to be able to communicate into and from the language system. (1989). Putting this more simply, does translation promote language learning and then proficiency? The answer to this question is affirmative. With the growing importance of learner-centred language teaching, it is argued that anything that helps the learner in his/her own way is surely an asset. Hence, researchers and practitioners are urged to investigate what is of assistance to learners in order to help them arrive at their objective in the most economic way. Translation as an aid to learning is likely to be favoured by analytically oriented learners.

This chapter studies the use of translation in language teaching and in literature education for these are the subjects which are researched and discussed frequently among the teachers of English. The chapter includes the areas of discussion such as Translation in Curriculum, Using Translation as a Strategy in Language Teaching, Using Translation as a Strategy in Literature Education and Implications for Teaching of Socrates – English Version.
4.1 Introduction

Using translation is often seen as a natural and obvious means of teaching someone a new language. It can be used to assist learning, practice what has been learnt, diagnose problems and test proficiency. In multilingual societies and a globalised world, translation is all around us as an authentic act of communication. As highlighted in 2.6 Review of Research in Translation socio-linguistic theories link translation to communicative theory and information theory with special emphasis on the receptor’s role in the translation process. They require the translator to exhibit language competence as well as language performance. Peter Newmark (1981) offers two significant methods of translation: communicative and semantic translation. He defines them as

*Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original.*

*Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original.* (p. 39).

Language teaching through translation is usually practised by keeping the first language as a base for understanding and/or producing the second language. Translation from the native language into English appears to help rather that hinders learning language.

4.2 Translation in Curriculum

Interest in translation is as old as human civilization but as an academic discipline, translation studies is no more than a few decades old. It was only in the second half of the twentieth century that scholars began to discuss the need to conduct systematic research on translation.
and to develop rational theories of translation. According to *Routledge Encyclopedia of Translation Studies* (1998), the term ‘Translation studies’ refers to the academic discipline concerned with the study of translation including literary and non-literary translation; research and pedagogical activities; theoretical framework as well as practical matters such as translators’ training and assessment.

James Holmes (in Toury, 1995, p.10) was the first to chart the territory of translation studies as an academic discipline.

Holmes divided translation studies into two: Pure and Applied which include both translation theory and practice. When we aim to find out the place of translation in the current curriculum of Indian universities, we must consider both translation theory and practice.

As mentioned by Rita Kothari (2006) in *Translating India – The Cultural Politics of English*, India institutionalized translation and creative writing for the first time through the National Book Trust (1957) and the Sahitya Akademi (1954). Sixties onwards, there has been an increase in English publishing activities by Indians. Around the same time,
UNESCO’s collection of Representative Works chose Indian works for translation into other languages of the world, including English. Since late eighties, there have been dramatic changes in the production, reception and respectability of literary translations into English. The departments of English in many Indian universities have begun to offer courses (M.A., M.Phil., Ph.D.) on translation and/or Indian Literature in English for more than two decades. For instance, translation is taught as one of the core subjects in many universities in Gujarat, such as Hemchandracharya North Gujarat University, Gujarat University, Veer Narmad South Gujarat University, Saurashtra University, Maharaja Krishnakumar Sinhji Bhavnagar University, Maharaja Sayajirao University as well as Sardar Patel University with a view to display familiarity with the Indian literatures in English translation; to attain a fuller understanding of culture and cultural studies in the context of the representative texts; to familiarize students with Indian Literary Traditions; to help students understand the problems of literary translation as well as to enable students relate Indian texts produced in Indian Languages to the larger socio-political contexts of modern literature.

A large number of translations in India today emerges from departments of English, particularly because now translations have acquired this academic respectability. In recent years, the revised perception of translations in the academia has contributed both to its production and absorption by the academic circles.

The government of India has taken an initiative called National Translation Mission.
National Translation Mission intends to establish translation as an industry in the country. Its main objectives include generation of translation tools such as dictionaries and thesauri; development of software for translation, memory, etc.; promotion of machine translation and machine aided translation; translator education through orientation programs & courses; fellowships & grants for research projects, etc. Bringing visibility to translators and translation activities by organizing book launches for translations; instituting prizes and fellowships; organizing Regional Festivals of Translation; book exhibitions, etc. also are part of the activities of NTM.


This too reflects institutionalization of translation. As discussed in 2.3.1., translation is seen not only as an instrument of democratizing and secularizing knowledge, but also of empowering languages and speech communities. The condition applied is that translation in curriculum demands a systematic approach along with creativity in order to make it not only interesting but effective also.

4.3 Using Translation as a Strategy in Language Teaching

Translation was a significant part of English Language Teaching till the fifties and then was a missing part till the end of twentieth century. Twentieth century theories of language teaching and learning at best ignored the role of translation. It had generally been considered as an obstacle to the smooth progress of students’ language learning and the proper functioning of the classrooms. From the turn of the century onwards almost all influential theoretical works on language teaching assumed that a new language should be taught without referring to the students’ first language.
The grammar-translation method can be considered one of the reasons why the use of translation in ELT was rejected. As mentioned in *Routledge Encyclopedia of Translation Studies* (1998), in this method, the structures of the syllabus were such where the grammatical rules and vocabulary were presented in the first language together with their translation equivalents in the second language. Translation exercises were designed and included in the textbooks for self-study, in schools and universities. And second language competence was measured by the accuracy of the lexical and grammatical equivalence attained in translation. But this method was soon attacked by the self-styled ‘Reform Movement’ for it ignored the spoken language, encouraged false notions of equivalence and presented isolated sentences rather than connected texts. Such sentences, as they were observed, were highly artificial, divorced from purpose, context and actual use. The strong interference of L1 in the acquisition of L2 was another cause of the rejection of this method.

In the twentieth century, the theoretical rejection of translation fitted well with demographic and economic changes which created new motivations for learning English. From the nineteenth century onwards, immigration into the United States led to a demand for utilitarian courses focusing upon the rapid development of a functional command of the language. Increased world trade and tourism, and the growing dominance of English as a world language, have continued this pedagogic situation. With the arrival of direct method (teaching of L2 using only the target language as a means of instruction) and then total dominance of communicative methodologies, translation was quickly consigned to the past, along with other ‘traditional' tools such as dictation, reading aloud
and drills. The reason why translation is, even today, ignored by many teachers as an effective language learning activity is mainly because teachers often feel that translation involves no oral interaction and therefore is not a communicative activity, and that it is not suited to the general needs of the language learner. Moreover, many of them consider use of the mother tongue in foreign language teaching undesirable, or feel that translation is time-consuming, uninteresting and irrelevant. However, it along with certain other abandoned activities is now a feature of many communicative classrooms and a successful aid to learning, although the approach to using them has changed. It is used as a communicative strategy providing learners with the opportunity to compare and debate their translation of the same text with the versions of their peers as well as choose and evaluate the best one. Group work ‘can involve high degree of consultation on the part of learners and facilitate their ability to notice significant L1/L2 differences and similarities’ (Gray, 2009, p.11). Learners begin to notice the role of context and register as well as the linguistic differences such as grammatical structures between the two languages. They can identify similar collocates and idiomatic expressions more easily and become aware of the difference in literal and figurative meaning and thereby increase their feeling for communicative appropriateness in L2. They also become aware of the choice of words, intonation, shifting of stress, pitch of L2; all of which might be expressed differently in L1. The constant interactions that the learners experience between their L1 and L2 are inevitable. As Duff (1989) says, teachers and students now use translation to learn, rather than learning translation. This suggests that it is language and not translation, which is sought after by
the teachers. Hence, the objective here is to achieve proficiency in language and not in translation. In other words, the purpose of translation in language classroom is not to train professionals, but to help learners develop their knowledge of L2. This implies that translation is a means to an end, not an end to be achieved.

Modern translation activities usually move from L1 to L2, (although the opposite direction can also be seen in lessons with more specific aims), have clear communicative aims and real cognitive depth, show high motivation levels and can produce impressive communicative results. According to Duff (1989), recent years have seen the beginnings of a reappraisal of the role of translation in language learning and a number of writers have expressed doubts about its banishment from the classroom. A number of factors are contributing to this reappraisal. It is acknowledged that good practice of translation is an end in itself for many students rather than simply a means to greater proficiency in the target language. There is also a growing awareness of the formal inaccuracy which can result from an exclusive focus on communication, and a realization that translation can, as it was traditionally believed to do, develop accuracy. Thus, translation undoubtedly plays a significant role in learning L2. If we accept the ‘universal tendency’ asserted by Thornbury (2000) that learning a new language ‘proceeds by building from the known to the unknown’.

Using translation as a strategy in language teaching demands special concern of the teachers in case of the material selection. The teacher, while selecting the material must consider its potential for encouraging discussion about possible versions. The material must be of
learners’ interest and cover the full range of styles and registers. The students should be led to consider the expressive possibilities of the target language and to discover that it is not always possible to attain the nearest equivalence. This is how they might learn to evaluate possible versions to see which one captures almost all the implications of the original and to look beyond words in isolation and ultimately to translate sense, not words. Translation shapes their way of thinking and helps them understand better the influence of L1 on L2 and vice versa. It enables them to correct habitual errors that would otherwise remain unnoticed. It also increases learners’ power and range of expressions by means of authentic and varied materials. Though the use of translation as a strategy in language teaching is still a subject for debate amongst English language teachers, it is considered as one the most important and inevitable activities in the language classrooms.

4.4 Using Translation as a Strategy in Literature Education

The fact accepted by almost all language teachers is that literature plays an eminent role in teaching language and therefore it has earned its place in the language curricula. Literature serves to enhance learners’ language competence. This suggests that L1 literary text helps learners develop their competence of L1 and L2 literary text helps them develop that of L2. But it can also be assumed that if L1 literary text is translated into L2 or vice versa, this process of translation enables learners to learn not only L1 and L2 but also the literature of both the languages. Literary translation can be an important teaching tool. The act of literary translation adds to the learners’ sensitivity to language and literature. This also enables them to find out literary differences in idiomatic expressions,
metrical composition, genre, proverbs, and other figurative devices as well as narrative techniques, plot, theme, characterization, authors’ viewpoints etc. between the SL and TL.

Translation offers learners ample opportunities to develop their interpretative power which is an important asset in literature education. In unravelling the possible meanings of the work to be translated, one engages in an exercise which invariably induces one to make inferences, formulate ideas and analyze a text closely. All these activities contribute to sharpening their literary bent of mind.

Translation studies is an effective means of sharpening one’s critical intellect and creative ingenuity for interpretation plays a crucial part in the process of translation. A translator’s prime role is to interpret the meaning of the source text and to express it in the form of the target language. Since language and culture are inseparable, the translator needs not only to be proficient in two languages but also in two cultures. For instance, an L1 text before translated into L2, demands familiarity with both L1 and L2 cultures. Hence, this helps learners enrich their knowledge of L2 literature. Translation brings them cultural literacy which is very essential in literature education.

Literary texts deal with different aspects and areas of life, from history, philosophy, psychology, geography, architecture, religion, culture, to list a few. Translation of them becomes more interesting when the learners compare two different text types and find differences and/or similarities. Learning a literary text being a translator is indeed more effective than learning it just as a reader. Reading in simple words, include comprehension and/or interpretation of meaning whereas
translation involves reading and interpretation, situations and functions, cultures and genres as well as individual and general viewpoints. Thus, reading is in fact, just a part of translation.

Translation of literary texts provides considerable aesthetic, intellectual and emotional pleasure. Learning texts from different regions becomes a new excitement. It can provide personal enjoyment to students, establishing an emotional and aesthetic connection between readers and the text, and helping to contribute to personal growth (Maley, 2001) (Kramsch, 1993).

If we consider the phrase ‘literary education’ not restricted to ‘literature teaching’, we must highlight here the motives of ‘education’. To know the self is the prime motive of literature education. It enables one to broaden the horizons and to appreciate universal values and significance of cultural diversity. Translation leads one to access multiculturalism and to promote international integrity and understanding.

4.5 Implications for Teaching of Socrates – English Version

Second language acquisition research has shown that material originating from learners’ first language culture greatly increases comprehension and retention of a second language. The study of first language literature that has been translated into the second language can help serve as a 'bridge' between the first and the second languages. The English version of Socrates is one such example. Socrates originally written in Gujarati and here translated into English, to a great extent, serves as a pedagogical tool.

The study of translation of Socrates – including mainly linguistic, stylistic and cultural issues as discussed in Chapter 3, is itself a tool
which assists teaching both language and literature. Implications for teaching language include interpretation of words in contexts, plurality of meaning, choice of words, lexical narrowness, collocations, colligations, syntactic gapes between Gujarati and English, dialects and the awareness of translation ambiguity. Implications for teaching literature are author’s viewpoint, figurative devices, writing – mode, imagination, action, description, characterization, dialogues, plot, theme and so on. The English version of *Socrates* helps learners not only define these linguistic and literary elements but also distinguish them with reference to SL and TL. The TL version enables learners to study both TL and SL more closely and precisely. This implies that the target text helps them develop insight not only in target language and culture but also in source language and culture. They are in a way, motivated to be competent in both. Moreover, teaching an L1 literary text translated into L2 helps develop both sensitivity and sensibility. The first-hand experience of translating obviously enhances language competence. But at the same time learning a literary text already translated by someone else strengthens the knowledge of literature and culture of both the languages.

As discussed in 3.3 the English version of *Socrates* represents occidental culture. Hence, learners get an opportunity to learn socio-cultural environment, which is much different from that of their own. The Greek society as portrayed in the SL/TL, is broken up between Free people and Slaves who are used as servants or labourers, without any legal rights. Not only this, they are also exchanged from one master to another irrespective of their willingness. They at times, become victims
of their masters’ intrigues as it is seen in case of Menno and his master Diomedes in Chapter 1 Socrates:

He was not scared of darkness or rain storm. Slaves can’t afford to have such fears! Hadn’t he won his master’s affection by successfully accomplishing many such tasks?... (Chapter 1)

However, what bothered Menno was the fact that Diomedes had sent similar messages through other slaves, this was not the first one, but the earlier messengers had not yet returned... (Chapter 1)

“As said earlier, finish off the bearer of the message so that none comes to know about the correspondence. Menno is my old servant, but showing pity in such matters may lead to the collapse of the entire plan. Hence, don’t be indifferent to this matter.” (Chapter 1)

The status of women in ancient Greece is also revealed in the text. Their life is tied to domestic work, spinning, weaving and other household duties as seen in case of Xanthippe. They are normally quite confined to the house although one public duty is acting as a priestess at a temple as presented by Medea’s character. The dowry system prevails in ancient Greek society as reflected in a minor character named Mytra. For instances,

The women in Athens seldom go out. According to Pericles, the woman who is least discussed is a woman of good character. And Solon through his laws, had forbidden women to go to the market alone. If they need to go, they ought to carry a small basket so that they did not need to stay out for long in the name of even shopping. Yes, now in this modern age, the women go to alexia (legislative assembly) and theatre, too but there also they have to maintain some sort of dignity. (Chapter 4)
Of late the people’s house has passed the law – those who can, should have more than one wife. And Socrates has entered into the second marriage, with Mytra. She happens to be the granddaughter of Aristides. She had already crossed the marriageable age; nobody was willing to marry to her without dowry. Times were such that people had to think twice before taking up anybody’s responsibility for anything could have happened! Amidst acute shortage of grain, oil, vegetables, fuel to add a new person to the family that to without a dowry was problematic. How would one take such a decision? Mytra’s brothers were not in a position to offer the dowry, and the poor girl is fatherless. Had Socrates not accepted her as a wife, she would have lived the life similar to flowerless Oak tree. Had she brought with her some kind of dowry, perhaps Xanthippe could have tolerated her, but this step wife did not do so. According to Socrates, this conflict has created such a terrible situation that if the male members do not go for a second marriage, a number of aspiring women will have no choice. It being winter what options have the male members? (Chapter 19)

The mention of ‘no legal rights to illegitimate children’ highlights the ancient Greek society further. For instance,

...Medea’s mother was also such a courtesan. As per her knowledge, Crito’s brother as per the law of Athens, cannot marry a courtesan but can get his children introduced as his own children. He can do that without any hesitation...that’s it... nothing more. They were not given rights of a citizen. Perhaps due to this only, her uncle had sent her to a place where severity of such law cannot reach. Medea also preferred to be a courtesan of Apollo who used to make mankind shiver, to be a
courtesan of Athens which would desert her after accepting and could not protect her... (Chapter 4)

The majority of ancient Greek people make their livelihood from farming. Olive has its great significance in terms of its use in cooking, lighting, beauty products or for athletic purposes. The love and concern for Olive in particular and for nature in general is implied in the following paragraphs:

...Olive is the witness of gods’ grace and men’s amity. Olive is the exertion of youth and support of the old age, heir of the heirs. It is easy to bear and rear the babies but it is very difficult for generations to rear olives. It was an unbearable sight for a farmer of Attica to see it getting them destroyed or falling to the ground. Who would prevent them sitting under their cool shades and obtain soft, energetic oil from their fruits?

To see olives spread far and wide outside the fort and destroyed canopy of grapes, was more painful than the sight of the dead bodies of the soldiers scattered on the battlefield... (Chapter 4)

Socrates also imparts information on ancient Greek Theatre wherein learners get familiar with the three major forms: Tragedy, Comedy and Satire. The three well-known Greek Tragedy playwrights of the Fifth century: Sophocles, Euripides and Aeschylus along with Comedy playwright Aristophanes are discussed with relevance. The concept of war and efforts to end it are highlighted through the mention of a humorous tale Lysistrata which is about a strong woman who leads a female coalition to end war in Greece.

His (Aristophanes’) women tell all men, “So far we have put up with all the miseries resulting from war. Even by being at home, we were aware about the things happening with you. We knew that you have
spoiled everything. Whenever we queried, your response was, ‘That’s not
your cup of tea. Better you look after the household matters.’ But dear
husbands, kindly let us know what a farce you all male members have
undertaken!’ and in the play the women compel their dear husbands to
stop the battle and go for peace... (Chapter 19)

The learners’ sensitivity is raised through the descriptions of war,
its effects in terms of human loss, loss to property, suffering of mankind
and future uncertainty. For instance,

Yesterday itself the news reached us about Plataea. After two years
long struggle, they had to surrender because of starvation. The Spartans
provided them an opportunity to defend themselves by asking only this,
‘Have you ever in any form served the Spartans?’ On the spot judgement:
kill the male members, sell off women folk in the slave market. One is not
sure as to what is going to happen to all of us. Critias and Cleon have
popularised a new slogan, ‘Those who are not with us, they are our
opponents.’ And ‘with us’ means with Critias and Cleon! Those who
belong to Melos expressed the desire to be neutral. They were not willing
either to help anyone or to oppose anyone. It is said (it is believed that
Solon said so) that those who try to remain neutral should be set right
first. It is possible that such a thing would be desirable in the civil war of
one of the states. But applying this to the whole of Greece who
tantamount to calling a healthy person a sick fellow. The helpless people
of Melos urged in the name of deities but the god of war is in no mood to
listen to anyone. Matters such as showing pity, concern, granting
amnesty, giving promise-keeping words – all these have been completely
ignored. Like the epidemic of plague people are oblivious of ethical
concerns. Nobody is sure about the future. Everyone is after gratification of their desires (wants to indulge in physical pleasures). All the leaders have been compelled by the war to keep aside their ethical consideration. When the question is raised: why this war? It is said that for the conservation of the democratic values of Athens. Some others say let us be neutral and the reply is ‘no’. Since you do not agree with us, go to hell. Some others say the deities and gods would seek clarification. Then they say, ‘We shall settle matters with them.’ Sometimes a thought pops up why we were born in such a critical time. We become sceptical about the wisdom of the one who sent us into this world. (Chapter 19)

A significant discussion on similarities between Indian and ancient Greek ways of living life can one of the most interesting and effective implications of teaching Socrates in TL. Similarities are observed in their concern for nature, social conventions, festivals, ceremonies, religions and rituals, roles played by gods and goddesses and worshipping them through sacrificing domestic animals. For instances,

...“All these gods were also like common men. Why would, just like human beings, they indulge in such intrigues and acts of deception? Would worldly women not do What Goddess Juno used to do by intoxicating Zeus? What partiality, god of gods – Zeus used to do, was not superior to what the leading people of different cities were doing. Oh, sometimes gods would stoop lower than the human beings. Did Apollo-the idol of light whose beloved she wanted to be, not do partiality in the war of Troy? And if gods behave like this then how come they be gods? How to offer them heart if this is the case?”... (Chapter 4)
Critias said with laughter, “But does he want to be so? If he stops speaking, our brains would stop wondering.”

Xanthippe said, “If that happens, I would offer two roosters to Apollo.” (Chapter 4)

Similarity is also observed in the concept of marriage. For instance, People of Attica do not believe in love-marriage. They treat marriage just as a means to have good progeny. Mostly parents arrange it. And those women who go out least in the public, and about whom there is least information available outside; is considered to be their virtue. Love is treated as soul’s sickness. They go to the whores for recreation and to the friends for experiencing friendship, but marriage is treated just as a system keep the linage intact. (Chapter 19)

The description of the Eagle’s Nest vividly matches with that of any Indian rural locale. The household assignments endorse this:

However, it was in the company of these lay men and women that she learnt how to hold a sickle, how to milk the cows and how to sow seeds and grain. They came to her help always with a smile on the face and a lot of enthusiasm in their heart. These tasks gave her blisters in her palms and rashes in her knees; once she sprained her uncle, too. But they brought them close to her, so that she got to know them better. While milking and grinding, they would keep talking about their spouses, their children’s pranks, about their own childhood joys and sorrows and about each other’s habits and nature. Some of them did not have a clear picture of who their parents were, nor did they care much about that. Birth was an accident but as long as life was within their control, it was pointless to search for where they were born and who gave them birth. (Chapter 17)
The simple life style of the rural people and Socrates’ view on that echoes Gandhian ideology on the same:

*Painting, sculpture, music, theatre, Olympics or Python chariot races – these are not destined for them. These people hardly know what the aristocrats consider essential features for culture. They do sing songs, and occasionally they dance, but it is only a natural manifestation. They are not into specialization or training. And yet Medea felt that they are physically and mentally healthier and frank as compared to those people. They derive satisfaction from fewer means only if their master treats them with sympathy; and the all-beneficial physical work in their daily routine has made them honest and happy-go-lucky.*

*Having lived here amidst these people, she could realize what Socrates meant when he said that war can be avoided only by adopting a simple and work oriented life style. (Chapter 17)*

Gandhiji’s perception of ‘need’ and ‘greed’ is also pointed here: *A loving husband and efficient, faithful co-workers – what else can one wish for? Aren’t all the problems created by desires for additional luxuries? Even the jealous gods are victims of jealousy born of this desire for more.* (Chapter 17)

Darshak represents ‘truth’ through Socrates. Socrates’ unflinching faith in truth has resounding effect in Gandhiji’s worshipping truth:

“...Whatever gets destroyed here, is nothing but a shadow or illusion, that which has not got destroyed or will not get destroyed is truth. Concentrate on it and serve it.” (Chapter 19)
Socrates’ extreme sense of service to the diseased and the dead again reveals Gandhiji’s philosophy of serving mankind is a kind of service to God:

... He would accompany the doctor Hippocrates to each and every house of his clan and smoked them with incense and kept them clean, he would offer genuine and fake medicines to the diseased. The biggest duty that he performed was to take the dead bodies to the crematorium... (Chapter 5)

On the very first day Socrates showed him the form of immortal beauty! He collected the dead bodies scattered here and there on the ramparts of the fort, gave them a bath-as if giving bath to asleep children slowly with soft hands and praying in low tone and with slow steps he assigned the dead bodies to the pyre. (Chapter 5)

“They were dead and I was aware of the fact that I, too am mortal; not only aware but I was anxiety free also about that. During such time, we get scared of our death. And secondly, they were unfortunate, deserving sympathy; they could not meet their dear ones, could not express their last wishes and half the way passed away. Would such people not expect sympathetic cremation to their dead bodies?” (Chapter 5)

Darshak here represents humanistic approach of Gandhian time through Socrates. Teaching of such loaded text helps inculcate universal values in learners which are eternal, beyond time and national boundaries. For instance, the universal value ‘Love’ is expressed here:

After coming to the Eagle’s Nest, I have earned a lot, but the best of them is that I learnt loving human beings. Perhaps human beings might have loved me before; perhaps, because we must give a new name
to whom we love and are loved by. Socrates used to say that everything is shared in friendship. What I was getting, was perhaps respect, worship, admiration whereas what I offered was grace.

Here the association with these ignorant (or the knowledgeable?) has made me touch the feeling of love; not only with mankind, but also with animals and trees... (Chapter 19)

Unfathomable love for the nation but free from narrow nationalism can also be taught through the text:

“\textit{I have willingly accepted to follow the laws of the town. I could have left the town if I did not like the laws. I have lived here for 70 long years, have enjoyed safety and security under the laws and if I am penalised, should I flee? It would have been different if I had opposed those laws when they were being framed. Would you call it an act of bravery to board the ship when the winds are favourable and to leave it when they are not?}” (Chapter 39)

“If I flee breaking the laws of this town, how would people there be assured that I would not break the laws there? Keeping aside my philosophy, people would indulge in this discussion. And Aegaeus, a city like Athens cannot tolerate my way of seeking truth, then which other city would do so?”... (Chapter 39)

“... \textit{If I survive, I will survive only in Athens and that too in my way...}” (Chapter 39)

“Aegaeus, Socrates is born only in Athens, and that too not in Athens of Anetus nor of Critias, but in Athens of Pericles. If you can see that getting him shifted elsewhere he does not remain Socrates, consider my death as festival.” (Chapter 39)
Thus, the teaching of Socrates – English version implies not only language and literature but also value-based education. The approach towards globalization, multiculturalism or acceptance of cultural diversity, understanding of international integration, eternal values and universal questions are some such education implications.

4.6 Conclusion

Today due to the new approach to language teaching, translation has been recognized as a valid activity for language practice and improvement. According to Duff (1989, p.7), “translation develops three qualities essential to all language learning: accuracy, clarity and flexibility. It trains the learner to search (flexibility) for the most appropriate words (accuracy) to convey what is meant (clarity).” Duff (1989) strongly supports the view that translation is an excellent means of improving one’s language because it invites speculation and discussion. Translation can also be a technique to introduce new words or explore obscure nuances between terms.

In addition to these merits of translation as a language-learning activity, there are also a number of other reasons for using this technique in class. One of them is the fact that translation is a very natural activity – more natural and useful than many of the fashionable activities invented for language learners. Genuine translation involves analysis of the meaning of the source text. The learners should be led to consider the expressive possibilities of the target language and to discover that it is not always possible to attain exact equivalence. In this way they will learn to evaluate possible versions to see which most fully captures all the implications of the original, and will find out that they need to look beyond single words, chunks of sentences, or even complete sentences to whole stretches of text as they make their decisions.
Meenakshi Mukherjee (1992) is of the opinion that Indian texts in English translation is one of the ways of investing the teaching of English with relevance and meaning because for teachers of literature, teaching texts from different regions become a new excitement and for those interested in language-teaching, translation serves as a pedagogical tool.

This chapter studied the use of translation in language teaching and in literature education. It also discussed the subjects like Translation in Curriculum, Using Translation as a Strategy in Language Teaching, Using Translation as a Strategy in Literature Education and Implications for Teaching of Socrates – English Version.