

Historical Roots and Future Trajectories: Rethinking Translation Curriculum Development from the Perspective of Translation Values

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Abstract: *As a carrier of knowledge within the social field, the translation curriculum must clearly define its value orientation to appropriately express its inherent worth and realize its full potential. The curriculum's value system—comprising student-centered, disciplinary, and social values—is closely tied to its identity as a practice-oriented humanities discipline. Historically, from the late Qing Dynasty (1840-1912) to the establishment of professional translation programs, the curriculum's value orientation has evolved in response to changing practical demands, shifting from limited, instrumental purposes toward a more diversified and integrated framework. Future development should follow this trajectory by fostering inter-subjective value awareness, aiming to achieve a cohesive consensus among individual, disciplinary, and societal values within the curriculum.*

Keywords: Translation curriculum; Curriculum value orientation; Disciplinary value.

1. INTRODUCTION

The orientation of curriculum values remains a central and enduring theme in the field of education, systematically addressing fundamental questions about the purpose, content, and outcomes of teaching and learning. The development of any curriculum—whether at the primary, secondary, or tertiary level—must begin with a clear articulation of its underlying value orientation, as this serves as the philosophical foundation guiding all subsequent decisions regarding goals, content selection, pedagogical approaches, and assessment methods. From student-centered reforms in new curricula to the cultivation of core disciplinary competencies, value orientations play a pivotal role in shaping educational reform and determining the long-term impact of schooling on individuals and society [1]. While scholars both domestically and internationally offer diverse perspectives on curriculum value orientations, a general consensus identifies three primary dimensions: knowledge-based, society-based, and student-based orientations, each reflecting distinct priorities in educational aims.

First, the knowledge-based value orientation emphasizes the intrinsic value of academic disciplines. Rooted in traditional epistemology, this orientation holds that knowledge possesses inherent worth and should be transmitted in a systematic, coherent, and logically structured manner. It advocates for curriculum content to be determined according to the classification of knowledge and its internal logical connections, prioritizing depth, rigor, and intellectual discipline. In this model, subjects are treated as autonomous fields of inquiry, and the curriculum is organized around established canons of knowledge. This orientation has long served as a key criterion for educators in evaluating educational quality and curriculum value [2], particularly in higher education where mastery of subject matter is often equated with academic excellence.

Second, the society-based value orientation asserts that curriculum content should align with broader societal needs and values. This perspective views education as a functional institution whose primary role is to prepare students to contribute effectively to national development and social progress. Consequently, curriculum design reflects the premise that education exists to cultivate a continuous supply of highly qualified professionals who can meet evolving economic, political, and technological demands [3]. Given the broad scope of societal needs, social value can be further subdivided into economic, cultural, and technological dimensions. For instance, during periods of national crisis or rapid industrialization, curricula often emphasize practical skills and vocational training to support national objectives.

Third, the student-based value orientation centers on individual growth and holistic development. It posits that the ultimate purpose of education is to nurture the potential of each learner, fostering cognitive, emotional, and ethical

development. This learner-centered philosophy emphasizes personal relevance, autonomy, and self-actualization, arguing that attention to individual needs and interests holds greater significance than a narrow focus on societal utility or abstract knowledge transmission [4].

In the context of translation education, these three value orientations converge and interact dynamically. A comprehensive understanding of translation curriculum evolution requires historical analysis, revealing an inevitable trend toward the integration of individual, disciplinary, and social values—a synthesis essential for meeting the complex demands of high-quality translation education in the contemporary global era.

2. PROFESSIONAL POSITIONING AND VALUE EXPRESSION OF TRANSLATION CURRICULUM

In China's educational domain, the academic positioning of translation courses is categorized under "Translation Theory and Practice," falling within the scope of Foreign Languages and Literature under the broader category of Literature. It stands alongside majors such as "English Language and Literature" and "Linguistics and Applied Linguistics" [5]. Translation studies is an open, independent discipline with interdisciplinary characteristics, demonstrating strong comprehensiveness. Translation courses are compulsory for English majors, emphasizing practical skills training in translation. The focus lies on cultivating students' translation abilities through teaching that enhances their understanding of English and Chinese languages, awakens personal cultural awareness, and develops language conversion skills through extensive translation practice, enabling students to proficiently translate articles on daily topics, English and American literary works, among others. The value orientation of translation courses encompasses student-centered, disciplinary, and societal values, which are reflected in course design and specific teaching practices.

This student-centered value, the individual value, refers to the development of students across cognitive, affective, and psycho-motor domains, highlighting the relationship between translation education and personal growth. The essence of translation lies in the cognitive process of understanding and expressing the internal logic of two languages, involving two fundamental stages: comprehension and expression. Translators must rely on individual cognition to interpret and convey the meaning of source texts. As Professor Fang Mengzhi observes, translators undergo a psychological transformation during the translation process: "Perfecting the self enables better expression of the self, and expressing the self ultimately realizes the self. In the process of self-expression, one further perfects the self, while self-realization becomes the motivation for both self-perfection and self-expression. These three elements form a cyclical psychological schema" [6].

Individual value can be understood in two layers. The first is the development of translation skills. As an essential skill for foreign language learners, translation plays a crucial role in their individual development. Translation involves manipulating language, replacing native language texts with target language texts. Practical experience confirms that translation course instruction promotes foreign language learning by helping learners delve into word meanings, clarify word collocations and distinctions, thereby grasping differences in linguistic thinking and expression, which is foundational for mastering another language system based on one's native language.

The second layer is the cultivation of cultural awareness. Translating various types of texts (political, economic, cultural) broadens a translator's knowledge and fosters interest in related fields, facilitating the acquisition of new ideas, methods, and sensibilities from abroad. Early successful writers in China who were also translators exemplify this.

Disciplinary value is manifested in the construction of the curriculum itself. Manifested through the construction of relevant courses, the significance of constructing translation courses lies in systematizing professional knowledge and aiding students in building translation cognition. Gile (1995) detailed four aspects of the value of translation courses: enhancing students' self-awareness and translation skills; elevating the overall level and social status of the translation industry; assisting beginners in engaging with translation institutions and clients; and clarifying translation work norms [7]. From Gile's perspective, disciplinary value closely ties with student-centered and societal demands for translation talent. The core value of translation courses lies in providing human resources for the advancement of the translation profession. Achieving student-centered value serves as the foundation for translating professional contributions into societal value. Course content should be designed reasonably according to students' knowledge development needs, starting with acquiring the target language's language and cultural knowledge. Additionally, the construction of translation courses itself is a significant research topic within translation studies, influenced by various academic trends, leading to changes in course

content over time and forming a comprehensive knowledge system integrating language, culture, translation, and information technology.

Gile's framework illustrates the close interdependence between disciplinary value, individual development, and societal demand for translation professionals. The core disciplinary value of translation curriculum lies in providing human capital for the advancement of the translation field. Here, "talent" represents the realization of individual value, while the broader goal of supporting the translation profession reflects its social contribution. Disciplinary value begins with the acquisition of knowledge about the target language and its cultural context, and requires curricular content to be rationally structured according to students' developmental needs. Moreover, curriculum design itself is a vital area of translation research. Academic paradigms at different historical stages have influenced the evolution of the discipline, particularly through shifts in curriculum content. Over time, this has led to the formation of a standardized knowledge system integrating language, culture, translation, and information technology, with translation knowledge serving as the connective medium across domains. This system is now widely disseminated and institutionalized.

Social value constitutes the core dimension of translation curriculum, aligning with national calls to enhance educational relevance. Given that translated content covers all areas of society, the societal value of translation courses is multifaceted. In the early 1990s, a wave of thought emerged in translation studies, introducing the concept of "cultural translation," affirming translation as an effective means of cross-cultural communication and interpretation. If cultural studies are considered an emerging interdisciplinary field, then translation, as a carrier of cultural translation, involves not only language conversion but also cultural understanding and expression. Thus, translation studies should be regarded as part of humanities and social sciences, holding a place in cultural study contexts. From this angle, translation can be seen as a cultural phenomenon, a process of converting cultural forms via language. Therefore, in any socio-political, economic, or cultural activity, translation acts as a bridge for mutual learning and reference across countries, expanding its value beyond mere talent cultivation to encompass broader societal services, promoting cross-national social activities, and enhancing mutual learning in social development.

From this perspective, translation research can be understood as a cultural phenomenon: a process of transforming cultural forms through linguistic mediation. Thus, in any political, economic, or cultural activity within the social sphere, translation plays a crucial role in facilitating cross-cultural understanding and mutual learning. Translation curriculum, by cultivating professional talent, extends its value into social service, enabling practitioners to articulate international experiences in governance, economy, and culture, while fostering international collaboration and enhancing societal development through mutual exchange.

3. HISTORICAL ORIGINS: TEMPORAL SHIFTS IN VALUE ORIENTATION

The earliest instances of translation instruction in China date back to the Qing Dynasty (1636-1912), during which the value orientation of translation curriculum exhibited distinct historical characteristics, closely tied to the sociocultural context of the time. The cognitive frameworks of educators have consistently shaped translation curriculum's value orientation—a trend that persists today.

"The arrival of "foreign guns and cannons" forced open the closed doors of the Qing Dynasty. In the 1860s, Westernization advocates such as Zeng Guofan and Li Hongzhang launched a self-strengthening movement aimed at salvaging Qing rule. Thus began the vigorous Westernization Movement under the guiding principle of "Chinese learning for essence, Western learning for practical use." It was during this period that China's earliest foreign language educational institution was established—the Imperial College of Translators (Jingshi Tongwenguan), founded jointly by Prince Gong (Yixin) and Wen Xiang, central representatives of the Westernization Movement.

The purpose of establishing the Imperial College of Translators was articulated as "mastering translation, comprehending both Chinese and foreign affairs, and preparing candidates for interpreters" [8]. This clearly indicates that translation instruction constituted the core of the curriculum, a fact further confirmed by the course structure, which progressed from basic to advanced levels: "translating notes," "translating selected passages," "translating official documents," and "practicing book translation" [9].

At the same time, the value orientation of translation teaching was clearly defined by the goals of "understanding Chinese and foreign affairs" and training "interpreters"—that is, to resolve language barriers in cross-cultural

communication. Thus, the value orientation of translation education during the Qing Dynasty emphasized “practical utility” (“*jing shi zhi yong*”), highlighting the social value of translation courses. Translation was viewed primarily as a cross-linguistic tool serving the practical needs of diplomatic and administrative communication between China and foreign nations.

During the Republican era (1912-1949), the value orientation of translation teaching underwent new changes. Compared to the late Qing and early Republican periods, which emphasized the singular social value, the Republican era placed greater emphasis on serving social values through individual development. In the first year of the Republic, the Nanjing Provisional Government’s Ministry of Education issued new educational decrees, stating, “All textbooks must align with the principles of the Republic. Textbooks issued by the Qing Ministry of Education are uniformly prohibited” [10], and proposed the educational development objectives of “cultivating specialized talents” and “meeting national needs” [11]. During this phase, China’s educational development was deeply influenced by Western educational philosophies, particularly those of American educator John Dewey’s pragmatism school, which held that education serves as the foundation for personal development and social reform. Course design should focus on student individuality to more effectively promote social change [12]. As a field directly exposed to Western educational thought, translation courses were significantly influenced by pragmatism, forming a value system based on “cultivating English professionals” [13] and ultimately dedicated to meeting wartime needs [14].

In essence, however, the value orientation of translation courses during this period still leaned heavily towards social value. In the early years of PRC, education exhibited a Soviet-centric approach—ideologically guided and modeled after Soviet practices. Consequently, there was significant reform in foreign language education, with Russian holding an unshakeable position within the foreign language teaching system. Translation courses followed suit. This shift fully reflected the reality that the overall planning and construction authority of translation courses belonged to the state, with content developers merely responding to state requirements. Although the status of Russian in education plummeted following the deterioration of Sino-Soviet relations, the requirement for courses to be both ideologically sound and professionally rigorous still indicated that the value orientation of translation courses remained centered on social value, even more so than during the Republican era.

After the Reform and Opening-up, professional translation courses gained some autonomy, marking a departure from the long-standing centralized educational management model. As a frontier area in the Reform and Opening-up initiative, the education sector received considerable government attention. Following consultations with numerous scholars, the “Trial Plan for Teaching English Majors in Higher Education Institutions and the Practical Teaching Outline for the Basic Stage of English Majors” was issued in 1979, formally establishing translation as a required course and affirming its teaching status. This paved the way for the normal development of translation majors in China [15]. Post-Reform and Opening-up, the translation major experienced a boom, with increasing enrollment numbers and growing demand for professional translation talent across various sectors. To meet diverse industry needs, translation gradually became an independent discipline. Translation course construction not only focused on English-Chinese cultural expression and knowledge skills but also incorporated socio-cultural environments into consideration, emphasizing social and student-centered values. The value system of translation gradually became clearer.

By the late 1990s, the Ministry of Education, considering the actual conditions of educational development stages, real-world demands for talent, and changes in the socio-cultural environment, proposed that “foreign language talents should possess solid foundational skills, broad knowledge, certain specialized knowledge, strong capabilities, and good qualities” [16]. This new requirement for cultivating translation talent provided direction for professional course construction. Driven by this, translation courses shifted from traditional academic models to applied talent cultivation, focusing more on cultural knowledge skills while paying closer attention to student-centered and social values. They sought to achieve a harmonious development system matching individual growth with societal professional needs, forming an initial unity of student-centered, knowledge-based, and social values.

Since the introduction of undergraduate translation programs in 2006, China’s translation discipline has officially entered a new historical development phase. Discipline construction increasingly focuses on students’ mastery of linguistic knowledge, expressive abilities, communicative skills, and diplomatic knowledge. Significant changes at the level of disciplinary knowledge have broken free from traditional constraints, offering new possibilities for translation course construction and student development. From an individual student perspective, fostering learning interests became a primary component of course construction. Translation courses place greater emphasis

on stimulating students' active learning through innovative teaching methods, enhancing comprehensive translation competencies through phased learning and personalized development [17].

In the new era of translation discipline construction, the value orientation has undergone dramatic changes. Upholding a student-centered approach and leveraging the guiding role of translation faculty represents the concentrated manifestation of these values. On a societal level, the establishment and development of translation disciplines aim to meet high-quality professional translation needs across various industries, contributing to the advancement of China's disciplinary frameworks and the translation field. Any translation activity grounded in social values maintains close ties to national development and national culture. The sociocultural system thus serves as a fundamental basis for curriculum design and value expression in translation education. Both translation students and societal development require a deep exploration of the curriculum's value from multiple perspectives—embedding cultural significance and humanistic spirit within professional translation techniques and theoretical objectivity [18].

Under the backdrop of the new era, translation course construction has undergone a profound transformation, moving beyond a narrow focus on linguistic proficiency and technical skill acquisition to embrace a more holistic, integrated, and ethically grounded educational paradigm. Recent announcements from leading higher education platforms and policy directives underscore a strategic shift toward curricula that not only emphasize professionalism and systematic knowledge acquisition but also actively integrate humanistic, social, and cultural dimensions. This evolution reflects a pluralistic value orientation in translation education—one that synthesizes students' intrinsic development, disciplinary rigor, and societal relevance—thereby aligning with the complex demands of globalization, technological advancement, and national cultural strategies.

Contemporary translation programs are increasingly designed to cultivate "T-shaped" professionals: individuals who possess deep disciplinary expertise (the vertical bar of the "T") while also demonstrating broad interdisciplinary competencies, cultural intelligence, and ethical judgment (the horizontal bar). This is evident in the latest curriculum guidelines issued by national educational authorities, which call for the integration of ideological and political education into translation studies. For instance, recent directives emphasize the importance of fostering students' cultural confidence, national identity, and global citizenship by embedding values such as intercultural respect, social responsibility, and ethical translation practices into course content. This reflects a conscious effort to balance technical training with moral and civic education, ensuring that future translators are not only skilled in language mediation but also aware of their role as cultural ambassadors and ethical agents.

Moreover, the integration of digital technologies—such as machine translation, corpus linguistics, and AI-assisted tools—has redefined the nature of translation professionalism. As highlighted in recent university bulletins, translation courses now incorporate training in human-AI collaboration, post-editing, and digital literacy, preparing students for the realities of the modern translation industry. At the same time, there is a renewed emphasis on humanistic inquiry, with courses exploring translation ethics, literary translation as art, and the role of translation in social justice and minority language preservation.

This multifaceted approach exemplifies a synthesis of students' intrinsic value (personal growth and critical thinking), disciplinary value (methodological rigor and innovation), and social value (service to national and global communities). It is characteristic of contemporary disciplinary development and emblematic of the diversified, adaptive, and value-driven orientation of education in the current age.

4. FUTURE TRAJECTORIES: DIRECTIONS FOR CURRICULUM DEVELOPMENT

4.1 Fostering Value Consciousness through Subjectivity

Fostering value consciousness through subjectivity represents a new imperative in translation curriculum development. With the advancement of translation studies in China, curricula increasingly emphasize respect for the individual learner, with human-centeredness and learner focus becoming dominant trends—reflecting a deeper commitment to educational values. Translation curriculum is established within defined educational goals, language proficiency standards, and disciplinary development frameworks, aiming to equip students with professional knowledge and skills. However, value orientation must incorporate innovative thinking and respond to the diverse demands of the modern translation industry. Personalized instruction, grounded in students' interests,

ensures that curriculum design and value articulation remain relevant to contemporary needs.

For translation studies, two fundamental questions persist: "What kind of person should be cultivated?" and "How should such a person be cultivated?" Under a clear value orientation, curriculum development must be grounded in real-life and authentic contexts. The situational nature of translation and the intrinsic value of the curriculum itself must not be overlooked. Focusing solely on disciplinary rigor and objective knowledge, while neglecting students' cognitive processes, emotional expression, and creative agency, contradicts the core values of translation education.

The intrinsic value of translation curriculum requires a clear understanding of the relationships among individual, disciplinary, and social values, and the ability to harmonize them. Fundamentally, curriculum development must be driven by value orientation, with individual value as its starting point. Disciplinary knowledge provides intellectual support, while social value represents its externalization. The curriculum must dynamically adapt to societal changes, align with prevailing values, and promote pluralism to avoid the pitfalls of mono-culturalism. Pluralistic values create space for innovation, accommodating learner diversity, knowledge richness, and societal dynamism—key considerations for future curriculum design.

Curriculum development must transcend homogenized pathways, balancing the standards and expectations of individuals, groups, society, and the nation. It must integrate the complex interplay among disciplinary knowledge, individual development, and industry demands. Standardized education risks producing graduates lacking individuality, and homogenization may stifle the entire field. Therefore, emphasizing subjective value consciousness is not only a demand of the times but also a scientifically sound response to educational principles. It is essential for endowing translation curriculum with vitality and advancing the discipline toward high-quality development.

4.2 Guiding with Humanistic Values: The Inevitable Mission of Curriculum Ideology and Politics (CIP)

Curriculum development in translation studies must fulfill its role in ideological and political education, guiding students to strengthen their "Four Confidences," enhance self-awareness, raise ideological consciousness, and foster cultural identification, thereby highlighting the value orientation of the translation curriculum. It is essential to recognize that integrating ideological and political education into translation programs is a systematic endeavor. Sound top-level design must be established within the curriculum framework to create favorable conditions for realizing its educational mission.

The development path of integrating ideological and political education into translation courses should fully leverage the value-guiding role of professional discipline teachers, promoting comprehensive advancement through top-down and bottom-up collaboration to integrate translation course construction with ideological and political value guidance. On one hand, it is crucial to improve the top-level design of translation courses. Effective institutional design at the top level is key to enhancing the educational capacity of translation courses. Universities need to establish teaching systems for ideological and political education within translation courses to elevate the overall atmosphere. In constructing evaluation systems, focus should be placed on selecting evaluation indicators and determining their weights from the perspective of enhancing the value-guiding capability of translation courses, particularly avoiding an overemphasis on traditional research capabilities of teachers. A systematic analysis should be conducted based on the educational goals and essential characteristics of professional discipline construction in translation.

Simultaneously, reasonable assessment indicators should be set for the development and effectiveness of ideological and political education within translation courses, with quantifiable stipulations included in assessment requirements to ensure that the cultivation of professional translation talents meets both individual development needs and societal demands. Teachers should emphasize the excavation of inherent ideological and political elements within translation courses. Under new circumstances, the construction of ideological and political education should prioritize political system identification, highlighting the contemporary significance of values. For teachers themselves, it is essential to guide translation course instruction clearly defining the objectives and specific requirements of translation courses in the new era, thereby cultivating students' recognition of political systems.

Development should also adhere to the intrinsic laws of translation courses, providing reasonable ideological and political guidance to students while respecting these laws. This involves guiding student development with course

values, identifying entry points and connections for nurturing through translation courses, and incorporating Chinese socialist culture into specific teaching tasks. Attention should be paid to students' daily cultural cultivation, enhancing their moral standards through confidence in systems and culture. Additionally, strategies for developing suitable ideological and political elements should be chosen based on the teaching objectives of translation courses and specific talent cultivation plans. Ideological and political elements related to ideals, beliefs, patriotism, etc., should be uncovered from translation course content to achieve the goal of fostering well-rounded individuals while nurturing talents.

Incorporating external ideological and political elements into course values within translation courses is also important. The scope of translation course teaching should not be confined to traditional resources but should actively utilize internet technology to find exogenous ideological and political elements that align with the characteristics and logical requirements of translation courses. Discovering concepts that meet both the teaching requirements of translation courses and the value orientation of university translation courses can convey social responsibility and personal value awareness to students through advanced ideologies.

4.3 Integration of Artificial Intelligence (AI) into Curriculum Design

As translation education continues to evolve in response to technological innovation and shifting societal demands, the integration of artificial intelligence (AI) into curriculum design presents both transformative opportunities and ethical challenges. Recent developments across higher education platforms highlight the growing role of AI tools—such as neural machine translation, natural language processing, and generative AI—in translation practice. While these technologies enhance efficiency and broaden access to multilingual communication, they also raise critical questions about authorship, accuracy, cultural bias, and professional identity. Therefore, future curriculum development must proactively incorporate AI not only as a technical skill but also as a site for ethical reflection and ideological engagement, aligning with the broader goals of cultural sensitivity and adaptability.

Cultural sensitivity can be effectively emphasized in AI-based translation courses through a deliberate integration of pedagogical strategies that combine technological training with critical cultural reflection. First, instructors can design comparative translation tasks where students use AI tools (such as Google Translate, DeepL, or AI-powered CAT tools) to translate culturally nuanced texts—such as idioms, proverbs, political discourse, or literary excerpts—and then compare the output with human translations. By analyzing discrepancies in tone, connotation, and context, students learn to identify how AI often fails to grasp cultural subtleties, thereby developing a heightened awareness of cultural specificity and the limitations of machine-driven translation.

Second, educators can incorporate case studies that highlight real-world consequences of culturally insensitive AI translations, such as mistranslations in healthcare, diplomacy, or media that have led to misunderstandings or offense. These cases serve as ethical discussion points, prompting students to reflect on the social responsibility of translators as cultural mediators, even when using AI as a support tool.

Third, courses should include modules on "cultural bias in AI," explaining how training datasets are often skewed toward dominant languages and Western perspectives, leading to the marginalization of minority cultures and worldviews. Students can be tasked with evaluating AI outputs for cultural neutrality or bias, especially in sensitive domains like religion, gender, or national identity.

Finally, instructors can promote cultural sensitivity by assigning translation projects that involve localizing content for specific cultural audiences, requiring students to adapt AI-generated drafts with culturally appropriate expressions, honorifics, and context-aware revisions. Through such practices, AI becomes not a replacement for human judgment, but a catalyst for deeper cultural engagement, ensuring that future translators are both technologically adept and ethically grounded in intercultural communication.

5. CONCLUSION

In conclusion, the evolution of translation curriculum value orientation in China reflects a dynamic interplay between educational philosophy, societal demands, and individual development goals. Historically, translation education began as a pragmatic response to national crises during the Qing Dynasty, emphasizing social utility and instrumental functionality. Over time, the value orientation has gradually expanded from a singular focus on societal needs to a more balanced integration of student-centered, disciplinary, and social values. The establishment of translation as an independent undergraduate discipline in 2006 marked a pivotal shift toward a

holistic educational model that embraces both professional competence and humanistic depth.

This paper has demonstrated that contemporary translation curriculum development is no longer confined to technical skill acquisition but seeks to cultivate well-rounded professionals equipped with linguistic proficiency, cultural awareness, critical thinking, and ethical responsibility. The integration of ideological and political education further underscores the role of translation studies in fostering national identity, cultural confidence, and global citizenship. By embedding values such as patriotism, social responsibility, and intercultural understanding into the curriculum, educators are not only preparing students for professional success but also guiding them toward meaningful societal contribution.

Looking ahead, the future of translation education lies in its ability to adapt to an increasingly interconnected and technologically advanced world. The call for subjectivity, humanistic guidance, and value integration demands curricula that are flexible, innovative, and reflective. Universities must continue to refine top-level designs, empower teachers as value guides, and leverage both indigenous and global resources to enrich pedagogy. Ultimately, a truly effective translation curriculum is one that harmonizes individual growth, disciplinary rigor, and societal relevance—producing translators who are not only skilled mediators of language but also conscientious agents of cross-cultural dialogue and mutual understanding in the new era.

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