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Investigating the Role of Literary Translation in the Reconciliation of Conflictual Identities

A Comparative and Descriptive Study of French and English Translations of
Tahir Wattar Novel 'الزلال'



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Statement of Authorship

I certify that all materials in this thesis which are not my own work have been identified
and that no material has previously been submitted and approved for the award of a
degree by this or any other university.

Signed By : Aissa DJEHICHE

A handwritten signature in black ink, appearing to be 'Aissa DJEHICHE', written in a cursive style.

Acknowledgments

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Dedication

To my dear parents

To my brothers Abd el-Fatah and Nabil and to all my siblings

Abstract

With regard to issues of power differentials and cultural imbalance in the world, this research questions the role of literary translation in the reconciliation of conflictual identities namely Algerian, French and English identities. To deal with this issue, the current thesis is divided into two parts. Firstly, the theoretical part which is devoted to discussions around identity, identity conflict and the theorization of identity within literary translation in order to review the appropriate methods and approaches that are applicable to the investigation of the role of translation in reconciling conflictual identities. Then a presentation of the corpus “al-Zilzal” and its translators is provided. Secondly, the practical part, in which a comparative and descriptive study is provided by means of extracting translation procedures and strategies namely that of (Vinay and Darbelnet procedures and Venuti’s strategies) from French and English translations of the novel “الزلزال”, then describing these translations by means of Lambert and Van Gorp model 1985. Given the perception that the overall strategy used in a translation is the way of approaching the identity of the other, the discussion of the French translation concluded that there is a tendency towards foreignizing, which is believed to be a strategy that calls for accepting the other and, thus, reconciling with him/them. Whereas, the discussion of the English translation concluded that there is a tendency towards domestication which is described as an ethnocentric strategy and, thus, led to sustaining a sense of unfamiliarity and fear of the other. In light of these findings, a tendency to foreignize means an urge for reconciliation, while a tendency to domesticate perpetuates identity conflicts between individuals and peoples especially those from dominant and dominated cultures.

Keywords: Literary Translation, Identity Conflict, Reconciliation, Algerian, French, English

Resumé

Dans le contexte du déséquilibre culturel dans le monde, cette recherche remet en question le rôle de la traduction littéraire dans la construction des relations pacifiques. Pour traiter cette problématique, la présente thèse est divisée en deux parties; partie théorique et partie pratique. La partie théorique a donné une discussion sur l'identité et le conflit identitaire en général, puis traite de la théorisation de l'identité au sein de la traduction littéraire afin de passer en revue les méthodes et approches appropriées applicables à l'investigation du rôle de la traduction dans la réconciliation des identités conflictuelles. Les deux derniers chapitres font la partie pratique, dans laquelle il y a une application d'études comparatives et descriptives au moyen de l'extraction de procédures et stratégies de traduction, en particulier celle de procédures de traduction de Vinay et Darbelnet et stratégies de Venuti à partir des traductions française et anglaise d'ez-Zilzal, puis décrivant ces traductions à partir du modèle de Lambert et Van Gorp 1985. Compte tenu de la perception que la stratégie globale utilisée dans une traduction, est la façon d'aborder l'identité de l'autre, la discussion de la traduction française a conclu qu'il existe une tendance à l'étrangéisation, qui est une stratégie qui appelle à accepter l'autre et donc à la réconciliation. Alors que la discussion de la traduction anglaise a conclu qu'il existe une tendance à la domestication de le text Algérien qui est décrite comme une stratégie ethnocentrique et, par conséquent, conduit à entretenir un sentiment de méconnaissance et de peur de l'autre. À la lumière de ces résultats, une tendance à faire preuve d'étrangeté signifie un besoin de réconciliation, tandis qu'une tendance à la domestication perpétue les conflits identitaires entre les individus et les peuples en général.

Les Mots clés : Traduction Littéraire, Conflit identitaire, Réconciliation, Algérien, Française, Anglaise

ملخص



ينبثق هذا البحث من حقيقة تضارب القوى الثقافية واللغوية في العالم والحاجة إلى تهوين الصراع الهوياتي بين الشعوب والأمم، ولعل من بين أنجع السبل إلى تأصيل الذات وتخفيف الصراعات بين الهويات تسليط الضوء على الترجمة الأدبية ممارسة وبحث، فهي تعد قناة مهمة تتلاقح عبرها ثقافات عديدة، كما إنها مجال خصب للتنظير والبحث في حقل دراسات الترجمة، وهذا البحث قد اضطلع بجوانب من التنظير والممارسة من أجل إيجاد وسائل لتحليل هوية النص والكشف عن مدى تصالح الهويتان الفرنسية والإنجليزية مع الهوية العربية الجزائرية عبر دراسة الترجمات الفرنسية والإنجليزية لـ "رواية الزلزال" للطاهر وطار. وفي سياق تغير اهتمام دراسات الترجمة في تسعينيات القرن الماضي من التركيز على الجانب اللغوي إلى التركيز على جوانب أخرى ثقافية وأيديولوجية وحتى هوياتية صار من الضروري أن نؤسس أساسا نظريا يتضمن الكشف عن المفاهيم المهمة لهذا البحث من أجل دراسة موضوعية لموضوعه الموسوم بـ "بحث دور الترجمة الأدبية في تحقيق التصالح الهوياتي"، ومن أجل دراسة محكمة جاء هذا البحث في خمسة فصول، ثلاثة فصول نظرية وفصلان تطبيقيان. أما الفصول النظرية فقد تمت فيهما مناقشة مفاهيم هذا البحث وهي: الهوية، مظاهر الهوية وجوانبها، التصارع الهوياتي، مناهج من أجل التصالح وفك النزاعات، نظرية الترجمة، الترجمة الأدبية، طرق ووسائل واستراتيجيات الترجمة، المنهج الوصفي في الترجمة، منهج لامبرت وفان غورب (1985) لوصف الترجمات وكذلك عرض مفصل للمدونة. إن الغاية من مناقشة هذه المفاهيم هي التوصل إلى منهج لدراسة مظاهر الهوية والتصالح الهوياتي بين النص الأصل والترجمة وبين الثقافة أ والثقافة ب، ولما كان الاعتماد على دراسة واحدة يعد قاصرا نوعا ما كان من الضروري اعتماد دراستان الأولى مقارنة والثانية وصفية من أجل إصدار أحكام أكثر موضوعية. لذلك جاء الفصلان التطبيقيان، فصل تناول رواية الزلزال وترجمتها الفرنسية بالمقارنة والتحليل ثم دراسة الترجمة الفرنسية دراسة وصفية وانتهت الدراستان إلى أن الترجمة الفرنسية انتهجت استراتيجية التغريب وهي استراتيجية تسمح بالتفتح على ثقافة الغير ومن ثم التأسيس لتصالح هوياتي. أما الفصل الأخير فتناول رواية الزلزال وترجمتها الإنجليزية كذلك بالمقارنة والتحليل ثم بدراسة وصفية وقد خلصت الدراستان إلى أن الترجمة الإنجليزية قد انتهجت استراتيجية التوطين، وهي استراتيجية مبدؤها الاكتفاء بالذات وانتقدت بشأن تمحورها العرقي الذي لا يؤسس للتصالح الهوياتي الذي هو هدف هذا البحث.

الكلمات المفتاحية: الترجمة الأدبية، الصراع الهوياتي، التصالح، الجزائر، فرنسا، الإنجليز

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List of Abbreviations

ID : Identification/ Identity document

SA: Standard Arabic

SC: Source Culture

CSI: Culture-Specific Items

ST: Source Text

TC: Target Culture

TT: Target Text

SLO: Source Language Oriented

TLO: Target Language Oriented

UNESCO: United Nations Educational, Scientific and Cultural Organization

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Arabic Transliteration Alphabet

The following Arabic alphabet transliteration system (Arabic Division, 2007) is used to transliterate into Latin script Arabic words and expressions present throughout this work.

Romanisation	Arabic Character	Romanisation	Arabic Character
Gh	غ	'	همزةء
F	ف	Ā	ا
Q	ق	B	ب
K	ك	T	ت
TH	ث	L	ل
M	م	J	ج
N	ن	H	ح
H	الهاء والتاء المربوطة في الكلام	KH	خ
D	د	W, Ū	و
DH	ذ	Y, Ī	ي
R	ر	a	Short Opener
Z	ز	ā	Long Opener
S	س	ā	Maddah
SH	ش	a'	Alif Maqsourah
S	ص	u	Short Closer
D	ض	ū	Long Closer
T	ط	i	Short Breaker
DH	ظ	ī	Long Breaker
'	ع	Doubling the letter	شدة

General Introduction

INTRODUCTION

In a world that is characterized by a hierarchy of peoples and nations according to their economic, political, military and cultural status, many conflicts arose over gaining dominance and control. The peculiar belief that world should be controlled by one poll has put humans in endless conflicts with themselves as thoughtful beings and between each other as well. The context of wars and clash of civilizations over thousands of years has led to many attempts towards peace building and reconciliation. However, the question is how to sustain such peace and how to spread it out and reach people from both high and low classes?

Since translation ensures knowledge dissemination, transfer of information and cultural communication, it can play a significant role in building peace and thus reconciliation. Nonetheless, the history of translation marked it as an agitant of war and a means of accentuating cultural imbalance. According to postcolonial translation theorists namely Bassnet and Trivedi (1999) the word translation has come to refer to the colony whereas the original refers to the colonizer.

Actually, the imbalance between languages and cultures that originated from colonialism has always been a central issue for researchers in different fields of the humanities including translation studies. The issue affected both the theory and practice of translation. In fact, the practice of literary translation, in particular, is controlled by certain countries that maintain cultural domination over others, thus impose certain styles and world views which become later a fertile area of study in translation studies.

Since the 1990s, translation scholars from both the hegemonic and dominated cultures such as André Lefevere, Even Zohar, Douglas Robinson, Lawrence Venuti, Tejaswini Niranjana, Maria Tymoczko, Michael Cronin and Tarek Shamma to name but the most important ones

have criticized the imbalance between what is original and what is translated and have come to different conclusions and interpretations, yet no one of them refer explicitly to the issue of identity as the reason why translations were/are “rewritten”, “marginalized”, “homogenized”, “domesticated” or even used as a channel of empire. Although some of them mentioned that there is a problem of identity, it was not really deeply investigated. Michael Cronin, for example, is aware that there are heated debates around identity in our time and he urged translators and thinkers of translation to “find ways to live together in our fractured world” (2006, p. 05). However he did not propose a clear-cut approach to put such theorization into action especially in consideration to literary translation.

In view of foreignization and domestication strategies which Venuti discussed in his book (*The Translator's Invisibility: A History of Translation*, 1995), his claim alludes that when the hegemonic cultures, namely American, British (similarly French culture) translate works of the dominated ones (people from the third world) given no attention to their cultural specificities, thus, their translations appear to be fluent and transparent, while works of the hegemonic cultures are appropriately translated to the ‘subaltern’ cultures to use Spivak’s terms. In fact, there is a great amount of works imported from the hegemonic cultures which run the risk of effacing the local colour of the dominated cultures. The latter are still receiving many literary models from the literary system of the dominant cultures. Once they delve into such wave they are just growing a sense of subalternity rather than a sense of alterity that should be inherent in every author and translator of the dominated cultures. One of the ways towards achieving such ethical positioning, which is growing a sense of alterity, can be writing, translating into and publishing in the national language. Also conducting research in order to find ways to sustain peace through the practice of literary translation is an effective way to defend the cultural status and thus the identity of the dominated cultures.

By the same token, the investigation to be handled on the role that literary translation can play in the reconciliation of the conflict that has long existed between the dominant and the dominated is the topic of this research. The case selected to be studied is the Algerian novel « الزلزال » and its French and English translations. This case is selected not to assume that no one ever studied it, but to study it and consider its role in relation to identity conflict and identity reconciliation.

To see how, both identity theories and translation studies are merged. Whereas identity theories help to provide ways of identifying identity markers in the text, translation studies provide ways to comparing and describing the translations to see whether these translations preserve identity markers of the original and whether these translations were able to play a role in the reconciliation of conflictual identities namely French vs. Algerian and English vs. Arabic.

Answers to the above questions would suggest a couple of aims. The main aim of this thesis is not literally concerned with discovering how English and French translations of 'al-Zilzal' make foreign readers reconcile with Algerians, as it is much concerned with drawing attention to the question of identity in translation and seeking the possible ways and translation tools to study literary translation in a way that manifest its role in reconciling conflictual identities. Another aim is to unveil the cultural position taken by translators of the dominant cultures through the investigation of their translations. Both French and English translators belong to dominant cultures namely (French and English). They are said to opt for either a foreignizing strategy or chose domestication strategy. If their translations are foreignized, they are called reconciliators between the conflictual identities (French and Arabic) and (English and Arabic); however, if their translations are domesticated, then, they are maintaining their dominance and thus identity conflict. The research also aims at

exploring the ways in which each translation is presented to the foreign reader, and the status it had among other translated works at a given period of time.

Based on the aims suggested above, the following research questions are formulated:

1. Is there any evidence in Translation Studies supporting the claim that literary translation plays a role in reconciling conflictual identities?
2. What characterize French and English translations of 'al-Zilzal' in terms of their translation strategies and their status in their cultures?
3. In what way literary translation serves as a means of reconciliation?
4. What is the main strategy adopted by translators (French and English translators) in translating the novel 'al-Zilzal'?
5. Why do both English and French translations look different from the original in each culture?

These questions lead to consider three main hypotheses in this research:

1. It is assumed that translation studies suggested two types of translation procedures: source oriented translation procedures and target oriented translation procedures. The first one aims at following norms of the original, while the other aims at favoring the norms of the target culture. The first assumption is if regular source oriented translation procedures are observed in the translation be it French or English, the position of the translator is positive.
2. If the translations are observed imitating the original in terms of its internal and external characteristics including (title page, the titles of the chapters and the division of chapters), then the translation tends to appeal to the original.

3. If foreignization is adopted as a way of expressing the status of the other, translators of dominant cultures do experience a new way of domestication that utters the differences but keep the fluency within the text.

There have been used two tools in this research to test these hypotheses. The first involves a comparative study of the French with Arabic text « الزلزال », then English with Arabic text as well. The comparative study involves the extraction of translation procedures and strategies that inform about how each translator dealt with the Arabic text and what are the linguistic and cultural differences between the translations and the Arabic text. Essential is to remind that the words culture and identity are used alternatively throughout this thesis.

The second tool is a descriptive study of each translation, which is based on some of the obtained data from the comparative study. It deals with the way each translation is presented in each culture. This is done through the application of Lambert and Van Gorp model of describing translations 1985. Actually, the interdisciplinary nature of translation studies made it possible for the integration of many models to the study of internal and external features of translation. Starting from the 1970s with the emergence of Polysystem theory of Even Zohar that accounts for the sociocultural and literary systems among which, translation, which operates as either a major or a minor system based on its position within these systems. Drawing on these ideas the Israeli translation scholar Gideon Toury developed a theory over the years from 1978 to 1995. A theory of how to describe the behaviour of a translator based on studying both linguistic shifts and the sociocultural situation of a translation. Then, a group of scholars including José Lambert, André Lefevere, Susan Bassnet and Theo Herman associated their thoughts with polysystemists (Zohar and Toury) and devoted a volume to the study of translation as a form of rewriting and manipulation. After that, came the collection of articles by Bassnet and Lefevere (1990s) who introduced the term 'cultural turn' that is celebrated by many research and studies of many languages and cultures up to the present

time. Later in 2017, Edwin Gantzer reinvents the term ‘rewriting’ in his book to seek more reasons for why translations are the way they are? Attracting more attention to the ‘translation policy’ the area in Holme’s map, that is widened to consider ideologies and the position of languages and cultures in the world. Gantzer wants to take the discussion in translation studies to a more advanced level to provide explanations and answers to the ‘Why’ he is concerned with in his book. He writes:

The field of translation studies has accomplished a lot in the past 30 years, mapping out a disciplinary territory, developing translation histories in a variety of nations, coming up with better methodologies for better analyzing translations, and conducting important sociological work on the role of the translator. However, in many ways, the field strikes me as still restricted, primarily focused on written texts and two-way comparisons, and neglecting pre- and post-translation conditions and effects. Scholars have documented *how* texts differ and have shown that translators often make changes, adapt, and rewrite, but explaining *why* remains problematic. (2017, p. 02)

This research, in turn, is also concerned with finding a way to answering the ‘*why*’ of Gantzer. In that it challenges, even if just by means of describing translations, the fact that translations should look different from the original.

For the sake of a well organized research, this thesis is divided into two parts. In addition to the introductory and the concluding sections, it is divided into five chapters. Chapter one provides discussions of the main concepts used throughout the thesis including identity, identity conflicts and reconciliation. Firstly, identity is reviewed as a multifaceted notion. Secondly, markers of identity are determined through discussing sociolinguistic studies. Thirdly, identity conflict is approached as an aspect of world literature, national literature

namely 'Algerian literature' and translation. Fourthly, reconciliation is also approached through psychological and sociological views of researchers in the field of peace building and conflict resolution.

The second chapter provides the basic literature of translation theory and practice that are central to the investigation of identity in literary translation. It reviews the course of translation theory in the first section. Then in the second section a definition and a typology of literary translation namely (Poetry, prose and drama) are provided. The third section, presents the first phase of the approach of analysis, which is translation methods, procedures and strategies to address the possible translation problems that are related to the issue of identity in texts. The fourth section introduces the second phase of the approach which is the descriptive model of translation. Finally, the chapter closed up with a conclusion mentioning the main points discussed.

In the third chapter, the corpus is presented including the writer Tahir Wattar, the French translator Marcel BOIS and the English translator William Granara. Such discussions are provided in order to recognize the socio-historical context of the novel and its French and English translations. As regards to the history of French colonization in Algeria, and as the writer belong to this period, he referred to it from time to time in his novel, and the French and English translators have to be acquainted with such knowledge. The translators biographies are reviewed, then, the chapter closed up with a conclusion mentioning the main points discussed.

The fourth chapter is devoted to the comparative and descriptive study of Marcel BOIS's translation of « الزلزال ». The comparative study is meant to track down how identity aspects were rendered in translation and explore the similarities and the differences between the source text and the target text at the micro-level i.e. textual level. Then, the descriptive study

is the study of macro-level i.e. the context. It is meant to show both the internal and external characteristics of the translation to allow deciding on whether French translation aims at reconciling French and Algerian identities through these characteristics or not. The chapter aims basically at validating the research hypotheses. It then closed up with a conclusion mentioning the main results obtained.

Finally, the fifth chapter first provides a discussion about English as a global language. Due to the globalized mode that it is imposed on the world, the comparative and descriptive study of the English translation focus attention on the question whether this translation contributed in identity reconciliation between the more globalized culture “American” and the less globalized culture “Algerian”.

The closing section gives the general conclusion of the research, as well as a description of the limitations encountered while conducting this study. It also outlines possible recommendations for future studies and investigations.

Theoretical part

Chapter One:

Identity, Identity Conflict and Reconciliation in Literature and Translation

Theoretical Part: Chapter One

Chapter One: Identity, Identity Conflict and Reconciliation in Literature and Translation

This chapter is devoted to discussions around the concept of identity, identity conflicts and reconciliation in both literature and translation. The chapter consists of four sections. Drawing on a range of selected sources, the first section is an attempt to formulate a definition of ‘identity’ suitable for the goals of this thesis. It is discussed in particular fields namely psychology, sociology and linguistics. The second section a discussion of identity markers to allow for researching them in literature and translation is provided. Then, in the third section, the notion of identity conflict is discussed in both literature and translation. The last section, reconciliation and conflict resolution approaches are explored to better envisage the scope of the study. Finally, a conclusion is provided to view the main points discussed.

1. Conceptualization of Identity

In this section, an attempt is made to conceptualize identity according to the aims of the present thesis. For this reason, this section provides views of the term from three lenses. Starting with psychology, to move to sociology, then, linguistics for the sake of covering all aspects of identity that are central to the study of identity in literature and translation. The discussion is drawn on relevant sources.

1.1. Identity

Identity is a broad term. For Collins English Dictionary it is the question of ‘who you are?’ (Collins, 2011). If someone is asked who he/she is, he/she would probably respond with just few words like I’m Mohammad from Algeria, or I’m an Indian preacher, or she might say I’m a Japanese airhostess. However, identity seems to be broader than that. It is rather, a slippery term which once it is said it soon brings up many notions and interpretations to one’s mind. As for the examples above; one might perceive that being Algerian is just a matter of nationality, another one might say that being a preacher means no more than performing a

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religious job, whereas another one may see an air hostess, as usual; a beautiful woman working in a high ranked job. Thus, the three features (nationality, religious occupation, professional job) are still unable to fully define one's own identity. Simply because some additional information can be inserted such as that of class, age, region, state, and ethnicity and so on. In this case, one could say that the casual way of defining identity is subjective and rather a plain one. A second look at Collins dictionary made it clear that there are other definitions for this multi-meaning word in both British and American English daily uses. It seems that there are complaints about that.

The Cambridge dictionary of psychology mentions that the word 'identity' has as many definitions as there are disciplines, what makes the task of defining it way too difficult (Matsumoto, 2009, p. 244). Amin Maalouf a famous French-lebanese novelist complained about it too. In the first lines of his well-known book '*Les identités meurtrières*' he admits that identity is an elusive concept. He considers it one of the false friends 'faux amis' that one can never trust (Maalouf, 1998, p. 01). He used it throughout his book to mean that there is a kind of violence between identities. Violence originated from how one perceives of his own identity and how he/she receives others' identity. In short Maalouf sees identity as something dangerous.

James D. Fearon too, who is a professor in political science at Stanford University, and who in his article (*what is identity? As we now use the word*) gathers around fourteen definitions of the word identity (Fearon, 1999). This is to be taken as a proof that defining identity is no easy task. For it involves many aspects. One definition can include both internal and external characteristics. That is to say that identity has things to do with the psyche (the self in its own right) and the relation of that psyche with other psyches means other people (it is further discussed in Identity in sociology*).

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Bearing in mind the complex nature of identity as well as the purposes this thesis seeks to achieve, the present section is going to present only the views connected to the self as a person and its relation with the other in the fields of psychology, sociology and linguistic, then shows what can translation learn from each of them.

1.1.1. Identity in Psychology

Identity was not used as a technical term in psychology, until the emergence of works by the German-American psychologists Erik H. Erikson (1909-1994) (Cited in Weigert, 2006). Drawing on works by Sigmund Freud, Erikson shifted the discussion around the Ego and the Id, conscious and unconscious to identity, identity formation and identity development (Weigert, 2006). He was also aware of the elusiveness of the term identity. He said:

So far I have tried out the term identity almost deliberately! like to think-in many different connotations. At one time it seemed to refer to a conscious sense of individual uniqueness, at another to an unconscious striving for a continuity of experience, and at a third, solidarity with a group's ideals. In some respects the term appeared to be colloquial and naive, a mere manner of speaking, while in others it was related to existing concepts in psychoanalysis and sociology. And on more than one occasion the word slipped in more like a habit that seems to make things appear familiar th(a)n as a clarification. (1968, p. 208)

For Erikson there are two types of identity; personal identity and ego identity. Personal identity he states « is based on two simultaneous observations: the perception of self-sameness and continuity of one's existence of time and space and the perception of the fact that others recognize one's sameness and continuity...ego identity is the awareness of ... self-sameness and continuity ... (and) the *style* of one's individuality (which) coincides with the sameness and continuity of one's meaning for others in the immediate community » (p. 50

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italics added). Whereas personal identity considers what set a person apart from the others, ego identity considers the psychological sense of continuity according to others. Although Erikson's complaint, the definition he provides seems so vague and rather multidimensional.

To define the term identity in psychology one has to check the word in specialized dictionaries.

According to the APA dictionary of psychology (VandenBoss, 2015) the word 'identity' falls into two sets of meaning:

- 1) A set of physical, psychological and interpersonal characteristics that is not wholly shared with any other person and
- 2) A range of affiliations (e.g. ethnicity) and social roles.

The aspect of not sharing some internal and external features with other persons is labeled 'individuality'. The person or the individual has things that make him/her look like the others (the status of being human), as well as things that distinguish him/her from those persons (smarter, taller and so on). The individual is a sociable creature too. He/she can never live alone. He/she has a range of affiliations. He belongs to a specific ethnic group or a social class (higher, middle or lower class). In this social hierarchy he/she tends to play a role. For example he/she tends to be a judge, a lawyer, a writer, a taxi driver ...etc.

Another definition that may shine up some other facets of the term 'identity' is that of the Cambridge dictionary of psychology (2009). The definition categorizes identity into three different types:

- A) Personal identity refers to the people's beliefs about the qualities and attributes that distinguish them from others.

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- B) Collective identities comprise various social categories, such as our occupation, religion or cultural heritage.
- C) Relational identities refer to individuals who are part of our self-concept (e.g. my children, my wife), as well as the qualities we display when we interact with other people.

The three definitions seem to be different yet complementary. Personal identity informs about how different a person sees him/herself. Collective identities tell about the various things a person does which can determine his/her identity. Relational identities tell about how a person sees him/herself in relation with others i.e. how the others help him/her construct his/her self-image.

For Moshman (2005), who is a researcher in psychology, to acquire an identity means developing a *theory of oneself*. That is to say one has to discover his/her own qualities by means of him/herself, and thus develop a sense of self-awareness or as Moshman names it '*self-conception*' (Moshman, 2005, p. 89).

Going Back to Erikson's (1968) theorization about identity, there are stages he provided for the psychological development or what is called *the eight stages of personality development* as Moshman (2005) puts it. Stressing the idea that identity (personality psychologists use the terms alternatively) is formed throughout the lifespan. Erikson divides these stages into four in childhood (Trust vs. Mistrust, Autonomy vs. Shame and Doubt, Initiative vs. Guilt, Industry vs. Inferiority), one in adolescence (Identity vs. Identity confusion) and three in adulthood (Intimacy vs. Isolation, Generativity vs. Stagnation, Ego integrity vs. Despair) (Erikson, 1968). He believes that one going through these stages has to face challenges in every stage and if he/she succeeded then he is developing what Erikson terms a '*vital personality*' (p. 92).

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The stage connected to identity formation is the one associated with adolescence. Erikson noticed that adolescence is a critical period. It is in this period that a person starts looking for his/her own identity. Moving from childhood to adulthood the person observes the development of many things. Starting with him/herself as he/she experiences a sense of self development both physically and psychologically. The person in this stage, says Erikson, is someone who looks for identifications; how he is identified and with whom (p. 155). This is according to the role he/she plays within his/her society. Failing to find a role in society or facing some traumatic changes during this period might result in what Erikson termed '*identity crises*'. A crisis where the adolescent found confused about his/her role in the society (1968).

Society including the state authorities seems to play a crucial role in the formation of one's identity too. Erikson believes that there is a period which he calls a '*Moratorium*'. A period in which some kind of interferences occurred or has been managed by society or some other forces, these interferences might –in his words- cause some delay in the process of identity formation of the young people. He says:

In fact, I would assume that some delinquency has been a relatively institutionalized moratorium for a long time in parts of our society, and that it forces itself on our awareness now only because it proves too attractive and compelling for too many youngsters at once. (1968:157)

To make it clearer, let us illustrate this with an example. There is a belief that everyone is equal by law. This means that everyone shall respect the law or the constitution of the government. It is due to the authority of that constitution that the whole society is controlled. This book say "The Algerian constitution" for example is supposed to govern the Algerian society. There is, in this book, an article that confirms schooling for free to anyone. In fact

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this is true, but still there are too many adolescent students in Algeria who leave off their classrooms each year for reasons of money, housing and family problems. The adolescent is exposed to repeat the year. Though He/she is allowed to repeat the year, he/she is more likely to leave the school for ever. Therefore he/she is expected to suffer problems in identity formation. Given that this period is a period of transfer, the guy is engaged in a transition from childhood to adolescence. It is too sensitive in that it is considered too essential for the identity formation. Erikson believes that the individual going from childhood stage to adolescence stage looking for 'new identifications' ; That is to say that he is expecting another image of himself. At this point, the guy might say 'I'm not a child anymore. I'm someone who deserves to be considered; someone who can take part in something', but it seems too early to take this assumption into practice. Because, as Erikson puts it

It is clear, however, that any experimentation with identity images means also to play with the inner fire of emotions and drives and to risk the outer danger of ending up in a social "pocket" from which there is no return. Then the moratorium has failed; the individual is defined too early, and he has committed himself because (of) circumstances or, indeed, authorities have committed him.
(1968:158)

Citing a group of psychologists Moshman (2005) stresses that the period from adolescence to adulthood is 'the most active period' in the formation of identity (p. 84). It requires individuals to prove themselves regardless of the situations or the circumstances they face. They experience the need to be either good or bad persons based on how much responsible they feel about the commitments they made. If they fail to stick to their commitments they end up with what is called 'identity diffusion' (Erikson's jargon), if they succeed, then they end up with 'identity-achieved status' (p. 84).

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Research on identity in psychology reveal that there are factors that may affect the process of knowing one's self. In their article Blasi and Glodis prominent figures in psychological research indicated that one's profession can affect one's own identity, if he/she stick firmly to it (Blasi, 1993). Also Moshman (2005)referring to a group of psychologists,sees that factors like (Gender and culture)may play a role inthe process of identity formation. For gender he rephrased that men and women experience the sense of who they are differently. Yet, he concluded witha view that identity formation is not really affected by gender differences. Rather, both male and female develop similar perceptions ofthemselves.

For culture,Moshman presented views that see that individuals of different cultures differ in the way they see themselves. Aspects like being independent in western culture and dependent in non-western culture can affect one's own identity (Moshman, 2005). Nevertheless Moshman ended that individuals can not be affected by cultural diversity, because individuals do not just differ *across* cultures but *within* themselves too. He then closes up saying :

Research does not support suggestions of categorical differences in identity formation between women and men or among some finite number of cultures. Rather, it appears that the reflective construction of identity proceeds in multifaceted cultural differences in the domains explored, beliefs constructed, and commitments made. (p.97)

The idea is that identity is formed not only with regard to gender or cultural differences, it is also formed according to some other factors like one's domains, beliefs, and commitments.

It is for the purposes of this thesis thatsome ideas of the above discussion are necessary to be highlighted.They are as follows:

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- 1) Identity involves the physical and the psychological characteristic that separate the self from others.
- 2) Identity means the way I see myself and the way others see me.
- 3) Identity involves what am I doing and with whom?
- 4) Identity is formed through crisis that one faces throughout his/her lifetime and it is wholly formed in the adolescence stage.
- 5) Identity is determined by a social role, one's gender, culture and other specifications.

Linking these ideas with translation, it can be said that translation is a psychological issue too, for it is an activity done by humans who are psychological beings, too. The above literature may inform that a translator is a psyche and this psyche has physical and psychological characteristics that may indicate who he/she is. Given that this psyche is a translator; he/she is believed to be performing a social role, which is -in this case- translating. Translating as a job denotes a sense of identity too. Translating is a special kind of writing done by a category of people called 'translators'. Translators, as they are human beings, who go through developmental stages in their life, may face troubles or social interferences in the adolescent stage (the critical stage or the shift stage as previously explained) which may affect their identity. That is why there are claims that see translators, like any other human beings, subjective to their personal preferences while translating. These preferences most likely stem from the historical circumstances the translator has gone through. Samia Mehrez (1992) in her article deals with how personal experience of North-African postcolonial writers/translators affect the way they write or translate. She emphasizes that both political and historical changes play a role in the emergence of a new language and a new identity so to speak. Another example could be Mohammed Sari the Algerian critic, novelist and translator ;who in his early days witnessed the post independence conflict in Algeria (*the black decade*), and who devoted much of his writings to that issue, spoke to 'djazairress' about his writing

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experience and his will to translate. He confessed that he is translating only what he likes of the Franco-Algerian literature (Abidou, 2013). If we consider all his translations, we will find most of it-if not all-deals with the issue of the Algerian period of conflict which he prefers to write about. This in turn, implies that the historical circumstances could be reasons to forming a certain kind of translators' identity.

The translators' identity is marked also by their gender (male or female), their culture (Eastern, Western) and the domains they are engaged in e.g.: religious, legal, press translator...etc.

Thinking the above ideas one can observe that society plays a significant role in the formation of Translator's identity. Social science has much to say about the issue of identity, and later translation studies linked many sociological concepts to the study of translation process (Simeoni, 1998). The next discussion will show more about that.

1.1.2. Identity in Sociology

It is clear that the question of 'who one is?' involves two parts. The previous discussion focused on perceiving who one is according to him/herself. The current discussion then is about perceiving who one is sociologically i.e. defining the individual within his/her society.

According to the Penguin Dictionary of Sociology (2006), identity '...is the sense of self, of personhood, of what kind of person one is. Identities involve both sameness and differences' (Nicholas Abrecombie, p. 190). Drawing on views of some psychologists like (George Herbert Mead, Goffman and Giddens) the definition also included that (a) identity can be changed through lifetime, (b) identity is a self-representation to others, (c) identity can be affected through immigration, (d) identities become more changeable in the modern time due to the advance of technology and the multiple roles a person can play. The definition also

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mentioned that identity is a sense of ‘belonging’ to a group or community; that is an organization, a religious group, a tribe or a sect and so on (*ibid.*).

Another view of the term can be found in the Cambridge Dictionary of Sociology (Turner, 2006). It viewed identity as a concept that replaces character in social sciences. It considers character as a self made image, and identity as something made by others. It indicates that the sociologist (George H. Mead) argued that ‘*human identities*’ are constructed through the conversation of the ‘I’ with the ‘Me’ and the other. That is to say that identity is socially constructed. When one sees how the others see him/her, he/she can thus know who he/she is (2006).

Kath Woodward, a senior Lecturer in sociology, also differentiated between identity and what is called ‘personality’. For him ‘Personality describes qualities individuals may have, such as being outgoing or shy, internal characteristics, but identity requires some element of choice’ (2004, p. 06). Associating identity with choice Kath provides the example of a man who is a fan of a football team and who chose to wear the same as the football team do. It means he construct a self-image that set him apart from the other team or group. Kath also confirmed that identity is a matter of similarities and differences among people. Two persons belong to the same organization, but they differ in the type of job each performs.

Some constraints can influence one’s own identity too. For Kath (2004) there are material, social, physical and institutional constraints that affect the construction of one’s identity. By material he means lack of money which may drive one to be a criminal. By social he means a failure in finding the suitable job. By physical he means getting ill or discovering a chronic disease. By institutional he gave an example of two different passports that provide different information of one’s identity. So, All these are factors that can alter the way a person sees him/herself and the way people see him/her too.

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Some sociologists see that identity is about performing and acting. Goffman (1956) was aware that everyday interactions can inform us about how people present themselves to each others. Building on Goffman ideas Kath (2004) sees that ‘Individuals, like actors, are performing for an audience. Speech, acts and gestures all require someone else to be watching or listening’ (2004, p. 14). One’s identity whether he/she is (manager, teacher, student, journalist...etc) can be recognized through his/her speech, acts, gestures and whatever. Thus identity is about the role one is playing within a sociological context.

It is made clear that social science accounts for both personal and social identity theories, whereas « identity theory – consider(s) roles, behaviours and intra-group relations ... social identity theory, focuse(s) on perceptions, feelings and inter-group comparison» (Funk, 2013, p. 03).

The question of identity remains perenial in social science ; however, the current thesis is concerned only with the following ideas:

- A) Social sciences see identity as something different from both character and personality.
- B) Sociologists see identity as the conversation between three elements (I,Me and the other).
- C) Sociologists tell that identity involves those who are like me and those who are different from me.
- D) Sociologists tell that identity is the way one present him/herself to others.

If translation is viewed through these sociological conceptions of identity, it might be said that translation is a sociological issue too. Translation is a social process. In that it is done by people with people. Translators and interpreters are identified as mediators between different cultures and societies (House, 2016). Translators’/ interpreters’s identity is marked by the way

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they present themselves to others. That is a translator can view his/her identity through the way he/she translate. Theo Herman a translation scholar published an article in which he deals with the translator's presence in his/her reproduction process. He considers translators like interpreters do have a voice that indicates their presence in the the translation process. Similar to that are the research in identity and gender studies in translation that support the view that women should visualize themselves through special ways of translating that are often discussed in their prefaces (See Simon, 2005) (This is further discussed in section 04).

It is not enough for this research to adopt the conceptualization of identity in both psychology and sociology. Discussions around the linguistic aspect of identity is of paramount importance to discover how language/languages (also texts among which translated texts) bear a certain identity.

1.1.3. Identity in Linguistics

The previous discussions reveal that identity is both a psychological and sociological issue. This evokes that researching identity in linguistics may involve the adoption of either or both psychological and sociological methods to accurately investigate the linguistic identity. It is not within the scope of this thesis, nor among the aims of that discussion to conduct such a detailed research. Rather, the aim of the current discussion is to present views and thoughts on whether identity can be a linguistic issue and whether it is possible to grasp one's identity through his/her language.

It is within the branch of sociolinguistics that features of identity in language are dealt with. Joseph (2004) says that :

It has been the business of sociolinguistics, as it has developed over the course of the twentieth century and particularly in the second half of the century, to examine those features within a language by which we read a person's geographical and

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social origins, level of education, ethnicity, age, gender and sexuality – the whole range of categorical identities into which we routinely group people (2004, p. 24)

The second half of the twentieth century, as mentioned above, is marked by the shift made by linguists towards the study of identity. The work of linguists or more precisely sociolinguists, who are particularly concerned with the issue of identity is to study ‘... the ways in which people position or construct themselves and are positioned and constructed by others in socio-cultural situations through the instrumentality of language and with reference to all of those variables that are identity markers for each society in the speech of its members’ (White, 2006, p. 01). Language thus, can tell about who one is according to the way he/she uses that language to represent him/herself to others. Giving the example of three different sentences and how his college students receive each one of them Joseph (2004) stresses that people can not only be recognized through the language they use, but through the way they speak it too. An immigrant, for example, is recognized through the way he pronounces words, constructs sentences and use words that do not co-exist with each other.

The study of language in different situations informed that there are language levels (known as language registers and styles) by means of which one can recognize one’s identity. The fact of being formal or informal while speaking or writing determines who you are and the people you are speaking with too (Coupland, 2007). John Edward(2009), a sociolinguist, argues that each individual has his/her own language or ‘*ideolect*’ and that ideolect is conditioned with the people one is socialising with. He also mentioned that linguistic aspects such as jargons, registers and styles can be markers of the individual or group identity. That is the type of language used by say ;for example, a manager of a commercial company is what sets him/her apart from his/her boss in the same company.

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Central it might seem here is the issue of style. A 'Dictionary of Sociolinguistics (2004)' defines style as '...a distinctive way of speaking or writing...*styles differ in terms of (a) contexts* (e.g in the case of speaking style, depending on whom they are talking to, the topic of conversation, the physical setting etc) *and (b) linguistic levels* (words, grammatical structures and pronunciation) (2004, p. 299 italics added). It can be said, in short, that the style someone is using is determined by the context as well as the linguistic choices he/she made.

As in the above definition, there are scholars who focus attention on the speaking styles whereas others are concerned with the writing styles and the way each style determine one's identity. Nickolas Coupland (2007), a researcher in sociolinguistics, devoted an account to the study of identity and speaking styles. In fact he preferred terms like social styles and dialects on the term 'style' which he thinks is associated with literary texts. He says that '...style can ...be applied to linguistic forms and processes too. We are all familiar with the idea of linguistic style, and most people will think first of language in literary style...' (p. 02). He claims that 'Literary style relates to the crafting of linguistic text in literary genres and to an aesthetic interpretation of text' (*ibid.*). Then, he specifies that '[His] book is about style in the specific research context of sociolinguistics, where concepts very similar to 'social style' have been established for several decades...' *ibid.* He used the terms (dialect and social style) alternatively. He goes even further and writes that 'Social styles (including dialect styles) are a resource for people to make many different sorts of personal and interpersonal meaning' (p. 03). Out of this view could be taken that one's style can express one's personality or identity so to speak.

Opposed it might suggest here are the writing styles. People can never be identical so did writers too. The way of writing about a particular topic differs from one writer to another. So it may tell about who one is and to whom he/she belongs according to the old saying that « *the*

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style can be the man ». Leech a prominent linguist, who dedicated many of his research to the study of writing styles (mostly literary styles), sees also that writing style can be the marker of a person's identity (2007).

Central also to the study of linguistic identity is the role of names. According to Joseph "...names are the primary text of personal identity, occupying a privileged place within the language" (2004, p. 12). Personal as well as group names seem to play a key role in the identification of an individual or a group identity. In his book (*Arabic Self and Identity: A Study in Conflict and Displacement, 2011*), Yasir Suleiman devoted a chapter to the study of names and their cultural, religious and geographical connotations. For him names are even perceived as stuff to resisting other's identity. Perhaps this is why John Edward (2009) sees that 'naming practices as a sensitive issue' (p. 38). Muslim personal names like (Mohammad, Saleh, Salima and Fatima...) seem to oppose those Christian ones like (James, Jackson, Elizanbeth and Ezabella). In sum, it can be said that the time one hears a name of someone, he/she may know if that person is a Muslim or Christian. To put it in other words, names can reveal one's religious belonging.

The linguistic identity stands also for the notion of national language. Yasir Suleiman(2003) sees that a language is the symbolic feature of the nation one belongs to. That is an indicator of one's national identity. He claims that language does not only have the symbolic function at the level of signs but also at the level of framing boundaries among groups and nations. He takes the case of the conflict between Hebrew and Arabic emphasizing that Arabic is not just about signs and religious symbols, but about a different community of people too. He says:

The Arabic script still functions like Chinese characters to create a community out of signs not sounds, not just with respect to the Islamic culture at whose centre the

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Qur'an stands, but also in the context of the civic and cultural conceptualizations of the nation in the Arabic-speaking countries. (2003, p. 33)

It is important here to highlight that language is the main part of person's identity. It is the most expressive form of him/ herself. John Joseph (2004) says that :

'Language' in the sense of what a particular person says or writes, considered from the point of view of both form and content, is central to individual identity. It inscribes the person within national and other corporate identities, including establishing the person's 'rank' within the identity. It constitutes a text, not just of what the person says, but *of the person*, from which others will read and interpret the person's identity in the richest and most complex ways. Indeed, the over-readings they produce will be richer than the text itself can sustain. (p. 225)

This may take us back to the issue of writing and speaking styles. National language users may afford styles by which they set themselves different from their counterparts, and by which they present themselves as particular individuals.

To conclude, some crucial ideas must be highlighted:

- 1) The branch concerned with the study of identity in linguistics is sociolinguistics.
- 2) Sociolinguists study the way people use language in different situations.
- 3) Sociolinguists inform that there are language levels by which the status of people could be inferred.
- 4) There are speaking and writing styles for every individual.
- 5) Personal, group, religious and cultural names are indicators of a given identity.
- 6) National language is the symbolic feature of one's identity.

In light of the above ideas, translation as a linguistic process can be a good site to the study of identity. Translators can also be speakers and writers who have their distinctive speaking and

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writing styles. Translators are bilingual writers and speakers, and they tend to identify themselves with certain ways among which certain strategies of translating. A very good example of this is the adoption of domestication strategy (i.e. the smooth style of translation) by the Egyptian writer and translator Mustapha Lutfi al-minfaluti who translated works from French into Arabic. Also, the British poet and translator Wilfred Scawen Blunt who chose to translate from Arabic to English with an anti-imperialistic ideology, and he could prove himself to be different from the translators of his time (Shamma, 2009). So, translators use their language in a sense that boost their national belonging (al-Minfaluti), as well as they can build a different view of the world through their translation like what Blunt did.

To sum up and answer the question of this section whether identity could be investigated through translation, it can be said that identity could be inferred in many ways. Firstly, it is inferred through the study of the personality development of a translator his/her (background and past experiences). Secondly, identity could be studied through considering the social setting and the social status of the translator whether it is central or marginal. Thirdly, the linguistic identity could be studied through the analysis of linguistic preferences and styles a translator chose while translating.

In what follows, a shift is made towards researching identity markers and components. It is to shed light on the possible markers that can be found in texts and translations.

2. Identity Markers and Components

As discussed before identity stands for a variety of things. It is something compound. It involves both internal (personal) and external (social) elements. In addition to national language, language registers, personal religious and cultural names that have previously been presented, below are some theorization of other identity elements and markers.

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To answer how many identity markers are there is a bit challenging, because aspects of identity are exhaustive due to the abstraction nature of the term 'identity'. Studies on ethnicity and race confirmed that 'markers of identity are fluid and contingent: 'that like identities themselves, markers are not stable and fixed indications of representations of a group or even of an individual, but are rather manipulated, shared, interpreted, contradictory, even misleading' (Joanna Story, 2015, p. 140). Maalouf (1998) also sees that identity components are as many as one wants to declare. He considers them as allegiances. He cited four as major allegiances of one's identity. They are (Religion; Nationality; Language and Social class). Maalouf says that they are likely to be shifted, for he experienced that shift himself. As He traveled he changed his religion, his language and had become both bilingual (French-Arabic) and bicultural. As he was an active writer and novelist, he believes that one can change some attributes of his identity and become an influential person rather than a normal person. That is one may play a role in shifting his identity either to the best (to be defined as a good person) or to the worst (to be defined as a dull) (Maalouf, 1998).

According to a study in psychology published in 2018 there are three key components of identity: distinctiveness; coherence and continuity. The three are believed to be complimentary i.e. one complement the other. Distinctiveness means « *seeing the self as unique and distinct from others* », coherence means « *perceiving the self as similar across life domains* », and continuity means « *perceiving the self as the same person over time* ». However the study highlights some differences at the level of how each of these components serves as a step towards a development of a well-formed identity. Whereas distinctiveness is developed in the early stage (adolescence), coherence follows it as it is about the roles one keeps playing within his/her society, then comes continuity which provides the person with a sense of self-ascertain across time (van Doeselaar, 2018).

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Identity markers also can be recognized through a couple of signs and symbols among which fashion style and clothing. The way Muslims wear can be a sign of their identity. In a study conducted on the issue of « veiling » as a symbol of group identity, a focus is made on female Muslims and the way they present themselves to others in their veils. Veil in this case signifies both a religious submission to Islam and a religious sense of identity for females (Siddiqi, 2015).

On the basis of what makes one different from others, one might find that there are observable and non-observable characteristics of a person's identity. Some observable characteristics Maalouf (1998) sees as factors that keep strangers recognizable. They are (accent, skin colour, name and family name). In addition to that, there are biological attributes which are not observable like DNA-Coded, Fingerprint, Blood type etc.

Identity markers also could be grasped from speech and writing. As mentioned before, speaking and writing styles differ from one person to another. For speaking every individual has his own idiolect. Studies on writing on the other hand; proves that each writer includes some linguistic attributes in his writing which, in turn, tells about to whom he/she ascribes. A study entitled « *The Representation of Identity in three Modern Arabic Novels* » concludes that the three writers 'Tayeb Salih, Sahar Khalifa and Hanan al-Shaykh' depicted aspects of identity constructions through the characters and the time frame during which these writings were produced (post-colonial period) (Hughes, 2011).

To sum up, identity is compounded of many constituents. Some are observable like Language, skin colour, accent, writing style and wearing style (fashion) etc, whereas others are non-observable like coherence, nationality, DNA-Coded etc.

3. Identity Conflict in Literature and Translation

Identity markers provide the basic indicators of one's identity which allows for the recognition of what makes a work of art belong to certain identity or nationality. The present section is meant to deal with conflict as a notion that characterizes identities in general, and then it is discussed in relation with literature _in world literature and in Algerian literature as it is of pivotal importance in this thesis, then in translation.

3.1. Identity Conflict

Conflict is usually originated from the struggle of two or more parts. It occurs when the two parts have competing interests be it ideological, political, economic or whatever. Some theorizations see that conflict is inevitable in life, « However, most people understand conflict in its political sense, as a state of hostility between groups of people, usually belonging to different races, religions or nation states » (Baker, 2006, p. 01). Clearly, the politics of identity are involved here and Baker emphasized its political sense.

When speaking of conflict, the idea of threat is implied. In dealing with personal and social conflicts Maalouf (1998) considers that the individual is always at a position of threat. He feels threatened either from the people who surrounded him to whom he feels different, or from what he encountered as he proceed with his life (p. 25). Maalouf says that one tends to kill in defence of his identity because he considers others' deeds as different and threatening to what he used to have, do and see. So, in order to save his/her traditions, customs and beliefs which are the core conception of his/her identity, that person tends to commit crimes under the label of « he is different from me, so he threatens me ». According to social identity theory, this In-group vs. Out-group behaviour is considered an attempt to assert superiority over inferiority of others (Funk, 2013). It sustains the conflict between groups and even nations. People, thus, are naturally driven to save their self-image that they constructed through time; this is therefore an expression of identity threat and so identity conflict.

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Conflicts are eternal and driven by ideological interests too. Wars and clashes occur between humans since the dawn of history. Probably if not a man conflicting with a man, it is man with himself or with an animal or with the nature just for the sake of getting what he/she wants. Studies on conflicts and conflict resolution appear to suggest that although conflicts reach their utmost harsh, people tend to opt for ending the clash and build peace (Kriesberg, 2004). However, conflicts do exist even after there is a kind of reconciliation between the parties involved. It takes many forms. It involves all kinds of quarrels, fights and disputes be they clear like direct war, or unclear such the case of cold war i.e. struggling for power and dominance at levels of political, economic, linguistic, cultural etc. Edward Said's (1978) seminal work 'Orientalism' seems to be the best to account for such struggles between humans and particularly nations and ideologies in the world. For him world is divided into two parts which he called 'Orient and Occident'. Occidents are people who belong to western *civilization* especially (French and British), whereas Orientals are people of the East namely third world including Indians and the Arab world. As the terms suggested Occident refers to the stereotypical vision of the Orientals which set Occidents as mysterious, sensual, dangerous, traditional, backward and barbarous. It was for these ideological views that the West felt the need to rescue those who are different from them, and who represent a threat to their civilization so that to adapt them to 'the particular reality, language and the thoughts of the White man' (Said E. W., 1978, p. 227).

As « Language is the major stake of struggles and rivalries » (Casanova, 2004, p. 254) and as literature and translation are the best forms of language through which identity conflict can be revealed, this section aims at illustrating and exemplifying identity conflict in both literature (world literature and Algerian literature) and translation as they are linguistic products.

3.2. Identity Conflict in World Literature

The phrase 'world literature' first coined as '*weltliterature*' by the German writer Johann Wolfgang Goethe in the late 1827 (Damrosch, 2003). It was referred to as the Goethean phrase or the European concept as some prefer to call it.

This '*Goethean phrase*' means the emergence of a new way of appreciating and disseminating the literary works. For the very meaning of the concept David Damrosch (2003) suggests that it "... encompass (es) all literary works that circulate beyond their culture of origin, either in translation or in their original language" (2003, p. 04). Building on Goethe's conversation with his disciple Peter Eckermann, Damrosch, in his definition as well as in his book, was interested more about the translation and circulation (border crossing) of a work of art as he studied literary works that gained in translation as well as originals both fame and world recognition '*the epic of Gilgamesh, the poetry of Dante, the poetry of Nahuatl, Kafka writings*' are examples. Damrosch admits that this circulation is double-edged, because the more the literary work circulates the more it risks losing some of its original features. This is not the main focus here, but it helps questioning the potential loss of diversity that may come out of the adoption of the '*Goethian phrase*'.

Pleased enough with his concept, Goethe, perhaps was not aware that he would cause ennoyment about making use of his position (as a writer) and his belonging (as a German). As he was in a powerful position that credited him the coinage of the phrase 'weltliterature'. The question of power is very important when one wants to direct the public opinion. Here it might not be the power in any sense other than Edward Said's dualism Power/knowledge. For Said power controls knowledge; this is presumably what Goethe has done unconsciously. He was both a famous and a prolific writer of 19th century. The time he introduced the term, Germany, his country, was witnessing a vivid political period. In which he was taking part,

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and which gained his concept of ‘weltliterature’ a warm welcome by a large number of people (Pizer, 2014).

Seen as a Eurocentric conceptualization that would serve some non-predicted purposes such as maintaining cultural and materialistic dominance, it calls for seeking true arguments. Damrosch (2003) sees English as a ‘*global language*’ that can learn not only from tourism but also from the circulation of literary works. Juvan (2018) in his article ‘*Perspectivising World Literature*’ argued that the power of languages that come out of the political, economic and cultural activities can commend both translation and circulation of literary works. He also deals with the center/periphery dilemma. He sees that powerful languages always maintain the central position when it comes to translation. Like Damrosch, Juvan also sees English as a powerful language that can contain other languages and can not be compared to any other language. So literary works are either produced in English and categorized as world literature or produced in other languages often with the hope of being translated into English for being considered world literature. Juvan goes even further and claims that the reason behind Goethe conceptualization of ‘Weltliterature’ was to boost German language and promote it to gain the central position as a language of world literature. This confirms the ‘Eurocentrism’ if not the *Germanocentrism* of the concept. Actually there are scholars who describe it this way. René Etiemble is one of them. He says

Let us return to language, as our disagreements are always in the first place linguistic. Because the concept of *Weltliteratur* was coined in German (and by what a German!) it has always retained, at least for certain people, the taint of a germanocentrism. (p. 87)

Such consideration of the concept led to seeking a more broad sense to it. So many debates arose, many conferences held on the issue of globalizing world literature. An example of this

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is a collection of papers of a conference held in June 2012 in Germany under the title ‘*Approaches to World literature*’. The collection deals with many topics in the context of approaching the concept of world literature more globally and less European, meanwhile calling for containing more great national literatures among which (Japanese literatures). Dealing with such issues might be understood as a cause that led to thinking about criteria of categorizing world literature. It is the idea with which the editor ended his volume. He adopted an ethnographic method and ended up that time, place and ethnicity can afford a special way of reading and understanding a literary work. So, that way of understanding or reception is what make a work world literature (Küpper, 2013). That is to say that the concept of world literature could encompass any work that has been read many times in many places and by people of different origins.

There are also encyclopedias and reference books that consider world literature no more Eurocentric. *Reference Guide to World literature* is an example of books that contains a variety of works ranging from the oldest to the most modern works of art that are considered world literature. The book is organized on an alphabetic fashion from A-Z. It might be the most comprehensive one. For it contains writers from all-over the world and of all times from ancient era to the present day) even works of anonymous writers are mentioned. It is also worth mentioning that it set forth women writers like (*the Algerian Assia Djébar, the Lebanese novelist Evelyne Accad and the Canadian poet and novelist Nicole Brossard, writing in French and others*) (Pendergast, 2003).

Essential here is to mention that the conceptualization of world literature owes too much to translation. Venuti believes that “World literature cannot be conceptualized apart from translation” (2013, p. 193). For the purpose of translation is to allow for the global reception of the work. Making the original accessible in the language of the reader, this reader or

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readers, in turn, create a world/global taste thanks to translation. Clearly then, translation grants the worldliness of the work.

Till now world literature can never be sorted under one category be it linguistic, aesthetic or regional. That is to say that all literatures are considered no matter where they came from or who have produced them. There seems to be no identity conflict here, however, according to some scholars the genre 'world literature' poses a threat to diversity and identity so to speak.

For Spivak, who devoted many of her works to criticizing western thoughts about the Eastern world, which she called the 'Subaltern', understanding world literature means accepting to have a homogenized form of literature which imposes a certain literary taste and neglect national literature and its taste (Spivak, 2003). She also criticized third world women for their writings that look like writings of European women, whom their works was considered world literature. By doing so, Spivak says; that they maintain the subaltern position and they confirm that they are still under colonialism power. So she urged to promote the feminist criticism and enlarge the scope to make sense of the female identity and their role in resisting « the continuing success of the imperialistic project » (Spivak, 1999, p. 144).

Similarly, Peter Madsen (2004) who in his essay discusses Brands and Auerbach's complains about the worldliness of literary works, he concluded that « whereas Goethe turned his attention to the overcoming of national limitations, among them not the least the limitations of German national culture, as it was increasingly developing nationalist treats, later discussions of world literature, like those of Brands and Auerbach, have stressed the risks involved, the papering over the cultural specificities... world literature goes against the gain of nationalism » (Madsen, 2004, p. 74). Indeed, if a work of art is considered world literature, it is then at risk of losing its national features, and thus its national belongings. It is the literary fame that resulted in such loss. The work traveled many times and reached many places

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through translation is becoming a *standardized model* in an attempt to uniform taste and style. « If the blurb tells us the book has been translated into any number of languages, thus ensuring its fame, then any numbers of languages have in principle to worry about the cultural and linguistic consequences of that fame, this is more generally globalization as homogenization, standardization and banalization » (Cronin, 2006, p. 127), thus the absorbance of differences and identities.

The conflict of identities in world literature does not only happen to be in theoretical debates about the concept itself, but also about the practice and the promotion of a certain literary form through writing and publishing in the dominant languages that have long been imposed by colonial power (English and French). The struggle of languages and cultures over the central position came as a result of military conflicts and wars. What Casanova (2004) calls the literary capital that is shaped through the dominance of a certain language and literary form is generated from the historical conflicts. As Casanova mentioned there were Greek and Latin literary capitals as they were powerful civilizations, these literary capitals later become in Paris and Barcelona due to the process of translation and assimilation, what resulted then in the existence of « *dominant and imitative literatures* » (2004, p. 222) (further discussed in the next sub-section).

3.3. Identity Conflict in Algerian Literature

Algerian literature is a national literature of the people who belong to Algeria. As the name suggests it encompasses all forms of expression written or spoken by men and women whose nationality is Algerian and who are born in Algeria¹ (قادة، 1999).

Algerian literature is one of the national literatures that are characterized by conflicts at many levels. At the linguistic level, Algerian linguistic history witnessed vivid periods that aimed at

¹ The idea discussed in his article « إشكالية الانتماء القومي للأدب الجزائري المكتوب باللغة الفرنسية » 'The Problem of National Affiliation of Algerian Literature Written in French' is paraphrased.

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unity and the assertion of Algerian identity. However all attempts fell short of that aim and suffer an identity conflict, as the struggle was triacid: Arabophone, Berberophone and Francophone. Each acted as the representative of Algerian identity. So, for Arabophone there were protests (1979) and amendments on the constitution (1989) for the consideration of standard Arabic at all levels. For Berberophone there were acts and civil disobedience (1980) then protests and movements that led to the recognition of Berber as a national language in 2004. For Francophone there were elites who used to live, speak and write in French and who stood against the law of total Arabization (1991) and considered it racist, then followed by protests outside and inside the country, as well as, criticizing the regime through writing (Benrabah, 2013). It is a misfortune to confess that all attempts have failed to represent Algerian identity in its purity. It is important, though, to mention that all parties share one religion (Islam) and one geographical area (Algerian territories). When they write _Algerian writers are they Francophone, Berberophone or Arabophone_ they used to write about Algerian people and Algerian life. This is one suggestive way to ending the conflict between them.

At the level of themes, many scholars consider Algerian literature a literature of resistance and rivalry (Bill Aschroft 1989; Edward Said 1993; عبدالعزيز شرف; 1991 ; 2007 ; أبو القاسم سعد الله، Patrick Corcoran 2007; Mohamed Benrabah 2013). As Algeria has seen French occupation since almost a century and half, Algerian literature has always been concerned with depicting the Algerian scene before, during and after colonial oppression. The characters, the plot and the setting all were real in the writings of the Algerians. Abu al-Kasem Sa'd Allah (2007) confirmed that

ذلك أن ظروف الجزائر بعد الحرب العالمية الأولى قد ساعدت على ظهور المذهب الواقعي الذي وجد فيه الكتاب على اختلاف ميولهم وثقافتهم مجالاً للتعبير عن واقع البلاد بما فيه من دعاوي الحرية والوطنية والديمقراطية والرخاء في نفس الوقت الذي كان فيه الشعب يعاني من الشقاء المزمن والقيود الثقيلة (صفحة 57).

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The situation in Algeria after the First World War helped in spreading Realism which was adopted by different writers to express the reality of the country including all claims of freedom, nationalism, democracy and welfare at times when people are still suffering permanent misery and stressful constraints. (My translation)

The protagonists in the writings of the Algerian were not imagined, nor were they idealists. They were, instead, real and vivid. They resembled the life and suffering of the people at that time¹.

When Algerian writers write about Algeria, they used to fight in two directions. One which is resisting the language they were obliged to learn (French language), the other is condemning the French presence in Algeria. Geula Elimelekh in her article about ‘Algerian Resistance Literature’ mentioned that Algerian writers like «...Mouloud Feraoun², Muhammad Dib, Mouloud Mammeri, Kateb Yacine, and Asia Jabbar—all of them Arabs who wrote in French (but) received French education. These intellectuals were disinclined—and perhaps even unable to write in Arabic. Their attitude towards French was ambivalent, for they felt both affiliation with it and antagonism towards it » (Elimelekha, 2015). Clearly then, they opt for resistance. Using the language of the colonizer in a way that is often described ‘*hybrid*’ (Mehrez, 1992) _the mixture of Berber language and vernacular Arabic with standard French_, and resisting the French hegemony by criticizing it through writing on themes of Freedom, equality and respect for humans . ³(سعدالله، 2007)

¹ The source is in Arabic language entitled as « دراسات في الأدب الجزائري الحديث » ‘Studies in the Modern Algerian Literature’ and I paraphrased from page 58.

² Although Mouloud Feraoun was not really an Arab writer but as his nationality is Algerian, the writer ‘Elimelekh’ thought that being Algerian means being an Arab, and Feraoun himself did not like to be classified as an Arab rather he preferred to be called an amazigh and he even defended that through his writings like what he did in the novel of « Le Fils du Pauvre ».

³ The source is in Arabic language entitled as « دراسات في الأدب الجزائري الحديث » ‘Studies in the Modern Algerian Literature’ and I paraphrased from page 96 to page 98.

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Actually, the conflict that characterizes Algerian writings has always been at the level of language. The struggle seems to be found in all post-colonial writings, as well. Douglas Robinson (1997) considers that the empire imposes its language on the people it is/was controlling. Thus, as Robinson poses postcolonial writers suffer a language choice, they got confused about which language they use when writing (the language of the colonizer or their national language or they must create a new one). Robinson also considers that there is a hierarchy of languages in the world which is related to the people who rule an empire and those who are under that ruling. He says “language is hierarchized by empire, with the language of the imperial power on top and the language of the dominated, the downtrodden, the colonized on bottom” (1997, p. 102).

In the case of French language in Algeria, it was not just imposed as a means of communication, but also meant for the effacement of Algerian character as an Arab Muslim character. French authorities issued laws and recruited teachers for the spread of their language and culture. Building on the so-called mission of spreading civilization, Frenchmen adopted a total ‘cultural transformation policy’ since 1830s in order to erase the characteristics of the Algerian people by means of military power when possible. French colonialism followed a policy of assimilation; making the colonized adheres to the colonizer and considers it as his model. In doing so, France adopted three colonial ideologies. Firstly ‘divide and rule’ which means creating identity crisis between Algerian people so that they got separated and thus become easy to be controlled by the colonizer. Secondly, ‘instruct to conquer’ means provide instructions for the groups about how to fight each other rather than fighting against the colonizer, lastly, language superiority which means affirming the superiority of French language over other national vernaculars and languages through radio stations, writing and education (Benrabah, 2013, p. 26). These methods proved to be efficient

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in perpetuating identity conflict in Algeria. Studies confirmed that this phenomenon of identity split between Algerians keeps emerging even after independence (2007، سعدالله). Till now the discourse of language and identity in Algeria is still a concern. A study presented to the symposium of (The Global Rise of Indigenous Languages at the University of Washington DC) in 2014 concluded that « Language offers an exploration of postmodern Algeria with multicultural realities. Language asserts diversity, and presently, Algerian literature is conveyed in several languages, including *Tamazight*, Arabic, French, Spanish, English, Italian, and German » (Igoudjil, 2014). It is this multilingualism that embarrasses the unity of Algerian identity however, « Only a postmodern reader can comprehend the Algerian linguistic reality: the reader/writer must accept a different space with no geographical frontiers and no linguistic or cultural hierarchy » (Igoudjil, 2014).

3.4. Identity Conflict in Translation

For the purpose of this thesis a discussion of identity conflict in translation is necessary. It is provided to explore how and in what way identities conflict in translation as a textual product.

The question of identity in translation has been dealt with from a variety of perspectives. Whereas some deal with it from psychological perspectives (Maha Tahir Eesa, 2017 ; Séverine Hubscher-Davidson, 2018), others consider it as part of Gender studies (Sherry Simon, 1996 ; José Santaemilia, 2005), still others perceive it as part of studies on power relations between languages and peoples (Susan Bassnet and Harish Trivedi, 1999 ; Michael Cronin, 2003 and 2006). The latter idea is the main concern of this sub-section.

First of all, the phenomenon of translation as it involves the process of « *Carrying something across* », it invites the notion of shift to one's mind. This shift might result in either the ennoblement of the original (Walter Benjamin 1923; Antoine Berman 1985; Lawrence Venuti

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1995) or the distortion of that original for reasons of different ideologies, Gender differences and poetic supremacy (Andree Lefevere 1992, Tejaswini Niranjana 1992, Susan Bassnet and Andree Lefevere 1998, Maria Tymocsko 1999).

The distortion is made by translators at levels that are sensitive to the issue of identity in the texts. When translators encountered problems of untranslatability and lack of equivalents, they usually opt for the effacement of some aspects of the text that are expressive of its identity. Alicja Zuchelkowska in her article (Pour une Approach Identitaire en Traduction: Implications Socio-culturelles, 2012); confirms that:

les traducteurs ont parfois tendance à « effacer » le caractère identitaire du texte, en gommant les marques identitaires qui leur poseraient d'éventuels problèmes, telles que : utilisation par l'auteur des parlers locaux, changement de codes linguistiques (*code-switching*), traces phonétiques d'une identité multiple, mots ou phrases hybrides, repères culturels absents dans la culture d'arrivée, etc.

Translators, sometimes, tend to « erase » the aspect of identity in the text. They erase the identity markers that pose potential problems for them, like : using local dialects by the author, code-switching, phonetic features of a multiple identity, words or hybrid sentences, cultural references missed in the target culture, etc.
(My translation)

Transmitting identity markers of the text is essential to the preservation of its identity. However, it is way too hard for a translator to render all the specificities of the text. For he/she is in the face of multiple conflicts as Sherry Simon (1994) mentioned

The meaning attributed to the task of the translator is circumscribed by a series of tensions which are continually rearticulated: tensions between “high” and “low”

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genres, between the prestigious languages of antiquity and national vernaculars, between creative and derivative writing, between dominant and subordinate cultures. (1996, pp. 40-41)

Translators then, are always in conflict. Translation scholars (Antoine Berman 1984, Lawrence Venuti 2008, Michael Cronin 2006 and Tarek Shamma 2009) held different views about that conflict. While Berman and Venuti, who belong to hegemonic cultures (French and American cultures), prefer to call it the translators resistance of dominant cultures, that is translators resist their identity and their ethnocentric drives and adhere to the source text which is « la traduction de la letter » ‘literal translation’ for Berman and ‘Foreignization’ for Venuti. Cronin and Shamma, who belong to dominated cultures (Irish and Egyptian), tend to see conflict as a counter act from a less powerful position to the dominant cultures through the adoption of fluent strategy in translation which is domestication. So, the end product, for them, is a text that resists the dominance of language, culture and its literary models and preserve the identity of the self as well as making it ‘*more visible*’ in the world (Cronin, 2003, p. 141).

Considering translators as negotiators in a tripled conflict of identities (the identity of the source, the identity of the translator and the identity of the target), they tend to have the last word to ending these conflicts. It is stated that ‘translators are decision-makers and the process of decision-making is always attended by risks’ (Williams, 2013, p. 109). So, while translators interfere in the process of translation and decide to translate with an ethnocentric attitude towards the source culture ‘domestication strategy’ (Venuti, 2013), they risk sustaining conflict between source identity and target identity. Whereas if they decide not to interfere in the process and adhere to the source language and welcome its cultural features, which are indicative of its identity. Then, they are engaged in a task that is not merely limited to the linguistic transfer, but open to cover up all the specificities of the original; hence, saving its

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identity. In search of how to negotiate the cultural meaning that identities are inhabited in, Simon suggested that translators must workout many skills, she writes

“Cultural meaning” (...) is not located within the culture itself but in the process of negotiation which is part of its continual reactivation. The solutions to many of the translator’s dilemmas are not to be found in dictionaries, but rather in an understanding of the way language is tied to local realities, to literary forms and to changing identities. Translators must constantly make decisions about the cultural meanings which language carries, and evaluate the degree to which the two different worlds they inhabit are “the same”. These are not technical difficulties; they are not the domain of specialists in obscure or quaint vocabularies. They demand the exercise of a wide range of intelligences (1996, p. 130).

The formation of translators who save identity differences and sustain peace between the conflictual identities becomes a prerequisite. Alicja (2012) proposed an identity approach to the formation of such translators, the method she suggested is based on two steps:

- 1) établir les principes de la traduction identitaire applicables à tous les textes littéraires à traduire. L’établissement de ces principes et leur application pratique au processus traduisant permettraient de cette manière une meilleur gestion des différences culturelles et identitaires entre les communautés linguistiques en et hors Europe,
- 2) mettre en place un cursus universitaire destiné aux étudiants du IIème cycle d’études (maîtrise de langues vivantes européennes), ce cursus ayant pour but l’acquisition et le développement chez les personnes envisageant d’effectuer le métier de traducteur des mécanismes cognitifs, linguistiques et culturels facilitant une approche identitaire envers les textes traduits. Il s’agit alors d’apprendre aux

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futurs traducteurs d'analyser la quête identitaire et les problèmes concernant l'altérité et la diversité du point de vue des procédés et stratégies de traduction, (Zuchelkowska, 2012, p. 89)

- 1) Found the basics for an identitarian translation which are applicable to all literary texts to be translated. The foundation of these basics and the actual application of them in the process of translation that allows for a better management of the identitarian and cultural differences between language communities in, and outside Europe.
- 2) Set up a university course designed to 2nd year students (of Master degree in Modern European Languages), this course intended to the persons who want to work as translators for the acquisition and development of cognitive, linguistic and cultural mechanisms that facilitate an identity approach towards translating texts. It is then required of future translators to analyze the quest of identity and the problems related to alterity and diversity of the viewpoints and the strategies of translation. (My translation)

Indeed, having translators with such cultural consciousness of the other may lead them to decide to lessen tensions between groups and peoples in issues of language, identity and belonging. M. Cronin (2003) urged that « Translators like any other group of professionals in the social and human sciences are distinguished among each other not by what they must do, but by what they can do » (Cronin, 2003, p. 67). In a study published in 2017 on how to reconstruct cultural identity via translation particularly via '*paratexes*' (Translators notes, translator prefaces, reviews on translation...etc). The research was based on a case study on Lionel Giles' English translation of *The Art of War for Sun Tzu*, the role of the translator in both _the resistance of the Western Ethnocentrism towards China via domestication strategy, and the warm reception of the translation is articulated in the paper. Then,

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sociopolitical tensions at that time (1930s) are mentioned to be reduced and, finally, the ultimate goal of translation as a cross-cultural communication is achieved (Zhang, 2017).

These are just theoretical examples of identity conflict in translation; the phenomenon which will be explained in more details in the next chapters. The following section is also a theoretical view of how to resolve conflict between identities.

4. Approaches to Reconciliation and Conflict Resolution

It is essential now and after reviewing the possible conflicts that occur between personal and group identities at many levels to lay the foundation of resolving such conflicts and maintaining tolerance via reconciliation processes.

Before going through the discussion of meaning and theorization of reconciliation, it is worth emphasizing here that one encounters conflict at two levels _at personal and social levels. As mentioned earlier (in the first section), while identity theory informs us about personal roles, behaviors and how one develops a self-conception and self-recognition, and social identity theory provides us with answers to questions like how one feels, perceives and compares himself to others. It is thus; very essential for« conflict and peace theorists to draw from both (theories) in discussing the relation of identity to conflict and its resolution » (Funk, 2013, p. 03) such case is considered in this section.

Concerning the terms ‘Reconciliation and conflict resolution’, although they seem to have the same meaning, Conflict and peace theorists (Bar-Tal and Bennink ; Kriesberg; Bar-Siman-Tov; Kelman in the same volume 2004) consider them as consecutively related (one after the other). According to them reconciliation come as a result of conflict resolution and the parties involved should have the desire for peace. That is that if the two parties had conflict for a long time they must show first certain intention to resolving conflict. This intention usually found to be in the form of having peace activists, making agreements, treaties and political speeches

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that highlight the need for conflict resolution. Then later come reconciliation which is maintaining perpetual sense of peace between the parties who had conflict.

History proved that wars happen first then peace comes. Actually, Specialists and researchers from the field of social psychology and peace studies agreed on that assumption. They believe that war calls for peace and every act of conflict between individuals and groups is naturally followed by acts towards peace building which is usually undertaken through ‘Apology’ (Kelman, 2004; Gillard, 2001; Cohen, 2004). But it is important to question here the nature of peace or reconciliation -more appropriately- and what are the possible suggestions for a solid ground of it i.e. reconciliation processes? And can it be sustainable or it is just temporary?

The notion of ‘reconciliation’ as mentioned by social scientists has long been the issue in social science then later became the topic of many researchers in various fields including political science and political psychology, some also mentioned history, philosophy, military studies and peace studies as other areas of researching reconciliation (Bar-Tal and Bennink, 2004; Hermann, 2004). It has been approached through many lenses. Some of the approaches that are appropriate to the study of reconciling conflictual identities are provided below with an attempt to show the link that translation has with each of them.

4.1. Bar-Tal and Bennink Approach to Reconciliation

As mentioned above, reconciliation is carried out through a process, that process requires steps and methods. In their seminal article (*The Nature of Reconciliation as an Outcome and as a Process, 2004*), The social scientists Bar-Tal and Bennink discuss reconciliation both as an outcome of beliefs, attitudes, emotions and objectives that promote reconciliation between the conflictual parties, and as a process that follows methods towards reconciliation. They first identifies two types of conflicts (1_ conflicts between members of society, 2_ conflicts between societies and nations), then stresses that the second type is the one that requires

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reconciliation, for it is the one that encompasses large members of society with varied degrees of injuries and loss at psychological and material levels. Bar-Tal and Bennink presents clearly when ‘reconciliation’ is required, they writes

Reconciliation is required when the societies involved in a conflict evolve widely shared beliefs, attitudes, motivations, and emotions that support adherence to the conflictive goals, maintain the conflict, de-legitimize the opponent, and thus negate the possibility of peaceful resolution and prevent the development of peaceful relations. (2004, p. 13)

It is clear that they stress the psychological aspect. They consider it an important step towards a solid ground of reconciliation, they say

The reconciliation process begins when psychological changes begin to take place. That is, reconciliation begins when the parties in conflict start to change their beliefs, attitudes, goals, motivations, and emotions about the conflict, each other, and future relations—all in the direction of reconciliation. (2004, p. 26)

They suggested then, a process that follows methods which also seem to account for the psychological aspects which they consider prior in reconciliation. The methods are as follows (2004, pp. 28-34) :

a/ *Apology that is* the past injustices and grievances are acknowledged and addressed. Apology is a formal acceptance of responsibility for the misdeeds carried out during the conflict and an appeal to the victims for forgiveness.

b/ *Truth and reconciliation commissions.* These commissions are a way of dealing extensively with the past. Their purpose is to reveal the truth about the past and to serve as a mechanism for establishing justice.

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c/ *Public trials...* First, such trials provide an opportunity to reveal the misdeeds and thus acknowledge the victims' suffering. Second, when the criminals are found guilty and punished, the trials fulfill the deep-seated desire for retribution and give the victims the sense that justice has been carried out. In addition, the trials place the responsibility for crimes on particular individuals, thereby reducing the responsibility of the group to which they belong. Finally, these trials serve as warnings by showing that those who commit such crimes can be found, tried, and punished.

d/ *Reparations payments.* This method is used when one or both sides accept responsibility for the misdeeds performed during the conflict and are willing to compensate the victims.

e/ *Writing a common history.* This method involves recreating a past that can be agreed on by groups that have been in conflict. It usually involves a joint committee of historians who work together to collect and select materials, and finally negotiate to establish an agreed account of the past events. Such work requires exposure to the untold past of one's own group, which often includes misdeeds, and to the unheard past of the other group. *Ibid*

e/ *Education...*Peace education aims at constructing the students' worldview (that is, their values, beliefs, attitudes, motivations, skills, and behavior patterns) in a way that reflects the reality of the peace process and prepares them to live in an era of peace and reconciliation (Bar-Tal, in press).

f/ *Mass media...*the media serves as a channel to communicate leaders' messages about peace and reconciliation. The media in itself constructs public reality by framing the news and commentaries. Its support for the reconciliation process is often crucial.

g/ *Publicized meetings between representatives of the groups...* These encounters, which often are secret, are aimed at gaining greater understanding of the psychological dynamics

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of the conflict and may even contribute to conflict resolution if the participants have influence over decision making.

F/ *The work of Non-governmental organizations...* They can help spread the message about the importance of constructing peaceful relations, help establish cooperative and friendly relations with the past adversary, or provide economic assistance to the society members and thereby show that peaceful relations have important benefits.

h/ *Joint projects.* Joint projects of different kinds are an additional method of facilitating psychological reconciliation. Joint projects in different areas can foster links between members of the two groups at different levels of society, such as elites, professionals, as well as the grass roots.

Tourism. Tourism is another very important method for facilitating psychological reconciliation in cases of interstate conflict. First, it is built on trust, since people do not visit places where they encounter inconvenience, danger, or rejection.

j/ *Cultural exchanges.* Another method that is especially effective in interstate reconciliation is that of various cultural exchanges, such as translations of books, visits of artists, or exchanges of films, television programs, or exhibitions.

Although Bar-Tal and Bennink did not consider these methods as a step by step model, they suggested that all these methods are necessary and all should be processed together in order to building a solid ground for sustainable peace and reconciliation between the conflictual parties. It is then, very essential here to highlight the inevitable role of each method especially the last one which considers translation as a way towards constructing a peaceful and even intimate relations with the other. Indeed, this is what has been proven through the history of theory and practice of translation. Jacqumond, an Arabic-French translator and researcher, in

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his early study on the course of translation between Arabic and French since the year of 1980s, he emphasized the role of translation and reception of translated books ; particularly literary translation in raising the awareness of and reconstructing good relations with the other ; that is French with the Arab world. He concludes

Les flux de traduction entre l'arabe et le français répercutent assez fidèlement l'évolution récente des relations culturelles entre la France et le monde arabe, caractérisée par l'intensification des échanges et l'imbrication croissante des champs de production intellectuelle, qui contraste avec la montée des fermetures, des formes de méconnaissance et de mé représentation au niveau des sociétés globales. (2016)

The flow of translation between Arabs and French represents quite properly the recent cultural relations between France and the Arab world which are characterized by the great amount of exchanges and the growing intertwining fields of intellectual production which contrasts with the rise of closed parties, forms of ignorance and misrepresentation at the level of global societies. (My translation)

It goes without saying that translation as a product also contributed in the reformation of psychological attitudes between individuals and groups, for while reading a translation a cognitive, emotional and psychological engagement is happening (Hubscher-Davidson, 2018).

1.1. John Paul Lederach Approach to Reconciliation and 'Peace-building'

Reconciliation as an aim requires an approach, this approach should be processed in a given way so that the aim is achieved. Scholars and researchers from the fields of social sciences, conflict and peace studies made suggestions for achieving reconciliation. Probably the most common one is that of John Paul Lederach. Lederach is an American sociologist, a

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seminal figure in the academics and practical field of conflict resolution. He proposed in his book (*Building Peace. Sustainable Reconciliation in Divided Societies, 1997*), an approach that is '*practice oriented*' i.e. based on practical steps, for he experienced conflict resolution as he initiated and supported peace in areas of tensions including (Somalia, Colombia, Northern Ireland, Philippine and others). His approach to reconciliation is based on *long-term commitments* which indicates the activities and efforts done by peace activists in and outside society that aim at founding and supporting the process of reconciliation, he posits:

Building peace in today's conflicts calls for long-term commitment to establishing an infrastructure across the levels of a society, an infrastructure that empowers the resources for reconciliation from within that society and maximizes the contribution from outside. In short, constructing the house of peace relies on a foundation of multiple actors and activities aimed at achieving and sustaining reconciliation. (1997, p. xvi)

What he meant by 'infrastructure' is the formation and '*intervention*' of peace leaders in issues of conflict resolution. This '*intervention*' that is usually '*restricted*' by regional and international charters and laws, lacks conceptual framework according to which it will be systematic and applicable (p. 16). Lederach suggests an integrated approach to that which is based on a clear-cut conceptual framework (Structure, Process, Reconciliation, Resources and Coordination).

The first practical concept of Lederach's approach is structure. Structure focuses on having or making groups who are able to determine study and describe conflict or '*historic conflict*' (p. 07). To do so, Lederach suggests that one has to go through two strategies. The first one is studying the possible activities that each of the formed group can do or should do to building

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peace. The second is exploring the way contemporary conflict is structured and what factors are involved.

After he identifies the structure of conflict, Lederach proposes a process towards knowing how conflicts are evolving. So, for him, the process informs us about how conflicts are developed this; in turn, leads one to think of a good plan that consider both time frame and space towards practicing peacebuilding. As well as considering the people's involvement in sustaining peace.

The third concept Lederach proposed is reconciliation. Unlike Bar-Tal and Bennink, Lederach understands reconciliation as building relationships through considering the psycho sociological and cultural levels towards a sustainable peace. It is about making it possible for the conflicting groups to reconsider one another, thus reconsider past and present and show the desire for a future of permanent peace.

The fourth practical concept of Lederach's approach is resources. By resources Lederach means not only financial and economic but also social and cultural resources. He does not deny the utility of financial funding when dealing with peace building, he; instead, urges people to categorize themselves, take responsibilities for themselves and make commitments towards peacebuilding.

The last concept of Lederach's approach is coordination. Like Bar-Tal and Bennink who consider the combination of all the suggested methods towards reconciliation, Lederach sees that all the above concepts should be integrated and connected to each other. Coordination then is about creating '*points of contact*' (p. 151) between and within each element of the approach, thus forming '*a comprehensive, integrative, strategic approach*' (p. 150).

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The practical approach Lederach proposed consists of a range of sub-approaches that are central to building peace. Here is a focus on the sub-approaches within the notion of 'structure'.

Like Bar-Tal and Bennink, Lederach first identifies types of conflicts according to European scholars 'Wallensteen and Axel 1994'. The types are categorized more appropriately according to the death toll. They are *minor armed conflict* (fewer than 25 deaths), *intermediate armed conflict* (at least one thousand deaths in the course of conflict), and *war* (at least one thousand deaths in a year). It is clear that these conflicts indicate a military confrontation of groups, however Lederach is found stressing in his book the psycho-cultural conflicts that last for long time. For him these conflicts are found to be after Cold war era, he says:

(Post-Cold war) conflicts are characterized by deep-rooted and long-standing animosities that are reinforced by high levels of violence and direct experiences of atrocities. As a result, psychological and even cultural features often drive and sustain the conflict more than substantive issues. (1997, p. 18)

After Lederach emphasis on the roots of conflicts that form what he termed '*contemporary conflict*' (p. 18), he urged for a developed theory and practice that consider the role of '*middle range actors*' (p. 151) i.e. influential leaders and peace activists in laying the foundation for a sustainable peace.

Reconciliation for him or what he prefers to call '*peace building*' is approached through not only middle range leaders but through multiple leaders. Lederach proposed a pyramid of leaders (Top leadership, Middle-range leadership and Grassroots leadership). Each group of leaders represents an approach to reconciliation. The first group i.e. 'Top leadership' represents a military, political, religious or a leader with more visibility. The approach of this

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group focus on high level negotiations such as ceasing fire, it is often led by one single member (1997).

The second group which is 'Middle range leadership' consists of leaders with high reputation in sectors like ethnic, religious leaders, academics, intellectuals, humanitarian leaders (NGOs), the approach they adopt is based on working in problem-solving workshops, training in conflict resolution and peace commission or being one of insider partial teams (Lederach, 1997).

The third group is Grassroots leadership which is also consisted of a range of leaders. They are Local leaders, Leaders of indigenous NGOs, Community developers, Local health officials, Refugee camp leaders. They tend to get involved in local peace commissions, grassroots training, prejudice reduction and psychological work in post-war trauma (Lederach, 1997).

It is important to mention that Lederach considers that these approaches correspond to the umbrella term 'structure'. The cornerstone of this structure as Lederach believes; is the second group i.e. Middle-range leaders whom he perceives as links between high level leaders and local leaders and they often tend to have good relations with people both internally and externally. Thus, they are better equipped with ways towards a sustainable peace (Note: Lederach is one of them as he was a trainer in conflict resolution) Lederach admits:

The key to a sustainable peacebuilding framework in contemporary conflicts is the middle range, Middle-range actors are positioned such that they are connected to, and often have the trust of, both top-level and grassroots actors. They have more flexibility of thought and movement than top-level leaders, and are far less vulnerable in terms of daily survival than those at the grassroots. (1997)

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It is due to their ability to connect both ranges of leaders and the trust they gained from them that they are made capable of building peace between conflictual parties. Lederach is found later in his book insisting on the need for good relations and trust to building peace. He explains:

Peacebuilding is fundamentally rooted in the building of relationship and trust. I have argued that it involves developing a process structure, which in turn involves redefining relationships, envisioning how people will work together in interdependent ways and changing the way people structure and conduct their relationships. These changes take place in settings where events are fluid, emotions are charged, violence has been immediately experienced by many people, and, more often than not, perceptions and misperceptions have accumulated over generations. (p. 130)

If those middle-range actors consist of intellectuals, academics, ethnic leaders and others then it is more likely for translators to belong to them. Actually Lederach was aware that there are *poets*, musicians and other influential characters that may play a cultural role in fighting against stereotypical images and calling for a sustainable peace between races and cultures (p. 95). Considering them from a sociological perspective, translators and interpreters as language and cultural mediators are influential professionals, in that they are reproducers and speakers ‘*on behalf of*’ others (Pym, 2014, p. 150).

1.2. Herbert Kelman’s Approach to Reconciliation

Herbert C. Kelman a professor of Social ethics at Harvard University and a director of the program on International Conflict Analysis and Resolution, approaches reconciliation from a social-psychological perspective. In his article (*Reconciliation as Identity Change: A Social Psychological Perspective, 2004*) he proposed an approach which he prefers to call a ‘*three-*

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process model' (2004, p. 116). As the name suggests it is consisted of three elements 'conflict settlement, conflict resolution, reconciliation'. By conflict settlement Kelman means bringing the conflicting parties to issuing agreements and treaties to lessen the conflict. By conflict resolution Kelman means the need to do a series of attempts that end up with a long-term political agreement to ending conflicts between the parties involved. Kelman's third process 'reconciliation' means constructing a ground of '*mutual acceptance*' as a way towards a stable permanent peace after a long conflict between tow or more parties(2004, p. 112).

Central to this trichotomy is Kelmen's other three distinctions upon which he based his study of the individual's behavior and attitude toward conflict resolution. The three supportive notions are 'compliance, identification and internalization' Kelman defines them as follows:

Compliance refers to acceptance of influence from another in order to achieve a favorable reaction from the other, to gain a reward or approval from the other, or to avoid punishment or disapproval. *Identification* refers to acceptance of influence from another in order to maintain a desired relationship to the other and the self-definition anchored in that relationship; identification may involve taking on the role of the other or a role reciprocal to that of the other. *Internalization* refers to acceptance of influence from another in order to maintain the congruence of one's own value system; internalization may involve adopting new behavior because it is consistent with one's beliefs or consonant with one's identity. (2004, pp. 114-115)

In other words, Kelman sees that the most important element in peacemaking is the individual. The individual has to go through these three processes. He has first to accept the influence that the other may cause to him in order to build certain moral contact between the conflicting parties. Secondly, the individual has to accept to be identified with the other in an

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attempt to build strong relationships with him. Thirdly, the individual also has to accept to be influenced by the other in a way that allows the other to build a harmony between his values and the other's ones, so he /she allows for the internalization or the adaptation, in some sense, of other's behaviors and beliefs.

Kelman then, proposes that the first three elements are adequate and complementary to the second trichotomy. He also proposes properly the areas of interest for each of the first three elements as they are the base of his study, he says

I propose that it may be useful to conceive of conflict settlement as operating primarily at the level of *interests*, conflict resolution at the level of *relationships*, and reconciliation at the level of *identity*.(2004, p. 117)

The explanation followed by this proposition highlighted that conflict settlement and conflict resolution are closely related to each other, whereas reconciliation is about committing an *identity change* ; a change whereby individuals are called to not deny the other, but to put themselves in their shoes so as peaceful relationships are made possible. Kelman take the case of the mutual denial that has long been prevalent between Israelis and Palestinians.

Kelman posits clearly that reconciliation is more than conflict resolution this take us back to the beginning of the discussion however, Kelman insists that the issue of identity is central to peacemaking he says

Reconciliation goes beyond conflict resolution in that it moves past the level of pragmatic partnership—which is the hallmark of identification and is essential to peacemaking—and enables the parties to internalize the new relationship, integrating it into their own identities. New attitudes toward the other can thus develop, not just alongside of the old attitudes but in place of them. (2004)

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Clearly then, identities especially conflictual identities (Like Kelman's case of Israeli-Palestinian '*the negation of the other*' (2004, p. 121) are invited to change their attitudes and beliefs. The key to changing these attitudes and beliefs is found in what Kelman termed '*conditions of reconciliation*' (2004, p. 122). For him there are five conditions on which one must work to achieve reconciliation. They are (1_ *Mutual Acknowledgment of the Other's Nationhood and Humanity that is a confess of the nationality of the other*, 2_ *The Development of a Common Moral Basis for Peace that is presenting compromises and commitments to the public*, 3_ *Confrontation with History that is writing a history that account for reasons and consequences of the conflict*, 4_ *Acknowledgment of Responsibility that is a confess of the loss caused by each part*, 5_ *Establishment of Patterns and Institutional Mechanisms of Cooperation that is the making of organizations, institutions and political agreements that center the issue of consideration of and reconciliation with the other*). It is then possible for the conflicting parties to create a sense of permanent peace.

Considering translation in the realm of these conditions, it might be found that translation is part of each condition. If translation activity took place within two conflicting nations wherein both nations translate works of each other, then it is an act of a mutual acknowledgment of other's nationhood and his humanitarian status. Similarly, if there are more translations about the other it is more likely that the *individual* is developing a common moral basis for making peace with him/her. Also, when there are historical restoration followed by an act of translation from the opposed part then confrontation with history is proven its credibility. Acknowledgment of responsibility that is usually in the form of apologies be they spoken and written are undertaken by translation and interpreting processes. Finally, if translation is to join any process towards reconciliation, it would be better to be part of institutional mechanism of cooperation. For it establishes a ground for fruitful mutual interactions between what is national and non-national, thus creating new models and inserting new criteria (Even-

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Zohar, 1978), that contribute in promoting what is national and highlighting what is non-national in an attempt to support diversity as the key to identity preservation.

Conclusion

The elusive nature of the term 'Identity' urges for considerations of some fields that are central to the aims of this thesis. Whereas psychology informs about both the roots of the term and the impermutable existence of the psyche (the self) as the fundamental element in the process of knowing 'who one is?', sociology and social-psychology tell about the construction and the representation of the self image within society. Linguistics as the third lens; more properly, sociolinguistics informs about aspects of language including (proper names, styles, register, dialect, vulgar, accent...etc) that are essential to recognizing one's own identity. Thus, the psycho-sociological and linguistic implications of identity are found in translation as a human activity.

In discussing identity markers a focus was made on the observable and non-observable markers. Observable markers are those of language in all its forms and styles, skin colour, social class, fashion ...etc. Others are non-observable due to the nature of the approach followed to recognizing them. While some are psychological including distinctiveness; coherence and continuity, others can be tested within other fields they are DNA-Coded, blood type and ethnicity.

In discussing identity conflict, implications of identity markers in texts are involved. Identity conflict means finding two people from different origins conflicting whether in texts (particularly literary texts) as expressive products in their own right or in translation as the reproduction and the rewriting of identities.

The discussion of identity conflicts calls for considerations of how to and following which approach to resolve such conflicts and achieve reconciliation between identities. Three

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approaches are suggested ranging from the field of Conflict Resolution studies to sociological studies, then studies on Social Ethics. The three approaches consider reconciliation as a process that follows methods, structure and conditions toward achieving it. Again, translation is considered within these approaches as an important step towards building sustainable peace between conflicting groups and nations. The process of how this would happen is going to be investigated in depth within the next two chapters.

Chapter Two: Theorizing Identity in Literary Translation.

Towards an Approach of Analysis

Chapter Two: Theorizing Identity in Literary Translation. Towards an Approach of Analysis

The present chapter provides the basic literature of translation theory and practice that are central to the investigation of identity in literary translation. It reviews the course of translation theory in the first section, then in the second section, a definition and a typology of literary translation namely (Poetry, prose and drama) are provided. The third section is deducted to the first phase of the approach of analysis which consists of translation methods, procedures and strategies to address the possible translation problems that are related to the issue of identity in texts. The fourth section is a discussion of the second phase of the approach, which is the descriptive model of translation. Finally, the chapter closed up with a conclusion mentioning the main points discussed.

1. The Course of Translation Theory

It is of paramount importance for theorizing identity in literary translation to consider the course of translation theory at first stage. This course provides a brief review of translation theories attempting to highlight theories that consider the issue of identity.

It is not easy to set up an historical account for translation theory in a book let alone in a short section, for this reason three points are selected to be discussed below (a definition of translation theory, an overview of translation theories and a categorization of translation theories).

1.1. Defining Translation Theory

Some theorists believe that to translate is to have a translation theory, but what a translation theory is?

Pym in his book '*Exploring Translation Theories 2014*' claims that a translation theory is a solution to a translation problem. He elaborates that translation theory involves necessary

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notions like that which he provided as an example (*start text, target text, translating*), then the relation between these notions consists a translation theory. He states:

Our interrelated names-for-things (*translating notions*) form scenes and those scenes become theories about what a translation could be or should be. (Pym, 2014, p. 02) Italics added.

As far as theory is concerned, any act of translation requires a sort of theorizing. That is answering some theoretical questions like how to translate? What to translate? And what tools are used to proceed with the action? As theory provides a solution to a problem, answers to these questions may also constitute a theory of translation. But is it wise to rely on Pym's abstract notion that theory equals solution?

Chesterman seems to see the notion of theory the other way around. For him a theory is an *instrument* of understanding. This *instrument* or form of understanding can be categorized into good theories and bad theories. Good theories replace bad theories according to their utility and effectiveness. Indeed, these theories are abstract in nature, but Chesterman asserts that they « ...need to be designed, formulated and tested. » (Chesterman, 2017, p. 03). In other words, the theory needs concrete processes in order to be a good theory.

Like Pym, Chesterman also believes that a theory has particular concepts. These concepts must be *defined* and *justified* through the processes of explanation and description, thus a theory becomes ready to be tested. Finally, generalizations and predictions can be drawn from it (Chesterman, 2017).

A translation theory, also, can be grasped from views of practitioners and scholars from different fields. The anthology of essays on translation theories by (Biguenet, 1992) seems to be the best account of such opinions. In their introduction to this anthology, Schulte and Biguenet cited more than fourteen sayings of how scholars like (*Hugo Freiderich, Dryden,*

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Schopenhauer, Schleiermacher, Humbolt, Rossetti, Nietzsche, W. Benjamin, Nabokov, Jakobson, Derrida and others) perceive the act of translation. They all seem to claim the valorization of the foreign, that is translating literally or as the editors puts it « the translator should try to reproduce the totality of the original source-language text in the translated language » (Biguenet, 1992, p. 06). However, each scholar viewed this idea according to the field to which he belongs. *See: (Translation Theories: An Anthology of Essays from Dryden to Derrida, 1992).*

A translation theory is an assumption too. Back to Chesterman theorization, a translation theory is classified into a variety of assumptions some of them are myths and metaphors of translation, others are models and hypotheses of translation. According to Chesterman's consideration the latter two are the crucial ones. They represent a theory, in that; they are built on one of these hypotheses (descriptive hypothesis, explanatory hypothesis, predictive hypothesis, interpretative hypothesis and structured research program). They can thus, be tested by translation scholars or researchers (Chesterman, 2017).

One might also assume a certain manner of how one should translate a given text? In this sense translation theory is seen as prescriptive (Munday, 2016). Or one might explain how a translation is done? Or how it looks like? And what factors are involved in the process? In this case a translation theory is called a descriptive translation theory (Toury, 1995; Even-Zohar, 1978).

All in all, translation theory is a solution, empirical formulae, an assumption and a view of either a practitioner or any other theorist. Translation theories also are described as static i.e. prescriptive or non-normative i.e. descriptive.

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1.2. An Overview of Translation Theories

Translation theory did exist since ages. Douglas Robinson (1997) believes that it seems that it was not Cicero (106-43 B.C.E.) who first invented a sort of translation theory, rather it was in ancient Egypt two millennia before him that inscriptions and remarks in the form of guidelines for translators and interpreters were '*found in the tomb of the princess of Elephantine*' (Robinson, 1997, p. 47).

The development of translation theory seems to differ from one culture to another. George Steiner, a translator and a western theorist, for example identified four periods to the development of translation theory. The first started with Cicero and Horace's claims on translation (46 and so B.C) and ends with Tytler's *Essay on Principles of Translation 1791*. The second started with Schleiermacher's philosophical and hermeneutic aspect of translation (1813) then ends with Valery Labaurd's inspiration 1946. The third period started with the Russian and Czech scholars applying linguistic theory and statistics on translation (1940) up to Andrej Fedorov's *Introduction to the Theory of Translation* (1953). The fourth period begun with the reconsideration of the hermeneutic aspect of translation moving to the study of translation in relation to many disciplines including (psychology, anthropology and sociology) from 1960 onward (Steiner, 1973).

Writing from an Arabic perspective, Ali Almannā, a lecturer and a translation scholar; has presented the course of translation theory with regard to Arabic theorization. Drawing on Steiner's identification, Ali inserted some modifications to the periods. For him there are five periods of translation theories. The first is the period of translation theories in antiquity including (Cicero and Horace's distinction between word-for-word and sense-for-sense translation in 1st century then St. Jerome five centuries later translating the Bible from Greek into Latin advocating sense-for-sense translation) (Almannā, 2013, p. 08).

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The second period he called translation theories in the middle ages. These theories include the shift made by the Irish theologian and philosopher John Scotus Aruigina towards differentiating between the translator and the ‘expositor’ (Between 9 to 10 century). It is in this period that Ali mentioned the Arabs theorization of translation, highlighting sayings of the Abbasid’s scholars and translators including Al-Safadi’s bi-classification of translation methods (either word by word or processing the meaning in the mind, then translating) and Al-Jahiz who considers translation as inferior unless otherwise proven by highly qualified translators (between 08 & 13th century). Ali also inserted, in this period, thoughts of the poet Dante (1265-1321) and the Bible translator Martin Luther (1483-1546). Both of them urged for the adoption of vernacular while translating in order to reach a larger audience (Almanna, 2013, p. 09).

The third period, which Ali called translation theories in the renaissance, highlights the contribution of a group of scholars. The first is the French humanist and translator Etienne Dolet (1509-1546 CE) with his essay ‘*La maniere de bien traduire d’une langue en autre*’ ‘The Way to Translate Well from one Language into Another’ in which he emphasized on maintaining certain level of equivalence between ST and TT. The second contribution is that of the English translator William Tyndale (1494-1536 CE) who translated the Bible into English following Luther’s method by translating to make lay people understand the words of God. The third contribution came during the seventeenth century with Sir John Denham, Abraham Cowly and John Dryden. Denham in his preface to a poem he translated, he stresses both the need to render form (Art) and content (spirit) and the avoidance of literal translation. Like Denham Cowly opted for free translation, and the potential equality between writer and translator. Dryden’s theorization was a taxonomy-like. He set three types of translation (metaphrase, paraphrase and imitation). He first went for paraphrasing which means translating ‘*without sticking to the author’s words*’ (Almanna, 2013, p. 16). Then later he

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shifted to something like imitation as he believed that the translator must translate closely and carefully. *ibid.*

The fourth period Ali called translation theories in Modern times mentioned three main contributions. The first is that of Alexander Fraser Tytler with his volume '*Principles of translation*' 1791 in which he insisted on the idea that translation should be the echo of the original, its ideas, style and smoothness must be retained in translation. The second contribution is that of Friederich Schleiermacher with his essay '*On the Different Methods of Translating*' 1813 in which he proposed that the translator choose to adopt either a reader oriented or an author oriented method. Ali provided the example of Egyptians, who at that time i.e. the Age of Muhammad Ali were sent abroad to study and learn languages in Europe, then with the return of those scholars they constituted a School of translation in which they translated many books. This school later was known as the 'School of Languages' the director of the school was the famous Egyptian scholar and translator Rifa'ah Al-Tahtawi (Almanna, 2013, p. 17).

The fifth period which Ali called contemporary translation theories recalled Holmes, Searle, Halliday, Gutt and Venuti's contributions to the birth of the field of translation studies in the second half of the twentieth century. For Holmes there was his map proposed in his work '*The Name and Nature of Translation Studies*', Holmes (1972/2004) that highlighted two areas of studying translation, 1_pure (theoretical and descriptive), and 2_applied (training, aids and criticism). For Searle on the other hand, who studied translation based on speech act theory, there must be an account for the pragmatic aspect i.e. the illocutionary force of each speech act how the meaning is communicated and the effect must be retained on the readers or listeners. Halliday's contribution appears in the adoption of his register notions (Field, mode and Tenor) by scholars of translation to study them in translation as a textual product. Ernst-August Gutt (1991) is well known in the academia for his adoption of relevance theory in

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order to study how much translations seem relevant to the readers. Finally, the contribution of Venuti was by his insertion of the notion of '*translator's invisibility*' by which he discovered the way translators are hidden, which is mostly due to their adoption of what he termed '*domestication*' rather than following foreignizing in translation which is a form of resisting the ethnocentric position of the self (Almanna, 2013).

1.3. Categories of Translation Theories :

According to the previous definition of translation theory, there are five types of translation theories. They are

1. Myths of translation
2. Metaphores of translation
3. Models of translation
4. Hypothesises of translation
5. Structurred research program

Myths of translation are based on the old-fashioned idea that translation is always inferior to the original. Metaphors; on the other hand, expresses the capability of translating a given text. Further, models of translation are based on the ability to analyze translation through comparative models (*Catford, Koller, Vinay and Darbelnet*) (Chesterman, 2017, p. 09) or process models (*Nida 1969*) or causal models (Vermeer 1996), thus attempting to construct a theory of translation. Hypotheses of translation according to Chesterman can be: a/ interpretive hypothesis which is based on interpreting the decision made by the translator, b/ descriptive hypothesis which is based on corpus studies on translation universals like that of Toury's universal laws, c/ explanatory hypothesis is based on having the translator to explain his mental and physical situation, context and production, d/ predictive hypothesis is based on how the

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teacher/client will react to the translation. Chesterman claims that this is rarely found in translation studies (Chesterman, 2017).

Venuti also put a simpler bi-categorization of translation theories. After recalling Kelly's 1979 categorization (Instrumental vs. Hermeneutic theories of translation), Venuti suggested that translation theory falls into either empiricist i.e. based on empirical studies (namely linguistic) or materialist based on social factors and cultural values. He states clearly:

Empiricism leads to translation theories that privilege the communication of information and formulate typologies of equivalence, minimizing and sometimes excluding altogether any question of function beyond communication. Materialism leads to translation theories that privilege the creation of values and therefore describe the translating language inscription in the source text, often explaining it on the basis of cultural functions and social effects. (2012, p. 06)

This categorization highlighted that linguistic theories are empiricist theories to translation, whereas cultural and social theories are materialist theories to translation. Venuti is found recalling that these empiricist and materialist theories are just about language use, thus he extends the list of theories to include a broad spectrum of assumptions. He elaborates:

Selections can be grouped to explore assumptions about language use (empiricist vs. materialist), models of translation (instrumental vs. hermeneutic), theoretical concepts (translatability and relative autonomy, equivalence and shifts, reception and function), translation strategies (free vs. literal, sense-for-sense vs. word-for-word), particular genres or text types (humanistic, pragmatic), and various cultural and political issues (identity and ideology, minority and nationalism, disciplines and institutions). (2012, p. 07)

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The last assumption about identity, ideology, minority and nationalism are recent issues at stake for translation scholars, namely, Douglas Robinson and Michael Cronin. For Robinson theorizing translation lays in the power relations between the emperors and those under the empire. In other words; the way the dominant cultures use translation to sustain its control over the dominated cultures, and how the dominated resist the dominant culture by means of translation. Robinson discusses in his book (1997) ways of using translation as a *channel to empire*, as well as, ways in which translation is used as a means of resisting and gaining a sense of nationhood and identity. To illustrate more the second idea, Robinson discussed three important notions of three scholars dealing with the issue of decolonizing through translation. The first is Niranjana's notion of '*retranslation*' which means calling to retranslate what has been translated by the ex-colonizer. The second is Rafael's notion of '*mistranslation*' calling for translating what has been mistakenly converted. The third is Samia Mehrez's notion of '*hybrid versions*' that is distorting the language of the colonizer as a way of resisting colonization (1997).

For Michael Cronin theorizing translation lays in the appreciation of modern mobility of peoples and goods. For him the question of people's identity is related to the social and economic settings, where those people are situated. To explain this more properly, Cronin discusses important concepts. Among which the need for building *new cosmopolitanism* or a new world in which translation took part (either at the *micro-level* i.e. individual or at the *macro-level* i.e. group) in order to overcome issues of identity disputes and conflicts (Cronin, 2006, p. 06). Also the notion of *migration* was discussed, by which he means building relations between the *local and the global* through processes of not only building out-group relationships, but also building relations within groups as well, and even within individuals themselves (p. 43). In addition to that the notions of *bridge building* and *door opening* which

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are central to the activity of translation as contributing in connecting the separated and welcoming the others (p. 120).

These two different perceptions and assumptions of translation by the two scholars are still under scrutiny by ample researchers and translation theorists. Although they seem to be different in themes, their focus on the promotion of certain identities is highlighted in more than one point. The next discussion will also show how literary translation is related to the issue of identity.

2. Literary Translation

Since every work of art is expressive of its structure and its belonging as previously discussed in chapter one, the translation of that work is unavoidably exposed to losing some of its features. This section is not concerned with identity within the text but with the identity of texts with an attempt to connecting translation theory with its practice. So, literary translation and the translation of prose, in particular, are explained as practices of translation. Thus, a brief discussion of what is literary translation and what are its types (identities) are provided below.

2.1. Definitions of Literary Translation

To define the term “literary translation”, one need to consider a range of related literatures that are central to the concept of literary translation in order to make this concept as clear as possible.

Literary translation is known to be the hardest type of translation among others. For it involves the skill of recreation, which is not an easy task to do when confronting long and hazy sentences that tend to denote couples of meanings very often.

Literary translation is defined by Wechsler (1998, p. 04) as « an odd art. » and « What makes it so odd an art is that physically a translator does exactly the same thing as a writer ». Indeed,

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it is an odd art in that it requires someone writing what has already been written by someone else. However boring it might seem, literary translation is the rebirth of the original in a new language (Benjamin, 1923-1992).

Literary translation also defined by the Egyptian scholar and literary translator Muhammad Enani as

[...] هي ترجمة الأدب بفروعه المختلفة أو ما يطلق عليه الأنواع الأدبية المختلفة literary genres -مثل الشعر والقصة والمسرح وما إليها وهي تشترك مع الترجمة بصفة عامة أي الترجمة في شتى فروع المعرفة، من علوم طبيعية (كالفيزياء والكيمياء والأحياء) وإنسانية (كالفلسفة وعلم النفس والاجتماع والتاريخ) وتجريبية أو تطبيقية (مثل الهندسة والزراعة والطب) على سبيل المثال؛ في أنها تتضمن تحويل شفرة لغوية verbal code أي مجموعة من العلامات المنطوقة والمكتوبة oral or written إلى شفرة أخرى. (عناني، 2003، صفحة 32)

... is the translation of different literary branches or what is called literary genres like poem, story and theater and so on. It is like translation in general i.e. translation in many field of knowledge including natural science (like physics, chemistry and biology) and humanity (like philosophy, psychology, sociology and history) and empirical or applied (like engineering, agriculture and medicine) in that it includes transforming the verbal code i.e. a set of oral or written signs into another code. (My translation)

This definition seems to be a comprehensive one, because it specifies what literary translation is about, and makes sense of the way it is carried out i.e. the transfer of verbal codes.

2.2. Types of Literary Translation

Writing literary texts is way different from translating or rewriting them to meet certain requirements. For there are many functions a text may serve. They can be expressive, informative or evocative (appeal). Usually these functions compete and one of them tends to

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win out and be prevalent in the text, thus that one dominated the text. If the expressive function gets priority for example, it becomes a piece of literature, which is very different from other texts in many ways (Reiss, 2000-2014).

There are different kinds (identities) of literary texts, as they differ in terms of their adherence to metaphorical, semantic and stylistic norms. The form, content and mode of expression are significant in literary texts. A literary writer makes use of various resources of a language in a large measure (e. g. similes, metaphors, word-play, riddles, meter, rhyme, sound pattern etc.). He/she creates metaphors and images and uses language in his own way. For a writer mostly the selected form of writing a literary work tend also to be of his choice.

Since literature reflects the life style, world view and the cultural and linguistic values of a community speaking a given language, the translation of that literature is said to encompass all these aspects taking special consideration to the connotative and denotative functions of language. It is known that literary translators face many problems due to the connotative nature of the language. There occurs multiplicity of meaning due to the evocative and expressive nature of language. In translation, usually meaning tends to get lost because of the difficulty in finding the exact equivalence. A translator is said to be cautious about the linguistic and non-linguistic elements of a literary text. The linguistic aspects are features related to literary language. They are sound patterns, symbols, metonymy etc. The use of these literary devices varies in degree according to forms they are used in. These forms are poetry, drama and prose.

2.2.1. Translating Poetry

Poetry and prose both are forms of literature, yet they tend to differ in terms of directness, potential meanings and ambiguity. Rhythm, meter and sound systems mark the difference between the language of poetry and that of prose (2003، عناني).Distortion of the

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ordinary language and deviation from the grammatical rules is a unique feature of poetic language. Every poem uses the resources of language in its own way. Thus, it can be said that each poem has its special structure. The devices like distortion, deviation and foregrounding are used by poets to suggest something emotional, sensitive or to achieve some poetic effects through particular use of language.

André Lefevere's seven procedures are suggestions of how to render poetry, they are recited by Bassnet (2002, p. 87) as follows:

(1) *Phonemic translation*, which attempts to reproduce the SL sound in the TL while at the same time producing an acceptable paraphrase of the sense. Lefevere comes to the conclusion that although this works moderately well in the translation of onomatopoeia, the overall result is clumsy and often devoid of sense altogether.

(2) *Literal translation*, where the emphasis on word-for-word translation distorts the sense and the syntax of the original.

(3) *Metrical translation*, where the dominant criterion is the reproduction of the SL meter. Lefevere concludes that, like literal translation, this method concentrates on one aspect of the SL text at the expense of the text as a whole.

(4) *Poetry into prose*. Here Lefevere concludes that distortion of the sense, communicative value and syntax of the SL text results from this method, although not to the same extent as with the literal or metrical types of translation.

(5) *Rhymed translation*, where the translator 'enters into a double bondage' of meter and rhyme. Lefevere's conclusions here are particularly harsh, since he feels that the end product is merely a 'caricature' of Catullus.

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(6) *Blank verse translation*. Again the restrictions imposed on the translator by the choice of structure are emphasized, although the greater accuracy and higher degree of literalness obtained are also noted.

(7) *Interpretation*. Under this heading, Lefevere discusses what he calls *versions* where the substance of the SL text is retained but the form is changed, and *imitations* where the translator produces a poem of his own which has ‘only title and point of departure, if those, in common with the source text’.

Although these methods are suggested by a practitioner of literary translation, it seems that problems for translator get multiplied while translating poetry. Poets tend to use many poetic devices such as assonance, alliteration, rhyme, rhythm, meter and onomatopoeia. The latter two pose a serious problem to translators especially English-Arabic translators, because Arabic according to the scholar Enani is different from English in the poetic rhythm (الإيقاع الشعري) and Enani even mocked the possibility of having two identical poetic meters between English and Arabic. For him, Arabic language is characterized by a consideration of all the consonants and vowels of a word, whereas he believed that English is interested in stress i.e. the way of uttering words to create musical incantatory effects. Jean Paul Sartre, a French intellect, comments that a poet does not use words as symbols, but as things which are to be contemplated for their own sake. That is to say; the language of poems is by no means identical to any language. For it takes account of the sound pattern (meter) as its main feature.

When it comes to translating poetry, it is the meter (بحر الشعر) that should be well rendered. Enani believed that the translator of poetry should look for the right poetic meter in order to render the stanzas of the poem more properly. This suggests that if the translator succeeded in finding the right meter, then the translation is good. If he failed, then it is a bad translation.

2.2.2. Translating Drama

Drama is considered one of the oldest forms of literature, only next to poetry. Drama has always been associated with theatre. However, the translation of charts of theater/drama poses problems to translators. Bassnet claims that it is the *performance* and the ability to *perform* which poses serious problems to translation (Bassnet, 2002, p. 126). The most important feature of drama which distinguishes it from other genres happens to be the dialogue or conversational form. Language in drama is modeled on real life conversation. However, the conversation in a drama is different from the day-to day talk. The language of drama often aims at rhetorical and poetic effects. In poetic drama, it is a verse-like. In a Shakespearean play, it is 'blank verse'. It differs from standard usage in order to draw attention to its rhetorical nature.

Apart from language, the thought/content of a dramatic text represents a different identity of a text. It also differs from one culture to another, thus it creates a couple of problems for translators, if the target language is culturally distant from it. A literary translator should take into account the textual features of the text and the context of the target language, like the linguistic and cultural diversity including language registers within the text (Sabandal). The writer's style is an individual and creative utilization of the resources of his national language, which is often the direct outcome of his age, the cultural ethos, his dialect and the genre. In terms of stylistics, literary translators are said to transfer not only the meaning but also reinventing all the stylistic features which construct the SL text. The poetic drama, for example, used to pose serious challenges due to its complex style of the poetic language. The translator has to read and understand the text thoroughly. Nevertheless, an acute understanding of literature is a complex matter because there is a great deal of diversity, open-ended relations between literary texts. For Sabandal, the process of translation and interpretation of the SL

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text and a systematic study/scrutiny of the fundamental concerns of its features have to be carried out (Sabandal).

2.2.3. Translating Prose

When speaking about translating prose, there is always a conviction that prose is more flat than poetry or drama. However scholars in the academia claims that prose also has its extra- and intra-linguistic networks that shaped its form (Berman, 1984; Meschonic, 1932, 2009, 2011). Newmark (1988) writing from a personal viewpoint says that « ... the short story is, of literary forms, the second most difficult, but here (it) is released from the obvious constraints of poetry – meter and rhyme -whilst the varieties of sound effect are likely to play a minor role. Further, since the line is no longer a unit of meaning, he can spread himself a liule-his version is likely to be somewhat longer than the original though, always the shorter the better. » (Newmark, p. 170)

A literary writer, for example, tries to express something directly or indirectly through words. He wants to communicate not only words, but also something between or even beyond them. Widdowson believed that « writing is a provocative activity » (1984, p. 70). Indeed, because no writing comes from scratch, and writers are always in the process of jutting out ideas, feelings and thoughts, translators, in turn, are said to follow on their footsteps. To explain more let's take the example of the repetition in Hemingway's '*In another Country*' which contributes to express the boring life of the character. While translating such a literary piece, the translator has to strive to achieve the same stylistic effect of the source text. In addition, the translator has to decide regarding the '*unit*' of translation. While translating a prose text, including novels, the translator has to consider the whole literary piece as an integral *unit*, and translate section by section, keeping in mind the sense of the whole literary piece. Bassnett comments: ...But whereas the poet translator can more easily break the prime text down into translatable units ... the prose translator has more complex task. Certainly, many novels are

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broken down into chapters or sections ... the structuring of the prose text is by no means linear as the chapter divisions might indicate (Bassnet, 2002, p. 121).

If the translator freely selects any unit of translation as a paragraph and translates it without relating it to its context in this case -the overall work- adds Bassnett, "he runs the risk of ending up with TL text ... where the paraphrasable content of the passages has been translated at the cost of everything else" (Bassnet, 2002, p. 121). It means that the translator adheres closely to the structure of the source text so as to create a readable text. But he has to first think of the relation of the sentences to the structure of the paragraph, and then to the entire discourse. Bassnet advises that the translators should first "determine the *function* of the SL system and, then, to find a TL system that will adequately render that function" *ibid*. It is obvious that the function of the source text is the aesthetic value of the text. To determine the function of the SL text, the translator must have the knowledge of style. Thus, realization of the function of the source text and rendering it into the TL text is important to maintain the non-standard feature of the language or adapt it into a smooth and neutral language. Also, the translator has to study the structure of the text. Every literary text has a unique structure of its own. The relation of the whole text to its part and the relation of the parts to each other are very significant in conveying a message. Emphasizing only one or a few aspect of the SL text may not result in a proper translation (Sabandal).

Central also to the translation of literary texts is the knowledge of its tone. For Enani tone is how the writer uses the literary language to meet what purposes? The translator according to Enani should be cautious about the tone (النغمة) of the text, because as he states:

أي أن تحديد النغمة بداية أمر عسير، فما بالك بترجمتها. (2003, p. 180)

It is way difficult to determine the tone let alone translating it (My translation), he added because

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إن معاني الألفاظ المفردة نفسها تتأثر بالنغمة، وتتفاوت من موقف إلى موقف... (2003, p. 185)

...the meaning of words is affected by the tone and it is changing according to the situation... (*My translation*).

To sum up, this section introduces literary translation as both a concept and an expressive form of the poet, playwright and writer's life. It also considers literary translation as a point of contact between translation theory and translation practice. The next section introduces the first phase of the approach of analysis. The focus is on ways of translating particularly prose translation as the chosen corpus to be analysed in this research is a 'novel'.

3. Translation Procedures, Methods and Strategies

After the brief review of translation theories and practice, it is of pivotal importance for this thesis to review an approach that consider a range of translation procedures, methods and strategies that are useful to the investigation of aspects of identity conflicts and reconciliation, particularly, in prose translation.

Although these concepts (procedures, methods and strategies) seem to be different, they are in fact interrelated in that one may lead to the other; like the case of strategy that encompasses both procedures and methods (Newmark, 1988).

The literature of research in translation studies proves that the field of translation studies becomes concerned mostly with issues of ideology, poetic, power, minority, nationalism, identity etc (Lefevere, 1992; Cronin, 2006; Venuti, 2012; Robinson, 1997). As has been reviewed in the previous sections, one might consider that translation practice was interested in language per se, then moved to considerations of power, then later stressed the issue of identity. Robinson seems to summarize all the discourse of translation theory and practice in one statement, though with a particular focus on his notion of 'empire'. He writes:

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Traditionally, translation scholars have started with language, with the differences between languages, and with the difficulties attendant upon conveying messages from one language to the new syntactic, semantic and pragmatic systems of another. The cultural underpinnings of language have never been forgotten, of course, but until fairly recently they have been set to one side, regarded as peripheral to the study of translation, or at best somehow ‘encoded’ into linguistic systems so that to study language *is* to study culture. The polysystemists and translation studies groups in the Low Countries, England and Israel from the 1970s were among the first to expand their methodologies decisively to include not only cultural but also social and political considerations. They looked at ideological norms and various social power systems such as patronage, and it could well be argued that these scholars paved the way for the awareness that postcolonial studies of intercultural communication before, during and after empire are essentially culturally and politically oriented forms of translation studies. (1997, p. 02)

Cronin on the other hand, believes that the political discourse and studies on ideology seem to be shifted currently to considerations of identity. He states:

If previously ideology had been the principal way of structuring political communication, identity has now taken over. This is not to say, of course, that the issues raised by ideological critiques somehow disappeared or were no longer important but issues such as marginalization, dispossession, and powerlessness were increasingly mediated through discourses of identity. (2006, pp. 01-02)

This suggests that ideology and identity are closely related to each other, thus, research on ideology can be perceived as research on identity. If we take the case of a recent paper

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published in the Algerian journal of al-Midad entitled as: (الأثر الأيديولوجي عند ترجمة النص السياسي: دراسة حالة وهيكل مقترح، 2020) *The Impact of Ideology on Translating Political Texts : a case study and a proposed model*, which suggested a model based on the integration of descriptive methods with linguistic analysis to shed light on aspects of ideology in the Arabic translation of the political text ; the book '*The Clash of Civilization and the Remaking of the World Order*'. Then, this study is highlighting the issue of the clash between Arabic and English identities in Sudan in a particular period of time. What is so important in this study is its proposed model of analysis which is consisted of two phases. The first phase is the adoption of *Lambert and Van gorp's 1985* model of describing both the original and translation. Then, within this description there is a linguistic analysis phase that is based on statistics of translation procedures proposed by *Vinay and Darbelnet*. This model and other methods and strategies of translation are explained in details in this section.

3.1. Translation Procedures

When speaking of translation procedures, the work of the French theorists *Jean Paul Vinay and Jean Darbelnet* appears to be the best account of these procedures. In their book '*stylistique comparée de Français et de L'Anglais 1958*', they identified two strategies 'Direct and Oblique' followed by seven procedures. Three are direct while four are oblique. Munday (2016, pp. 89-91) recited them as follows:

A/ Direct translation

1) Borrowing: The translator transfers a word/words directly from the SL to the TL. This category (Darbelnet, 1995, pp. 2-31) covers words such as the Russian *rouble*, *datcha*, the later *glasnost* and *perestroika* also in Arabic البروسترويكا والغلاسنوست, that are used in English and other languages to fill a semantic gap in the TL. Sometimes borrowings may be employed to

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add local colour (*sushi, kimono, Osho-gatsu* . . . in a tourist brochure about Japan, for instance). Of course, in some technical fields there is much borrowing of terms (e.g. *computer, internet*, from English to Malay). In languages with differing scripts, borrowing entails an additional need for transcription, as in the borrowings of mathematical, scientific and other terms from Arabic into Latin and, later, other languages (e.g. الجبر [*aljabr*] to *algebra*).

2) Calque: is ‘*a special kind of borrowing*’ (1995, pp. 03-32) where the SL expression or structure is transferred in a literal translation. For example, the French calque *science-fiction* for the English and the Arabic calque of البلوكشين for the English technical term *Blockchain*. Vinay and Darbelnet note that both borrowings and calques often become fully integrated into the TL, although sometimes with some semantic change, which can turn them into false friends. An example is the German *Handy* for a *mobile (cell) phone*.

3) Literal translation (1995, pp. 5-33): is a ‘word-for-word’ translation, which Vinay and Darbelnet describe as being most common between languages of the same family and culture (French- Italian ; English-German ; Arabic-Persian). However their example is: English ST: *I left my spectacles on the table downstairs*. French TT: *J’ai laissé mes lunettes sur la table en bas*. Another example for Arabic and Persian : تركت العمل = ترك كار. This means that there are some structures in which literal translation is useful between European languages and Semitic languages.

B/ Oblique translation:

4) Transposition: the translator changes one part of speech with another (like noun replaced with verb) without changing the sense. Transposition can be: **obligatory:** English *The white house*, Arabic: البيت الأبيض. French *dès son lever* [‘upon her rising’] in a past context would be translated by *as soon as she got up*; or **optional:** in the reverse direction, English *Joseph ate*

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the apple. Arabic can be one of these : *يوسف أكل التفاحة، أكل يوسف التفاحة، أكل التفاحة يوسف*. Also English: *as soon as she got up* could be translated into French literally as *dès qu'elle s'est levée* or as a verb-to-noun transposition in *dès son lever* ['upon her rising']. Vinay and Darbelnet (1995, p. 94) see transposition as 'probably the most common structural change undertaken by translators'. They list at least ten different categories, such as: verb to noun: *they have pioneered, they have been the first*; adverb to verb: *He will soon be back. He will hurry to be back*.

5) Modulation: means changing the semantics and point of view of the SL or the change of focus. It can be: **obligatory**: e.g. what time is it = كم الساعة. English: *the time when* translates as *le moment où* in French [lit. 'the moment where']; **optional**, though linked to preferred structures of the two languages: e.g. the reversal of point of view in: I dropped the key = أضعت المفتاح. English: *it is not difficult to show* > *il est facile de démontrer* [literal 'it is easy to show']. Modulation is a procedure that is justified 'when, although a literal, or even transposed, translation results in a grammatically correct utterance, it is considered unsuitable, unidiomatic or awkward in the TL' (Vinay and Darbelnet 2004: 133 cited in (Munday, 2016, p. 90)). Vinay and Darbelnet place much store by modulation as 'the touchstone of a good translator', whereas transposition 'simply shows a very good command of the target language' (ibid.). Modulation at the level of message is subdivided (246–55 cited in (Munday, 2016)) along the following lines:

Abstract compared to **concrete**, or **particular** compared to **general**: *She can do no other* > *She cannot act differently in Arabic becomes*: لا يمكنها أن تتصرف بطريقة or ليس يوسعها فعل أي شيء
Give a pint of blood > *Give a little blood, in Arabic becomes*: يهب or يهب نصف لتر من الدم
قليل من الدم

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Explicative modulation, or effect and cause: *You're quite a stranger* > *We don't see you any more* in Arabic becomes: لم نعد نراك كثيراً and لقد غدوت غريباً

Whole and part: *He shut the door in my face* > *He shut the door in my nose* in Arabic becomes : أغلق الباب على أنفي and أغلق الباب في وجهي : **Part refer to another part:** *He cleared his throat* > *He cleared his voice* in Arabic becomes : أبان عن صوته and نظف حنجرته

Reversal of terms: *You can have it* > *I'll give it to you* in Arabic becomes : يمكنك أخذها and سأعطيكها لك

Negation of opposite: *It does not seem unusual* > *It is very normal* in Arabic becomes : لا تبدو إنها عادية and غير عادية

Active compared to passive: *We are not allowed to access the internet* > *they don't allow us to access the internet* in Arabic becomes : لا يسمح لنا بالاتصال بالإنترنت and لا يسمحوا لنا بالاتصال بالإنترنت

Rethinking of intervals and limits in space and time: *No parking between signs* > *Limit of parking* in Arabic becomes : محدودية الوقوف and ممنوع الوقوف بين إشارات المرور

Change of symbol (including fixed and new metaphors): Fr. *La moutarde lui monta au nez* En. literal ['The mustard rose up to his nose'] the meaning *He saw red* ['he became very angry'] in Arabic becomes : احمر وجهه وانتفخت أوداجه : Modulation therefore covers a wide range of phenomena. There is also often a process of originally free modulations becoming fixed expressions. One example given by Vinay and Darbelnet (1995, p. 254) is *Vous l'avez échappé belle*, literal 'You have escaped beautifully' not literal: *You've had a narrow escape* in Arabic becomes لقد خرجت خلسة

6) Equivalence, or *idiomatic translation*: for Vinay and Darbelnet the term 'equivalence' (1995, pp. 9-38) refers to cases where languages describe the same situation by different

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stylistic or structural means. Equivalence is particularly useful in translating idioms and proverbs: the sense, though not the image, of When pigs fly = لما تنور الملح، إذا حجت البقرة على قرونها. *Comme un chien dans un jeu de quilles* [literal ‘like a dog in a game of skittles’] can be rendered as *like a bull in a China shop*.

7) Adaptation: The translator changes a cultural-specific reference with something that is more relevant or meaningful in the target language because the situation described in the source culture does not exist in the target culture. For example, Owl in English culture denotes wisdom whereas in Arabic signifies misfortune. Also the signification of colors in Blue in the European culture signifies clearance, purity and happiness, but in the Islamic culture it is white that signifies such qualities. Vinay and Darbelnet suggest that the cultural connotation of a reference to the game of cricket in an English text might be best translated into French by a reference to Le Tour de France. The authors claim that a refusal to use such adaptation in an otherwise ‘perfectly correct’ TT ‘may still be noticeable by an indefinable tone, something that does not sound quite right’ (1995, p. 53). However, whereas their solution may work for some restricted metaphorical uses, it would make little sense to change the domain cricket to that of cycling in phrases such as *that isn’t cricket* (‘that isn’t fair’) or ‘a sleepy Wednesday morning county match at Lords [cricket ground in London]’ (Munday, 2016).

Some years later came the Scholar and translation theorists ‘Peter Newmark’ with a new categorization of translation procedures. It is important to note that Newmark made reference to Vinay and Darbelnet’s procedures from time to time as well as Catford’s linguistic theory of translation (1965). The procedures for Newmark are as follows (1988, pp. 81-93):

1/ Transference (*emprunt*, loan word, transcription): It means the process of transferring a SLword to a TL text as a translation procedure. It is the same as Catford’s transference, and

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includes transliteration, which relates to the conversion of different alphabets: e.g. Russian (Cyrillic), Greek, Arabic, Chinese, etc- into English. The word then becomes a 'loan word'. Arabic-English for example: Intifada- *Jihad*

2/ Naturalization: This procedure succeeds transference and adapts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL, e.g. *Edimbourgh, humeur, redingote, thatcherisme*. Note: for German, *Performanz, aitrakiiv, Exhalation*. Arabic-English: *Qur'an and Qur'anic*.

3/ Cultural equivalent: This is an approximate translation where a SL cultural word is translated by a TL cultural word. For example: الصحابة = the companions of the prophet. موسم الحج = pilgrimage season

4/ Functional equivalent: This common procedure, applied to cultural words, requires the use of a culture-free word, sometimes with a new specific term; it therefore neutralises or generalises the SL word; and sometimes adds a particular thus: *baccalauriat* rendered as Branch secondary school leaving exam; *Sejm* - 'Polish parliament'; 'Roget' *dictionnaire ideologique anglais*. *I swear* = والله

This procedure, which is a cultural componential analysis, is the most accurate way of translating i.e. deculturalising a cultural word.

5/ Descriptive equivalent: In translation, description sometimes has to be weighed against function. Thus for *machete*, the description is a 'Latin American broad, heavy instrument, the function is 'cutting or aggression'; description and injunction are combined in 'knife'. *Samurai* = ساموراي is described as 'the Japanese aristocracy from the eleventh to the nineteenth century; its function was to provide officers and administrators'; Description and function are essential elements in explanation and therefore in translation. In translation discussion,

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function used to be neglected; now it tends to be overplayed. Example: Suffragated= المطالبة
حق الاقتراع للمرأة and Suffragatory= حق الاقتراع.

6/Synonymy: Newmark uses the word 'synonym' in the sense of finding a near TL equivalent to an SL word in a context, where a precise equivalent may or may not exist. This procedure is used for a SL word where there is no clear one-to-one equivalent, and the word is not important in the text, in particular for adjectives or adverbs of quality (which in principle are 'outside' the grammar and less important than other components of a sentence): thus *personne gentille*=kind person= شخص طيب.

7/ Through translation: The literal translation of common collocations, names of organizations, the components of compounds (e.g. 'superman=*Übermensch*= الرجل الخارق) and perhaps phrases (*compliments de la saison*= 'compliments of the season'), is known as *calque* or loan translation. Newmark prefers the more transparent term 'through-translation'. The most obvious examples of through-translations are the names of international organizations which often consist of 'universal words like (UNESCO, UNRRA, FAO) or French FIT(International Federation of Translators).

8/ Shifts or transpositions: A 'shift' (Catford's term) or 'transposition' (Vinay and Darbelnet) is a translation procedure involving a change in the grammar from SL to TL. One type, the change from singular to plural, e.g. 'furniture'; *des meubles*, أثاث المنزل, 'applause', *des applaudissements*, تصفيقات; 'advice', *des conseils*, نصائح; or in the position of the adjective: الحجر الأسود في الكعبة="The Black Stone' is automatic and offers the translator no choice.

9/ Recognized translation: the translator should normally use the official or the generally accepted translation of any institutional term. If appropriate, you can gloss it and, in doing so, indirectly show your disagreement with this official version .i.e. you recognized the difference then you uttered it in the form of a glossary.

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10/ Translation label: This is a provisional translation, usually of a new institutional term, which should be made in inverted commas, which can later be discreetly withdrawn. It could be done through literal translation, like: 'heritage language', *Erbschaftssprache*, *tangue of heritage* = لغة التراث or جمعية المنار = *the Association of el-Manar*

11/ Compensation: This is said to occur when loss of meaning, sound effect, metaphor or pragmatic effect in one part of a sentence is compensated in another part, or in a contiguous sentence.

12/ Componential analysis: This is the splitting up of a lexical unit into its sense components, often one-to-two, -three or -four translations.

13/ Reduction and expansion: These are rather imprecise translation procedures, which you practice intuitively in some cases, *ad hoc* in others. However, for each there is at least one shift which you may like to bear in mind, particularly in poorly written texts.

(1) SL adjective of substance plus general noun, TL noun: *atleimes inflammatoires et infectieuses*=inflammations and infections or *science linguistique* =linguistics etc.

(2) For expansion, a not uncommon shift, often neglected, is SL adjective, English TL adverb plus past participle, or present participle plus object: *cheveux igaux*=evenly cut hair; *revigorant*=life-giving.

14/ Paraphrase: This is an amplification or explanation of the meaning of a segment of the text. It is used in an 'anonymous' text when it is poorly written, or has important implications and omissions.

15/ Couplets: Couplets, triplets, quadruplets combine two, three or four of the above-mentioned procedures respectively for dealing with a single problem. They are particularly

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common for cultural words, if transference is combined with a functional or a cultural equivalent. You can describe them as two or more bites at one cherry.

16/ Notes additions and glosses: Lastly, here are some suggestions about 'Notes' (when and when not to use them) or supplying additional information in a translation. The additional information a translator may have to add to his version is normally cultural (accounting for differences between SL and TL culture), technical (relating to the topic) or linguistic (explaining the awkward use of words), and is dependent on the requirement of his/her, as opposed to the original, readership.

This last procedure of Newmark is very useful to indicate the differences between the source culture and target culture. It also can be considered an indication of identity differences.

3.2. Translation Methods

Collins dictionary defines the word 'method' as « a way of doing anything ; mode ; procedure ; process ; esp. a regular, orderly, definite procedure or way of teaching, investigating, etc. » (Collins, 2011). In light of this definition, the linguistic combination 'translation method' would refer to how to translate a given text in an orderly manner.

Newmark was the first to categorize methods of translation. He identified eight methods of translating divided into two categories. While four are SL oriented (*word-for-word translation, literal translation, faithful translation, semantic translation*), the other four methods are TL oriented (*adaptation, free translation, idiomatic translation, communicative translation*).

The following are the explanations of Newmark's translation methods (1988, pp. 45-47) :

A) SL Oriented Methods

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1/ Word-for-word translation: this is the most common one. Newmark called '*interlinear translation*' in which one follows the line of words in the source text and replace them with their equivalents in the target text.

2/ Literal translation: this method offers the replacement of the nearest grammatical structures of the ST by their equivalents in the TT as a first attempt to translating the text.

3/ Faithful translation: this method focuses on the reproduction of the contextual meaning of the original with special attention to the grammatical, lexical and cultural signification of the words and sentences.

4/ Semantic translation: whereas faithful translation offers a very strict way of dealing with the ST, semantic translation offers a flexible way of dealing with words and sentences of the ST. It focuses more on the aesthetic level of the text (lexis, sound and tone).

B) TL Oriented Methods :

1/ Adaptation: is known to be the freest method in translation. It means translating a text literally followed by rewriting that text by another specialist say a dramatist or a writer, then the produced version is the adaptation. This method according to Newmark is associated with the translation of plays.

2/ Free translation: Very often a paraphrasing of the original, thus, the translation found to be longer than the original. Newmark admits that it is *not a translation at all* but a free reproduction.

3/ Idiomatic translation: means reproducing the content without much attention to the nuances of meaning. There might found colloquial idioms instead of standard ones.

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4/ Communicative translation: this is what Newmark is famous for. It is a method in which the translator tries to render both content and level of language in order for a readable and acceptable version of the original.

3.3. Translation Strategies

The word ‘strategy’ is defined by Collins dictionary as « a general plan or set of plans intend end to achieve something, especially over a long period » (Collins, 2011). The idea behind the word ‘strategy’ is that it is more than both a procedure and a method. It is consisted of both of them and it takes time to be performed. Tarek Shamma seems to opt for this definition when he has dealt in his book with foreignization and domestication in the English translation of Arabic literature during the 19th century (2009), for he does not consider word level or sentence level while discussing translations. Rather, he considers the overall strategy of English translations as well as their implications on the readers at that time. Actually, there are different perceptions of these two strategies of translation. Scholars seem to see them differently. Their views can be divided into two categories.

A/ Old Views of Foreignization and Domestication

The old binarism in the translation history is known to be that of Cicero, Horace and St. Jerome word-for-word and sense-for-sense translation that dates back to the first and Fourth century BC. While the first is concerned with translating a text literally, the second is given much attention to the ‘*spirit*’ of the text i.e. focusing on content rather than form. The first strategy would count for ‘foreignization’ and the second is domestication. Actually, the term foreignization is a synonym to ‘alienating’ the translation method that was first introduced by the German theologian and translator Friedrich Schleiermacher.

It was in the 19th century when Shleiermacher presented a lecture which he entitled “*On The Different Methods of Translating*” published as an article in 1813, that he distinguished two

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different methods of translation “*either the translator leaves the writer alone, as much as possible, and moves the reader toward the writer; or he leaves the reader alone, as much as possible, and moves the writer toward the reader*” (cited in (Munday, 2016, p. 47)). Schleiermacher preferred foreignizing method which denotes retaining the otherness of the source text both linguistically and culturally. It is clear from this definition that the most important element in the translating process is the translator, he is a decision maker. However there are several factors that affect his/her choice among which appropriate strategy. Among these factors are the translator’s background, beliefs and intentions. Also the social factors represented in publisher’s comments, authors’ introductions, target audience views, and critics. In addition to that, the nature of the text; the religious tendencies and the ideological drives within the text as well. These aspects represent a challenge while rendering. The offensive and inappropriate nature of language used within the text is sometimes found to be towards the target audience religion, beliefs, and political thoughts. All these factors may prevent translators from publishing their translations only if they are adapted or manipulated (MEDAKAN, 2019).

Two other scholars who held a view of translation strategies are the French translation theorists Vinay and Darbelnet. Although they called them procedures they can be sorted as two strategies (direct and oblique strategies). They coined the term (procédés de traduction) translation procedures in 1958.

It is acclaimed from a comparative stylistics applied on translation that Vinay and Darbelnet understand the term ‘translation procedure’ as all those processes that come into play when shifting between two languages. According to their study, Vinay and Darbelnet attempted to formulate a comprehensive translation theory, which is based on an entire body of equivalences obtained from comparing two languages (French and English in their case). Vinay and Darbelnet’s translation procedures work exclusively on three linguistic levels:

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lexical (lexique), morphosyntactic (agencement) and semantic (message). However, even at that time, Vinay and Darbelnet must have been intuitively aware that describing these ‘translation procedures’ could not be limited to a solely contrastive level. It is very likely that they were aware (although lacking conceptual frame necessary to go into further depth in their study) that these procedures were a mental phenomenon: « [We must] attempt to follow the way our mind works consciously or subconsciously when it moves from one language to another and record its progress ...and study the mechanisms of translation on the basis of clear and searching examples in order to derive working methods of translation and beyond these methods discover the mental, social and cultural attitudes which inform them ». (1995, p. 10)

This quote suggests important insights from their study of translation process, such as the act of referring to the way our minds work or the vital issue of conscious and unconscious nature of these processes. This later sparked researchers like Kiraly (1995) to talk of ‘*controlled and uncontrolled*’ processes of translation; LÖrscher (1996) of ‘*potentially conscious*’ processes; Jääskeläinen and Tirkkonen-Condit (1991-1996) of ‘*automated processes*’, and so on (MEDAKAN, 2019). In the same vein, « Vinay and Darbelnet would later refer to –though with some hints on the matter- the operations that go on in the translator’s mind such as ‘the decision-making process’ even though these considerations were to have no practical impact on the results of their study, which, as is well-known, is limited to contrasting linguistic systems » (Markowitz, 2009, pp. 161-173).

Moving on to another old consideration of domestication and foreignization strategies, there found to be the American scholar and religious translator ‘Eugene Nida’ 1960s. Nida is known for his two concepts “formal equivalence and dynamic or functional equivalence”. He first formulated them in 1964, but restated and developed them in various publications since then. « A translation of dynamic equivalence aims at complete naturalness of expression, » states Nida which means domestication, “and tries to relate the receptor to modes of behavior

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relevant within the context of his own culture” (Nida, 1964, p. 159). The phrase “naturalness of expression” signals the importance of a fluent strategy to this theory of translation, and in Nida’s work it is obvious that fluency involves domestication. As he has put it: « the translator must be a person who can draw aside the curtains of linguistic and cultural differences so that people may see clearly the relevance of the original message » (Jan De Waard, 1986, p. 14). Nida has argued that dynamic equivalence is consistent with a notion of accuracy. The dynamically equivalent translation does not randomly use « anything which might have special impact and appeal for receptors »; it rather « means thoroughly understanding not only the meaning of the source text, but also the manner in which the intended receptors of a text are likely to understand it in the receptor language » (Jan De Waard, 1986, pp. vii-viii,9).

In addition to Nida who perceive translation for the most part as a linguistic issue, there is also a translator and a linguist who sees translation as purely a linguistic process and who literally adopt a linguistic theory to translation. He is the Scottish linguist J.C. Catford, the pioneer of the linguistic theory of translation, defines translation as « the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). » (Catford, 1965, p. 20). It is apparent that the linguistic theory was limited to the analysis of surface structures and the comparison of source texts and target texts. But, since the cultural turn in translation studies in 1970s, the debate took a different course and became a cultural and political one. A turn that reads « *For truly successful translation, biculturalism is even more important than bilingualism, since words only have meanings in terms of the cultures in which they function* » (Nida, 2001, p. 82).

Concerning translation strategies the scholar Peter Newmark (1981) avoids that label and chose modes of translation. He suggested two modes of translation which he termed Semantic vs. Communicative translation. The semantic resembles the literal translation where the focus

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and priority is given to form and meaning, and the accuracy of rendering this meaning. It is rather concerned with texts of higher ranks such as legal and religious texts. In contrast to that, communicative translation focuses on features like readability, fluency and naturalness. It is a free translation which is specific to texts of pragmatic nature such as advertisements, tourist brochures, technical texts, and manuals (Palumbo, 2009).

B/ Contemporary Views of Foreignization and Domestication

The French translator and translation theorist Antoine Berman was influenced by thoughts of the German theologian Schleiermacher who opted for 'Foreignizing method' in translation. Berman developed Schleiermacher's argument and understands it as ethics of translation; he was concerned with making the translated text a point of contact between the self and the other though with special attention to the manifestation of the otherness of the other particularly his culture (Berman, 1984). 'L étrange' or 'The foreign' in Berman's view should dwell in the same shelter i.e. in the target culture. He should be hosted properly and his presence should be made clear and apparent. Of course, this is ideally presented but the key is to preserve the essence of foreign text. Foreignizing translation utters the differences by means of literal translation. A literal translation of a special kind deviates from the stylistic and cultural bounds of the translating language to create a path for a new reading experience which represents the essence of Schleiermacher's statement 'taking the reader abroad'. Attempting to give the source text its appropriate status, the translation of this text should overpass some norms of the target culture among which deciding on which literary works should be translated in order to bring some works to light despite their deviations from the literary canons of the target culture (Myskja, 2013).

Another scholar who was influenced by both German theologian Schleiermacher and French scholar Berman is the American scholar and translator Lawrence Venuti. Venuti studied the

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“invisibility of the translator”, this ‘Invisibility’ is used in the context of having many fluent English translations in Britain and America. It is here that Venuti’s questions repose which is why does such amount of fluent translations exist? Isn’t there any review committee? And even there is such committee why does it prefer such way of translating? Why there is always manipulation to the British and American cultures? Is there still an imperialistic position taken towards texts other than British and American texts? What is the role played by the translator within such context? All these questions and many others were dealt with in his book. Venuti was at pain to reconsider the hierarchy of cultures by reconsidering the status of the others through their texts calling for a new translation experience in the scope of Schleiermacher’s thoughts. Venuti preferred foreignizing because he thought it would do right in the target culture. He believes that ‘transparency’ is misleading in that it does not allow one to consider clearly the setting, the conditions of translation and the translator’s intervention as well. Venuti confirms that when translations are read fluently, the translator becomes invisible to the extent that the reader would believe that this work belongs to his/her culture, thus the writer becomes visible in some ways and the meaning of the work becomes plain (Venuti, 1995).

The concept of identity reconciliation can be inferred through Venuti’s view of translation. By favoring alienating (foreignizing), Venuti believed that it is an important mean of resisting the ethnocentric pressure of the target culture through « an ethnodeviant pressure on those values to register the linguistic and cultural differences of the foreign text » (Venuti, 2008, p. 68). While criticizing domestication strategy Venuti reminds that the main goal behind advocating foreignizing strategy is «to develop a theory and practice of translation that resists dominant values in the receiving culture so as to signify the linguistic and cultural differences of the foreign text » (p. 18). Indeed the homogeneity that characterizes this era is worth

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investigating, and Venuti invited us to read, perceive and perform translations that give preference to diversity and can be used as a means of preserving cultural differences.

In consideration to the power of English language and to the act of translating into this language Venuti together with Berman and Tejaswini agree upon using foreignization strategy as ‘*resistance*’ (Venuti, 1995, p. 309), If translating into a global language is deemed to be a foreignization of a text, domestication, then, is stressfully advised when translating into a less globalized language like Arabic or Persian. This is for the sake of preserving differences and so identities. As languages are expressive of identities, they can thus make translators as well as their languages visible. (Djehiche, 2020).

Michael Cronin was at pain to defend such status. He called for domestication strategy to help minority languages survive (2003, p. 141). As his mother language was Irish and Irish is a minority language, and as this language suffered interventions from the dominance of British English, Cronin also was interested about the visibility of language and translators. For him translators of minority languages are exposed to a doubled risk when translating into a minority language. He writes:

If translation has traditionally suffered from lack of visibility then there is a sense in which translators working in minority languages are doubly invisible at a theoretical level » (ibid).

Considering this thought thoroughly, one might perceive the term ‘*minority language*’ as a sensitive issue for Cronin as Irish is his language. Cronin urged for the visibility of his language, one might find, in turn, that it is very necessary for linguists and translators of some major languages like Russian, Bengali, Arabic, French and others to defend the visibility of their languages, and so their identities as well (Djehiche, 2020). In doing so Cronin advocates domestication into his language, and so is advisable for other languages (2003).

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To cut this discussion shorter the translation strategies are as follows:

Domestication means getting rid off all foreign features, thus, producing a text more acceptable and readable for the TL reader.

Foreignization means the translators leaves the linguistic and cultural features of the SL, thus producing a text full of foreignness, i.e., “moving the reader to the writer” (in Schleiermacher’s terms).

Actually, the past decades has seen a series of shifts from words to sentence, from sentence to text, from text to context, from language to culture or society, therefore translation studies keeps growing as an interdisciplinary field, and the last two decades witnessed an increased attention to translation sociology and the sociology of translation like that of Pierre Bourdieu (for Simeoni 1998), Niklas Luhmann (for Schmidt 2000) and Bruno Latour (for Pym 2014).

The next section presents an overview of another important approach to translation studies that revisited translation as a process that involves a variety of agents, thus described as a manipulative action.

4. Descriptive Model of Translation

When speaking of descriptive translation studies, it is essential to recall the school of thoughts that concentrates on describing the extra-textual factors that influence in a certain way in the production of translation.

The school is called ‘The Manipulation School’. It is the school that represents an approach to translation as manipulation or more precisely as rewriting of texts for a specific target audience according to target language norms and requirements. The main concern for the scholars of this school is the translation of literary text focusing on their cultural aspects both in the translation practice and translation theory. They also consider translation as a branch of

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Comparative Literature. The name *Manipulation School* is used to refer to the group of scholars, who celebrated this view of translation. Some of its most prominent members are James Holmes, André Lefevere, José Lambert, Theo Hermans, Susan Bassnett and, Itamar Even-Zohar, Gideon Toury. The start line of this new paradigm can be drawn from the Russian Formalists and the Prague Structuralist to the activities of James Holmes, Jiri Levý, Anton Popovič and František Miko. Itamar Even-Zohar (1978 and 1979) a Scholar from Tel Aviv with his Polysystem Theory has significantly influenced this group. The group has also been known under various other names in translation studies : the Low Countries Group, the Descriptive Group, however the most commonly used name that refer to this group of researchers is *The Descriptive Translation Studies DTS*. It is appropriate in that it describes the core conception of this school of thought, which was brought about by the 1970s as opposed to ‘prescriptive’ translation studies (DUKATE, 2007).

There is also another label for *The Manipulation School*, which first appears as a metaphor in the collection of essays called *The Manipulation of Literature* edited by Theo Herman (1985). Manipulation as a word first introduced by the translation theorist André Lefevere. The coinage *manipulation group* was brought by Armin Paul Frank and saw a great celebrity after Mary Snell-Hornby reinvented it in her book *Translation Studies: An Integrated Approach* (1988/1995) to indicate this approach of translation (DUKATE, 2007). The term *manipulation school or group* does not wholly consider the group’s views; rather it sheds light on one of its most exciting area, viz., scrutinizing from the target perspective on the basis of « all translation implies a degree of manipulation of the source text for a certain purpose » (Herman, 1985, p. 11). This urge of manipulation could also be originated from identity issues.

Concerning other beliefs of the group, one of its most notable scholars is Theo Herman who clarifies that the members of the Manipulation School agree on « a view of literature as a

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complex dynamic system; a conviction that there should be a continual interplay between theoretical models and practical case studies; an approach to literary translation which is descriptive, target oriented, functional and systemic; and an interest in the norms and constraints that govern the production and reception of translations, in the relation between translation and other types of text processing, and in the place and role of translations both within a given literature and in the interaction between literatures » (Herman, 1985, pp. 10-11).

In relation to Holmes's map, any research conducted within the frame of the groups' ideas has to be pure empirical and scientific. Pure in the sense that it is « pursued for its own sake, quite apart from any direct practical application outside its own terrain » (Herman, 1985, p. 71), empirical due to the nature of the subjects of research which are the actual translations. The goal is not to make a list of instructions for translating nor to evaluating translations, but rather to describe translations. In addition to that it is scientific, for it is of special importance for the scholars of this group to study translation both historically and culturally by situating it in its cultural setting thus knowing its status too.

For the purposes of the current thesis we will concentrate only on the group who claimed that translation is studied through descriptive models to explain how translations are manipulated, and that each translation has its own context and the translator's behavior has its essential impact on the translation product. One appropriate model that encounters such issues is reviewed below.

4.1. Lambert and Van Gorp Model

It is in this volume (*The Manipulation of Literature: studies in literary translation, 1985*) that approaches and models are proposed by scholars to describe both the text and context of literary translation. Maybe the most appreciated one is that of Lambert and Van Gorp. They

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called it 'A Synthetic Scheme for Translation Description' they explained it as follows (1985, pp. 52-53) :

1. Preliminary__data:- title and title page (e.g. presence or absence of genre indication, author's name, translator's name...) - metatexts (on title page; in preface; in footnotes – in the text or separate?)- General strategy (partial or complete translation?)These preliminary data should lead to hypotheses for further analysis on both the macro-structural and the micro-structural level.

2. Macro-level:- division of the text (in chapters, acts and scenes, stanzas...)- titles of chapters, presentation of acts and scenes,...- relation between types of narrative, dialogue, description; between dialogue and monologue, solo voice and chorus,...- internal narrative structure (episodic plot?, open ending?,...); dramatic intrigue (prologue, exposition, climax, conclusion, epilogue); poetic structure (e.g. contrast between quatrains and tercets in a sonnet)- authorial comment; stage directions;...These macro-structural data should lead to hypotheses about micro-structural strategies.

3. Micro-level (i.e. shifts on phonic, graphic, micro-syntactic, lexico-semantic, stylistic, elocutionary and modal levels); - selection of words - dominant grammatical patterns and formal literary structures (metre, rhyme,...) - forms of speech reproduction (direct, indirect, free indirect speech) - narrative, perspective and point of view - modality (passive or active, expression of uncertainty, ambiguity,.. ..) - Language levels (sociolect; archaic/popular/dialect; jargon...) these data on micro-structural strategies should lead to a renewed confrontation with macro-structural strategies, and hence to their consideration in terms of the broader systemic context.

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4. Systemic_context: - oppositions between micro- and macro-levels and between text and theory (norms, models...) - intertextual relations (other translations and 'creative' works) - intersystemic relations (e.g. genre structures, stylistic codes...).

The descriptive model proposed by Lambert and Van Gorp provides the methodology of studying textual and contextual characteristics of translation. The first three stages in their model tackled translation from linguistic and somehow cultural perspectives in that they consider the translation of cultural specific items like proverbs and idioms, while the fourth stage considers the context in which a translation is produced. The context provides information of how a work is selected to be translated and *Why?* Such questions are provided to research the conditions and effects of a given translation. Actually, this is what the next chapters will deal with.

Conclusion

The review of the history of translation theory and practice paves the way to reconsidering the typologies of translation theories that have been proposed by scholars in the field of translation studies. There are other scholars within the field who drew attention to questions of power, dominance, resistance, ideology and identity in translation.

Literary translation as both an art and a reproduction of what has been written by others is conditioned according to its type (whether poetry, drama or prose) and its textual and extra-textual features among which (meter, performance and tone). Literary translation above all is a point of contact between languages and cultures, and conducting research on it also serves as an attempt to connecting translation theory with practice.

Translation procedures, methods, strategies and models that have been proposed by scholars in the field of translation studies namely (Vinay and Darbelnet, Newmark, Venuti, Lambert and Van Gorp), and their applications in many research and case studies are also considered

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as an attempt to connecting translation theory with practice. To pursue this aim the next chapters of this thesis also attempts to link theorization of identity, reconciliation and translation with the practice of translation based on comparative and descriptive studies of translation.

Chapter Three:

**Introducing the Corpus of the Study: the Writer, the French Translator, the
English Translator and the Novel 'الزلزال'**

Chapter Three: Introducing the Corpus of the Study: the Writer, the French

Translator, the English Translator and the Novel 'الززال'

In this chapter, the corpus of the thesis is presented including the writer Tahir Wattar, the French translator Marcel BOIS and the English translator William Granara. Such discussions are provided in order to recognize the socio-historical context of the novel and its French and English translations. As regards to the history of French colonization in Algeria, and as the writer belong to this period, he referred to it from time to time in his novel, and the French and English translators have to be acquainted with such knowledge. Detailed discussion is provided below, then, the chapter closed up with a conclusion mentioning the main points discussed.

1. Introducing the Writer 'Tahir Wattar'

Tahir Wattar is an important figure in the history of Algerian literature, as his writings were all in Arabic. Although Abdelhamid Benhadouga was known to be the first Algerian writer who wrote in Arabic, Tahir Wattar was a prolific and a modern novelist with a more creative touch.

Tahir Wattar was born in Souk Ahras during the French occupation of Algeria, precisely, in 1936. He was the only child in a big family. When his father decided to move away from the village he was born in, he was granted a chance to observe the differences between the village and its people and the city and the life style there. After he attended a traditional Arabic primary school and learned Qur'an, his father sent him to Ben Badis Institute in Constantine to study Islamic jurisprudence between the years 1952 & 1954. In 1954 the Algerian National Liberation Front (FLN) started the war of independence against the French colonization. At that time Wattar traveled to Zaytouna in Tunisia to carry on his studies. He studied Arabic thoroughly also reads French and other world literature, then translate some literary works. He

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was influenced by the socialism trend of thoughts that praises the commitment in literature. He then left to work for the Civil Organization of of FLN and carried on his efforts to being both a writer and a journalist.

Wattar returned to Algeria in 1962 to take part in the FLN as a journalist from 1963-1983. He was writing from a socialist perspective to express his political and communist thoughts. He founded two newspapers that tackled the issue of culture and literature in society. He, then, published his first novel *al-laz* (The ace) in Algiers in 1974. After that a series of eight novels including *al-Zilzal* and the most recent *al-Wali al-Tahir yarfa'u yadahu bi-du'a* (Saint Tahar raises his hands in prayer) published in 2004. Wattar also worked as a director of state radio between 1989 and 1992. As he presided *al-Jahiziyya* (الجاحظية) (a cultural association he founded in 1989), his aim was to call for and unify all Algerian writers whether those writing in Arabic or in French in order for Algeria to retrieve its identity as an Arab country. However the cancellation of the elections of 1992 divided the Algerians again and Wattar was against that cancellation and military attacks of some Francophone writers which made Wattar seem as a promoter of FIS power (Front Islamique de Salut the party who win the election at that time), thus, his status had become undermined. Despite the bad situation in Algeria as well as the critics Wattar received for his political stance, he did not quite writing novels and articles, this granted him the award for the promotion of Arab culture known as Sharjah Prize awarded by UNESCO (Encyclopedia). He once said that the goal of his project is to « *liberate Algerian identity to make it Arab-Berber-Islamic* » (Kalimoun). He, then, was known to be an adversary of Algeria's francophone writers, for he considered Arabic language as the source of Algerian faith and identity. Wattar suffered a « *long illness* » some said that it was a cancer that made him traveled many times to receive treatments in Paris. At the age of 74 he died in the 13th of October 2010 in Algiers (Press, 2010).

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Wattar is known today as the foundational figure of the Arabophone novel in Algeria with ten novels translated into ten languages (Antoon, 2010).

2. Introducing the French Translator ‘Marcel BOIS’

Marcel BOIS is a French-Arabic translator. He was born in 1925 in « La Savoie » a place in the South-East of France. He is known to be the translator of the Algerian Arabic written literature, particularly, novels. His first encounter was the novel of Abdhamid Benhedouga (ريح الجنوب) *Le Vent de Sud* 1975 which he found exciting and challenging.

Bois’s educational career was mostly focused on learning and teaching Arabic and French language and literature. He has got his first baccalaureate in France in 1942, then, moved to Tunis to carry on his religious studies between 1945 and 1950 to end up as a Catholic person. He, then, got back to France where he got his BA (License) in Classic Literature from the University of Strasburg 1951-1954. As he had a great passion to learn Arabic language, he returned to Tunis to learn it in High Institute for Arabic and Islamic studies between 1958 and 1960, then moved to Lebanon and carried on his learning between 1960 and 1961. After that he entered Algeria in the first of July 1961, and studied there to get his second baccalaureate attestation that permitted him to join the faculty of Arabic language at the University of Algiers, where he got his BA (License) in Arabic literature in 1968. He taught French at the secondary school of El-Mokrani in Algeria from 1969 to 1985. It was during this period that he started to get in touch with Algerian people and their cultures. He found both support and will to translate the Algerian literature. He said :

C’est dans cette établissement que j’ai fait la connaissance de M.ABDELLAH MAZOUNI professeur d’arabe et traducteur qui m’a beaucoup encouragé dans cette voie. C’est encore lui qui m’a fait connaissance de BENHADOUGA dont le livre « le vent de sud » et sorti en 1971. Cited in (2010، صافية)

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It is in this establishment that I knew Mr. Abd Allah Mazouni a teacher of Arabic and a translator who encouraged me a lot in this matter (translating). It was also he who made me know Benhadouga's work 'le vent de sud' and left in 1971. (My translation)

After he published his first translation of Benhadoug's (ريح الجنوب) in 1975, he got fascinated by the Algerian writings, he devoted more time to reading Algerian Arabic literature, then decided to translate more works including _works of Benhadouga (Banae As-soubh, Al-Jaziyya wa al-Darawich, Wa Ghadan Yaoum Jadid.), works of Tahir Wattar (Al-Zilzal, Ares Baghl), and works of Wassiny Laredj (Kitab Al-amir, Al-Bayt Al-andaloussi and Mamlakat Al-Farash). (BEDRICI, 2019)

The highly talented Marcel Bois, man of principle who perceive of translation as a means of acculturation and friendly communication between peoples and nations died in the fifth of June 2018 what a loss to Algerian literature.

3. Introducing the English Translator William Granara

He is an American author with 25 publications, translator, scholar and a professor of Arabic language and literature at Harvard University. He was born in the 25th of May; 1951 in Maple Avn, Cambridge USA, he is now 70 years old (ClustrMaps, Last update 2021). He studied at Georgetown University and the University of Pennsylvania, obtaining his PhD from the latter university in Arabic and Islamic studies. He has worked for the American University in Cairo and for the US State Department in Tunis. He is currently director of the Arabic language program at Harvard University as well as a director of a Summer Schools program Postcolonial Studies: France and the Arab World, in Aix-en-Provence, France. Granara is an expert on the history of Muslim Sicily, and on the Sicilian Arab poet *Ibn Hamdis*. He has written two monographs: *War and Peace in the Mediterranean World* (2019) and *Ibn Hamids*

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the Sicilian; Eulogist for a Falling Homeland (2012). He has also contributed to a volume entitled *The Architecture and Memory of the Minority Quarter in the Muslim Mediterranean City*. His work on literary criticism is focused on post-colonialism and cross-cultural poetics. Among his translations (CMES, 2020):

- The Earthquake by Tahir Wattar (2000) (Wattar, 2000).
- Granada by Radwa Ashour (2004).
- The Battle of Poitiers by Jurji Zaydan (2011).

4. Introducing the Novel 'al-Zilzal'

The Novel *al-Zilzal* (الزَّلْزَالَة (وطار، 2013) «in French transcription ez-zilzel» (Ouettar, 1981) was the second novel written by the Algerian writer and novelist Tahir Wattar in the late 1974. At that time –the post-independence period– the Algerian president Houari Boumediene announced a set of reforms in 1970s including industrial, cultural and agricultural reforms. Tahir Wattar's *al-Zilzal* seems to respond to both cultural and agricultural reforms. Having written their novels and short stories in Arabic, Wattar and Benhadouga were seeking a cultural reform of the Algerian identity. Wattar's *al-Zilzal* narrating a story of a landowner named (Abdelmajid Boularwah) who returned to Constantine after the war of Independence just to save his so-called lands from the law of land reform (Agricultural revolution), however, when he hung around along the seven bridges of the city of Constantine looking for his relatives, he was shocked by the change that happened to both the city and its people. Thus, he got so annoyed that he ended up willing to suicide from the last bridge he reached (Jisr al-Hawa' -Bridge of the Abyss) but saved by policemen.

The bridges that consist both the setting and the chapters of the novel are

1/ Bab Al-Qantara (in which the main character –Boularwah- arrived at Constantine and started noticing the changes there)

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- 2/ Sdi Msid (in which Boularwah insulted people and the social situation of the city)
- 3/ Sidi Rashid (in which Boularwah start looking for his relatives)
- 4/ Majaz al-Ghanam (Boularwah grew a social hatred and became more outraged)
- 5/ Jisr al-Mis'ad (Boularwah retrieved his painful memories and how he treated his wives and servants)
- 6/ Jisr al-Shayatin (Boularwah became dispersed and felt desperate)
- 7/ Jisr al-Hawa' (Boularwah's will to kill himself, yet saved by police)

Conclusion

The corpus is consisted of four items the writer Tahir Wattar, the French translator Marcel BOIS, the English translator and the novel 'al-Zilzal'. The writer, Tahir Wattar, used to write about Algeria and Algerian life during and after French colonization. The French translator Marcel BOIS was famous of translating Algerian literature from Arabic into French, and he lived in Algeria since 1980s. The English translator William Granara is an American professor of Arabic language and translator. The novel 'al-Zilzal' is his first encounter with the Algerian literature. The novel was first written in 1974 and translated into French in 1987 and into English in 2000. These details are reconsidered in the next chapters.

The Practical Part

**Chapter Four: A Comparative and Descriptive Study of French Translation “ez-Zilzel”
Le séisme**

Chapter Three: A Comparative and Descriptive Study of French Translation “ez-Zlazel”

Le séisme

This chapter is devoted to the comparative and descriptive study of Marcel BOIS's translation of « الزلزال ». The comparative study is meant to track down how identity aspects were rendered in translation and explore the similarities and the differences between the source text and the target text at the micro-level i.e. textual level. Then, the descriptive study is the study of macro-level i.e. the context. It is meant to show both the internal and external characteristics of the translation to allow deciding on whether French translation aims at reconciling French and Algerian identities through these characteristics or not. The chapter aims basically at validating the research hypotheses. It then closed up with a conclusion mentioning the main results obtained.

1. The Comparative Study: Reconciliation at the Macro Level

After introducing the writer, the French translator and the novel of al-Zilzal, it is now important to make a comparison between the text of al-Zilzal and its French translation in order to see which strategy that Marcel BOIS adopted, and is there a tendency towards reconciling French and Algerian identities or not? To know this an extraction of translation procedures should be made so that a decision on which strategy is used becomes possible.

The comparative study is going to focus on three aspects of identity. The linguistic aspect which includes: lexis, language registers and styles, the religious aspect also includes: religious terms and religious intertextualities, and lastly, national and cultural aspect which includes: rendering names of foods, names of places, idioms and proverbs. The study is based on 20 examples selected from both the novel and its translation.

Example 01: Linguistic Aspect

Arabic Example	French Translation	Translation Procedures	Translation Strategy
<p>حاسة الشم تغطي على باقي الحواس في قسنطينة، في كل خطوة وفي كل التفاتة، تبرز رائحة متميزة صارخة الشخصية تقدم نفسها لأعصاب وقلب المرء. ص05</p>	<p>-« Les odeurs de Constantine ! Elles vous accueillent, vous accompagnent, vous poursuivent, vous prennent à la gorge ; on les reconnaît avant d'avoir fait deux pas ; elles vous portent sur les nerfs et vous soulèvent le cœur. <i>p.05</i></p>	<p>Transposition and Modulation</p>	<p>Domestication</p>

Tahir Wattar started his novel with a point of view that focuses on ‘the sense of smell’, however the translator is noticed changing that point of view and instead of focusing on the sense of smell, he chose to focus on the ‘smells’ and this is a kind of modulation which is « Whole changed by part or part changed by a whole ». In addition to that, Bois went even further and personify smells from the beginning of the sentence till the end, whereas the writer specified in the second part of the long sentence, that there is only one single smell that characterizes Constantine. This then, is a transposition from smell to smells, singular to plural.

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This led to tell that the overall strategy that is used by Bois to translate this paragraph is domestication.

Example 02: Religious Aspect

Arabic Example	French Translation	Translation Procedures	Translation Strategy
<p>- لا حول ولا قوة إلا بالله... ما الذي يدفع الناس حتى يرتجلوا مشيتهم بهذا الشكل في هذه المدينة؟ص07</p>	<p>- Dieu Tout Puissant ! Quelle bousculade !<i>p.06</i></p>	<p>Equivalence- idiomatic translation and Reduction</p>	<p>Domestication</p>

In this example, the writer Tahir Wattar wants to describe the annoyance in the words of the main Character Boularwah, when the latter noticed the changes in Constantine. The expression that Boularwah said is a daily religious cliché that Algerians use when they encounter something embarrassing. Boularwah, then, asked why people changed even the way they walk. In dealing with this, the translator Bois imagined that it would be better to render the religious ‘Cliché’ with a French equivalence (idiom) that seems more appropriate in the French culture. As well as making a reduction to the question (reducing it to one word: bousculade) and he put an exclamation mark rather than a question mark in order to explain to the reader that the sentence is exclamatory. The overall strategy in this example is domestication because Bois tried to be fluent while translating this sentence.

Example 03: Linguistic Aspect

Arabic Example	French Translation	Translation Procedures	Translation Strategy
<p>- بحث عن صاحب الصوت</p>	<p>- Cheikh Boularouah</p>		

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حتى قابله شيخ حضري بطربوشه الأحمر الطويل يقف في مدخل مقهى النجمة ويرفع كفيه إلى السماء متضرعا. ص09	decouvrit le prophète de malheur, planté devant le café « Nedjma » : un citadin coiffé d'un haut tarbouche rouge, qui lançait ses imprécations en élevant les mains vers le ciel. <i>p.08</i>	Paraphrase Borrowing Omission	Foreignization
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Wattar continued the narration directly on the lips of his character Boularwah, but the translator Bois felt the need to recall the name of the character as if he was afraid of misleading the reader so he paraphrased what the writer said. Although he committed paraphrasing, he was not translating quite freely, instead he stick to the word order of the original sentence as well as its semantic structure using borrowing procedure with words like (Cheikh Boularouah, Nadjema and Tarbouch). Last but not least he preferred to omit the term متضرعا because he felt that it is not prerequisite. Moreover, he seems to find no French equivalence to the term.

In the translation of this example, Bois followed foreignizing strategy with a little deviation from the source, but he remained faithful to the source especially its proper nouns that we will later account in the next examples.

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Example 04: Religious Aspect

Arabic Example	French translation	Translation Procedures	Translation Strategy
<p>- عندما اعتدل لأداء ركعتي تحية المسجد، تراءى له في المنبر ابن باديس، بحركات وجهه النشيطة، لا بذلك الجمود الذي بذل الرسامون جهدهم لإبرازه على ملامحه، بطريقة مثالية تؤمن بأن العلم هو التأمل الأبله، والوقار الساذج، لا الحركة والحيوية، والتطلع الذكي.ص12</p>	<p>- Au moment où il retrouvait son calme et se préparait, en signe de vénération, à accomplir deux <i>raka'at</i>, il se représenta le Cheikh Ben Badis au <i>minbar</i>;il revit le visage expressif, animé, bien différent des traits que les portraitistes se sont évertués à lui donner. Dans leur zèle, ils assimilaient la science à une méditation béate, à un mélange de gravité et de candeur, au lieu d'exprimer la vigueur et le dynamisme de l'esprit.P.10</p>	<p>Literal translation Addition Borrowing Modulation</p>	<p>Foreignization</p>

To translate this example, the translator -'Bois'- uses different procedures. The first is literal translation. It is when he translated "عندما" with « Au moment où » and this serves the whole meaning of the translation very well because the Arabic sentence is a conditional one and so

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did the translation. There are other literal translations in the example including (les portraitistes-الرسامون, la science-العلم, une méditation-التأمل, le dynamisme-الحيوية). The second translation procedure used is 'Addition'. Bois inserts some additions in his translation such as (il retrouvait son calme et se préparait, en signe de vénération_ expressif_Cheikh_ Dans leur zèle_ à un mélange de). Although these additions extends the translation and made it seem longer than the original sentence the translator insert them to stay as faithful to the original as possible, because French and Arabic languages are not from the same origin so the translator is allowed to insert additions like these though with special attention to the overall meaning of the paragraph.

Borrowing is the third translation procedure used in the above example. It is prevalent when the translator made some words in *italics* and told the reader in the margin to check them in the glossary he provided at the end of the translation. The borrowed words in the example are (raka'at, minbar and Ben Badis). Borrowing is a direct translation that indicates that the translator admitted that there is no equivalence in his culture to the mentioned words especially that of religious connotations like raka'at, minbar and (l'imam, khotba (p.12)).

The fourth translation procedure is 'Modulation'. It occurs when the translator changes both the negation and the symbol in the last sentence of the paragraph. The negation when he said « au lieu de » rather than « pas or non=لا », and the symbol when he used « l'esprit » instead of « aspiration=التطلع ». Bois was intelligent when dealing with these nuances, because if he translated them word by word they will sound ridiculous so modulation in this case helped Bois to be more faithful to the original rather than devious from it.

According to the above discussions, it is made clear that there is a tendency towards foreignization strategy in the translation of this example. For if Newmark's methods are taken into consideration, it is then noticeable that there are SL oriented methods including

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both word-for-word, literal and faithful translation that has been discussed in the previous chapter. So, all in all the prevalent strategy is foreignization.

Example 05: National and Cultural Aspect

Arabic Example	French Example	Translation Procedures	Translation Strategy
<p>-الرصيف كما كان: باعة ثمرة الصبار في أماكنهم. المتاجر في أماكنها في بنفس البضاعة التي تتخصص بها.. "عيسى الجرْموني" يرتفع صوته من هناك_ يا عين الكرمة واعطيني الاخبار_. وبالفرقانيب من هنا_ السانية والبئر والناعورة_. والشيخ الكردي من هناك_ طهر_ يا المطهر_ ص15</p>	<p>-« Le Récif, lui, n'a pas changé. Les vendeurs de figues de Barbarie sont toujours à la même place, tout comme le boutiquiers, chacun avec sa specialité...Toujours les même chansons ; par ici, Aissa Djarmouni : _Ain El Kemra, apporte-moi de ces nouvelles...A coté El Fergani : _Le jardin le puits et la noria... Un peu plus loin, Cheikh Elkourdi : _Circonciseur, accompli ton ouvrage. <i>P.13</i></p>	<p>Transliteration Literal translation</p>	<p>Foreignization</p>

In dealing with the translation of the selected passage, Bois relied on two techniques/procedures of translation. First transliteration or what Newmark Called 'loan word' which in

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turn resembles Vinay and Darbelnet Calque, Bois used it to translate the Arabic word "الرصيف" and capitalized the first letter in a sign to the reader that this word is a name given to an Algerian place precisely in one of Constantine's streets. Bois is found also translating literally all what is left in the example, as if he admits that the songs of « Aissa Djarmouni, El Fergani and Cheikh El Kourdi » are cultural specificities that must be saved through literal translation i.e. Word-for-word, thus the identity of the text is saved. Actually, this is what has been discussed in the previous theoretical chapter with Venuti (Venuti, 1995; Venuti, 2013) who advocates foreignization to save cultural and linguistic differences of texts and cultures as well.

Example 06: Religious Aspect

Arabic Example	French Translation	Translation procedures	Translation Strategy
<p>-الحمد لله. مرحبا بقضائه ورضائه. هل أدعوك للتفضل...؟ هذه غيبة. -الحق، لقد غبت كثيرا عن قسنطينة. سبع سنوات في تونس وتسع في العاصمة. ص19</p>	<p>-Nous devons remercier Dieu, accueillir de sa main épreuves et bienfaits. Tu es mon invité, tu es chez toi. Après une si longue absence... -C'est vrai, j'ai quitté Constantine depuis un bon bout de temps. Six années à Tunis, puis neuf ans dans la capitale. P.16</p>	<p>Modulation Addition Equivalence Literal translation</p>	<p>Domestication</p>

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When the translator encounters the religious expression (الحمد لله) which Algerians use on a daily basis, he chose to modulate it and make it as if it was said in French. So instead of transliterating it as « Alhamdo Lilah », he made the character saying « Nous devons remercier Dieu=we must thank God= علينا أن نشكر الرب ». Noteworthy is to say that Muslims use two names for God « Allah and God, الله و الرب », but Collins dictionary mentions that « *Allah is the name of God in Islam* »(Collins, 2011). It is not to say, of course, that the translator Bois did not know that Allah does exist as a loan word in French language, but he tried to make the context more clearly by modulating the expression to a rather complete sentence that contains (S.V.C). Bois's second procedure is addition he adds the expressions « tu es mon invité, tu es chez toi » which make the context more of French taste. In addition to that, Bois tried to be dynamic when translating this expression « هذه غيبة » which sounds purely Algerian. Algerian people are used to say it when they encounter someone whom they have not met for a long time. Bois tried to make a dynamic equivalence by adding « après une si longue absence » to make it sound as a natural French. The last part is a literal translation. The procedure proves its efficacy in that, it looks as if it is said in French not in Arabic.

The analyses above are taken as evidences that the overall strategy used in this example is domestication.

Example 07: National and Cultural Aspect

Arabic Example	French Translation	Translation Procedures	Translation Strategy
-عاد بالباي بصحفتي شربة وصحن كبير من الكستيلية وآخر من التين الأخضر وجلس.	-De retour avec deux assiettes de <i>chorba</i> , un grand plat garni de cotelletes et un plateau de figues fraiches, Belbey	Borrowing Functional equivalent	Foreignization

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كيف حال العاصمة؟ ص21	s'assit et demanda : -Comment vont les affaires dans la capitale. <i>P.18</i>	Cultural equivalent Literal translation	
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Foods are considered one of the main symbols that make one culture different from the other. Bois chose two translation procedures (borrowing, functional equivalent, cultural equivalent and literal translation) to preserve foods that are mentioned in the above example. Borrowing is when he transliterated the word « شربة » as « Chorba » as he did with others like (zlabia= زلابية, frik= فريك, kebab= كباب). He used functional equivalent « plat garni de cotelletes » for « الكستيلية » as well as cultural equivalent « figues » for « التين الأخضر ». Bois uses literal translation with the last sentence which is a simple question.

It is clear that Bois sought to keep the cultural specification of the words of food used in this example and in other places, thus his tendency was towards foreignizing rather than domesticating.

Example 08: National and Cultural Aspect

Arabic Example(s)	French Translation	Translation Procedures	Translation Strategy
<p>-يوم لك ويوم عليك. ص24.</p> <p>-كل إناء بما فيه يرشح. ص25.</p> <p>-الذنب لا يدجن. ص25.</p> <p>-"الشّر يعلم السقّاطة</p>	<p>-Après la chance, la malchance. <i>P.20</i></p> <p>-« Ne suinte d'un vase que la mixture qui s'y trouve ». <i>P.21</i></p> <p>-s'il croient pouvoir apprivoiser les chacals...<i>P.21</i></p> <p>-la misère éveille</p>	<p>Functional equivalent</p> <p>Modulation</p> <p>Literal translation</p>	<p>Foreignization</p>

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<p>والعري يعلم الخياطة" ص44.</p> <p>-عندما تطلقها لا تقترح عليها من تتزوج. ص51.</p> <p>"يخلف على الشجرة ولا يخلف على قصاصها" ص55.</p>	<p>l'appétit, et celui qui n'a rien à se mettre sur le dos apprend à coudre » <i>pp.38-39</i>.</p> <p>-« lorsque tu répudies ta femme, ne va pas lui proposer un nouveau mari... » <i>p.44</i></p> <p>-« Dieu permet à l'arbre de repousser, mais il ne recompense pas celui qui le coup » <i>p.47</i>.</p>		
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Adverbs and popular sayings are the most significant linguistic features of identity. In dealing with the Arabic proverbs and popular sayings in the above example, Bois translated them relying on a mixture of translation procedures. The first procedure is functional equivalent. Bois used it to render the first Arabic proverb as if the translator recalled the French equivalence that better correspond to this saying « يوم لك ويوم عليك » but did not find thus he created an equivalence that serve the same function of the Arabic one. The second proverb « كل إناء بما فيه يرشح » that the writer Wattar used is modified a bit. Wattar chose the word « يرشح » instead of « ينضح » and this does not mean he modified the meaning of the proverb; Bois translated the proverb as « Ne suinte d'un vase que la mixture qui s'y trouve » which could be retranslated into Arabic as « لا يرشح من المزهرية إلا الخليط الذي وضع فيها ». Although this literal translation sounds ridiculous, Bois thought it could function the way the Arabic proverb did. And this is also called a functional equivalence which Bois put between quotation marks

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in a sign that it is a special linguistic structure denoting a proverb or a saying in the original text.

Moving on to the next saying which is « الذئب لا يدجن », Bois translated this saying using modulation procedure. Although Bois kept the notion of « apprivoiser = الترويض », he replaced the animal « le loup = الذئب » with « les chacals = بنات أوى » which he thought it would not alter the meaning since both animals are not domesticated and they are from the same family of « Canidae ».

The fourth, the fifth and the sixth sayings are Algerian popular sayings. Bois used literal translation in an attempt to save this special feature of the Algerian language.

According to the above discussion, it is made clear that the strategy adopted in translating proverbs and sayings is foreignization.

Example 09: National and Cultural Aspect

Arabic Example(s)	French translation	Translation Procedures	Translation Strategy
-ليفعلوا ما يشاؤون، فالكمية المشروبة ستظل تشرب إلى يوم القيامة. تشربون "الرهج". ص 40	-Ils peuvent faire tout ce qu'ils veulent, on boira tout autant jusqu'au Jour du Jugement. Vous boirez de l'arsenic P.35	Cultural equivalent	Foreignization
-خسنت يا لعينا، يا كلب بن كلب. يا ديوثا. ص 45	-Fous le camp, chein, fils de chien, maquereau ! p. 39	Literal translation Functional equivalent	
-اغرب عن وجهي، يا وجه التحس. ص 48	-Degage, oiseau de mauvais augure. P.42		
-ماذا أقول لك؟ نعم ولا؟ يد	-Que veux-tu que je te dise ? Oui et non ! Une main pour batir		

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<p>تبنى وعشرة تهدم. الدولة تبنى المعمل وأبناء الكلب لا يشغلون فيه إلا بالرشوة والمحاباة... ص140.</p>	<p>et dix pour démolir. L'Etat construit l'usine, mais avec ces fils de chien, pour s'y faire embaucher il faut etre pistonné, appartenir au groupe des petits copains... p.115</p>		
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One of the observable features in the novel of al-Zilzal is the way the main character deals with people. It is previously mentioned that the character was irritated by the situation he encountered when he returned to Constantine, so he started insulting people and wish the coming of an earthquake so that all the people there will disappear forever. The way of insulting is considered a characteristic of culture. So the selected examples are ways in which the main character (Boularwah) expressed his annoyance and despair, Bois chose to translate these textual and cultural features by means of cultural, literal and functional renderings. The first example he translated literally until he reached the word «الرهج» which he rendered with an equivalence that did exist in French culture. Actually, the expression «تشربون الرهج» is commonly used in Algeria to outrageously express your hate to a person, however sometimes is used allegorically according to the tone of the speech whether humour or satire.

The second example Bois mixed up two procedures to render the insult very faithfully. He first chose the French expression «fous le camp» which is a cultural equivalence to the Arabic «خسئت يا لعينا», and then he literally translated «كلب بن كلب يا ديوثا» as «chein fils de chein, maquereau».

In translating the third example, Bois used a different procedure which is 'functional equivalent' to translate the insult «اغرب عن وجهي، يا وجه النحاس». Bois translated it as «Dégage,

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oiseau de mauvais augure » which can be retranslated in Arabic as « انقلعوا يا طيور الشوم ». Note that this does not alter the meaning nor it does alter the point of view of the character. The expression serves the same function as to the original expression. Thus, the translation is still faithful to the original.

Moving to the translation of the last example, Bois chose to follow the linearity of the expression of the original except for the last Arabic word « المحاباة » which he explained, thus the French translation seems longer than the original. Despite that he chose to be as faithful as possible while translating all the selected examples.

Finally, Bois seems to opt for foreignizing in transferring the cultural characteristics of Boularwah's character of the novel. Among which the way he insulted people.

Example 10: Religious Aspect

Arabic Example(s)	French Translation	Translation Procedures	Translation Strategy
<p>قسطنطينة مثل الكعبة. ص05.</p> <p>-وتفقهنا في المذاهب الأربعة ولم نعثر على هذا المنكر... التملك و ارد في القرآن الكريم. ص08</p> <p>قسطنطينة انتهت. أقول زلزلت زلزالها. لم يبق من أهلها أحد. ص22.</p>	<p>-A Constantine comme à la Kaàba. P.5.</p> <p>-approfondi l'étude des quatre rites, et jamais il n'a été question d'actes aussi blâmables...le propriété privée et reconnue dans le Saint Coran. P.07</p> <p>-La Constantine authentique n'existe plus, je t'assure. Elle a connu son tremblement de terre et elle a perdu ses véritables enfants. P.18</p>	<p>Literal translation</p> <p>Addition</p> <p>Equivalence</p> <p>Borrowing</p> <p>Modulation</p>	<p>Foreignization</p>

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<p>- الجامع احتل، أضحى مقرًا لطبيب الأمراض الصدرية، إنا لله وإنا إليه راجعون..ص28.</p> <p>-عليهم اللعنة في الليل إذا يغشى والنهار إذا تجلى. ص42.</p> <p>-فيوم كنا نعمل بدافع العروبة والدين وبضمير العربي الحر، إلى جانب ابن باديس وأهل الفضل والعلم من صحابته وتلاميذه، كنا نَعْمَرُ ولا نخرّب، نَعْمَرُ الألسنة بلغة الضاد، لغة القرآن الكريم، نَعْمَرُ الأفتدة بالدين، بالحديث والسنة وما كان عليه السلف. ص33-34.</p> <p>-صهري شهيد، هذا فخر على كل حال. ص85.</p> <p>-تمتم وحضرته جملة منسوبة إلى مسيلمة الكذاب...ص112.</p> <p>-قضى الأولون على المعتزلة وأهل الرأي، فلا</p>	<p>-On a occupé ce sanctuaire, on a osé en faire un cabinet de phtisiologue. Notre seul recours est auprès. P.23</p> <p>-Qu'ils soient maudits, au cœur de la nuit aussi bien qu'en plein jour ! p.36</p> <p>-Quand, Arabes libres et purs, nous defondions l'arabisme et la religion aux coté de Ben Badis avec ses disciples et compagnons, tous hommes batissions ; nous répondions la pure langue arabe, la langue du Coran ; nous ouvriens les cœurs à la Religion, au <i>Hadith</i>, à la <i>Souna</i>, aux pieuses pratiques des ancêtres.P.29</p> <p>-Mon beau-frère <i>chahid</i> ! une mort glorieuse. P.71</p> <p>-marmonna-t-il, et lui revinrent à l'esprit les propos attribués à Moussailama l'imposteur. P.92</p> <p>-Nos glorieux ancêtres ont</p>	<p>Calque</p>
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<p>كان المعتزلة ولا كان أهل الرأي. ص118.</p>	<p>condamné les Mou'tazilites, les rationalistes, et c'est comme si ces derniers n'avaient pas existé...p.97.</p>		
<p>ثم أنزل حتى ضريح سيدي راشد أحبيه بركتين. ص86.</p>	<p>-Avant de descendre me prosterner deux fois devant le tombeau de Sidi Rached. P.73</p>		

Religion is one of the most evident sign of identity as previously discussed in the first chapter. The novel of al-Zilzal is full of allegorical expressions and symbols that indicate the religion of Islam starting from the first page to the end of the novel. Marcel Bois mixed up a set of procedures which are mostly SL oriented in order to translate such expressions. He translated the first example literally but with the addition of the preposition « à ». In the second example, Bois followed the line of words very carefully, and this is sensed when he ended with « the Saint Coran», the same as the Arabic sentence ends. Moving to the next translation of the third example, Bois dealt with it as if it is not an intertextual expression. Wattar used the expression « زلزلت زلزالها » as a religious symbol of how much the character 'Boularwah' was immersed by Islam as he learned the sixty chapters of the Qur'an by heart. However Bois thought that literal translation would serve the context better. The same was done by Bois with the fourth example especially with « إنا لله وإنا إليه راجعون » but with the insertion of an equivalence to the Arabic noun « الجامع » which is « sanctuaire = الحرم ». In translating the fifth example, Bois did the same as he did with the third example. He ignored the religious intertextuality that was intentionally made by Wattar and translated the sentence literally without any sign that it was a religious intertextuality. Despite that it still holds a sense of

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faithfulness to the original expression; in that it invites the reader to rethink about its foreignness.

In the translation of the sixth example, Bois used three procedures. The first is literal translation by following up the line of words and trying to find for each word its literal equivalence until the last word « سلف » which he translated as « ancêtres ». The second is modulation procedure which he used to render the Arabic phrase « لغة الضاد » with « la pure langue arabe » changing the special feature of Arabic example which is the letter « Da'd=الضاد », the letter that does not exist in most languages. The third procedure is borrowing which Bois relied on to translate the religious words « الحديث ، السنة » with « Hadith and Sounna ».

Speaking of borrowing, Bois also used it with the word 'شَهِيد' which has a religious connotation that is deeply rooted in Islamic religion. Chahid in English transcription is « Shahid ». According to collins dictionay is « a martyr= someone who is killed or made to suffer greatly because of their religious or political beliefs » (Collins, 2011). In doing so Bois saves the religious characteristic of the word.

Bois used literal translation procedure again in the eight examples with a calque of the adjective « الكذاب » as 'l'imposteur'.

Taking the next translation of the ninth example into account, Bois is noticed using a mixture of procedures, starting with addition in the beginning by adding « Nos glorieux ancêtres », then borrowing in the middle with « المعتزلة = Mou'tazilites », to end up with modulation in the last part with « فلا كان المعتزلة ولا كان أهل الرأي » et c'est comme si ces derniers n'avaient pas existé ».

In the translation of the last example Bois was really aware that praying in the tombs of what is called Sidi Rashed is not like praying for Allah, he used the verb « prosterner » which

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means to bow down not like what he said before « to perform Raka'at for Allah ». The translation procedure used is still literal translation because Bois understood it then tried to translate every word there.

According to the above discussion the general strategy that was adopted by Marcel BOIS in translating the religious expressions is foreignizing strategy.

Example 11: National and Cultural Aspect (names of clothes)

Arabic Example(s)	French Translation	Translation Procedures	Translation Strategy
-الملايا السوداء	-Sober m'laya		
-شاشية	-Chéchia		
-الدورو	-Douro		
-بلوزاتهم السوداء والبيضاء والوبرية وعمامات الحرير الصفراء المزدانة بالخياط الوبرية.	-En blouse noire...et en burnous de laine ou de poile de chameau, avec leur turbans de soie doré.	Borrowing Calque	Foreignization
-الجيب	-djebbas		
-غبارية	-Cache-poussière		
-برنوس صوفي وجبة قمرية	-burnous de laine et une djebba de rayonne.		
-برنسا أحمر	-burnous rouge		
-سروالان أزرقان و مريولان..	-deux...blue-jeans et des polos		

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صانع برادع	-qui fabrique des bâteaux pour les ânes.		
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Fashion and clothes are also ways of expressing identity as has been previously mentioned in the first chapter. Novels and especially novels that pursue the stream of realism are among the novels that express life style (foods, places, fashion...) of a given people in a given time. This is found since the beginning of « Realism » with the French novelist Honoré de Balzac who described life in details in the early nineteenth century France in his unfinished epic « La comédie humaine 1829 ». Wattar is one of the writers who seem to write with a tendency towards realism, his French translator, then, is supposed to reproduce the same poetic of the writing. According to the translation procedures (Calque and Borrowing) which the translator M. Bois used to render the Arabic fashion style that is found in the novel, it is thus fair to admit that he was faithful, and he succeeded in translating these cultural items.

Example 12: National and Cultural Aspect (names of places)

Arabic Example(s)	French Translation	Translation Procedures	Translation Strategy
باب القنطرة	-Bab ElKantra		
-الدشرة	-Dechra		
-الرصيف	-El-Récif		
-القصابة	-La Casbah		
-الكدية	-El Koudiat		
-حي الجرابيع	-Quartier des Gerboises	Calque	Foreignization
-كاف شكارا	-Kef Chekkara	Borrowing	
-جنان التشينة	-Djenane-El-Tchina		

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رحبة الصوف	-Rahbat-Essouf		
-السويقة	-La Souika		
-عويينة الفول	-Aouinet-El-Foul		
رحبة الجمال	-Rahbat Al-Djamàl		
-سوق العصر	-Souk Al-Asser		
تامالوس	-Tamalous		
-عين مليلة	-Ain M'lila		
-شلغوم العيد	-Chelgoum-El-Eid		
فج مزالة	-Fedj-Mzala		

If fashion is among concrete identity markers, names of places are the cultural features that can not be touched but imagined. However in a text especially texts of Tahir Wattar there are many local places that can not be recognized. In dealing with such cultural items Marcel BOIS chose to use the same translation procedures as he did with translating fashion. Calque is found only with the term (حي الجرابيع) which is rendered as «Quartier des Gerboises », the rest are all borrowings of the Algerian Wilayas and Constantine's street names.

Example 13: National and Cultural Aspect (food)

Arabic Example	French Translation	Translation Procedures	Translation Strategy
يا قهواجي.	-Ya Kahouadji !		
حاضر.	- Oui		
قهوة	- Un café		
شاي	- Un thé		
بن هارون	- Une « Benharoun »	Transliteration	Foreignization

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-العربون	- Les mises d'abord !	Synonym	
-العربون أولا	-Non, nous avons à	Calque	
-لا هذه في الطرح أولا	peine entamé la	Literal translation	
- قال مجدوم الأنف، فتمتم	première manche,	Functional equivalent	
الشيخ عبد المجيد	disait l'homme au		
بوالارواح: عجل يا سيدي	nez coupé. Cheikh		
راشد عجل.	Boularouah lui fit		
بينما ارتفعت ضجة في	écho en murmurant :		
الزاوية الأخرى.	-Fais vite, Sidi		
-خلط الحجر.	Rached, fais vite !		
- حق ربي لا. ص 133	Dans un autre coin,		
	un joueur criait :		
	-Touille tes dominos.		
	-Bon Dieu, non !		
	P110		

BOIS translated this passage by means of four procedures. Transliteration is used with the word 'يا قهواجي' = Ya Kahouadji'. This is in fact a preservation of the vernacular Arabic used in Algeria. Algerians used to call the waiter/bartender in a Café like that. This does not mean that the word 'قهواجي' does not have an equivalent in French, but it was the translator's choice to save such identity feature in the text.

The second procedure is noticed when BOIS translated the words 'شاي، قهوة، العربون' with their French synonyms 'Thé, café, les mises'. Along with that he used the third procedure 'calque' or transference (loan word in Newmarks' terms) when he transferred the word 'بن هارون' as it is to the French language. It becomes 'une Benharoun' which is a popular drink at that time.

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Actually, this drink was first discovered by French during colonization period. It does have a historical signification. So, the translator chose to save it.

The fourth procedure used is ‘literal translation’. BOIS chose to follow the line of words when translating the rest of the passage except for the last expression, which he translated by means of ‘functional equivalent procedure’. Although the expression ‘حق ربي لا’ is a popular phrase which Algerians used to swear instead of ‘والله’, the translator rendered it with a French expression that serve the same function of the Arabic one.

Taking all the procedures into consideration, one can say that the strategy adopted is foreignization.

Example 14: Linguistic Aspect

Arabic Example	French Translation	Translation Procedures	Translation Strategy
<p>جذب انتباهه عندما نزل، رائحة عفونة قوية. فالتفت نحو مصدرها من تحت البناية البلدية، ينز ماء آسن. ص136</p>	<p>-Une odeur nauséabonde le prit à la gorge ; il se retourna pour voir, d’où elle venait : des eaux usées s’écoulaient au- dessous du bâtiment municipal. P113</p>	<p>Literal translation Modulation Reduction</p>	<p>Domestication</p>

There is a tendency towards domestication sensed in the translation of this passage. Three procedures are used by BOIS. One is direct and the other two are oblique. The first is literal

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translation. It is used to preserve all the words of the original. The second is modulation. It is used when the translator shifted the speech from « نحو مصدرها » to « d'où elle venait ». The third is reduction. It is noticed when the translator paraphrased the last sentence and omit the Arabic sentence « ينز ماء آسن ».

Example 15: Linguistic Aspect

Arabic Example	French Translation	Translation Procedures	Translation Strategy
<p>-عندما بلغنه رفعت إحداهن صوتها تغني: "يا جاري يا حمودة. يا جاري دبر علي". امتلأ أنفه برائحة عطر رقيقة، فتنفس ملاً رثتيه. وحنى رأسه خلفهن. ص138</p>	<p>-Quand elles passèrent à sa hauteur, l'une d'elles se mit à chantonner : « Gentil voisin, ya Hamouda, viens me tirer d'affaire... ». Les bouffées d'un parfum délicat arrivaient à ses narines ; il respira à pleins poumons en baissant la tête. P114</p>	<p>Literal translation Transliteration</p>	<p>Foreignization</p>

To translate this passage BOIS uses only two procedures. The first is literal translation when he chose to respect the line of words while rendering. The second is transliteration which is noticed with the word « يا حمودة » that is transliterated as « Ya Hamouda ». The rest of the passage is rendered literally. This allows one to say that the overall strategy is foreignization.

Example 16: National and Cultural Aspect

Arabic Example	French Translation	Translation Procedures	Translation Strategy

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<p>-لا يزال الإسلام. -والحمد لله. -إلا إنني أستثقل نوعا ما، الاسم، مسجد الأمير عبد القادر؟؟ -حقيقة الأمير هذه زائدة. لو قالوا سيدي عبد القادر لكان معقولا. -بارك الله فيك. جامع بدون سيدي، كلام سوقي. ص 141</p>	<p>-L'islam rest vivant. -Oui, Dieu merci. -Mais quelque chose me gêne... le nom _ mosquée Emir Abdelkader ! _Emir Abdelkader ? -C'est vrai, le mot « Emir » est de trop. Sidi Abdelkader Ferait mieux. -Tu as raison. Une mosquée qui n'est pas de un tel, ça fait vulgaire. P166</p>	<p>Literal translation Synonym Functional equivalent Reduction</p>	<p>Foreignization</p>
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BOIS relied mostly on literal translation while rendering this passage. He started where the original started and ended with the same structure and meaning. However, he used some other procedures alternately. The first is synonym with the word « مسجد » and the phrase « الحمد لله ». The second is functional equivalent with the phrase « بارك الله فيك = tu as raison ». It serves the same function of the original which is 'assertion'. The third procedure is reduction. It is noticed when the translator did not repeat the word « سيدي ».

All in all the translation strategy used in this translation is foreignization with some sort of adaptation.

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Example 17: Linguistic Aspect

Arabic Example	French Translation	Translation Procedures	Translation Strategy
<p>يا سيدي بن سيدي. عبد القادر بن عمك، أستاذ. أستاذ في ثانوية. -أستاذ؟؟ ماذا؟ هكذا بسهولة؟ -لا. ليس بسهولة. عبد القادر بن عمك، بدأ ممرنا، عبد القادر ابن عمك حصل على الشهادة الابتدائية، ثم على الأهلية. عبد القادر ابن عمك لم ينقطع عن الكفاح. دخل الجامعة وتخرج. عبد القادر ابن عمك أستاذ في ثانوية. وهو يزورني من حين لآخر، وابنتي تتعلم عنده. سي عبد القادر ابن عمك متزوج وله أطفال. هذه الحرب وما تفعل يا سيدي بن سيدي، وهذه الحرية وما تفعل. ص146-147</p>	<p>-Cher maitre, ton cousin Abdelkader est professeur, professeur dans un lycée. -Professeur ? Comment ça ? Aussi facilement ? -Non, ça n'est pas venu tout seul. Abdelkader a d'abord été moniteur stagiaire ; il a obtenu ensuite son Certificate d'Etudes Primaires, puis sont Brevet. Ton cousin a travaillé d'arrache-pied. Il est entré à l'université, d'où il est sorti avec ses diplomes, et le voilà professeur au lycée. Ma fille est son élève. Ton cousin Abdelkader est marié et il a des enfants Tu vois, mon ami, ou peuvent conduire la</p>	<p>Synonym Literal translation Reduction and expansion</p>	<p>Foreignization</p>

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	guerre et la libération. P120		
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In the beginning of this translation, BOIS is noticed using 'Synonym procedure' with an Algerian vernacular expression that is used to dignify someone; however, the connotative meaning remains the same as in the original. Another noticeable procedure used by BOIS is literal translation. He used along the lines of the passage except for the last sentence which BOIS chose to make some adaptation in it. He reduced the sentence when he omitted the phrase « سيدي بن سيدي » then he expanded it when he adds the phrases « Tu vois, mon ami ».

The prevalent procedures used by BOIS to translate this paragraph are source language oriented, that is to say that the strategy adopted is foreignization.

Example 18: Religious Aspect

Arabic Example	French Translation	Translation Procedures	Translation Strategy
<p>خرج أبي برجاله وعندما وجدوا أنفسهم في الكمين قال لهم أبي: "لا تلقوا بأنفسكم إلى التهلكة". سلموا والله ولي الأمر من قبل ومن بعد. ص158</p>	<p>-Il fit une sortie avec ses hommes ; dès qu'ils furent tombés dans l'embuscade, il leur crai : _ Inutile de vous faire massacrer en vain. Ils se rendirent, reconnaissant que le passé et l'avenir appartiennent à Dieu. P130</p>	<p>Literal translation Modulation Synonym</p>	<p>Foreignization</p>

It can be said that this paragraph is literally rendered because BOIS translated every single word of the original, however, there is some sort of modulation sensed with the expression

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« ولا تلقوا بأنفسكم إلى التهلكة » that is rendered « Inutile de vous faire massacrer en vain ». The Arabic expression focused on being careful about making any act of resistance while the French translation focused on the uselessness of attacking the French soldiers. This slight shift makes the translation a bit different from the original.

Synonym is used with the sacred name of God in Islam. ALLAH is rendered as 'Dieu' in French.

Based on the above discussion, the strategy adopted in this passage is foreignization.

Example 19: National and Cultural Aspect

Arabic Example	French Translation	Translation Procedures	Translation Strategy
تزوجت قبل أن أذهب إلى تونس. كنت في الخامسة عشرة، وكانت في التاسعة... -عندما أفهموني دوري، رفضت البقاء معهم. رحلت أبكي، بكت هي بدورها، ارتفع صياحنا، سمع أبي، فدخل إلينا بالخيزران. ضربنا معا. وأجبرنا على النوم معا، وزغردت النساء. ص160	-On me maria avant mon départ pour Tunis. J'avais quinze ans, elle en avait neuf... Quand on m'expliqua mon role, je ne voulais rien savoir. Je me mis à pleurer ; elle éclata à son tour en sanglots. Nos cris de plus en plus forts alertèrent mon père qui entra dans la chambre, muni d'une canne. Il nous administra à tous deux une	Literal translation Synonym Adaptation	Foreignization

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	correction et nous força à coucher ensemble. Alors les femmes poussèrent leurs you-you. P131		
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This example is selected to explain that BOIS was really faithful to both the original text and the original culture. He rendered this passage literally i.e. all the words are taken into consideration. This procedure is literal translation. BOIS also used synonym with « بالخيزران ». However it was not a good choice because Algerians used to hit their child with this tool that is bendy and slight not like « une canne » that is rough and hard. He could have changed it with « une canne de bambou ».

Among the signs of faithfulness to the original is what BOIS did while rendering the last cultural aspect in the passage. He used modulation in favour of the original not for target audience. « Les femme poussèrent leurs you-you » is the change of symbols the Arabic expression « وزغردت النساء ». Modulation in the sense that BOIS introduced the cultural aspect during weddings, Algerian women used to make sounds like « you-you » in celebration of the bride and the bridegroom.

What has been discussed so far allows one to say that the strategy used by BOIS here is foreignization.

Example 20: Linguistic Aspect

Arabic Example	French Translation	Translation Procedures	Translation Strategy
- سيكون حدثا عظيما. مثل اندلاع الثورة، أو الحصول على الاستقلال. الحق أنه	-Se sera un grand évènement. Comme le déclanchement de la Révolution ou	Literal translation	Foreignization

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<p>تأخر. تأخر. تسع سنوات كاملة بعد الاستقلال ولم يتحقق أي عمل في هذا المجال. انظر إلى هذا الخلق، إنهم هاربون من الريف حيث البطالة والجوع والمرض والجهل. والله وحق ربي أنهم في القل وفي سوق أهراس وتبسة، لا يزالون على ما كانوا عليه منذ عدة قرون. ص193</p>	<p>l'accession à l'Indépendance. En vérité, on a beaucoup trop attendu. Neuf ans après l'indépendance, il n'y avait encore rien de fait dans ce domaine. Regarde un peu tous ces gens qui ont fuit le bled ou ils souffraient du chomage, de la faim, de la maladie, de l'ignorance. Je t'assure, Bon Dieu ! qu'a Collo, dans les Aurès, à Souk-Ahras et à Tébessa on n'est plus avancé qu'il y a quelque siècles. P157</p>	<p>Cultural equivalent Calque</p>	
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This example is selected to prove that the translator BOIS carried on using literal translation as a procedure with any passage of the novel. BOIS tried to render all the words of this passage. The second procedure is borrowing that is noticed with the translation of the word «الريف with le bled». Le bled is a coinage borrowed from Algerian vernacular to mean 'the rural area' or peasantry. The third procedure is calque. It is used with the Algerian names of cities «القل، سوق اهراس، تبسة».

Much like translating many of the above examples, BOIS took an ethical position towards the other and its text, as he committed himself to render faithfully all the identitarian characteristics of the novel including (linguistic aspect, religious aspect and national aspect).

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It is clear then, that he opted for foreignization strategy most of the time, but the question of why he did that and why his translation looked the way it did still remains insufficiently answered. The next study is an attempt to answer such questions.

This comparative study paves the way to the next descriptive study, in that it provides it with some of the macro- and micro data that are prerequisite to its accomplishment.

2. The Descriptive Study of “ez-Zilzal”: Reconciliation at the Macro Level

All descriptive approaches are suggested to investigate both the text and context of a certain translation. For this reason and after conducting a comparative study of the novel with its translation, it is among the goals of this thesis to find a way of describing and explaining why a translation is produced at a given time and what is its impact on a given literature and thus identities in a broader sense.

2.3. The Application of Lambert and Van Gorp Model 1985 :

Each translation has its intra- and extra- characteristics that made it different from the original, but the question ‘Why?’ has always been challenging. Venuti (1998) among other translation scholars is at pains to consider translation as equal as the original. In his book (Scandals of Translation: Toward an Ethics of Difference, 1998) he tried to explain that the process of translating is like authoring a text. The term authoring then contains all the translation process from the choice of the text to be translated to the choice of which publishing house would agree on publishing such genre of text, because each publisher has his own terms and conditions. They may agree but with the insertion of some modifications which are the subject of this section. The following is the descriptive study of the possible modifications that are found in the French translation of al-Zilzal.

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2.3.1. Preliminary Data:

In this stage the focus is on the general observations that might be captured from the French translation including: information in the cover page, some internal additions and omissions (displayed in Figure 01. below), and the general strategy adopted to translate that text. Consequently, these three aspects are assumed to lead to hypotheses about the next two levels so as to describe the French translation of the novel « al-Zilzal » more properly.

Figure 01: Arabic Title Page

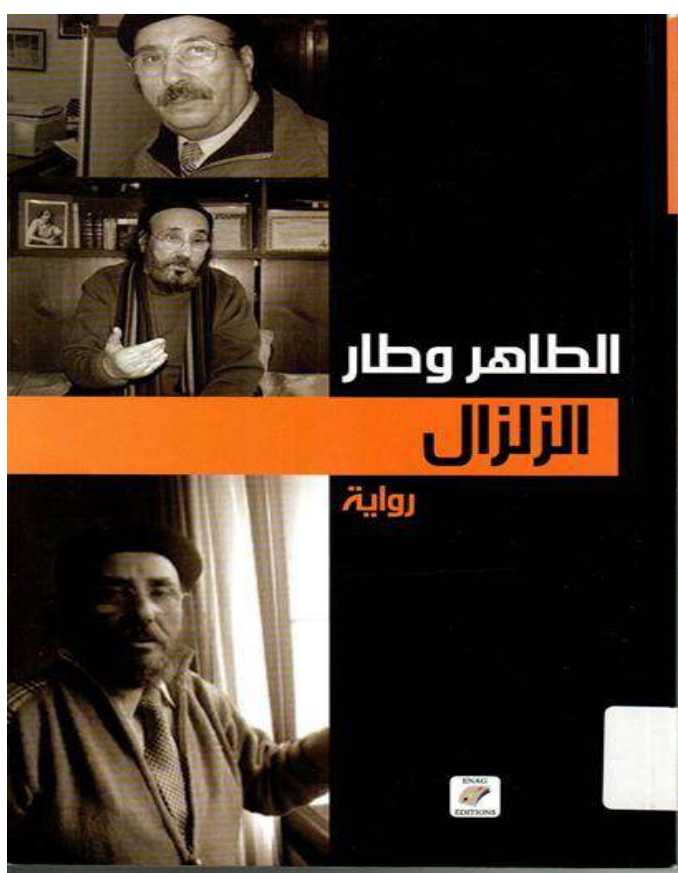


Figure 02: French Title Page



Concerning the linguistic aspect, it is observed in the translation of the author's name, the title, metatexts and the chosen strategy. There are two translation procedures used to translate the title page. When dealing with the proper noun « الطاهر وطار » it is rendered with transliteration procedure as « Tahar Ouettar », whereas the title of the novel is transliterated as « ez-zilzal » and calqued as « Le séisme », which is put as a small subtitle of « Ez-zilzal ». The procedure 'calque' is also used with translating « رواية » with

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its French equivalence « Roman ». The additional information that is observed in the title page is the phrase « traduit de l'arabe par Marcel BOIS », which mentioned the translator's name. Moving to considering the translation of metatext, author has written a preface which is not translated by Marcel BOIS in his French translation. In addition to that BOIS inserted a glossary of terms that have cultural references.

Concerning the general strategy that BOIS adopted, it is a complete translation in which BOIS translated mostly literally all the novel from the first word to the last word.

According to the extracted data the French translation is assumed to resemble the novel in both intra- and extra-linguistic aspects that are going to be discussed in the following two levels.

2.3.2. The Macro-Level:

This stage is concerned with aspects within the French translation including the division of the text, titles, the presentations of the chapters, and the internal narrative structure.

Compared to the original, the French translation is found to be the same in terms of the division of the chapters, but different in terms of their presentations. The French translation contains seven numerated chapters the same as to the original. However each chapter is represented differently. The first difference is observed when we encounter the literal translation of some titles like « LE PASSAGE AUX TROUPEAUX, LA PASSAGE DE L'ASCENSEUR, LE PONT DE CHAYATINE and LE PONT SUSPENDU ». The second difference is found in how the chapters are presented in terms of the number of pages. The following table show how :

Arabic chapters	French chapters
Chapter one : from 05 to 30= 25 pages	From 05 to 25= 20 pages

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Chapter two : from 31 to 58= 27 pages	From 27 to 49= 22 pages
Chapter three : from 59 to 128= 69 pages	From 51 to 105= 54 pages
Chapter four : from 129 to 154= 25 pages	From 107 to 126= 19 pages
Chapter five : from 155 to 175= 20 pages	From 127 to 143= 16 pages
Chapter six : from 177 to 195= 18 pages	From 145 to 159= 14 pages
Chapter seven : from 197 to 210= 13 pages	From 160 to 171 = 11 pages

Table 01: Arabic and French Chapters' Pages

It is clear according to the above table that the French translation is shorter in terms of pages than the original Arabic text. Although both started from the same page number (05) the original falls in 210 pages whereas the translation falls in 171 pages. This alludes that the internal narrative structure of the French translation appears when the translator compact some paragraphs and this is observed throughout the translation.

2.3.3. The Micro-Level:

This stage is concerned with the linguistic shifts that occurred in translation including lexis, grammar and narrative point of view and modality.

In dealing with the lexical level, BOIS inserted the culture specific-items with their French transliterations. Examples are provided in the following table :

Arabic term	French equivalent
-الرصيف	-El-Récif
-الملايا	-mla'ya
-الدورو	-douro
-شربة	-chorba
-دشرة	-dechra
-خطبة	-khotba

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ركعات	-raka'at
زاوية	-la zaouia
-أمير	- Emir
-المعتزلة	-Mou'tazilites
-البرنوس	-burnous
قائد	-Caid

Table 2: Arabic and French Lexis

The French dominant grammatical patterns that BOIS opted for are to some extent similar to the original. To know that a consideration of how each chapter started is exemplified below:

Example 01 :

-حاسة الشم تطغى على باقي الحواس في قسنطينة.(N+N+V+Prep.+N+N+Prep.+N)

-Les odeurs de Constantine !(Def. Art.+N+Prep.+N)

Example 02 :

-لا بارك الله فيهم أيتها الشمطاء.(Prtcl.+V+N+Prep.+Pron.+Prtcl+Pron.+N)

-‘Vieilles chipies.’ Que Dieu écarte ses bénédictions de la tête de leurs marmots !

(Adj.+N+Prtcl+N+V+Pron.+N+Prtcl+Def. Art.+N+Prtcl+Pron+N)

Example 03 :

-تركهم الله، وترككم،(V+Pron.+N+Sub.Conj.+V+Pron.)

-Que Dieu les laisse tomber, que Dieu vous laisse tomber, (Prtcl.+N+Pron.+N+V)

Example 04 :

-هم عبد المجيد بالارواح أن يعطف مع نهج شيتور عمر.(V+N+N+N+Prtcl.+V+Prep.+N+N+N)

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-Cheikh Abdelmadjid Boularouah, étouiné d'avoir fait toute la rue Bounab Ali pour rien.

(N+N+N+V+Prctl+Aux.+V+Detr.+Def. Art.+N+N+N+Conj.+N)

Example 05 :

-الغرب عندما سحقتنا عسكريًا، راح يبهرنا علميًا
وتكنولوجياً. (N+Adv.+V+Pron.+Adv.+V+V+Pron.+Conj.+Adv)

-L'Occident, après nous avoir écrasés par les armes, a tenté de nous fasciner par la science et latechnologie.

(N+Adv+Pron.+Aux.+V+Prep.+Def. Art.+N+Aux.+V+Prctl.+Pron.+V+Prep.+Def. Art. +N+Conj.+Def. Art.+ N)

Example 06 :

-أدعها في سوق العصر وأنزل على قدمي حتى رجة الصوف.
(V+Pron.+Prep.+N+N+Conj.+V+Prep.+N+Pron+ Conj.+N+N)

-Je la laisserai à Souk-El-Asser pour descendre à pied jusqu'à Rahbat-Essouf.

(Pron.+Pron+V+Prep.+N+N+Conj.+V+Prep.+N+Conj.+Prep.+N+N)

Example 07 :

-قطع الشيخ بالارواح المسافة الفاصلة بين جسر الشياطين وجسر الهواء راكظًا.
(V+ N+N+N+Adj.+Prep.+N+N+Conj.+N+N+Adv.)

-Cheikh Boularouah parcourut au pas de gymnastique la distance qui séparait le Pont des Chayatine du Pont Suspondu.

(N+N+V+Prctl+N+Detr.+N+Def. Art.+N+Pron. Rel.+V+ Def. Art.+N+Detr.+N+Adv.+N+N)

Essential is to mention that Arabic and French are languages that are different both in forms and origins; this is observed in the selected examples above.

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In dealing with the forms of speech reproduction, BOIS mostly chose to act somehow freely.

Examples are below :

Example 01 : (More indirect) كيف حال العاصمة؟ = Comment vont les affaires dans la capitale.

(More direct)

Example 02 :

حاسة الشم تغطي على باقي الحواس في قسنطينة، في كل خطوة وفي كل التفاتة، تبرز رائحة متميزة صارخة الشخصية تقدم نفسها لأعصاب وقلب المرء. (More direct)

-Les odeurs de Constantine ! Elles vous accueillent, vous accompagnent, vous poursuivent, vous prennent à la gorge ; on les reconnaît avant d'avoir fait deux pas ; elles vous portent sur les nerfs et vous soulèvent le cœur. (Free indirect speech)

Examples 03 :

-بحث عن صاحب الصوت حتى قابله شيخ حضري بطربوشه الأحمر الطويل يقف في مدخل مقهى النجمة ويرفع كفيه إلى السماء متضرعا. (More indirect)

- Cheikh Boularouah découvrit le prophète de malheur, planté devant le café « Nedjma » : un citadin coiffé d'un haut tarbouche rouge, qui lançait ses imprécations en élevant les mains vers le ciel. (More direct)

Concerning the shift in modality, BOIS is barely noticed changing sentences from being Active to passive or vice versa.

Moving to language levels, BOIS tried to stick to the language levels used in the Arabic text. However, he did not succeed in distinguishing between the Qur'anic language which is a sacred language and the language he used throughout his translation.

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2.3.4. The Systemic Context

In this stage a relation between the macro and micro analysis levels is drawn. Since many paragraphs are compacted in the French translation, it is noticed through the linguistic analysis that BOIS tried to imitate the Arabic text but fall short in doing that.

Concerning intertextuality, There is obviously a sign of it between the French translation and other translations and Algerian texts, because Algerian writers used to write in French and BOIS, as previously mentioned, used to read Algerian works be it French or Arabic like that of Ahmed Bey, Rachid Boudjedra and Rashid Memouni. Intertextuality is found to be in themes. Describing the situation after independence and having the main character insulting the government are themes found in Boujedra's novel « L'escargot Entête 1977 » and Memoni's novel «Le printemps n'en sera que plus beau 1978 » and other texts as well.

This translation was published in the same year when the Arabic translation 'LES MEMOIRES DE HADJ AHMED BEY'. The main theme which is glorifying the main character (Ahmed Bey) as being the first combatant of French colonizers, then later became tolerant with them is similar with the main character in Tahir Wattar's novel al-Zilzal.

There is also a relation between French translation and the other literary genres in the French culture, especially, realistic novels of de Balzèc which criticized both the social and governmental situations. The publication date is 1981 during the time of Chadli Bendjedid, the time that marked the beginning of civil war in Algeria. So, BOIS was really aware of the situation in Algeria because he was living there as he was noticing all the changes brought about by Algerians and Algerian government.

Conclusion

Marcel BOIS is the French translator of the chosen corpus of this chapter the novel الزلزال. Algeria and French has gone through a dark age of war and many conflicts. After

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Algeria got its independence, there appear a group of writers whose mission was to retrieve the Arabic belonging; one of its pioneers was Tahir Wattar. To undertake such mission, Wattar wrote many works, among which the novel *al-Zilzal*. This novel translated into many languages. The French translation represents an ethical translation of such inherent deeply rooted Algerian novel. In translating such wittily-written text, the translator Marcel BOIS chose to stick to both its words and its structure. Although the comparative study highlighted from time to time a desire to domesticate, but the majority of the findings mainly the rendition of identity aspects validates the research hypothesis that the translator using foreignization is looking for being faithful to the source text, thus building peaceful relationships with the other.

Chapter Five: A Comparative and Descriptive Study of the English translation “The Earthquake”

Chapter Four: A Comparative and Descriptive Study of “The Earthquake”

This chapter first provides a discussion of English language as a language of empire. Then, Due to the globalized mode that it imposed on the world, the comparative and descriptive study of the English translation “The Earthquake” focuses attention on the question whether this translation contributed in identity reconciliation between the more globalized culture “American culture” and the less globalized culture “Algerian culture”.

1. English as a Global Language (The Rise and Risks)

This section introduces English as a global language to better envisage the power imbalance between English and other languages in general and English and Arabic language in particular, because the chosen corpus of this study is in standard Arabic.

English as a global language did not appear until 1997, but it was written in 1995, then in 2002 started to be considered both linguistically and socially a global language due to the developments it witnessed. The emergence of Internet in 1990s was such a revolution that makes many new linguistic varieties appears. However, there is a counter argument that presented English as a threat to other languages. This argument raises awareness of both nationality and the importance of national languages. Minor languages are at a stage of vanishing. Actually, there are many Academic publications that have dealt with such issue and approach it from a variety of perspectives. In fact, the previous decades have seen a large amount of research that is exploratory and programmatic. They were conducted based on restricted studies that are not situated in sociolinguistic settings and only depended on the written form of language (literary texts). Contrary to that, *the 1990s* witnessed a shift towards considering spoken varieties in a more comprehensive perspective, « there was a real increase in the amount of descriptive data, and attempts were made to arrive at explanations and to make predictions of an appropriately general and socio-linguistically informed character of language » (Crystale, 2003).

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English gained recognition as a powerful language due to a history of colonialism that extended to all the continents. English nowadays is used as a mother tongue in almost all the *ex* colonies of Great Britain including the USA, Canada, Ireland, Australia, New Zealand, South Africa, several Caribbean countries and reaching other territories. In fact, Spanish represented a challenge to English. It was also used as a mother tongue in many countries chiefly in Latin America, in Europe and in some African countries. However for gaining the status of a global language, the original speakers as well as speakers of a language all over the world should found communities which decide on globalizing the mode of communication. (Crystale, 2003).

In fact two ways are suggested to achieve such aim of globalism. The first one is making language used as the official language of a country, which is being used in the media, in the court and in education. To do your businesses in these societies, it is necessary to master the official language earlier in life. This language is usually called ‘the second language’, for it is not the first language/mother tongue, rather it is a compliment language. The best example of an official language that still has a special status is English. It exists in more than seventy countries, such as Ghana, Nigeria, India, Singapore and Vanuatu. This can not be compared to any other status achieved by any other language though Arabic, French, German, Spanish and Russian did enjoy a considerable use. There are renewed political decisions on the matter of globalizing English like that was made in Rwanda that declares English as its official language in 1996.*ibid*.

The second way is giving priority to a language while teaching foreign languages, even if this language has no official presence in a country. This language becomes the first one which children are most likely to learn easily in early days of schooling. Then, it becomes user friendly for adults and they become able to write in it whatever they could write. Examples of that is Russian language that was used many years by people of the countries of Soviet Union.

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Another example is Mandarin Chinese which continues to play a significant role in the South-east Asia. English Nowadays in the language that is widely taught as a foreign language in almost 100 countries including China, Russia, Germany, Spain, Egypt, and Brazil, and in most of these countries it is appearing as the major foreign language to be learned in schools, sometimes taking place of another language in the program of learning languages. In 1996, for example, English replaced French as the chief foreign language in schools in Algeria (a former French colony) (Crystale, 2003; Benrabah, 2013).

It is known that English is a global lingua franca, but it is very essential to be aware that it is today perceived as a threat to diversity and identities. The very central question here is Will the emergence of this global language hasten the disappearance of minority languages and cause widespread language death? Answers to this question must be based on general perspective. The linguistic history proved that languages have gone through the processes of appearance and death, and that there is an emergence of a global language. Actually, no one how many languages have appeared then vanished since the down history; however it should be thousands and thousands. The death usually performed by a group of people belonging to a minor ethnic attempted to get in touch with a dominant community then adopting their language. This situation still exists in today's world. The issue is increasable being discussed and the urge to use indigenous languages is clanged especially in North America, Brazil, Australia, Indonesia and parts of Africa. There are at the very least half of the world's 6,000 or so living languages that will disappear within the next century. This is actually an intellectual tragedy. « When a language dies, so much is lost. Especially in languages which have never been written down, or which have been written down only recently, language is the repository of the history of a people. It is their identity. Oral testimony, in the form of sagas, folktales, songs, rituals, proverbs, and many other practices, provides us with a unique view of our world and a unique canon of literature. It is their legacy to the rest of humanity.

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Once lost, it can never be recaptured. The argument is similar to that used in relation to the conservation of species and the environment. The documentation and – where practicable – conservation of languages is also a priority, and it was good to see in the 1990s a number of international organizations being formed with the declared aim of recording for posterity as many endangered languages as possible » (Crystale, 2003; Cronin, 2003).

Since English language is a dominant language that belongs to the worlds leading countries (mainly United States and United Kingdom) who own both economic and political power, minority and even some major languages are going to either vanish or stay always in the secondary position which is never a safe place, because more contact between two languages only the strong survive. Therefore, English language nowadays is the new mode of controlling the world due to the imposed mode of globalization.

2. The Comparative Study of “The Earthquake”: Reconciliation at the Micro Level

The discussion of English as a new mode of control is of importance for both descriptive and comparative studies of al-Zilzal and its English translation. It informs that English is a powerful language that is on a permanent growth since 1990s. The corpus of this chapter « English translation » is published in 2000, the period when English was on a remarkable growth, as previously mentioned. This translation is assumed to be responding positively to the hegemonic nature that characterized that period. This section is devoted mostly to the investigation of three aspects of identity through the analysis of 20 examples. First the Linguistic aspect (lexis, grammatical structures and language registers), second the religious aspect (religious intertextualities) and thirdly, the cultural/national aspect (names of foods, names of places, and names of clothes).

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Example 01: Linguistic Aspect

Arabic Example	English Translation	Translation Procedures	Translation Strategy
حاسة الشم، تطغى على باقي الحواس، في قسنطينة، في كل خطوة وفي كل التفاتة، وفي كل نفس، تبرز رائحة متميزة، صارخة الشخصية تقدم نفسها لأعصاب وقلب المرء. ص5	-The sense of smell overwhelms all other senses in Constantine. You are assaulted by one odour or another with every step, every glance and every breath you take. It's usually an obnoxious odour that grates on your nerves and weighs heavily on your heart. P25	Literal translation Modulation	Domestication

The translator Granara started translating the first sentence of the novel word by word. That is literal translation. The second and the third sentence are translated by means of modulation. Granara changed the point of the view of the narrator from being indirectly addressed to directly addressed by means of adding the pronouns 'you and your'.

Since two of three sentences are rendered using oblique translation procedures, the translation strategy used in this passage is domestication.

Example 02: National and Cultural Aspect (idiomatic expression)

Arabic Example	English Translation	Translation Procedures	Translation Strategy
-لا الحق، الحق، المدينة انقلبت رأسا على عقب. زمن الفرنسيين كانت هادئة.	-No. In fact the city has been turned upside down. It was peaceful at the time of French, very	Idiomatic translation	

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<p>هادئة بشكل ملفت للنظر. تدب الحياة فيها مع مطلع النهار، رويدا رويدا، وتزدهر بين العاشرة ومنتصف النهار، ثم تخفت فجأة، حتى الساعة الثالثة، لتستأنف تصاعدها، حتى تشتد بين الخامسة والتاسعة عندما يغادر التلاميذ المدارس والثانويات والمعاهد، وتتألق الأنوار، وتنطلق العطور، من الغادات الأوريبات والإسرائيليات اللاني يملئن الشوارع، كالحوريات، بهجة وحبورا. ص7</p>	<p>noticeably so. Life begun at the crack of dawn, slowly, leisurely, and it burst into full bloom between ten o'clock and noon. Then it would suddenly quieten down untill three o'clock only to resume its hustle and bustle between five and nine, when all the schools would let out their students, and the lights shone bright. You could inhale the fragrance of the perfume of the European and Jewish girls who filled the streets with rupture and joy like the virgins of paradise. P27</p>	<p>Functional equivalent Modulation Synonym</p>	<p>Domestication</p>
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In the translation of this example, three procedures are noticed. The first is idiomatic translation that Granara used to render the expression « رأسا على عقب » as « upside down ». Granara also used the idiom « hustle and bustle » to translate « لتستأنف تصاعدها ». The second procedure is functional equivalent that is used to render « مع مطلع النهار » as « at the crack of dawn » and « رويدا رويدا » as « slowly and leisurely ».

Modulation, as the third procedure is used when the point of view is changed from personifying the perfume in the Arabic text to speaking with the reader in the English translation.

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The fourth procedure is descriptive equivalent. It is used with the word « الحوريات = the virgins of paradise ». ‘Nymphets’ can be a good term to replace « الحوريات », but the translator thought it would be better to describe the term to his readers rather than translating it with the synonym ‘nymphets’.

All the procedures discussed are target language oriented. This allows one to say that the translation strategy adopted here is domestication.

Example 03: National and Cultural Aspect (proper nouns)

Arabic Example	English Translation	Translation Procedures	Translation Strategy
<p>-عند مدخل الجامع الكبير، استرعى انتباه الشيخ عبد المجيد بوالارواح من خلال وجوه المتسولين والمتسولات، الذين يقفون في صف طويل، مع جانب الجدار، المطلي بالاخضر الباهت. أمرا آخر، لم يعهده في المدينة. ص10</p>	<p>-At the entrance to the Grand Mosque Shaykh Abdelmajid Boularwah watched the faces of the beggars as they stood in a row against the wall. He noticed something peculiar about the city. P29</p>	<p>Literal translation Synonym Transliteration</p>	<p>Foreignization</p>

Granara in this translation chose to follow word by word translation. That is noticeable through starting with the same word as in the original « عند مدخل = At the entrance », and ending with the same word too « المدينة = the city ». This is literal translation procedure.

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The second procedure is translating with synonym. The example is « الجامع الكبير » he chose to render it the Grand Mosque rather than the Great Mosque that is known to be in the city centre of Constantine rightly in Larbi Ben M'hidi Street.

The third procedure is transliteration. It is noticed with the noun « الشيخ عبد المجيد »=Shaykh Abdelmajid Boularwah ». Granara felt the need to transliterate this proper noun which is of significant importance in the novel because it is the main character as well as it has a signification of Algerian culture. Shaykh is used to dignify the old men.

Observing the use of such source oriented procedures, the strategy adopted in this passage is foreignization.

Example 04: Linguistic Aspect (language style)

Arabic Example	English Translation	Translation Procedures	Translation Strategy
تسقط على رأسك إن شاء الله المصيبة. أو أوتحملنا على كتفك، حتى تستنقلنا؟ واصلت المرأة عراكها، بلهجة الحدود الشرقية، وفي وقاحة بينة، بالنسبة للشيخ عبد المجيد بوالارواح، الذي التفت فجأة وحدثق مليًا ثم عدل عن فكرة كان يود أن يعلن عنها للمرأة. لقد هم أن يقول لها وللجميع... ص 11	-May a disaster fall on your head! you talk as though you're carrying us on your shoulders like we're some kind of burden on you'. The woman shouted back angrily in an accent that Shaykh Boularwah recognized as being from the Tunisian borders, and he thought how brazen and insolent she was.	Literal translation Modulation Descriptive equivalent	Domestication

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	<p>He turned around suddenly and stared for a good while, then decided to forget what he was thinking of saying to her as well as to the rest of the crowd.</p> <p>P30</p>		
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To translate this passage, Granara used three procedures. One is literal translation. When he started as the original started. The second is modulation, when he changed the language style of the sentence « أو تحملنا على كتفك حتى تستقلنا؟ » from interrogative form to declarative form.

The third procedure is descriptive equivalent. It is noticed when the translator added a description of where the woman seem to come from « as being from the Tunisian borders ».

The prevalent procedures are target text oriented ones. This allows to say that the strategy adopted is domestication.

Example 05: Religious Aspect

Arabic Example	English Translation	Translation Procedures	Translation Strategy
<p>-عندما اعتدل، لأداء ركعتي تحية المسجد تراءى له في المنبر الشيخ ابن باديس، بحركات وجهه النشيطة، لا بذلك الجمود الذي بذل الرسامون جهودهم، لإبرازه</p>	<p>-He straightened himself up and prepared to perform his prayers. He imagined the great reformer Shaykh Ibn Badis in the pulpit with his animated expression. It was nothing like the</p>	<p>Reduction Cultural equivalent Literal translation</p>	<p>Domestication</p>

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<p>على ملامحه، بطريقة مثالية، تؤمن بأن العلم، هو التأمل الأبله، والوقار الساذج، لا الحركة والحيوية والتطلع الذكي. ص12</p>	<p>stone-faced image artists used to try to depict him in some idealized fashion, artists who thought that knowledge was better expressed by dumb-witted mediation and naive dignity than by dynamism and intellectual curiosity. P30</p>	
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The translator Granara tried to reduce this passage by ignoring the expression « ركعتي تحية » المسجد. This religious aspect is very central when someone enters the Masjid, he ought to perform two *Rak'at* before he sit down. This is a remarkable sign of the religious identity of the character, as being Muslim Algerian person.

The second procedure is cultural equivalent. Granara used it with rendering the word « المنبر » as pulpit ». This is not done in favour of the source culture; rather this is done in favour of the target culture. When the reader reads pulpit, he directly imagined the pulpits in his culture not the pulpit of the Masjid in the Arabic culture.

The third procedure is literal translation. The translator chose to translate the rest of the passage literally. So, he considered both the form and meaning of each word, however, with some mediation that allows one to say that the strategy used to translate this passage is domestication.

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Example 06: National and Cultural Aspect (food)

Arabic Example	English Translation	Translation Procedures	Translation Strategy
<p>اصطخبت أصوات المتسولين في أذنيه، بينما اقتحمت أنفه رائحة التراب منبعثة من أجسامهم، إلى جانب رائحة شواء رأس، وزلابية حامضة مقلاة عدة مرات، إلى جانب عطر ياسمين، إلى جانب قشور ثمرة الصبار. ص14</p>	<p>-The voices of the beggars droned in his ears while the stench of their dirty bodies assaulted his nose. There was also the aroma of a roasting sheep's head and the rancid smell of stale pastries, mixed with the scent of jasmine and discarded prickly pear rinds. P 32</p>	<p>Reduction Synonym</p>	<p>Domestication</p>

Two translation procedures are very noticeable in this passage. The first is reduction. It is used when the translator ignored the phrase « رائحة التراب », also when he ignored the expression « مقلاة عدة مرات ».

The second procedure is synonym. Granara used it with the word « زلابية » which he chose « pasteries » as its synonym. Zlabiya is an Algerian kind of food eaten especially in the holy month of Ramadan. It was safer for Granara to render this type of food by means of borrowing to keep the cultural aspect that is expressive of the Algerian identity. In doing so the strategy observed in this passage is domestication.

Example 07: Religious Aspect

Arabic Example	English Translation	Translation Procedures	Translation Strategy

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<p>-استغرق في شرح الزلزال وعظمته وذهول المرضعة عما أرضعت، يوم حلوله، ووضع كل ذات حمل لحملها، وظهور الناس كأنهم سكارى وما هم بسكارى.</p> <p style="text-align: right;">ص14</p>	<p>-He explained at length how the actual earthquake is described in the Qur'an : 'Every suckling female will forget her suckling, and every pregnant female will discharge her burden, and you will see men drunk, yet it will not be intoxication.' P32-33</p>	<p>Modulation</p> <p>Translating with notes</p>	<p>Domestication</p>
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Although the translation of this passage started like the original, there is a sort of adaptation used. It is found when the translator added the phrase « as described in Qur'an » to modulate the sentence and making it a quote from the Holy Qur'an rather than a normal discourse.

This translation is accompanied with a note at the end of the page mentioning the Qur'anic translation of Ahmed Ali 1988. It can be said that Granara was faithful to the source culture, however, if the source text did not mention the Qur'anic verse, why would the translator do that? This is a kind of liberation that the translator took while dealing with source text. This, in turn, allows one to say that the translation is domesticated.

Example 08: Linguistic Aspect

Arabic Example	English Translation	Translation Procedures	Translation Strategy
<p>-الرصيف كما كان: باعة ثمرة الصبار في أماكنهم.</p>	<p>-The main boulevard is as it always was. The prickly pear</p>		

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<p>المتاجر في أماكنها بنفس البضاعة التي تخصص بها.. "عيسى الجرْموني" يرتفع صوته من هناك -يا عين الكرمة واعطني الاخبار- وبالفرقانيب من هنا -السانية والبنر والناعورة- والشيوخ الكردي من هنالك -طهر يا لمطهر- شهاد السكاكين في موضعه، والباعة المتجولون، ينتقلون كالسحاب من موضع لآخر. ص15</p>	<p>vendors are still at their stalls and the other vendors are in theirs selling the same goods they always did. And then there are the same old songs. Issa Jarmouni sings : 'Ayn Kirma bring me your news.' Ferghani sings about the garden, the well and the water wheel. 'Shaykh al-Kurdi, circumciser, do your thing ! The knife sharpener is at his post, and the roving pedlars move like dark clouds from one place to another.' P33</p>	<p>Synonym Literal translation Transliteration Expansion Modulation</p>	<p>Domestication</p>
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In translating this example, Granara used five procedures. Synonym is the first one. He used it with the noun of place « الرصيف », this was a bad choice because noun of places are rendered by means of calque. « الرصيف » is a street in the city centre of Constantine where people buy and sell different things.

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The second procedure is literal translation. It is used with the expressions « باعة ثمرة الصبار في أماكنهم. = The prickly pear vendors are still at their stalls », « شحاذ السكاكين في مكانه » = the knife sharpner is at his post ».

Transliteration as a third procedure is used with the names of Algerian international singers « عيسى الجرموني، الفرقاني، الشيخ الكرد » the name of place « عين الكرمة » one of the oldest villages in Constantine.

The fourth procedure used is expansion. The expression « and then there are the same old songs » is an addition that expands the paragraph. Another addition is also noticed when the translator added the word « dark in dark clouds », whereas the original mentioned only the word « clouds ». This made the paragraph more expanded.

Modulation is the fifth procedure used to translate the words of the songs. With the song of Issa Aljarmoni, the translator modulate the song by adding the word ‘your’ that makes « Ayn Kerma » looks like someone who distribute news. Another addition is also noticed when the translator said « Fergani sings about... ». The last song of al-Kurdi is modulated to explain to the reader what the song is about « ...do your thing ».

Since the translator has dealt with this passage more freely, especially with the songs which are the most expressive features of Algerian identity, the strategy used is domestication.

Example 09: National and Cultural Aspect (names of clothes)

Arabic Example	English Translation	Translation Procedures	Translation Strategy
رن في أذنه صوت الحضري المطربش. ص16	-The voice of the old townsman wearing the fez was ringing in	Transposition Synonym	Domestication

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	his ears. P34		
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This example is selected to shed light on the structure as well as the semantics of the word « Fez ».

Two procedures are used to render this sentence. One is transposition and the other is synonym. Transposition is observed when the translator changed the structure of the sentence. The first part of the Arabic sentence becomes the last part in the English translation and vice versa. Since there is no one word to render the word « المطربش », the translator made a combination of gerund and a noun to translate it « wearing the fez ». Actually, fez is the English synonym of « طربوش » that has a transliteration « Tarboush » mentioned in the international dictionary of Merriam-Webster. Granara chose to use this English synonym in all over the novel. This allows one to say that this is a sign of domestication.

Example 10: Religious Aspect (religious expression)

Arabic Example	English Translation	Translation Procedures	Translation Strategy
-لا حول ولا قوة إلا بالله. ص17	-There is no power save in God. P35	Equivalence	Domestication

Granara used equivalence procedure to render such religious expression. Although there is a transliteration of this expression, Granara tries to adapt this expression to the English language. Thus, it loses its connotation. Algerians used to say it in times of wondering and despair. Translating it this way can not make the same effect on the reader. Therefore, its symbolic feature as a linguistic sign of religious identity could be lost.

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Note that this expression is used all over the English translation of the novel, what makes it objective to say that the strategy used is domestication.

Example 11: Religious Aspect (religious intertextualities)

Arabic Example	English Translation	Translation Procedures	Translation Strategy
<p>-الدنيا. الغرارة الغدارة يا الشيخ.. الحمد لله. الحمد لله. مرحبا بقضائه ورضائه... (إنا لقادرون على أن نبدل خيرا منهم وما نحن بمسبوقين..) صدق الله العظيم. صدق الله العظيم. عقب الشيخ بوالارواح. ثم طأطأ رأسه، يتلو في سره بقية الآية بتأثر بالغ:.. (فذرهم يخوضوا ويلعبوا حتى يلاقوا يومهم الذي كانوا يوعدون، يوم يخرجون من الاجداث سراعا كأنهم إلى نصب يوفضون، خاشعة أبصارهم ترهقهم ذلة ذلك اليوم الذي كانوا يوعدون...).</p>	<p>-The world, this treacherous, deceitful world we live in, Shaykh. Praise is to God alone, we must thank him for the good and the bad. God spoke the truth when he said: « we are certainly able to bring better people than they in their place ; and they will not be able to thwart us. » Indeed, God has spoken the truth. Boularwah followed the shaykh inside, then lowered his head to complete under his breath the Qur’anic verse which his host has just begun : ‘So leave them to their vain disputes</p>	<p>Reduction Adaptation Expansion</p>	<p>Domestication</p>

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<p style="text-align: center;">ورفع صوته:</p> <p>صدق الله العظيم... ص 19</p>	<p>and amusements till they meet their day of reckoning promised them, the day when they will come out of their graves in all haste as though rushing to their altars, eyes lowered, shame attending. That is the day they have been promised.’</p> <p>‘God has spoken the truth’ he then said outloud... P36</p>		
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This example is selected to show the religious aspect that is prevalent in the novel. Granara has dealt with the two Qur’anic verses as he previously did (translating with notes mentioning Ahmed Ali’s Qur’anic translation 1988). This sends the reader to check the Qur’anic translation, thus knowing more about the Arabic culture.

The first procedure used in this translation is reduction. Granara ignored the repetition of praising, which has a connotation of total submission to Allah. And instead of saying ‘Allah’ he chose the English equivalent ‘God’. The name ‘Allah’ is a central feature of Islam and thus a sign of religious belonging.

Adaptation is observed when Granara deals freely with the expression « مرحبا بقضائه ورضائه » and rendered it as « we must thank him for the good and the bad ».

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The third procedure is expansion. Granara expanded the paragraph when he added « which his host has just begun ». This expression does not exist in the original. Granara added it in an attempt to explain to the reader who has said the verse.

In the translation of this example, the translator appears to be more liberated, thus tendency towards domestication is taken.

Example 12: National and Cultural Aspect (proverbs and idioms)

Arabic Example(s)	English Translation	Translation Procedures	Translation Strategy
<p>1. يوم لك ويوم عليك. ص24</p> <p>2. كل إناء بما فيه يرشح. ص25</p> <p>3. الذئب لا يدجن يا بالباي. ص25</p> <p>4. وهذه قارورة غاز، وهذا خبز وملح وزيت وما إلى ذلك. "الشر يعلم السقطة والعري يعلم الخياطة" ص44</p> <p>5. عندما تطلقها لا تقترح عليها من تتزوج...يقول المثل. ص51</p>	<p>-One day you are on top of the world, the next day you are down and out. P41</p> <p>-They are really showing their true colours. P41</p> <p>-You can't tame a Jackal, Belbay. P41</p> <p>-A bottle of Gas, bread, salt, oil ! where does it end ?... p57</p> <p>-Let's not forget the saying: When you divorce your wife, do not suggest a new husband to her! p62</p>	<p>Adaptation</p> <p>Literal translation</p> <p>Reduction</p> <p>Idiomatic translation</p>	<p>Domestication</p>

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<p>6. سأضرب بذلك عشرين عصفور بحجرة واحدة. ص94-95</p>	<p>-I will kill twenty birds with one stone. p94</p>		
<p>7. من لم يشبع من القصة لا يشبع من لحسها. ص151</p>	<p>-If you aren't satisfied with sticking your hand into the pot, you won't get satisfied by licking it. p136</p>		
<p>8. وكل ما في الجبين تراه العين. ص145</p>	<p>-Out of sight, out of mind. p132</p>		
<p>9. لا يفت الحديد إلا الحديد. ص173</p>	<p>-You fight fire with fire. p153</p>		
<p>10. تجري الرياح بما لا تشتهي السفن. ص183</p>	<p>-The winds don't always blow in favourable directions. p159</p>		

In translating these selected proverbs and sayings, Granara used four translation procedures.

The proverbs (1, 2 and 10) are rendered by means of adaptation. The translator acted freely with these expressions taking into consideration their meanings rather than their forms.

The examples (3, 5, 6 and 7) are popular sayings in Algeria which Granara rendered literally, since he found no equivalents in his culture.

Reduction is found when Granara did not translate the popular saying « الشر يعلم السقطة والعري » « يعلم الخياطة ». This is an important linguistic feature of Algerian identity.

The examples (8 and 9) are Arabic proverbs, Granara used idiomatic translation thinking that it is the right technique to erase the foreignness of the source text and make it closer to the English reader. In fact, all the procedures used have orientations towards the target culture

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rather than the source culture, thus domestication is the biggest common denominator in translating these examples.

Example 13: Linguistic Aspect

Arabic Example	English Translation	Translation Procedures	Translation Strategy
<p>خسنت يا لعينا يا كلب بن كلب، يا ديوثا. أتقول هذا الكلام لي أنا. لا حول ولا قوة إلا بالله، لي أنا شيخ الستين وحافظ كلام الله، وخريج الزيتونة، يقال لي مثل هذا الكلام، في مدينة ابن باديس ويوم الجمعة. ألا تبت أيديكم. ص45</p>	<p>-Get away from me, you despicable man, son of a bitch, you pimp. You dare to say such a thing to me. There is no power or strength except in God !you're asking me, a sixty-year-old gentleman, one who has memorized the Qur'an, graduate of the venerable Zaytouna Mosque, you're asking me such a thing in this noble city of Ibn Badis, on a Friday no less ? May you all be damned. P57</p>	<p>Modulation Equivalence Descriptive equivalent</p>	<p>Domestication</p>

Granara translated this paragraph by means of three translation procedures. Modulation is used first to translate the word « خسنت » as « Get away from me ». So the translator changes the semantics due to lack of equivalence in English language to this very specific word. The second procedure is equivalence which Granara used to translate the phrase « لا حول ولا قوة إلا »

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«بالله». The third procedure used is descriptive equivalent because Granara described to his readers the city of Constantine at the time of Ibn Badis as being the ‘Noble city’. All the procedures used are target text oriented. Therefore the strategy adopted in this paragraph is domestication.

Example 14: Religious Aspect (religious intertextualities)

Arabic Example	English Translation	Translation Procedures	Translation Strategy
<p>-أن يتناول الحفاة العراة رعاة الشاة في البنيان، وأن تلد الأمة ربتها...ص23</p> <p>-سلط عليهم" طيرا أبابيل ترميهم بحجارة من سجيل" ص38</p> <p>-"يخرجون من الأجداث سراعا كأنهم إلى نصيبوفضون" ص42</p> <p>-رب لا تنر على الأرض من الكافرين ديارا، إنك إن تذرهم يظلوا عبادك ولا يلدوا إلا فاجرا كفارا"</p>	<p>-« When the barefoot, the naked, and the sheep herders build palaces and the servant gives birth to her mistress » p39</p> <p>-Send ‘ hordes of chargers flying against them, pelting them with stone of porphyritic lava’ p51</p> <p>- They will come out of the graves in all haste as though rushing to their altars. p55</p> <p>- O Lord destroys the abodes of all infidels on earth. If you let them remain, they will lead you pious servant astray, and</p>	<p>Translating with notes</p> <p>Literal translation</p>	<p>Foreignization</p>

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ص150	they will only beget wicked, heathen children. P136		
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The religious aspect is very noticeable in the novel. Granara mixed up many translation procedures to render it. In the selected examples above, Granara relied on two translation procedures. One is translating with notes. He adopted the translation of Abd el-Latif Ashour 1983 to translate the first Hadith, then he noted the source at the end of the page. The same is done by Granara when he translated the second Qur'anic verse. He noted the Qur'anic translation of Ahmed Ali 1988.

The second translation procedure used by Granara is literal translation. Although the literal translation of the Qur'anic verses (three and four above) saved their meaning and foreignness, it was better for Granara to mention the source of the Qur'anic translation because Qur'an is a very sacred book in the Arabic culture, as it is a sign of their identity too.

Given that there is some sort of liberation taken by the translator with the selected examples, the procedures used are source text oriented. Then, the strategy is foreignization.

Example 15: Religious Aspect (religious words)

Arabic Example(s)	English Translation	Translation Procedures	Translation Strategy
حي سيدي مسيد يبدو كحي الجرابيع، في أولاد حارتنا للكافر نجيب محفوظ. الذي جبن المصريون عن قتله، بسبب ما فيها من كفر وإلحاد، وسخرية بالأنبياء	-The Sidi M'sid quarter looks like the Garabi' quarter in Najib Mahfouz's novel, <i>the children's Alley</i> . Egyptians were too cowardly to kill Mahfouz for	Literal translation Translating with notes Reduction	Foreignization

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والمرسلين والملائكة. ص36	writing that trash, with all its heathen, heretical ideas, and its mockery of our prophets and angles. P50		
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In the translation of this passage, Granara followed the line of words of the original, then when he arrived at the title of the novel, he used the translation of Peter Theroux 1996 who translated the novel of Najib Mahfouz. The translator then, carried on the literal translation until he ignored the word « المرسلين », and thought it was enough to say one word than saying two words. This was a reduction of the source text words. Because there is an equivalent to « الانبياء » which is « prophets », as there is also an equivalent to « المرسلين » which is « messengers ».

According to the most used procedures in the translation, which are literal translation and translating with notes, the translation strategy is foreignization.

Example 16:

Arabic Example	English Translation	Translation Procedures	Translation Strategy
وتمتم عندما قرأ على لافتة عبارة "مقهى الانشراح"، لا شرح الله لكم صدرا. ص39	-When he read the sign, Café of High Spirits, he muttered to himself : may God dampen your spirits. P52	Transposition Modulation	Domestication

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In translating this passage, Granara used two procedures. Transposition is used with the first two sentences. Granara changed the order of the sentences. What was the first in Arabic became the second English and vice versa. This is a liberation taken by the translator.

The second translation procedure is modulation. It is used to modulate the phrase « مقهى » as « Café of High Spirits ». When the reader reads this phrase he feels no foreignness in it.

Since these two procedures are oblique translation procedures, the overall strategy used in this example is domestication.

Example 17: Linguistic Aspect (language register)

Arabic Example(s)	English Translation	Translation Procedures	Translation Strategy
<p>و بصوت الفرقاني ينبعث من المونوبيري مغردا مع الرباب "اويا سيدي الطالب داويني" ص31</p> <p>صوت فريد الأطرش: بساط الريح، بساط الريح، جميل ومريح. ص32</p> <p>-الفرقاني من هنا إلى جانبه أم كلثوم. يقابلها حديث ديني في الإذاعة، إلى جانبه عيسى جرموني، بعده فريد</p>	<p>-Heard the voice of Ferghani singing along with a rabab : 'O, Sidi Talib cure me of what ails me' p45</p> <p>-have replaced the songs of Farid al- Atrach : 'Flying carpet, gliding in the air, smooth and fair.P46</p> <p>-At one end you can hear Ferghani, singing, at the other Umm Kolsom. Across the way you</p>	<p>Adaptation</p> <p>Transliteration</p> <p>Modulation</p>	<p>Domestication</p>

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<p>الأطرش. في الوسط صوت يردد: هنا لندن... ص87</p>	<p>can hear a religious sermon on the radio. Close by is the voice of Issa Jarmouni and a few steps away Farid al-Atrach. In the midst of it all is the sound of : this is London... p88</p>		
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Three translation procedures are evident in the translation of the selected examples. The first is adaptation. It is used to translate the song of ‘Ferghani’ as well as with the song of ‘Farid al-Atrach’. The English reader feels no foreignness of the songs’ words.

The second procedure is transliteration. Granara used it to render the names of the singers. This was a good choice of the procedure.

The third procedure is modulation. The translator changed the semantics in the last example. So, « من هنا » became « at one end », « يقابلها » became « at the other », « إلى جانبه » became « across the way », « بعده » became « a few steps away » and « في الوسط » became « in the midst of it all ». All these are modulated semantics.

According to these findings, the translation strategy used is domestication.

Example 18: National and Cultural Aspect

Arabic Example	English Translation	Translation Procedures	Translation Strategy
بينما كنت أنا ألعب	-While I passed time		

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<p>"الضامة" وأخبط كتاب المنفيين، كان هو يتعلم.</p> <p style="text-align: center;">ص146</p>	<p>playing cards and sewing the other inmates' cloths, he was busy becoming literate. P132</p>	<p>Cultural translation</p> <p>Modulation</p>	<p>Domestication</p>
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It can be said that this paragraph is well rendered; however, there is some orientation towards the target culture. Cultural translation is used with the game «الضامة = al-Dama» that is very specific in Algeria. Old men used to play it in Cafés. Granara chose the cultural equivalent 'Cards' to translate such a popular game in Algeria.

The second procedure is modulation. It is used to translate the clause « كان هو يتعلم » as « he was busy becoming literate ». What is modulated in English translation is the word « يتعلم », which is « becoming literate » instead of « was learning ». Although there is some addition to serve the meaning of the original, there is some sort of adaptation in this translation. Thus, the strategy is domestication.

Example 19: National and Cultural Aspect (names of places)

Arabic Example	English Translation	Translation Procedures	Translation Strategy
<p>-جنان التشينة. ص149</p> <p style="text-align: center;">ص149</p> <p>-باردو. ص149</p> <p>-مدينة عوينات الفول.</p> <p style="text-align: center;">ص37</p>	<p>-Janan Tashniya. P135</p> <p>-Bardo. P135</p> <p>-the city of Awinat al-Foul. P50</p>	<p>Transliteration</p> <p>Descriptive equivalent</p>	<p>Domestication</p>

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-السوقية. ص102	-thelittle market- place. P100		
خنشلة. ص135	-Khanshia. P124		

Granara used different translation procedures to render the names of places, but two are eminent in the selected examples above. The first is transliteration, which is used to transcribe the Arabic words « جنان التشينة، باردو، خنشلة، عوينات الفول ». But Granara did not transliterate the words « خنشلة and جنان التشينة » correctly. In addition to that, he used the descriptive equivalent « the little market-place » to render the patrimonial place of trade in Constantine (السوقية), which he later in (p171) rendered by means of calque as ‘Souiqa’. This is a mistranslation. It is clear that Granara adopted a domestication strategy while translating names of places.

Example 20: National and Cultural Aspect (names of clothes)

Arabic Example	English Translation	Translation Procedures	Translation Strategy
-الملايا السوداء. ص27	-black veils. P42		
باعة الجيب. ص78	-Jubba sellers. P82		
-غبارية بهت لونها الأسود. ص78	-a shabby black overcoat. P82	Synonym	
-برنس صوفي. ص78	-a wool burnous. P82	Borrowing	Domestication
-سروالان أزرقان. ص174	-blue Jeans. P153	Cultural equivalent	
-ومريولان متقاربان. ص174	-and T-shirts. P153		

Some Algerian types of cloths are mentioned in the novel, Granara used different procedures to render them. Three are evident in the translation of the selected examples above. The first is translating by means of synonym. It is used to render the Algerian type of cloth that is used by women to cover not only their head like « veil » but to cover both head and the rest of the

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body. The chosen synonym was a bit inappropriate. As for the cloth « غبارية » that is translated by a synonym rather than by calque to save its cultural signification.

The second procedure is borrowing. It is used to render the name « برنس صوفي » as « a wool burnous ». The noun burnous is borrowed from Arabic.

The third procedure is cultural equivalent. Granara chose the cultural equivalents « Jeans and T-shirts » rather than transliterating the words themselves to save the cultural identity of such symbols.

All in all the strategy adopted to translate names of cloths is the domestication strategy.

Almost all the identity aspects chosen to be analysed through the comparison between Arabic text and its English translation are domesticated. That is to say that Granara has a target culture oriented position. However, he adopted a very noticeable way of translating that is translating with notes. These notes serve as a fruitful site that informs the foreign reader about the Arabic culture and its specificities. Such notes are a point of strength in the translation of Granara, in that they keep his innocent of being criticized as an ethnocentricist translator. The second study will show more about the translation of Granara.

3. The Descriptive Study “The Earthquake”: Reconciliation at the Macro Level

The following study will consider the way the English translation is presented in the target culture and describe both its internal and the external features to provide data which will show later how this translation played a role in making cultural communication possible between a globalised culture and a less globalised culture i.e. American and Arabic cultures.

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3.1. The Application of Lambert and Van Gorp Model:

This section is devoted to the application of Lambert and Van Gorp model of describing translations. The study will cover up all the characteristics of the English translation of al-Zilzal.

3.1.1. The Preliminary Data: deal with the following :

Information on the title page including : the title 'Earthquake' without any sign of the Arabic transliteration as has been noticed with BOIS ; the name of the author on the top of the translation and the name of the translator at nearly the bottom of the page. The figures below display all these characteristics:

Figure 01: Arabic Title page

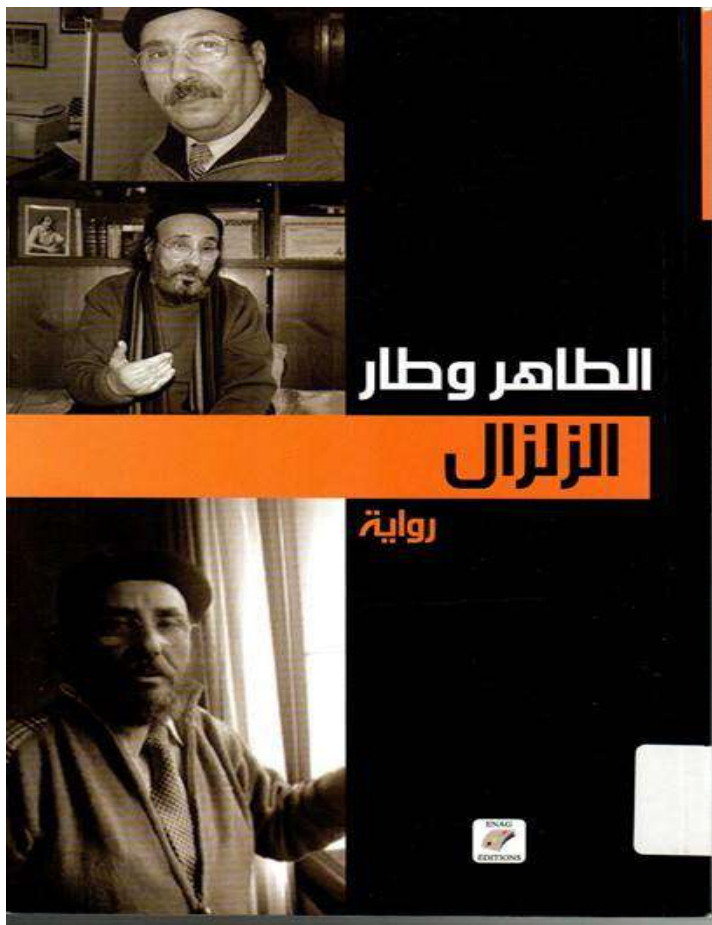
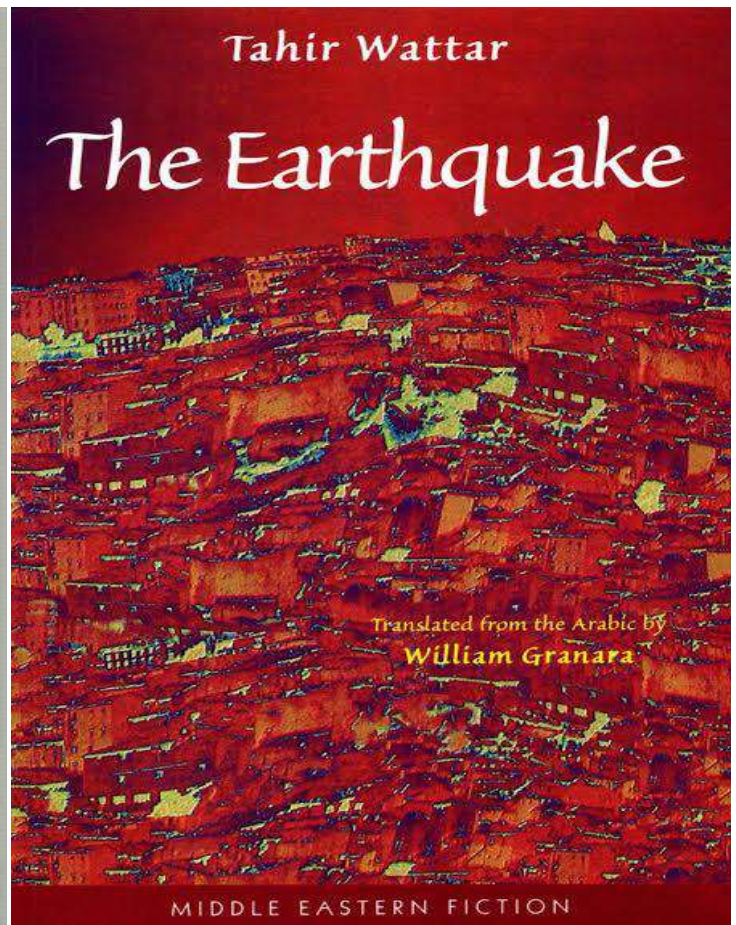


Figure 02: English Title page



Practical Part: Chapter Five

The metatext: there are two prefaces and one introduction. A preface of the author and a preface to the English translation were written by Gaber Asfour. The introduction was written by the translator as well as the footnotes and the glossary of terms.

The strategy of translation: the strategy adopted by W. Granara is a complete strategy; this alludes that he might use different procedures and translation techniques to render all the chapters of the novel.

3.1.2. The Macro Level : involves the following :

The division of the text: surely the translation of the novel is divided into paragraphs, but there are paragraphs that are integrated in one paragraph.

The presentation of the titles and the chapters: in dealing with the titles of the novel Granara used two translation procedures; transliteration and synonym. He presents each chapter in a number of pages way different from the original. The following tables explain how :

Arabic chapters	English chapters
Chapter one : باب القنطرة	Bab al-Qantara (The Bridge at Qantara Gate)
Chapter two : سيدي مسيد	Sidi M'cid (The Sidi M'sid Bridge)
Chapter three : سيدي رشيد	Sidi Rashid (The Bridge at Sidi Rashid)
Chapter four : مجاز الغنم	Majaz al-Ganam (The Bridge at Flock Crossing)
Chapter five : جسر المصعد	Jisr al-Mis'ad (The Elevateur Bridge)
Chapter six : جسر الشياطين	Jisr al-Shayatin (Demons Bridge)
Chapter seven : جسر الهواء	Jisr al-Hawa' (Bridge of the Abyss)

Table 03: English Translation of the Chapters' Titles

Practical Part: Chapter Five

Arabic pages	English pages
Chapter one : from 05 to 30= 25 pages	From 25 to 44= 15 pages
Chapter two : from 31 to 58= 27 pages	From 45 to 67= 22 pages
Chapter three : from 59 to 128= 69 pages	From 68 to 119= 51 pages
Chapter four : from 129 to 154= 25 pages	From 120 to 139= 19 pages
Chapter five : from 155 to 175= 20 pages	From 140 to 154= 14 pages
Chapter six : from 177 to 195= 18 pages	From 155 to 168= 13 pages
Chapter seven : from 197 to 210= 13 pages	From 169 to 179 = 10 pages

Table 04: Arabic and English Chapters' Pages

The first table explains the procedures used in translating the titles, while the second table views the number of pages in both translation and the original. It is observed that the translation is shorter than the original even if the latter starts from the page (25), this is perhaps due to the changes within the text among which integrating paragraphs.

3.1.3. The Micro Level: this involves describing levels of linguistic shifts including :

Lexical level: there are many words that the translator changed which cost a loss of the cultural references. Some are mentioned in the following table :

Arabic term	English equivalent
-الرصيف	- main boulevard
-الدفرة	-Backwater town
-شربة	-Soup
-فريك	-wheat
-خطبة	-Sermon
-منبر	-pulpit

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-زلاوية	-pasteries
-دورو	-Coin
-ملايا	-Veil
-شهيد	-martyr
-طالب	-Student
-زاوية	-Shrine
-قايد	-commander
-السنة	-Orthodoxy
-الفاحة	-the opening verse of the Qur'an.

Table 05: Arabic and English Lexis

The second shift is in the grammatical patterns used by the translator. It is inevitable to make a change in the grammatical patterns because Arabic and English are from different origins, thus, their structures are different. Below are selected examples from how each chapter is started:

Example 01:

-حاسة الشم تطغى على باقي الحواس في قسنطينة.(N+N+V+Prep.+N+N+Prep.+N)

- The sense of smell overwhelms all other smells in Constantine. (Def.

Art.+N+Prep.+N+V+Detr.+Adj.+N+Prep.+N)

Example 02 :

-لا بارك الله فيهم أيتها الشمطاء.(Prtcl. +V+N+Prep.+Pron.+Prtcl+Pron.+N)

-May God deprive you of his blessings, you old shrew! (V+N+V+Pron. +Prep.+Pron.+N+

Pron.+ Adj.+N)

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Example 03:

-تركهم الله، وترككم، (V+Pron.+N+Sub.Conj.+V+Pron.)

- May God dispose them of all. May He dump you all. (V+N+V+Pron. +Prep.+ Detr.+ V+Pron.+V+Pron.+Detr.)

Example 04 :

-هم عبد المجيد بوالارواح أن يعطف مع نهج شيتور عمر. (V+N+N+N+Prctl.+V+Prep.+N+N+N)

-Shaykh Abdelmajid Boularwah was dismayed that his foray into Bounab Ali was in vain. (N+N+N+Aux.+V+Rel. Pron.+Pron.+N+Prep.+N+N+V+Prep.+N)

Example 05 :

-الغرب عندما سحقتنا عسكريًا، راح يبهرنا علميًا وتكنولوجياً. (N+Adv.+V+Pron.+Adv.+V+V+Pron.+Conj.+Adv)

- First the west pounced on us militarily and then they dazzled us with their science and technology.

(Adv.+Detr.+N+V+Adv.+Pron.+Adv.+Conj.+Adv.+Pron.+V+Pron.+Prep.+Pron.+N+Conj.+ N)

Example 06 :

-أدعها في سوق العصر وأنزل على قدمي حتى رحبة الصوف. (V+Pron.+Prep.+N+N+Conj.+V+Prep.+N+Pron+ Conj.+N+N)

-I will leave the car at the Souk al-Aser and walk to Wool Market Square. (Pron.+V+V+Detr.+N+Prep.+Detr.+N+N+Conj.+V+Prep.+N+N+N)

Example 07 :

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-قطع الشيخ بوالارواح المسافة الفاصلة بين جسر الشياطين وجسر الهواء راكظا. (V+
N+N+N+Adj.+Prep.+N+N+Conj.+N+N+Adv.)

-Shaykh Boularwah decided to run the distance that separated Demon's Bridge from the Bridge of the Abyss. (N+ N+ V+ Prtcl.+ V+ Detr.+ N+ Rel. Pron.+ V+ N+ N+ Prep.+ Detr.+ N+ Prep.+ Detr.+ N)

The third shift is in the forms of speech (direct and indirect). The following are examples of that:

Example 01:

-عندما اعتدل لأداء ركعتي تحية المسجد. (Indirect)

-He straightened himself up and prepared to perform his prayers. (Direct)

Example 02:

-المساكن ممتلئة. (Direct)

-There is no place to live. (Indirect)

Example 03:

-إلى جانب أخرى مكتوب عليها: ممنوع إيقاف السيارات. (Indirect)

-he saw a sign which read: no parking. (Direct)

Example 04 :

-واجهته قافلة من الروائح. (Indirect)

-He found himself surrounded by an entourage of odours. (Direct)

Practical Part: Chapter Five

Point of view of the narrator is sometimes shifted as the translator added the addressor « Shaykh Abdelmajid Boularwah » in many discourses within his translation. Examples are provided below:

Example 01:

-دفعه أحدهم بكتفه، ص08

-Someone came along and shoved Shaykh Boularwah with his shoulder. **P28**

Example 02:

-التفت هنا وهناك لمح فجوة... ص09

-The shaykh looked around and noticing a hole in the crowd. **P28**

Example 03:

-تشربون الرهج! علق على حديث شخصين، مرا به... ص40

-‘Let them drink arsenic’ yelled Shaykh Boularwah to the men who were passing by. **P53**

Example 04:

-تأملهما.. لحائهما كثة. ص174

-Shaykh Boularwah watched them closely. They had full beards... **p153**

The modality of the discourse is noticed changing. Passive form is shifted to active form and a sense of ambiguity is lost in the translation.

Concerning the last shift which is on language levels, it is noticed throughout the translation of Granara that he succeeded in distinguishing between language levels, especially when he adopted the translation of Qur’an and Hadith while translating religious quotes.

3.1.4. The Systemic Context

The relation between macro and micro levels analysis has different points of contact. After showing these points, it is necessary to remind that the process here is focused only on describing how the translation looks like.

Firstly, when there is a shift in lexis, the translation appears to be lexically similar to other texts in the target culture. Secondly, when there is a shift in most of the grammatical pattern, the translation is read as if it was written in English, there is no sign of foreign syntactic structures. Thirdly, when shifts are made in the form of speech, the translation appears to be more direct than the original. Fourthly, when shifts are made at the level of modality, the translation appears to be more in terms of words than the original. Last but not least, when there is no shift in language levels; the language of songs is poetically rendered and Qur'anic verses are cited this also makes the original look different in terms of form than the original.

This English translation has intertextual relations with other translations and creative works. Concerning other translations, this translation has religious quotes taken from the English translation of Qur'an and Hadith. In addition to that, this translation has intertextual relation with other translations of the same series which appears at the level of themes. The translation of « الخبز الحافي = For Bread Alone 2000 » also narrates the story of a man who witnessed the situation after independence in both Morocco and Algeria.

To make the contextualization very clear, the time when this translation was published, there was a remarkable development in technology in the West, especially, in America, as well as there are political and social changes and acts of terrorism because it was in these years that the American president « George W. Bush » declared war against Iraq. So, translation from Arabic into English was in an active movement. The series in which this translation came in is called « Middle Eastern Fiction Series ».

Conclusion

Similar to the analysis of the French translation are those done in this chapter with William Granara's English translation of the novel 'al-Zilzal'. The question whether English translation played a role in the reconciliation of Arabic and English identities is challenged through comparative and descriptive studies. On the one hand, the comparative study shows that the translator adopted a source oriented strategy while translating. That is no foreignness is felt throughout the translation and the identity aspects were rendered freely. On the other hand, the descriptive study illustrated that the translation is differently contextualized and freely formed. Consequently, the English translation did not really play a role in the reconciliation of conflictual identities even though this translation was in an era of tension between Arabs and Americans.

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Identity is viewed through many channels. Literary translation is perceived to be one of these channels. The study of languages and cultures proves that there are symbols and markers in the text through which one's identity can be recognized. It is through the preservation of these markers that identities and, so, peoples would maintain a sense of acceptance and intimacy. Actually, this is the main objective of this study. The notion of translation as reconciliation is researched through the application of a set of tools, models and procedures that inform about the strategy adopted in translation. With regard to issues of power differentials and cultural asymmetry, the research also attempts to explore whether these choices (linguistic choices) are governed by translators and whether translating into French or into English implies the use of domesticating strategies.

The empirical data were gathered based on two studies. First is a comparative study of the novel « الزلزال » with its French and English translations to highlight the main cultural and linguistic differences that occur in the translations. The second is a descriptive study which has dealt with both internal and external characteristics of the French and English translations focusing on the context and the status of each translation.

The obtained results from the study of the French translation, as illustrated in the table below, revealed that the overall strategy used is foreignization. Most of the selected examples namely the identity aspects were rendered literally and the method was SL oriented. In addition to that, the application of the descriptive model on the French translation showed that the translation followed the foreignization method; in that it renders faithfully the internal and some of the external characteristics of the original, just to appear as a translation not the *Original*.

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Linguistic Aspect	Religious Aspect	National Aspect
Lexis (les portraitistes-الرسامون, la science – العلم, une méditation – التأمل, le dynamisme – الحيوية...etc.)	Religious words (ركعات، منبر، = Rak'at, السنة = إمام، خطبة، شهيد، السنة l'imam, khotba, Chahid, Souna...etc.)	Food (شربة، كباب، زلابية، بن = هارون، فريك، التين الأخضر = Chorba, Kebab, Benharoun, Frik, figues...etc.)
Language register (عيسى الجرمني: يا عين الكرمة واعطيني الاخبار = Aissa Djarmoni: Ain El Karma, apporte-moi de ces nouvelles, يا قهواجي = Ya Kahouadji!...etc.)	Religious intertextualities (أقول زلزلت زلزالها) = elle a connu son tremblement de terre, عليهم اللعنة في الليل إذا يغشى, Qu'ils soient = و النهار إذا تجلى	Fashion (الملايا السوداء، الجيب، = somber = برنسا أحمر، شاشية m'laya, Djebbas, burnous rouge, Chéchia...etc.)
Proverbs (يوم لك ويوم عليك) = Après la chance la malchance, عندما تطلقها لا تقترح = Lorsque tu repudés ta femme ne va pas lui propose un neauvou mari ...etc.	maudits, au cœur de la nuit aussi bien qu'en plein jour!, = inutile لا تلقوا بأنفسكم إلى التهلكة de vous faire massacrer en vain...etc.)	Names of places (السويقة ، = الرصيف، رحبة الصوف، الدشرة، باب = القنطرة = la Souika, El-Récif, Rahbat-Essouf, Dechra, Bab ElKantra...etc.)

Table 06: Identity Aspects in “ez-Zilzel”

The Preliminary Data	The Macro-Level	The Micro-Level	The Systemic Context
-General translation strategy (it was a complete translation	-Division of the text (BOIS connected and compacted some	-Lexis (BOIS kept the same amount of lexis of the source	Paragraphs connected- careful presentation of

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strategy)	paragraphs in his translation)	text and chose to transliterate the cultural-specific items.	chapters, no shift of narrative structure, careful linguistic and cultural rendering.
-Careful info. on the cover page (French transcription of the title, addition of traduit de l'arabe par Marcel BOIS...etc.)	-The presentation of the chapters (carefully presented however the amount of pages in each chapter looks fewer than in the original.	-Grammar (BOIS mostly followed S.V.C form e.g: الحمد لله= Nous devons remercier Dieu ...etc.	-Intertextuality achieved with French literature and Francophone literature particularly Rachid Boudjedra's novels
-The translation of metatexts (there's no translation of author's introduction)	-The internal narrative structure was not shifted because BOIS followed the same linearity (chronology) of the source text.	-Narrative point of View (BOIS rarely shifted the narrative point of view from first person to third person limited 'Boularouah')	Date of publication 1981 during the government of Chadli Benjdid, the beginning of civil war in Algeria. BOIS was in Algeria at that time.

Table 07: Descriptive Study of "ez-Zilzel"

The obtained results from the comparative and descriptive study of the English translation, illustrated in the tables below revealed that the overall strategy used is domestication. It is noticed that almost all the selected examples, especially those which are expressive of identity aspects, were rendered freely. The method was TL oriented. Moreover there is a tendency to

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rewrite the Arabic text so that it seems like an English text. Also according to the application of the descriptive model, the English translation found to be way different from the original in terms of the way it looks like and the way it is situated within the cultural system of the other precisely the American culture.

Linguistic Aspect	Religious Aspect	National Aspect
Lexis (مقالات عدة مرات) = no lexis, ينتقلون كالسحاب = moving like dark clouds, مقهى = Café of High Spirits ...etc.	Religious Words (المنبر، الخطبة، الشهيد، الركعات، الفاتحة، السنة = الإمام، Pulpit, Sermon, martyr, prayers, the opening verse of the Qur'an, orthodoxy...etc.	Food (زلاية، شربة، فريك) = Pasteries, soup, wheat...etc.
Language Register (صوت فريد) الأطرش: بساط الريح بساط الريح، Flying carpet, gliding in the air smooth and fair, و الفرقاني يغني: ويا سيدي O, Sidi Talib cure me of what ails me.)	Religious intertextuality يخرجون من الاجداث سراعا كأنهم (they will come out of the graves in all haste as though rushing to their altars, رب لا تذر على O lord	Fashion (الملايا السوداء، باعة) الجبب، غبارية، سروالان أزرقان = ومريولان متقاربان Jubba sellers, blue jeans and T-Shirts...etc.)
Proverbs (يوم لك ويوم عليك) One day you're on top of the world the next day you're down and out, الشر يعلم السقطة، الشر يعلم الخياطة = no translation.	destroy the abodes of all infidels on earth...etc he used Ahmed Ali English translation of the Qur'an1988.	Names of Places (السويق، الجنان التشينة = الرصيف، جنان التشينة market place, the main boulevard, Jana Tashnyia...etc.

Table 08: Identity Aspects in “the Earthquake”

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The Preliminary Data	The Macro-Level	The Micro-Level	The Systemic Context
- General translation strategy (it was a complete translation strategy accompanied by translator's notes)	-Division of the text (W. Granara connected and compacted many paragraphs in his translation)	-Lexis (Granara tried to keep the same amount of lexis however he mistranslated many cultural-specific items.)	Paragraphs connected ,domestiated titles of chapters, no shift of narrative St, adaptation of linguistic and cultural items.
- Just a little info. on the cover page (The english equivalent of the title and the name of the writer on top and the translator in buttom)	- The presentation of the chapters (each with its translation however the amount of pages in each chapter looks fewer than in the original.)	- -Grammar (Granara mostly adhere to the syntactic structure of English language due to the target oriented strategy he adopted.)	-Intertextuality achieved with english translation of the Qur'an and other novels namely For Bread Alone of Mohammed Chokri
-The translation of metatexts (there's a translation of the author's introduction)	-The internal narrative structure was not shifted because Granara followed the same chronology of the source text.	-Narrative point of View (Granara shifted the narrative point of view from first person to third person limited 'Boularwah')	Date of publication 2000 during the begining of war in Iraq. English was witenissing a remarkable growth.

Table 09: The Descriptive study of "The Earthquake"

Based on the mentioned results the first two research hypothesis (1_If regular source oriented translation procedures are observed in the translation be it French or English, the ethical

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position of the translator is positive. 2_If the translations are observed imitating the original in terms of its internal and external characteristics including (image, colour and the division of chapters), then the translation tend to appeal to its original.) are confirmed and the English translation seem to be domestication of the Arabic text, but with attention to some of its special features including religious intertextualities. The translation includes the translator's preface, the use of footnotes, and last but not least the use of a glossary of terms, all these are ways of acknowledging the foreignness of the work. This, in turn, confirms the third research hypothesis, which is (3_ If foreignization is adopted as a way of expressing the status of the other, the translator of dominant culture do experience a new way of domestication that utters the differences but saves the fluency within the text).

Taking into consideration all the obtained results, a shift towards SL oriented strategy is sensed in both translations. However, much of the study is required to serve two purposes. One is to develop and apply more tools to the investigation of identity conflict or (ethnocentrism) in literary translation. The second is to promote the use of an ethical strategy that preserves differences and aim at sustaining peace with the other.

In addition to that, it is of special importance to mention that conducting research on the issue of translation and the conflict of identities, more precisely, those of dominant and dominated like French and Arabic, English and Arabic, male and female identities and so on, may shine up a way towards suggestions of more means of reconciliation and, thus, sustaining peace between the self and the other, the stranger and the intimate.

Finally, offering translation courses and training courses are among the ways to put such theorizations into practice. With the help of internet and technological tools, it becomes as easy as ABC to post an online course or do a training program for students of translation. The program should aim at raising awareness about the similarities and differences between

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languages and cultures, and trying to take into account the context of translation. Also, conducting empirical research on translations as well as doing case studies in classroom can be of significant importance for students to think ethically. Therefore, they feel the urge to choose the appropriate strategy that grants them a safe place to dwell between the source culture and the target culture and lessen any tension or conflict between them whenever required.

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