

## Venuti's Domestication and Foreignization in Translating Āhlām Mstġānmy's Social Novel Dākiratu Ālġasdi (The Bridges of Constantine)

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### Abstract:

This study aims to identify the extent of the translator's use of domestication and foreignization in rendering Āhlām Mstġānmy's social novel *Dākiratu Ālġasdi (The Bridges of Constantine)*. The study focuses on investigating the translation of culture-bound terms CBTs in literary translation in the light of the translation strategies used within the framework of Lawrence Venuti's foreignization and domestication. The data were analysed descriptively by using frequencies and percentages. The study shows that 4 procedures have been used by the translator: literal translation, naturalization, transference and paraphrasing procedures underlying foreignization and cultural equivalent and cultural correspondence underlying domestication. However, most CBTs were foreignized during the translation process and the source text ST was translated into a fluent and natural text for English readers in order to communicate the message of the source text taking into account the cultural and ideological beliefs of their readership. Analytically speaking, we concluded some variations in the use of foreignization and domestication. In foreignizing strategy, the translator used literal translation, naturalization, transference and paraphrasing procedures in order to retain the ideology of the ST. In domesticating strategy, cultural equivalent and cultural correspondence were used by the translator and had the highest number of distributions in the target text TT which reflects the translator' tendency to sustain the exact message of the ST.

**Keywords:** cultural translation; culture-specific items; Algerian identity; Algerian literature; domesticating strategy; foreignizing strategy.

### ملخص:

تهدف هذه الدراسة إلى التعرف على مدى استخدام المترجم للتوطين والتغريب في ترجمته للرواية الاجتماعية (ذاكرة الجسد) لأحلام مستغانمي، وتركز الدراسة على ترجمة المصطلحات المرتبطة بالثقافة للترجمة الأدبية في ضوء استراتيجيات الترجمة المستخدمة في إطار استراتيجيتي التغريب والتوطين للورانس فينوتي، لذا فقد قمنا بتحليل البيانات بشكل وصفي باستخدام الترددات والنسب المئوية، وخلصت الدراسة إلى أن المترجم (رفائيل كوهين) قد استخدم 4 إجراءات وهي: الترجمة الحرفية والتطبيع والتحويل والشرح المقتضب بالنسبة للتغريب، والمكافئ والتطابق الثقافي الخاصة باستراتيجية التوطين، وقد تم تغريب معظم المصطلحات المرتبطة بالثقافة أثناء عملية الترجمة وتمت الترجمة بطريقة توطينية لقراء اللغة الإنجليزية من أجل إيصال رسالة النص المصدر مع مراعاة المعتقدات الثقافية والأيدولوجية لقرائهم، وتوصلنا في تحليلنا كذلك إلى بعض الاختلافات في استخدام التغريب والتوطين وهو أن المترجم قد استخدم الترجمة الحرفية والتطبيع والتحويل والشرح المقتضب الخاصة بالتغريب من أجل الحفاظ على أيديولوجية النص المصدر، في حين أنه استخدم المكافئ والمطابق الثقافي بغرض التوطين وكان لهذا بعض المساهمات في النص الهدف، والذي يعكس ميل المترجم إلى الحفاظ على الرسالة الدقيقة للنص المصدر.

**الكلمات المفتاحية:** الترجمة الثقافية، الكلمات المتعلقة بالثقافة، الهوية الجزائرية، الرواية الاجتماعية، الأدب الجزائري التوطين، التغريب.

## **I. Introduction:**

In fact, translation is not a simple task to do, it requires more work than a simple transfer of words from one language to another. Generally, translation is a transfer process of written concepts between two languages. The translator's task is to convert a text from the SL to the TL, by considering the cultural differences the ST and TT cultures.

The problem of culture and translation has been remarkably addressed. Intercultural communication from different cultures around the world can prove the fact that there is literary and cultural translation. Language is an important means of expressing culture. The main concern, during the 19<sup>th</sup> century, was then held on translating the culture-specific items CBTs.

In translation, according to Aixela (1996), a CBT does not exist of itself, but as the result of a conflict arising from any linguistically represented reference in a source text which, when transferred to a target language, poses a translation problem due to the different value (whether determined by ideology, usage, frequency, etc.) of the given item in the target language culture. (Ibid, 57)

CBTs can be people's names, places, customs, food and traditions. This creates obstacles in translation, either these elements are absent in the TC or exist differently, which makes the TT reader unable to understand the meaning of these elements. These CBTs can be confusing and difficult since their important meaning is related to the source culture SC. Consequently, the translator must search for relevant strategies that may help him in this task.

Translators use various strategies and procedures in order to make their translation easy. The main strategies used to translate CBTs are domestication and foreignization. Domestication refers to a strategy in which the CBTs of the ST are incorporated into the TC. While foreignization is a strategy that helps the translator to preserve the cultural identity of the original work by preserving its CBTs. These strategies have been suggested in Lawrence Venuti's book '*The Translator Invisibility*' (1995).

## **II. The Study Objectives:**

The aim of this study is to investigate how Cohen could overcome the and cultural barriers in translating CBTs. In particular, this study is presented to achieve the following objectives:

1. To investigate the strategies that are necessary for the translator to find solutions to cultural problems in Raphael Cohen's translation '*The Bridges of Constantine*'.
2. To discover the goals of the source text writer as reflected by the translator.
3. To underscore the nature of difficulties associated with the translation of CBTs as demonstrated by the translator.
4. To emphasize the nature of difficulties connected with translating the CBTs as explained by the translator.
5. To study the problems of translation strategies that the translator uses to overcome the cultural barriers associated with translating the Algerian dialect.

## **III. Research Questions:**

The aim of the study is to determine which strategy of Venuti's domestication and foreignization was the most used in the translation of the CBTs for translating Āhlām Mstġānmy's novel *Dākr̄t Ālġsd* by Raphael Cohen as (*The Bridges of Constantine*). The translator has employed certain kinds of translation strategies. Therefore, this study started with samples of the theoretical principles of CSIs translation applied by the translator in his translation; then, the data were analyzed and discussed; finally, the success or failure ratios of all procedures were investigated. So, based on what was mentioned above. The following research questions have raised in this study:

1. Which translation strategies of Venuti’s model have been applied in the English translation in translating CBTs?
2. What is the frequency of use of each strategy in the translation?
3. Based on the frequency of use, which translation strategy can be regarded as the best and most effective translation strategy in translating CBTs in such folklore literary texts as Āhlām Mstgānmy's novel *Dākrt Ālḡsd*?
4. Did the translator adopt a strategy of ‘foreignization’ preserving the CBTs of the ST (Algerian society in all its manifestations)?
5. Did he adopt ‘domestication’ strategy by localizing the CBTs to the TT?
6. What are the translation procedures and techniques he employed to overcome obstacles and difficulties in order to achieve the strategy that he adopted in translation? Which one of those strategies is used more and less?

**IV. Methods and Procedures:**

**IV.1 Method**

To answer these questions, some procedures have been used for the purpose of the present study, there are thirty five (35) CBTs deliberately selected of Āhlām Mstgānmy's novel *Dākrt Ālḡsd*. These CSIs have been chosen so as to help the researcher to arrive at answers of the questions of the research.

**IV.1.2 Procedure**

The approach of the present study is quantitative. CBTs were selected and examined and their equivalents in the ST were marked. The data were then analysed; content analysis, which included frequency analyses, was achieved based on Venuti’s (1995) theory as well as Newmark (1988) taxonomy.

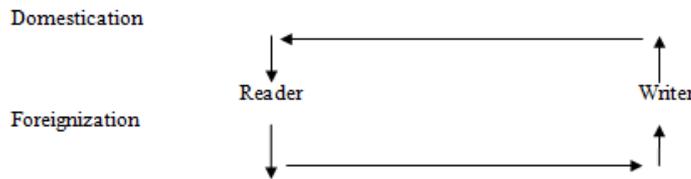


Figure (1): The movement of the foreignization and domestication:

**IV.2.2 Distinction between Foreignization and Domestication**

To identify the applications of the two cultural translation strategies, we have to recognize the distinctive procedure of each strategy namely foreignization and domestication. Foreignization strategy can be applied in four basic distinctive procedures including literal translation, naturalization, transference and paraphrasing. Domestication strategy can be applied through two distinctive procedures including cultural equivalent and cultural correspondence.

Foreignization and domestication procedures can be shown in the figure as follows:



Figure (2): shows procedures of Foreignization Strategy

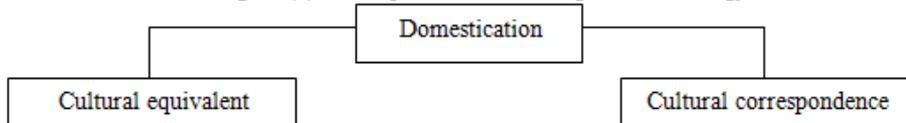


Figure (3): Applied Procedures in Domestication strategy

## V. Methodology:

### V.1 Criteria for choosing the CSIs

Āhlām Mstgānmy's novel '*Dākr̄t Ālḡsd*' includes thirty five (35) CBTs which are full of cultural norms, social items, conventional concepts and dialectic expressions that are completely related to the present study.

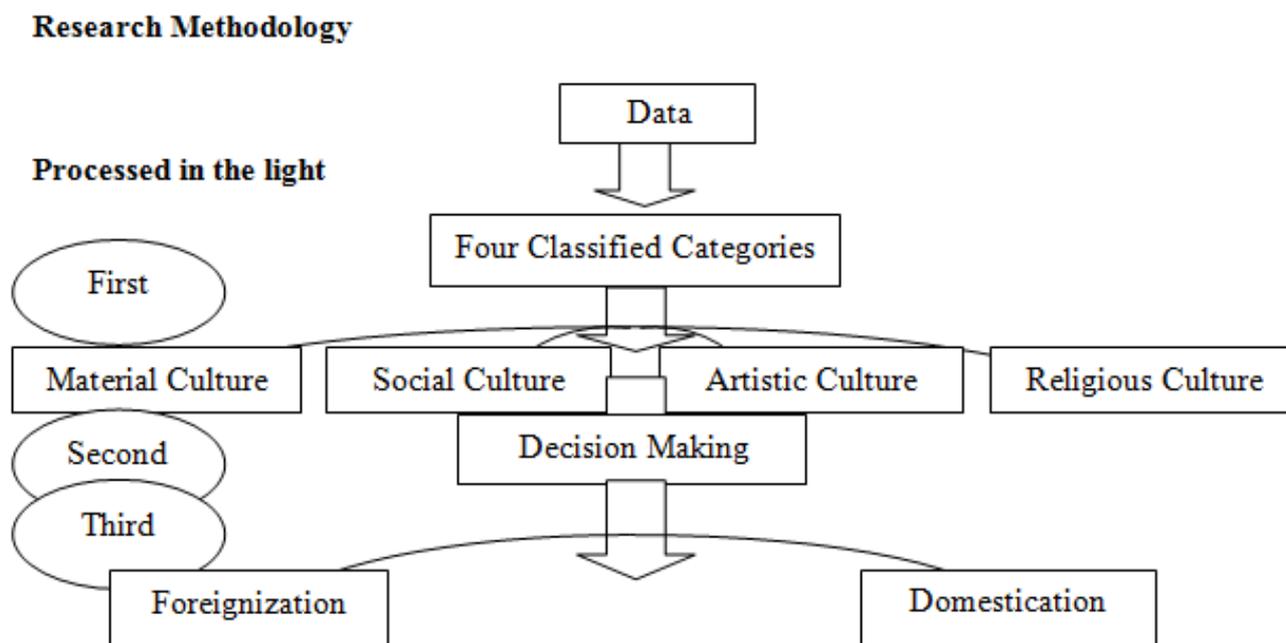
This study highlights and examines the validity of such strategies in translating Āhlām Mstgānmy's novel *Dākr̄t Ālḡsd (The Bridges of Constantine)* and how the translator was able to overcome the language and cultural problems through Venuti's strategies and Newmark's procedures known as domestication and foreignization.

### V.2 Data Collection

The way in which data are selected can be done in three stages as follows:

1. Thirty five (37) CBTs of Āhlām Mstgānmy's novel *Dākr̄t Ālḡsd (The Bridges of Constantine)* are selected and analyzed.
2. These CBTs are subclassified into four (4) categories, material culture, social culture, artistic culture and religious culture.
3. Analysis and comparison are applied to determine the type of strategies applied in translating CBTs.
4. Then the role of the researcher comes to the study of the distinctive features of each strategy that has been applied
5. The analysis identifies and decides which one of the cultural translation strategies have been employed; foreignization and domestication.

These three stages figure of the research Methodology can be presented as follows:



**Figure (4): Mechanization of Data Analysis**

**V.3 Results and Discussion**

The researcher aims to evaluate the translation strategy most used to translate *Dākrt Ālḡsd* into English. So, he has exposed translation strategies into two broad categories as suggested by Venuti (2001: 240-244), which are foreignization and domestication. Next, the frequency of translation types, strategies and procedures was quantified in numbers and percentages. This can be illustrated as in Table No. 1 below.

**Table (1):** Frequency counts and percentage occurrences of Foreignization and Domestication

Cultural sub-categories	Culture-Specific Terms in the ST			Equivalent Terms in the TT		Translation Strategy	Translation Procedure
	Transliteration	Arabic Script	Page	Translation	Page		
Material culture	[ <i>twbhā āl 'nāby</i> ]	ثوبها العنابي	16	Her burgundy dress	9	Dom.	Literal translation
	[ <i>mlā 'thā</i> ]	ملاعنها	23	Her cloak	14	Dom.	Cultural correspondence
	[ <i>dšrā</i> ]	دشرة	41	Dashra	24	For.	Transference
	[ <i>ālmhārm ālhryryā</i> ]	المحارم الحربية	81	Skill headscarf	48	Dom.	Cultural correspondence
	[ <i>ālhwyāt</i> ]	الحلويات	98	Sweets	58	Dom.	Cultural equivalent
	[ <i>ālksrā</i> ]	الكسرة	98	Bread	58	Dom.	Cultural equivalent
	[ <i>ālrhsys</i> ]	الرخسيس	98	Pastries	58	Dom.	Cultural equivalent
	[ <i>ālsfsāry</i> ]	السفساري	100	<i>Sefsaris</i>	59	Dom.	Naturalization
	[ <i>qndwrā 'nāby mn ālqyḡā</i> ]	قندورة عنابي من القطيفة	131	<i>Kandoura</i>	77	For.	Deletion
	[ <i>kndwrthā āl 'nāby</i> ]	كندورتها العنابي	236	Her burgundy <i>kandoura</i>	137	For.	Translation couplet: literal + transference
	[ <i>brāḡ</i> ]	براج	279	Pastries	162	For.	Cultural equivalent
	[ <i>āl 'rwq</i> ]	العروق	280	Arrack	162	Dom.	Cultural equivalent
	[ <i>šrāb qhwā</i> ]	شراب قهوة	288	Cups of coffee	167	For.	Literal translation
	[ <i>ālsās</i> ]	الشاش	295	Sashes	171	Dom.	Cultural correspondence
	[ <i>ālbrns</i> ]	البرنس	295	Hooded capes	171	Dom.	Cultural equivalent
[ <i>āl 'ḡār</i> ]	العجار	299	Ajjar	173	For.	Transference	
[ <i>ālmhārm</i> ]	المحارم	299	Forbidden parts of the body to the left and to the right	174	For.	Literal translation	
Social culture	[ <i>ālfllāqā</i> ]	الفلاقة	41	The rebels	24	Dom.	Cultural equivalent
	[ <i>kānwn</i> ]	كانون	104	Stove	62	Dom.	Cultural equivalent
	[ <i>ālhñā 'l</i> ]	الحناء	131	Henna	77	For.	Naturalization
	[ <i>āmymā</i> ]	أميمة	132	Omayma	77	For.	Transference
	[ <i>nštyk</i> ]	نشتيك	132	I want you	77	For.	Paraphrase
	[ <i>y 'n bwzynyk</i> ]	يعن بوزينك	132	Damn your beauty!	77	For.	Literal translation
	[ <i>wāšk</i> ]	واشك	173	<i>Washik?</i>	100	For.	Transference
	[ <i>ālfllqā</i> ]	الفلقة	226	The rod	131	Dom.	Cultural equivalent
	[ <i>āl 'nbr</i> ]	العنبر	236	Amber	137	Dom.	Cultural equivalent
	[ <i>bndyr</i> ]	بندير	280	Drums	163	Dom.	Cultural equivalent
	[ <i>ālwḡāq ālhḡry</i> ]	الوجاق الحجري	294	Stone stove	171	Dom.	Cultural correspondence
	[ <i>ālgzwā</i> ]	الجزوة	294	Small copper pot	171	Dom.	Paraphrase
[ <i>ālktātyb</i> ]	الكتائب	331	<i>Kuttabs</i>	181	For.	Naturalization	
Artistic culture	[ <i>ōḡnyl ālrāy</i> ]	أغنية الراي	168	A Rai music festival	98	For.	Paraphrase
	[ <i>ālāḡāny āls 'byā</i> ]	الأغاني الشعبية	168	Pop songs	98	Dom.	Cultural equivalent
	[ <i>ālfqyrāt</i> ]	الفقيرات	280	The poor women	163	For.	Literal translation
	[ <i>ālzndāly</i> ]	الزندالي	299	The rhythm of the chants	174	For.	Paraphrase
Religious culture	[ <i>ālsḡhyd</i> ]	الشهيد	19	Victim	11	Dom.	Cultural equivalent
	[ <i>ālmḡāhdyn</i> ]	المجاهدين	24	The fighters	14	Dom.	Cultural equivalent
	[ <i>ālāwlyā ' ālḡālhyn</i> ]	الأولياء الصالحين	100	Holy men	59	Dom.	Cultural equivalent

The thirty seven (37) CBTs were randomly selected that are put in three different classified categories which are presented in the table (1). The first category is concerned with translating of the CBTs, and the second category includes the translating the cultural expressions and the third category deal with translating the CBTs. These categories presents the CBTs which are gathered from the ST, *The Bridges of Constantine*.

The results of Table (2) show that the strategies of cultural translation, foreignization and domestication have been used in translating *Dākrī Alġsd* novel into English. Domestication has been more frequently used. Out of 37 translation strategies employed, 23 examples were domestication: it was employed in approximately 62% of all examples. However, foreignization strategy is employed in only 38%; where, 14 examples strategies out of 37 examples are used. Foreignization has used in Cohen's translation more than domestication.

The use of the foreignization strategy emphasizes the translator's interest in the target reader, in the service of the translator's interest, to entertain the reader. Despite the attempt to transfer the SC to the target reader without any misinterpretation of the source text, it falls short in some situations. However, we cannot blame him for not translating language but culture. *The Bridges of Constantine* is an important reference for the study of Algerian society and culture during a certain period of time for people's daily lives and customs by analyzing CBTs.

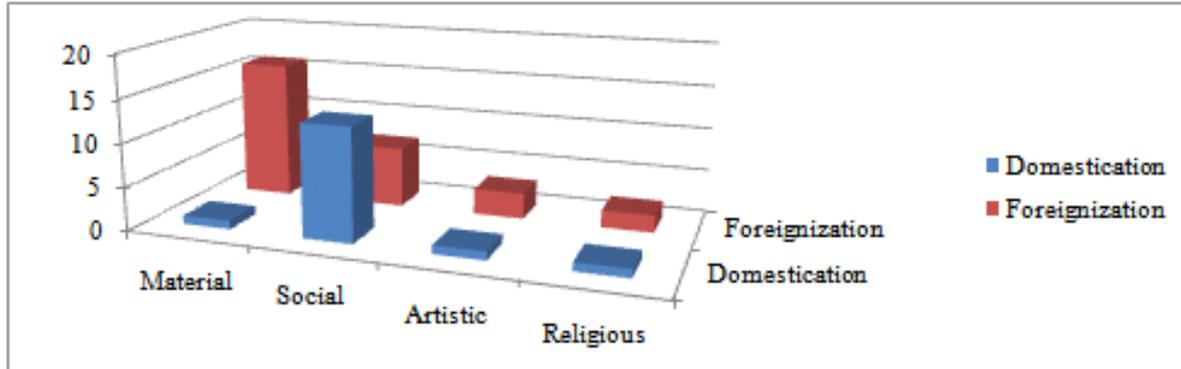
The translator failed to present the culture issues in TL by using the foreignization and domestication strategies proposed by Venuti (2001). However, some cultural elements have been insufficient translated which gives a different idea to the target reader. This is evident in presenting CBTs.

The researcher calculated the number of translation strategies that are frequently applied in Raphael's translation. The number of occurrences of each strategy has been translated into the percentage of each of the four classified categories:

**Table (2):** Application of Foreignization and Domestication

Classified Categories	Occurrence No.	Domestication		Foreignization	
		No. of Occurrence	Percentage	No. of Occurrence	Percentage %
Material Culture	17	1	6 %	16	94 %
Social Culture	13	6	46 %	7	54 %
Artistic Culture	4	1	0 %	3	100 %
Religious Culture	3	1	33 %	2	66 %
Total	37	8	-	29	-

Foreignization has been applies more than domestication. As illustrated below:



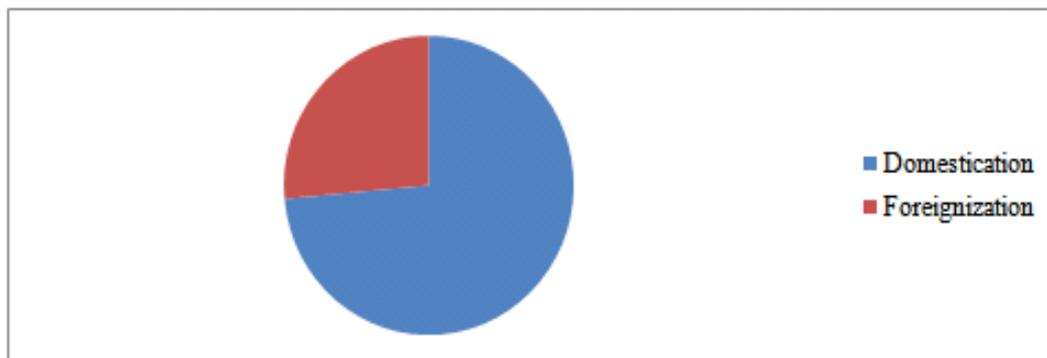
**Figure (5):** Application of Foreignization and Domestication strategies

Figure (5) above illustrates that foreignization has been used repeatedly in translating CBTs. The translator uses domestication strategy in cases such as social culture. Table (3) shows the number of domestication and foreignization cases, which are classified into percentages as follows:

**Table (3):** The occurrence and percentage of cultural translation strategy.

Cultural Translation Strategy	Frequency	Percentage
Foreignization	29	78 %
Domestication	8	22 %

It is clear that two strategies of cultural translation have been used frequently in translating elements of culture. However, the statistical analysis of all CBTs reveals that foreignization has used more than other strategies. This can be expressed in the form of graphs as follows:



**Figure (6):** The graphical form of the application of cultural translation strategies in view of Cohen’s translation of ‘*Dākirtu Alğasdi*’

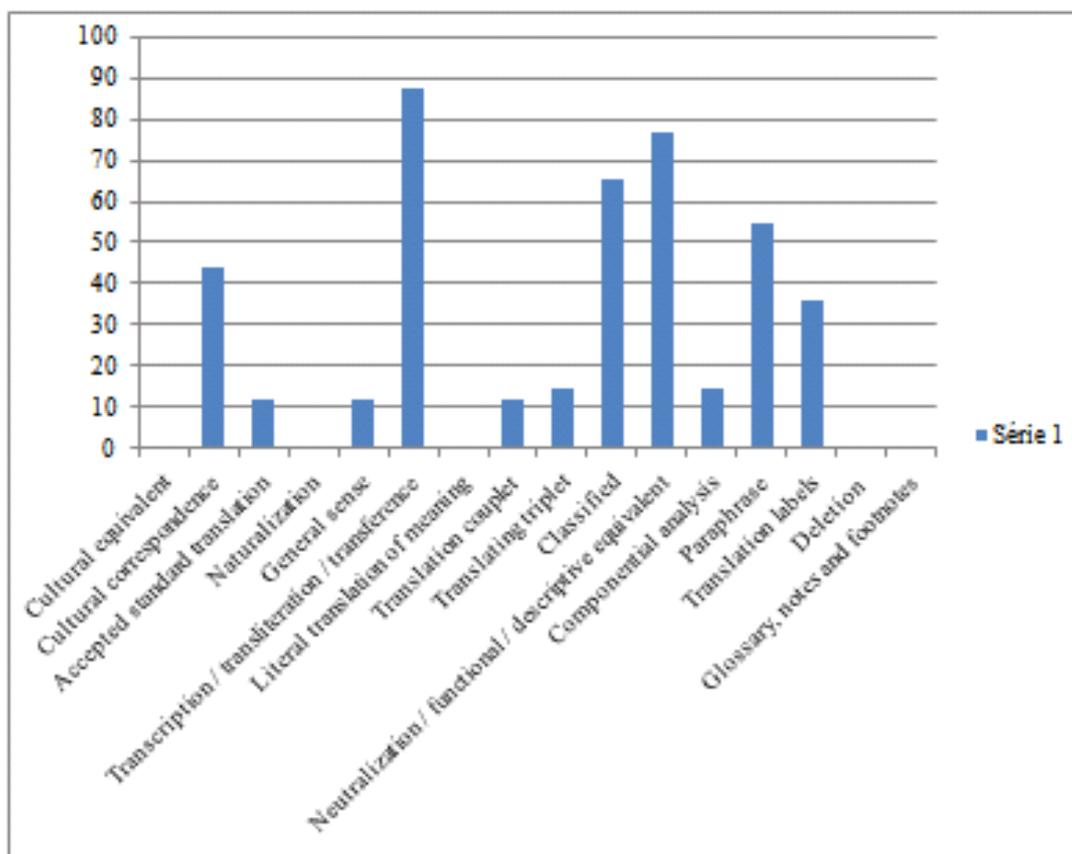
**V.4 Results**

Table (4) shows Ghazalah’s strategies for translating the CSIs applied in *The Bridges of Constantine*, including: cultural equivalent, cultural correspondence, accepted standard translation, naturalization, general sense, transference, literal translation of meaning, translation couplet, translating triplet, classified, neutralization, componential analysis, paraphrase, translation labels, deletion and glossary, notes and footnotes.

**Table (4):** The applied strategies for CBTs (Newmark, 1988: 81-93)

Translating Strategy	Frequency	Percentage Based on Total Strategies Used
1. Cultural equivalent	15	40.5 %
2. Cultural correspondence	4	11 %
3. Accepted standard translation	0	0 %
4. Naturalization	3	8 %
5. General sense	0	0 %
6. Transference	4	10.8 %
7. Literal translation of meaning	5	13.5 %
8. Translation couplet	1	2.7 %
9. Translating triplet	0	0 %
10. Classified	0	0 %
11. Neutralization	0	0 %
12. Componential analysis	0	0 %
13. Paraphrase	4	10.8 %
14. Translation labels	0	0 %
15. Deletion	1	2.7 %
16. Glossary, notes and footnotes	0	0 %
<b>Total</b>	<b>37</b>	<b>100 %</b>

Table (4) shows that the cultural equivalent was the most used strategy in translating CSIs, and translation couplet and deletion were less used. Other strategies cultural correspondence, accepted standard translation, naturalization, general sense, transference, literal translation of meaning, translating triplet, classified, neutralization, componential analysis, paraphrase, translation labels and glossary, notes and footnotes were the least used strategies. These data gathered are presented in figures.



**Figure (7):** Percentage of use of strategies applied in translating CBTs in *Dākiratu Alġasdi* by Cohen

The results show that the translator used cultural equivalence more than other strategies. The translator has intended to make the ST more understandable to TRs. In thirty-seven cases, he used foreignization strategy that indicates his respect for SL culture.

## VI. Conclusion

The results show that Cohen has adopted (78 %) of the foreignizing strategy in which he used three procedures; paraphrasing, transference, naturalization and, literal translation, Frequently arranged from the most frequently used to the least used procedures. The translator uses foreignization procedures to maintain the specific message of the ST. The use of naturalization preserves the ideology of the ST. On the other hand, Cohen has adopted (22 %) of the domesticating strategy. Two procedures have been used by the translator to underlie the domesticating strategy. Cultural equivalent and cultural correspondence are frequently arranged from most used to least used procedures.

This study has revealed the validity of the cultural translation strategies, domestication and foreignization in rendering Āhlām Mstgānmy's social novel *Dākirtu Ālḡasdi (The Bridges of Constantine)*. The researcher believes that the results of this study will help the translators as well as the further study, while certain important aspects and beneficial sides of the two cultural translation strategies discussed in this study may not have been discovered. In such a case, it is expected that this study will find a helpful position in identifying potential areas for improvement and reflection with the recent knowledge and results.

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