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كما تنفتح على نشر الأبحاث العلمية الجادة في مجالات العلوم الاجتماعية والانسانية

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Translation in the Service of the Greatest Sporting Event: A Proposal for Managing Multilingualism at the 2034 FIFA World Cup

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Abstract

This study develops a strategic proposal for managing multilingualism at the 2034 FIFA World Cup in Saudi Arabia. It uses a qualitative documentary and comparative policy-analysis design, drawing on official FIFA and Saudi documents, international standards, peer-reviewed scholarship, and selected professional sources. Brazil 2014, Russia 2018, and Qatar 2022 serve as comparative cases; sources were screened for relevance, traceability, and evidential strength, with official and scholarly evidence prioritized. The analysis identifies five planning domains: written translation, interpreting, community interpreting, multilingual sports commentary, and audiovisual translation and accessibility. It then proposes a human-AI hybrid model with three sensitivity levels, a four-tier language-priority framework, an institutional structure, a phased 2026-2034 implementation plan, and measurable quality and risk indicators. The proposal is not an empirically validated arrangement; it is a planning framework that requires field testing with organizers, language professionals, volunteers, and users.

Keywords: FIFA World Cup 2034, Language Planning, Multilingualism, Sports Translation, Artificial Intelligence

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الترجمة في خدمة الحدث الرياضي الأكبر:
مقترح لإدارة التعددية اللغوية في كأس العالم 2034

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ملخص

تقدّم هذه الدراسة مقترحًا استراتيجيًا لإدارة التعددية اللغوية في كأس العالم 2034 في المملكة العربية السعودية. وتعتمد تصميمًا نوعيًا وثائقيًا مقارنًا ذا توجه سياساتي واستشرافي، يستند إلى الوثائق الرسمية للفيفا والجهات السعودية، والمعايير الدولية، والدراسات المحكمة، ومصادر مهنية مختارة. وتتخذ من البرازيل 2014 وروسيا 2018 وقطر 2022 حالات مقارنة، مع إعطاء الأولوية للمصادر الرسمية والأكاديمية عند التحقق من البيانات. ويحدد التحليل خمسة مجالات للتخطيط: الترجمة التحريرية، والترجمة الفورية، والترجمة المجتمعية، والتعليق الرياضي متعدد اللغات، والترجمة السمعية البصرية وإتاحة المحتوى. وبناءً على ذلك، تقترح الدراسة نموذجًا هجينًا بين الإنسان والذكاء الاصطناعي، وتراتبية تشغيلية للغات، وبنية مؤسسية، وخطة مرحلية تمتد من 2026 إلى 2034، ومؤشرات للجودة والمخاطر. وهذه المخرجات مقترحات تخطيطية تحتاج إلى اختبار ميداني مع المنظمين والمختصين والمستخدمين.

الكلمات المفتاحية: كأس العالم 2034، التخطيط اللغوي، التعددية اللغوية، الترجمة الرياضية، الذكاء الاصطناعي

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تسمح هذه الرخصة بالاستخدام غير التجاري، وينبغي نسبة العمل إلى صاحبه، مع بيان أي تعديلات عليه. كما تتيح حرية نسخ، وتوزيع، ونقل العمل بأي شكل من الأشكال، أو بأية وسيلة، ومزجه وتحويله والبناء عليه، طالما يُنسب العمل الأصلي إلى المؤلف.

مقدمة

تفرض الأحداث الرياضية الكبرى بيئة تواصلية مكثفة تجمع في فترة زمنية محدودة جماهير وفرقًا وإعلاميين وعاملين من خلفيات لغوية وثقافية متعددة. ولا تقتصر الحاجة اللغوية فيها على ترجمة المؤتمرات والوثائق الرسمية، بل تمتد إلى الإرشاد داخل المدن والملاعب، والخدمات الصحية والأمنية، والمحتوى الرقمي، وإتاحة المحتوى لذوي الإعاقة. ومن ثم تصبح إدارة اللغات جزءًا من البنية التشغيلية للحدث، لا خدمة مساندة منفصلة عنه.

اختار كونغرس الفيفا الاستثنائي المملكة العربية السعودية لاستضافة كأس العالم 2034 في 11 ديسمبر 2024 (FIFA, 2024a). ووفق ملف الاستضافة المنشور، تقترح الخطة خمس مدن مستضيفة هي الرياض وجدة والخبر وأبها ونيوم، وخمسة عشر ملعبًا، منها أحد عشر ملعبًا جديدًا مخططًا له (Saudi Arabian Football Federation, 2024). كما ستكون نسخة 2034، وفق ما أعلنه الفيفا عند إسناد الاستضافة، أول نسخة بنظام 48 فريقًا تُقام في دولة مضيفة واحدة (FIFA, 2024b). وهذه المعطيات تجعل التخطيط اللغوي مسألة تمتد بين مواقع متعددة وتحتاج إلى تنسيق مركزي مع مرونة تشغيلية محلية.

ويزداد هذا التحدي وضوحًا عند النظر إلى التركيبة السكانية للمملكة نفسها. فبحسب تقديرات الهيئة العامة للإحصاء لعام 2024 بلغ عدد السكان نحو 35.3 مليون نسمة، وشكّل غير السعوديين 44.4% من الإجمالي (General Authority for Statistics, 2025). ولا تكفي هذه النسبة وحدها لتحديد اللغات ذات الأولوية، لكنها تشير إلى قاعدة اجتماعية متعددة اللغات يمكن أن تكون موردًا للتواصل والخدمات المجتمعية، على أن تُحدّد الأولويات الفعلية لاحقًا من خلال بيانات الزوار والفرق والتذاكر واستخدام الخدمات.

وتقدّم تجربة قطر 2022 أقرب حالة إقليمية للمقارنة، لكن من المهم التمييز بين اللغات الرسمية للفيفا واللغات المستخدمة تشغيليًا في بطولة بعينها. فلوائح الفيفا تنص على أن الإنجليزية والإسبانية والفرنسية والألمانية هي اللغات الرسمية للاتحاد، بينما تُستخدم الروسية والعربية والبرتغالية إلى جانب هذه اللغات في أعمال الكونغرس (FIFA, 2024c). لذلك لا تتعامل هذه الدراسة مع اتساع التغطية اللغوية في قطر بوصفه تغييرًا في الوضع الرسمي للغات، بل بوصفه استجابة تشغيلية لسياق البطولة والجمهور المضيف.

ومن جهة أخرى، وسّع التطور في الترجمة الآلية والتعرف الآلي على الكلام وتوليد الصوت إمكانات تقديم الخدمات متعددة اللغات في الزمن الحقيقي. غير أن الأدبيات في تقنيات الترجمة تؤكد أن التحسن التقني لا يلغي الحاجة إلى المراجعة البشرية، ولا سيما في السياقات عالية الحساسية أو الغنية بالإحالات الثقافية والمصطلحات المتخصصة (O'Brien, 2012; Doherty, 2016; Castilho et al., 2017). ولهذا تنظر الدراسة إلى الذكاء الاصطناعي بوصفه مكوّنًا داخل منظومة لغوية أوسع، لا بديلًا كاملًا عن الخبرة البشرية.

ومن المنظور النظري، يتيح التخطيط اللغوي فهم القرارات المتعلقة باختيار اللغات ووظائفها وتوزيع الموارد بينها، في حين يفسّر مفهوم المشهد اللغوي حضور اللغات في الفضاءين المادي والرقمي. ومع اتساع الأدبيات في هذين الحقلين، تبيّن المراجعة الوثائقية التي تقوم عليها الدراسة أن الربط بينهما وبين إدارة منظومة ترجمة متعددة القنوات في حدث رياضي ضخم داخل السياق السعودي ما يزال محدودًا ومتناثرًا بين دراسات نظرية وتقارير مؤسسية ومصادر مهنية. ومن هنا تنشأ الفجوة التي تعالجها الدراسة: الحاجة إلى إطار واحد يربط الأدلة المتاحة بقرارات تشغيلية قابلة للاختبار.

ويضاف إلى ذلك رصيد بشري يمكن أن يدعم هذا التخطيط. فقد أعلنت وكالة الأنباء السعودية في ديسمبر 2024 بلوغ هدف مليون متطوع قبل الموعد المحدد في رؤية 2030 (Saudi Press Agency, 2024). ولا يعني ذلك أن هذا الرصيد جاهز تلقائيًا للعمل اللغوي، لكنه يفتح مجالًا لبناء برامج انتقاء وتدريب متخصصة إذا ثبتت الحاجة إليها وجرى تحديد الكفاءات اللغوية الفعلية.

وتهدف الدراسة إلى بناء إطار تخطيطي متكامل لإدارة التعددية اللغوية في كأس العالم 2034، يجمع بين تخطيط اللغات، والخدمات الترجمية، والتكنولوجيا، وبناء القدرات البشرية. وتتمثل مساهمتها في تحويل مصادر متفرقة وتجارب سابقة إلى نموذج قابل للتتبع والمناقشة والاختبار، مع التمييز بين ما تدعمه الأدلة الحالية وما تقترحه الدراسة بوصفه سيناريوًا تخطيطيًا. ولا تدّعي الدراسة تقييم ترتيبات تنظيمية قائمة لكأس العالم 2034، كما أنها لا تعتمد بيانات ميدانية مباشرة من المنظمين أو الجمهور.

وينطلق البحث من سؤال مركزي هو: كيف يمكن بناء منظومة لغوية متعددة المستويات لكأس العالم 2034 في السعودية تستجيب للاحتياجات التشغيلية وتوازن بين الخبرة البشرية والحلول التقنية؟ ويتفرع عنه ثلاثة أسئلة: ما مجالات الاحتياج اللغوي الأكثر صلة بالتخطيط للبطولة؟ وكيف يمكن توظيف تقنيات الترجمة والذكاء الاصطناعي ضمن حدود واضحة للمخاطر والحساسية؟ وما الموارد البشرية والمؤسسية اللازمة لبناء هذه المنظومة واختبارها قبل التشغيل الكامل؟

1. الإطار النظري

1.1. التخطيط اللغوي: من النظرية العامة إلى سياق الأحداث الرياضية الكبرى

يُعدّ التخطيط اللغوي من الحقول البحثية الراسخة في علم اللغة الاجتماعي، وقد تبلور حقلًا أكاديميًّا مستقلًّا منذ أواخر خمسينيات القرن العشرين حين استخدم إينار هوغن *(Einar Haugen)* هذا المصطلح لأول مرة عام 1959 للإشارة إلى الجهود المبذولة لإعداد نظام إملائي ونحوي ومعجمي معياري لتوجيه الكتّاب والمتحدثين في مجتمع لغوي غير متجانس (Haugen, 1959). وقد تطور هذا الحقل لاحقًا على يد باحثين عديدين أبرزهم هاينز كلوس الذي أسّس عام 1969 التمييز المفهومي بين نوعين أساسيين من التخطيط اللغوي: تخطيط المكانة *(status planning)* الذي يُعنى بتحديد وظائف اللغات ومكاناتها في المجتمع كأن تُعلَن لغةٌ ما لغةً رسمية أو وطنية، وتخطيط المتن *(corpus planning)* الذي يتناول البنية الداخلية للغة من حيث التقييس والتحديث وتطوير الكتابة (Kloss, 1969). ثم جاء روبرت كوبر ليضيف بُعدًا ثالثًا هو تخطيط الاكتساب *(acquisition planning)* المتعلق بتحديد اللغات التي ينبغي تعليمها لمن لا يتحدثونها وطرائق ذلك التعليم. وقد صاغ كوبر إطاره التحليلي الشامل في سؤاله المحوري: "مَنْ يحاول التأثير في أيّ سلوكيات لأيّ أشخاص ولأيّ أغراض وفي أيّ ظروف وبأيّ وسائل وعبر أيّ عملية صنع قرار وبأيّ نتائج؟" (Cooper, 1989, p. 98). ويقدّم هذا الإطار أداة تحليلية مرنة يمكن تطبيقها على سياقات متنوعة تتجاوز الدول القومية لتشمل المؤسسات والأحداث الكبرى.

وقد أضاف جيمس تولفسون بُعدًا نقديًّا للتخطيط اللغوي حين ربطه بالنظرية الاجتماعية وبنى اللامساواة، مؤكدًا أن التخطيط اللغوي ليس نشاطًا محايدًا تقنيًّا بل هو ممارسة سياسية تعكس علاقات القوة في المجتمع وتعيد إنتاجها (Tollefson, 1991). كما أسهم برنارد سبولسكي في تطوير نموذج ثلاثي الأبعاد للسياسة اللغوية يشمل: الممارسات اللغوية

الفعلية *(language practices)* والمعتقدات والأيديولوجيات اللغوية *(language beliefs/ideology)* وإدارة اللغة *(language management)* التي تمثّل التدخل الصريح والواعي لتعديل الممارسات أو المعتقدات اللغوية (Spolsky, 2004). ويكتسب هذا النموذج أهمية خاصة في سياق الأحداث الرياضية الكبرى حيث تتقاطع الممارسات اللغوية التلقائية للجماهير والزائرين مع السياسات اللغوية الرسمية للجهات المنظمة ومع الأيديولوجيات اللغوية المتعلقة بهيمنة الإنجليزية بوصفها لغة تواصل عالمية.

وتختلف الأحداث الرياضية الكبرى عن كثير من سياقات التخطيط اللغوي التقليدية في أنها مؤقتة زمنيًا لكنها تتطلب إعدادًا يمتد سنوات، وتجمع أعدادًا كبيرة من المستخدمين واللغات في فضاء جغرافي واحد، وتحتاج إلى أنماط مختلفة من الوساطة اللغوية. ويصف Müller (2015) هذه الفعاليات ضمن فئة الأحداث الضخمة ذات الأثر التنظيمي والاجتماعي الواسع. ومن منظور الدراسة، يمكن التعامل مع كأس العالم بوصفه مجتمعًا لغويًا مؤقتًا يحتاج إلى تنسيق بين تخطيط المكانة والمتن والاكتساب، مع مراعاة التحولات السريعة في أعداد المستخدمين ومواقعهم واحتياجاتهم.

2.1. المشهد اللغوي والفعاليات الرياضية

يوفّر مفهوم المشهد اللغوي إطارًا تحليليًا مكمّلًا لفهم البُعد اللغوي في الأحداث الرياضية الكبرى. وقد نشأ هذا الحقل البحثي في أعمال لاندري ورودريغ بوريس اللذين عرّفا المشهد اللغوي بأنه "لغة اللافتات العامة والإعلانات التجارية وأسماء الشوارع وأسماء الأماكن واللافتات التجارية للمحلات والإشارات العامة على المباني الحكومية في إقليم أو منطقة أو تجمع حضري معين" (Landry & Bourhis, 1997, p. 25). وقد توسّع هذا المفهوم لاحقًا ليشمل ليس فقط النصوص المكتوبة على اللافتات بل أيضًا اللغة الشفهية والصور والرموز وحتى الأشخاص أنفسهم بوصفهم جزءًا من المشهد اللغوي (Shohamy & Gorter, 2009). ويؤكّد هولت أن تحليل المشهد اللغوي يرتبط بالسياسة اللغوية ارتباطًا وثيقًا من جهتين: جهة مباشرة حين تنظّم بعض الجهات استخدام اللغات في الفضاء العام، وجهة غير مباشرة حين يكشف المشهد اللغوي عن مدى تطبيق السياسات اللغوية الرسمية في الممارسة الفعلية (Hult, 2018).

وفي سياق الأحداث الرياضية الكبرى يتحول المشهد اللغوي خلال فترة قصيرة بفعل إضافة لغات إلى اللافتات وأنظمة التوجيه والمنصات الرقمية، وتغيّر المشهد السمعي بتداخل لغات الجماهير والمنظمين والمعلقين. وتفيد هذه الزاوية في نقل التحليل من سؤال «ما اللغات الموجودة؟» إلى سؤال أكثر تشغيلية: أين تظهر كل لغة، ولمن، وفي أي وسيط، وما مستوى الحساسية المرتبط بالمعلومة المقدمة؟ وهو ما يجعل المشهد اللغوي، بشقيه المادي والرقمي، أداة مناسبة لبناء خريطة الاحتياجات في هذه الدراسة.

3.1. الدراسات السابقة والفجوة البحثية

يمكن تجميع الأدبيات ذات الصلة في ثلاثة مسارات. يضم المسار الأول الأعمال المؤسسة في التخطيط اللغوي والسياسة اللغوية والمشهد اللغوي، وهي التي توفر المفاهيم التحليلية المستخدمة في الدراسة (Cooper, 1989; Tollefson, 1991; Spolsky, 2004; Landry & Bourhis, 1997; Shohamy & Gorter, 2009). ويضم المسار الثاني دراسات الترجمة والتكنولوجيا والتدريب، التي تبين أن العلاقة بين المترجم والأداة التقنية علاقة تكامل وتفاوض وليست إحلالًا بسيطًا، وأن جودة المخرجات

تتفاوت بحسب اللغة والمهمة والسياق (O'Brien, 2012; Doherty, 2016; Castilho et al., 2017). أما المسار الثالث فيتكون من تقارير الفيفا والجهات المنظمة والمؤسسات الجامعية والمهنية التي توثق جوانب تشغيلية من بطولات سابقة.

وتكشف المقارنة بين هذه المسارات عن فجوة محددة: الأدبيات النظرية تشرح السياسة اللغوية والتكنولوجيا كلًا على حدة، بينما تظل الأدلة المتعلقة بإدارة الخدمات اللغوية في كأس العالم موزعة بين مصادر متفاوتة في طبيعتها وقوتها. كما أن الدراسات السعودية المتاحة حول تدريب المترجمين وصناعة الترجمة تقدم خلفية مهمة، لكنها لا تبني نموذجًا مخصصًا لحدث رياضي عالمي بهذا الحجم (Fatani, 2009; Al-Rumaih, 2021). لذلك لا تسعى الدراسة إلى ادعاء غياب كامل للأبحاث السابقة، بل إلى جمع هذه الخيوط في إطار تخطيطي واحد وتحديد ما يحتاج لاحقًا إلى تحقق ميداني.

2. المنهجية

1.2. تصميم الدراسة وبناء المادة الوثائقية

تعتمد الدراسة تصميمًا نوعيًا وثائقيًا ذا توجه مقارن واستشرافي وسياساتي. وهي ليست مراجعة منهجية بالمعنى الإجرائي الصارم، بل مراجعة تكاملية موجّهة بالمشكلة البحثية. تكوّنت المادة من أربع فئات: وثائق رسمية وتنظيمية صادرة عن الفيفا والجهات السعودية؛ معايير دولية ذات صلة بخدمات الترجمة؛ كتب ودراسات محكمة في التخطيط اللغوي والمشهد اللغوي وتقنيات الترجمة وتدريب المترجمين؛ ومصادر مهنية أو مؤسسية مختارة لتوثيق تقنيات سريعة التطور أو ممارسات تشغيلية لا تتوافر عنها بعد دراسات أكاديمية كافية. شملت الأدبيات النظرية الأعمال المؤسسة بغض النظر عن تاريخها، بينما تركزت المادة التطبيقية والتقنية أساسًا في الفترة 2014-سبتمبر 2026.

أُغلقت مراجعة المادة في 30 سبتمبر 2026. ورغم انتهاء كأس العالم 2026 حديثًا، لم تُعامل هذه النسخة بوصفها حالة مقارنة مكتملة لأن التقارير الختامية التفصيلية للخدمات اللغوية لم تكن قد اكتملت عند إقفال المادة. واقتصر استخدامها على بيانات رسمية مستقرة، مثل صيغة 48 فريقًا و104 مباريات، بوصفها مرجعًا تخطيطيًا لا افتراضًا نهائيًا بأن نسخة 2034 ستحتفظ بالتفاصيل التشغيلية نفسها (FIFA, 2023a).

2.2. اختيار الحالات والمصادر ومعايير التحقق

اختيرت البرازيل 2014 وروسيا 2018 وقطر 2022 للمقارنة المقصودة لأنها تمثل ثلاثة سياقات لغوية وتشغيلية متباينة ومتتابعة قبل التوسع إلى 48 فريقًا، ولأن قطر توفر أقرب حالة إقليمية وثقافية للسياق السعودي. وأُدرج المصدر عندما كان مرتبطًا مباشرة بخدمات لغوية أو تخطيط رسمي أو بيانات سكانية أو تقنية مستخدمة فعلًا أو معلنة بوضوح، وكان قابلاً للتتبع إلى جهة مؤلفة وتاريخ نشر محددين. واستُبعدت المواد المكررة، والصفحات التي لا يمكن التحقق من أصلها، والادعاءات التسويقية غير المسندة. وعند تعارض الأرقام، أعطيت الأولوية للمصدر الرسمي الأحدث ثم للدراسة المحكمة، تليهما المصادر المؤسسية والمهنية.

ولأن بعض الابتكارات، ولا سيما الدبلجة الآنية بالذكاء الاصطناعي، تتطور أسرع من دورة النشر الأكاديمي، احتُفظ بعدد محدود من بيانات الشركات أو تقارير الصناعة بوصفها أدلة على إعلان تقنية أو تطبيقها، لا بوصفها إثباتًا مستقلاً لفعاليتها أو

جودتها. ولهذا صيغت الادعاءات التقنية في الدراسة بصيغة منسوبة ومتحفظة، وأُبقيت الحاجة إلى الاختبار الميداني جزءًا من النموذج نفسه.

3.2. إجراءات التحليل واشتقاق النموذج

حُللت المادة على مرحلتين. في المرحلة الأولى رُمزت الأدلة نوعيًا وفق محاور الاحتياج اللغوي، ونوع الخدمة، وموقع تقديمها، ودرجة حساسيتها، والموارد البشرية المطلوبة، والدور الممكن للتكنولوجيا، وآليات الحوكمة والجودة. وفي المرحلة الثانية قورنت الأنماط المتكررة بين الحالات الثلاث وربطت بمفاهيم تخطيط المكانة والمتن والاكتساب والمشهد اللغوي. ومن هذا الربط اشتُقت مكونات النموذج المقترح: مستويات الحساسية الثلاثة، وأولويات اللغات، والهيكل المؤسسي، ومراحل التنفيذ، ومؤشرات الجودة والمخاطر.

ولا تمثل هذه المكونات نتائج تجريبية أو ترتيبات رسمية قائمة. إنها مخرجات معيارية مبنية على قراءة الأدلة المتاحة وعلى استدلال تخطيطي قابل للمراجعة. لذلك لا تستخدم الدراسة اختبارات إحصائية أو تدعي علاقة سببية، بل تسعى إلى جعل الانتقال من الأدلة إلى المقترح واضحًا وقابلاً لإعادة البناء والنقد.

3. تحليل التجارب المقارنة: دروس من بطولات كأس العالم السابقة

تُستخدم البرازيل 2014 في هذه الدراسة بوصفها حالة مبكرة لتوسيع الخدمات اللغوية عن بُعد داخل بطولة موزعة على مدن متعددة. وتشير تقارير مهنية متخصصة إلى استخدام بنية مركزية لدعم الترجمة الفورية للمؤتمرات الصحفية من ريو دي جانيرو، وهو مثال مهم على إمكان فصل المترجم عن موقع الحدث مع الإبقاء على خدمة مركزية منسقة (Slator, 2020). ولا تتعامل الدراسة مع هذه التجربة بوصفها نموذجًا مكتملًا، بل بوصفها دليلًا تشغيليًا على قيمة المركزية التقنية في تغطية مواقع متعددة.

أما روسيا 2018 فتفيد المقارنة من زاويتين: اتساع الرقعة الجغرافية للبطولة، والحاجة إلى تكييف المحتوى والملاحة لجمهور دولي في بيئة كتابية ولغوية تختلف عن كثير من الزوار. وتوثق مصادر مهنية توسع خدمات الترجمة والمحتوى متعدد اللغات خلال البطولة (Language Insight, 2018). وتستفاد من هذه الحالة فكرة أن التخطيط لا ينبغي أن يقتصر على الترجمة الشفهية، بل يشمل التطبيقات والملاحة واللافتات والواجهات الرقمية التي يعتمد عليها الجمهور في الحركة داخل المدينة.

وتحظى قطر 2022 بوزن أكبر في المقارنة لقربها الإقليمي والثقافي من السعودية. فقد جمعت البطولة بين العربية والإنجليزية وخدمات متعددة اللغات، وربطت الترجمة بخدمات الإتاحة، ومنها التعليق الوصفي الذي شاركت جامعة حمد بن خليفة ومؤسسة قطر في تطويره وتدريب متطوعين عليه (Qatar Foundation, 2022). كما اختير 20 ألف متطوع من أكثر من 400 ألف طلب وفق بيانات الفيفا، وهو ما يوضح حجم الدور الذي يمكن أن تؤديه برامج التطوع المنظمة في تشغيل حدث بهذا الحجم (FIFA, 2023b). وتكشف الحالة القطرية كذلك أن القرب الجغرافي لا يلغي الحاجة إلى تخطيط مستقل للغات المقيمين والزوار وذوي الاحتياجات المختلفة.

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وتقود المقارنة إلى ثلاثة استنتاجات تحليلية تستخدمها الدراسة في بناء المقترح. أولًا، لا توجد قائمة لغات واحدة تصلح لكل الخدمات، بل تختلف الأولوية بحسب المستخدم والموقع ونوع المحتوى. ثانيًا، يفيد الجمع بين المركزية في إدارة المصطلحات والجودة والموارد وبين التنفيذ المحلي المرن في الملاعب والمدن. ثالثًا، تبدو التكنولوجيا أكثر ملاءمة عندما تتدرج درجة الاعتماد عليها بحسب حساسية المهمة، بدل تطبيق حل تقني واحد على جميع السياقات. وهذه الاستنتاجات هي أساس الانتقال إلى خريطة الاحتياجات والنموذج الهجين في الأقسام التالية.

جدول (1): مقارنة الخدمات اللغوية في بطولات كأس العالم الأخيرة

المعيار	البرازيل 2014	روسيا 2018	قطر 2022
عدد الفرق	32	32	32
عدد المدن المستضيفة	12	11	5
نطاق التغطية اللغوية التشغيلية	البرتغالية مع خدمات متعددة اللغات بحسب الحاجة	الروسية مع خدمات متعددة اللغات للزوار والفرق	العربية والإنجليزية مع خدمات رقمية ولغوية إضافية
التطوع	برامج تطوع داعمة	برامج تطوع داعمة	20,000 متطوع من أكثر من 400,000 طلب
التحدي اللغوي الأبرز	ضعف الإنجليزية خارج المدن الكبرى	الأبجدية السيريلية	التنوع اللغوي غير المسبوق

ملاحظة: يصف صف «نطاق التغطية اللغوية التشغيلية» اللغات المستخدمة في الخدمات والمحتوى داخل كل بطولة، ولا يمثل قائمة باللغات الرسمية للفيفا. وتظل المقارنة تقريبية لأن مستوى التوثيق المتاح يختلف من نسخة إلى أخرى.

4. خريطة الاحتياجات اللغوية لبطولة كأس العالم 2034

1.4. الترجمة التحريرية: النصوص المكتوبة والمحتوى الرقمي

يمثّل المحتوى المكتوب أحد أكثر مجالات الخدمة اتساعًا في بطولات كأس العالم، لأنه يشمل الوثائق التنظيمية والمواد الإعلامية والمحتوى الرقمي واللافتات والتعليمات. وتشير مقابلات مهنية منشورة مع قسم الخدمات اللغوية في الفيفا إلى أحجام ترجمة سنوية كبيرة وإلى الاعتماد على ذاكرات ترجمة وقواعد مصطلحية وأدلة أسلوب لضبط الاتساق (Slator, 2020). وتستخدم الدراسة هذا المؤشر لفهم حجم العمل المحتمل، لا لتقدير عدد كلمات ثابت لنسخة 2034.

وفي سياق 2034، يُرجّح أن تزداد الضغوط على الترجمة التحريرية بسبب اتساع عدد الفرق والمواقع وتنوع قنوات التواصل، لكن الدراسة لا تفترض علاقة خطية بين زيادة الفرق وزيادة حجم النصوص. ويشير ملف الاستضافة إلى خمس مدن وخمسة عشر ملعبًا وعدد من مواقع مهرجانات المشجعين (Saudi Arabian Football Federation, 2024)، وهو ما يعني تعدد نقاط إنتاج النصوص وتحديثها. ويستلزم ذلك إدارة مركزية للمصطلحات وأدلة الأسلوب، مع آليات نشر محلية سريعة، وبخاصة للمحتوى الأمني والصحي والإرشادي.

2.4. الترجمة الفورية: المؤتمرات الصحفية والمقابلات والفعاليات الرسمية

تُعدّ الترجمة الفورية في المؤتمرات الصحفية والمقابلات التلفزيونية من أكثر الخدمات اللغوية حساسية في البطولات الرياضية الكبرى، نظرًا لطبيعتها الآنية ولحجم الجمهور المتابع ولاحتمالية تأثير أي خطأ ترجمي في الرأي العام الرياضي والإعلامي. وتنظّم الفيفا في كل بطولة مؤتمرات صحفية يومية للمدربين واللاعبين قبل المباريات وبعدها، ومقابلات سريعة

(flash interviews) في المنطقة المختلطة عقب كل مباراة، فضلًا عن مؤتمرات صحفية لمسؤولي الفيفا وللجان المنظمة. وتُقدَّم الترجمة الفورية عادةً بالإنجليزية والفرنسية والإسبانية ولغة البلد المضيف ولغات المدربين واللاعبين المشاركين في كل مؤتمر (Slator, 2020). وقد كشفت حادثة الترجمة الخاطئة في مؤتمر المدرب باولو بينتو خلال بطولة قطر 2022 أنّ الخطأ في هذا السياق لا يقتصر على البعد اللغوي بل يمتد إلى أبعاد فنية وعاطفية لدى الجمهور، إذ تفاعل المشجعون الكوريون مع خبر عدم مشاركة لاعبَيْن أساسيَّيْن قبل أن يتبيّن أن المعلومة ناجمة عن ترجمة غير دقيقة من البرتغالية إلى الكورية (Warner, 2022).

وفي بطولة 2034 قد تتسع تحديات الترجمة الفورية مع زيادة عدد الفرق وتنوع اللغات، لكن حجم الطلب الفعلي سيظل مرتبطًا بالمنتخبات المتأهلة، ولغات المدربين واللاعبين، وسياسة التغطية الإعلامية. لذلك تقترح الدراسة بناء شبكة مرنة من المترجمين الفوريين تجمع بين الحضور في اللغات الأعلى طلبًا والترجمة عن بُعد عند الحاجة، مع معايير اعتماد واختبارات مسبقة للمصطلحات الرياضية وإجراءات واضحة للتعامل مع الأخطاء في السياقات الحساسة.

3.4. الترجمة المجتمعية: الخدمات العامة والتواصل اليومي

تشكّل الترجمة المجتمعية، أو ما يُعرف بترجمة الخدمة العامة (public service interpreting)، بُعدًا لا يحظى بأضواء الإعلام لكنّ أثره يفوق ما عداه في التجربة اليومية للزائرين والجماهير. وتُعرَّف الترجمة المجتمعية بأنها الترجمة التي تتيح للأشخاص الذين لا يجيدون اللغة الرسمية للبلد التواصلَ مع مقدمي الخدمات العامة للحصول على الخدمات القانونية والصحية والتعليمية والحكومية والاجتماعية (International Organization for Standardization, 2024). وفي سياق كأس العالم تمتد هذه الترجمة لتشمل طيفًا واسعًا من المواقف التواصلية اليومية: في المطارات أثناء إجراءات الوصول والمغادرة، وفي الفنادق عند تسجيل الدخول والاستفسار عن الخدمات، وفي المستشفيات والمراكز الصحية حيث قد يحتاج الزائرون إلى رعاية طبية طارئة، وفي مراكز الشرطة والأمن عند الإبلاغ عن حوادث أو فقدان ممتلكات، وفي وسائل النقل العام من مترو وحافلات وقطارات، وفي المطاعم والأسواق ومناطق المشجعين.

وتبرز في هذا الصدد قاعدة اجتماعية متعددة اللغات داخل المملكة. فالتقديرات الرسمية لعام 2024 تشير إلى أن غير السعوديين يشكلون 44.4% من السكان (General Authority for Statistics, 2025). ولا تعني هذه النسبة أن جميع المقيمين يصلحون لأدوار الوساطة اللغوية، لكنها تبرر إجراء مسح مبكر للكفاءات الفعلية واللغات المستخدمة في المدن المستضيفة، ثم ربط نتائج المسح ببرامج تدريب واعتماد للترجمة المجتمعية في المطارات والفنادق والمراكز الصحية والنقل ومناطق المشجعين.

4.4. التعليق الرياضي متعدد اللغات

يمثّل التعليق الرياضي خطابًا فريدًا في طبيعته يجمع بين الفورية والتخصص والإثارة العاطفية، مما يجعله من أصعب أنواع الخطاب اللغوي ترجمةً ونقلًا بين اللغات. فالمعلق الرياضي يتحدث في الوقت الحقيقي عن أحداث متسارعة تتطلب دقة في وصف التكتيكات والمراكز والقرارات التحكيمية وأسماء اللاعبين، وفي الوقت ذاته يحتاج إلى إثارة حماسة المشاهدين والتفاعل مع اللحظات الدرامية في المباراة. وقد صُنّفت الترجمة الرياضية أحيانًا ضمن "الترجمة التقنية" لأنها تستلزم من

المترجم خبرة في مجال تخصصي محدد أو بحثًا معمّقًا لإيجاد المكافئات الدلالية للمصطلحات المتخصصة والتعبيرات الاصطلاحية والمفردات العامية (Hamad Bin Khalifa University, 2022).

ويمكن استخدام صيغة كأس العالم 2026، التي ضمت 48 فريقًا و104 مباريات، كسيناريو مرجعي لتقدير نطاق العمل في 2034 (FIFA, 2023a). غير أن عدد المباريات وتوزيعها في 2034 لا يُعامل هنا بوصفه معطى نهائيًا ما لم يصدر جدول رسمي خاص بالبطولة. وفي جميع الأحوال، يظل التعليق الرياضي متعدد اللغات مجالًا عالي الكلفة والحساسية، ما يجعل من المناسب اختبار الدبلجة الآنية في نطاقات محدودة ومقارنتها بالتعليق البشري قبل اتخاذ قرارات التوسع.

5.4. الترجمة السمعية البصرية و إتاحة المحتوى

يتجاوز البُعد اللغوي لبطولة كأس العالم نطاق الكلمة المنطوقة والمكتوبة ليشمل الترجمة السمعية البصرية بأنماطها المتعددة. وتغطي هذه الترجمة طيفًا واسعًا يمتد من ترجمة الأفلام الترويجية والوثائقية المصاحبة للبطولة، إلى السترجة *(subtitling)* الحية للمقابلات التلفزيونية والبرامج الرياضية، إلى الترجمة الصوتية *(voice-over)* لمحتوى المنصات الرقمية، إلى التعليق الوصفي *(audio description)* لذوي الإعاقة البصرية وترجمة لغة الإشارة لذوي الإعاقة السمعية. وقد أشارت التقارير إلى أن الفيفا وسّع خدمات ترجمة لغة الإشارة للجماهير من ذوي الإعاقة السمعية في البطولات الأخيرة (Quicksilver Translate, 2025)، فيما قدّمت جامعة حمد بن خليفة نموذجًا رائدًا في التعليق الوصفي خلال بطولة قطر 2022 بتدريب متطوعين على وصف مجريات المباريات وصفًا دقيقًا يُنقل عبر سماعات خاصة للمكفوفين (Qatar Foundation, 2022).

وتبرز في هذا الإطار أهمية المحتوى الرقمي متعدد اللغات بوصفه قناة موازية للمشهد اللغوي المادي. ويمكن أن تجمع المنصات الرسمية بين النص المترجم، والترجمة الفورية، والتعليق الوصفي، وترجمة لغة الإشارة، وخيارات تخصيص اللغة بحسب المستخدم. غير أن اتساع الوظائف الرقمية يضيف مخاطر تتعلق بالاتساق، والخصوصية، وإتاحة المحتوى، واستمرارية الخدمة؛ لذلك تتعامل الدراسة مع التكامل الرقمي بوصفه مجالًا يحتاج إلى اختبارات استخدام وضمان جودة، لا نتيجة تقنية مضمونة مسبقًا.

5. الحلول التكنولوجية: الذكاء الاصطناعي في خدمة التعددية اللغوية

1.5. الترجمة الآلية العصبية وتطبيقات الهاتف المحمول

شهدت تقنيات الترجمة الآلية تطورًا متسارعًا من النماذج الإحصائية إلى الشبكات العصبية ثم النماذج اللغوية الكبيرة، وهو ما وسّع نطاق المهام الممكنة في الترجمة والمساعدة اللغوية. ومع ذلك، تُظهر الدراسات أن تحسن الطلاقة لا يعني بالضرورة ثبات الدقة أو انخفاض جهد المراجعة في جميع الأزواج اللغوية والأنواع النصية (Castilho et al., 2017)، وأن إدماج التقنية يغيّر سير عمل المترجم بقدر ما يغير المنتج نفسه (O'Brien, 2012; Doherty, 2016). لذلك يُقترح استخدام الترجمة الآلية في البطولة وفق مستوى المخاطر ونوع المحتوى، مع مراجعة بشرية حين ترتفع الحساسية.

غير أن الاعتماد على التطبيقات العامة وحدها لا يصلح أساسًا لخدمات رسمية أو حساسة. فالأداء يتفاوت بحسب اللغة والسجل والسياق، كما أن الفكاهة واللغة المجازية والمصطلحات الرياضية والأسماء قد تظل مصادر خطأ. ولهذا يميّز النموذج

المقترح بين الاستخدام الفردي منخفض المخاطر وبين المحتوى الذي يحتاج إلى مراجعة بشرية أو ترجمة بشرية كاملة، ويجعل اختبار الجودة لكل لغة ومهمة شرطًا قبل التوسع في التشغيل.

2.5. الدبلجة الآنية القائمة على الذكاء الاصطناعي

تمثّل الدبلجة الآنية القائمة على الذكاء الاصطناعي مجالًا سريع التطور يجمع عادةً بين التعرف الآلي على الكلام (ASR)، والترجمة، وتحويل النص إلى كلام (TTS)، أو يستخدم نماذج مباشرة من الكلام إلى الكلام. وقد وثقت تقارير صناعة البث تجارب حديثة لترجمة التعليق الرياضي آنيًا باستخدام هذه الأدوات، ومنها تطبيقات لشركة CAMB.AI في بث رياضي حي (TM Broadcast, 2025). وتُستخدم هذه الأمثلة هنا لإثبات وجود التقنية وتطورها، لا للحكم على جودتها في سياق كأس العالم أو في جميع اللغات.

وتعلن شركات أخرى عن حلول مؤسسية للدبلجة الحية ودعم عدد كبير من اللغات واللهجات، مثل Deepdub، كما تصف تقارير Sports Video Group منصات تستخدم نماذج صوتية وترجمية متعددة في البث الحي (Deepdub, 2025; Sports Video Group, 2025). ولأن هذه المعلومات صادرة جزئيًا عن الشركات أو قطاع الصناعة، تتعامل الدراسة معها بوصفها مؤشرات تقنية تحتاج إلى تحقق مستقل. ويقترح النموذج إجراء اختبارات مضبوطة تقيس الدقة، وزمن التأخير، وثبات الأسماء والمصطلحات، ورضا المشاهدين قبل استخدام أي حل في بث واسع.

5.3. اللافتات الرقمية الذكية و أنظمة الملاحة متعددة اللغات

يتجاوز دور التكنولوجيا نطاق البث ليشمل إدارة المشهد اللغوي داخل الملاعب والمدن المستضيفة. وتتيح اللافتات الرقمية والشاشات والتطبيقات تحديث المحتوى بسرعة وتقديمه بلغات مختلفة بحسب الموقع والحدث. غير أن القيمة التخطيطية لهذه الأدوات لا تأتي من عدد اللغات الذي يمكن عرضها نظريًا، بل من قدرتها على إظهار المعلومة الصحيحة في الوقت المناسب، والمحافظة على سهولة القراءة وإتاحة المحتوى واتساق المصطلحات بين الشاشة والتطبيق واللافتة المادية.

وفي سياق 2034 يمكن ربط هذه الأدوات بالبنية الرقمية في المدن المستضيفة وبالتطبيق الرسمي للبطولة، مع إبقاء التصميم مفتوحًا للتغير التقني خلال السنوات المقبلة. ويشير ملف الاستضافة إلى مشاريع بنية تحتية ومواقع جديدة في المدن الخمس، ومنها نيوم (Saudi Arabian Football Federation, 2024). ولذلك يقترح البحث بناء معايير تشغيلية محايدة تقنيًا تركز على قابلية التكامل، وأمن البيانات، وإتاحة المحتوى، واستمرارية الخدمة، بدل ربط الخطة مبكرًا بمنصة أو مزود واحد.

5.4. نحو نموذج هجين: التكامل بين الإنسان والآلة

ولا تكفي التكنولوجيا وحدها لإدارة التعددية اللغوية، كما أن الاعتماد الكامل على العمل البشري قد يصبح صعب التوسع في محتوى واسع وسريع التحديث. ومن هنا يقترح البحث، بوصفه مخرجًا تخطيطيًا لا ترتيبًا رسميًا قائمًا، نموذجًا هجينًا يوزع المهام بحسب الحساسية والتعقيد. ففي المستوى الأعلى حساسية تُقدّم الترجمة البشرية المتخصصة أولوية واضحة، ويشمل ذلك المؤتمرات الصحفية الرسمية والوثائق القانونية والتنظيمية والمحتوى الطبي والأمني، بينما يمكن توظيف التقنية بدرجات أكبر كلما انخفضت المخاطر مع الإبقاء على آليات تصعيد إلى دعم بشري.

وفي المستوى الثاني، المتوسط الحساسية، يُعتمد نموذج الترجمة الآلية مع المراجعة البشرية *(machine translation with human post-editing)*، ويشمل ذلك ترجمة المحتوى الرقمي على المنصات والتطبيقات، وترجمة منشورات وسائل التواصل الاجتماعي، وتحديث اللافتات الرقمية، وإعداد النشرات الإعلامية الروتينية. أمّا في المستوى الثالث، وهو مستوى التواصل اليومي غير الرسمي، فيمكن الاعتماد بشكل أكبر على الحلول التكنولوجية المباشرة كتطبيقات الترجمة الفورية وروبوتات المحادثة *(chatbots)* متعددة اللغات والأكشاك الإلكترونية التفاعلية في الملاعب والمطارات ومحطات النقل، مع توفير دعم بشري احتياطي للحالات التي تعجز فيها التكنولوجيا عن تلبية الحاجة.

ويتطلب نجاح هذا النموذج الهجين استثمارًا مبكرًا في عدة محاور، أبرزها تطوير نماذج ترجمة آلية مخصصة للسياق الرياضي السعودي مدرَّبة على مدونات رياضية عربية وإنجليزية وعلى المصطلحات المحلية والعامية السعودية ذات الصلة بالرياضة والضيافة والسياحة. ثانيًا، بناء بنية تحتية رقمية موحدة تربط جميع الحلول التكنولوجية، من تطبيقات الهاتف إلى اللافتات الرقمية إلى أنظمة البث، في منظومة لغوية متكاملة تُدار مركزيًّا مع مرونة في التنفيذ المحلي. ثالثًا، تدريب الكوادر البشرية، سواء المترجمين المحترفين أو المتطوعين، على العمل مع أدوات الذكاء الاصطناعي والاستفادة منها لتعزيز إنتاجيتهم وجودة مخرجاتهم، بدلًا من النظر إلى التكنولوجيا بوصفها تهديدًا لدورهم.

جدول (2): مستويات النموذج الهجين لتوزيع المهام اللغوية

المستوى	نوع المهام	الآلية	أمثلة
عالي الحساسية	العقود، المؤتمرات، الخطابات	ترجمة بشرية كاملة	خطاب الافتتاح، عقود الرعاية
متوسط الحساسية	المحتوى الرقمي، الأخبار	ترجمة آلية + مراجعة بشرية	تحديثات الموقع، منشورات التواصل
منخفض الحساسية	التواصل اليومي، الاستفسارات	حلول تكنولوجية مباشرة	تطبيقات الهاتف، روبوتات المحادثة

6. الموارد البشرية: بناء القدرات اللغوية لبطولة 2034

1.6. المترجمون التحريريون والمترجمون الفوريون المحترفون

يشكّل المترجمون التحريريون والمترجمون الفوريون المحترفون العمود الفقري لأي منظومة خدمات لغوية في حدث بهذا الحجم. وتوضح مادة مهنية عن قسم الخدمات اللغوية في الفيفا أن الفريق الداخلي يعتمد كذلك على شبكة من المستقلين لتوسيع القدرة التشغيلية (Slator, 2020). وتفيد هذه الخبرة بأن التخطيط لنسخة 2034 لا ينبغي أن يبدأ من رقم ثابت للكوادر، بل من قاعدة بيانات للكفاءات تُحدّث بحسب اللغة والتخصص والخبرة والاعتماد وتوافر المترجم في الموقع أو عن بُعد.

وتشير دراسة أقدم عن صناعة الترجمة في السعودية إلى تحديات مؤسسية تتعلق بتنظيم المهنة والاعتماد على موظفين ثنائيي اللغة في بعض السياقات بدل مختصين بالترجمة (Fatani, 2009). وبسبب قدم هذه الدراسة لا تستخدم نتائجها بوصفها وصفًا مباشرًا للسوق الحالي، بل بوصفها نقطة انطلاق تبرر الحاجة إلى خط أساس محدث قبل البطولة. ويقترح البحث لذلك مسحًا وطنيًا للكفاءات اللغوية والمهنية يسبق أي تقدير لأعداد المترجمين المطلوبة أو أي نظام اعتماد خاص بالبطولة.

2.6. المتطوعون اللغويون

يمثّل المتطوعون ركيزة مهمة في تشغيل بطولات كأس العالم، ولا سيما في الإرشاد والخدمات الجماهيرية. وفي قطر 2022 اختير 20 ألف متطوع من أكثر من 400 ألف طلب وفق بيانات الفيفا (FIFA, 2023b). غير أن التطوع اللغوي يحتاج إلى تعريف أدق من مجرد القدرة على التحدث بلغتين؛ فالمهام التي تتضمن معلومات صحية أو أمنية أو ترجمة فعلية ينبغي أن ترتبط بالتدريب والتقييم وحدود صلاحية واضحة، بينما يمكن إسناد الإرشاد العام إلى متطوعين مدربين دون تقديمهم بوصفهم مترجمين محترفين.

وتوفر قاعدة التطوع السعودية نقطة انطلاق محتملة، إذ أعلنت وكالة الأنباء السعودية بلوغ مليون متطوع في ديسمبر 2024 (Saudi Press Agency, 2024). لكن الانتقال من التطوع العام إلى التطوع اللغوي المتخصص يتطلب انتقاءً واختبارات وتدريبًا في المصطلحات الرياضية والتواصل بين الثقافات وبروتوكولات الإحالة في المواقف الحساسة. وعليه، يقترح البحث التعامل مع المتطوعين بوصفهم طبقة دعم تكمل عمل المختصين، لا بديلًا عنهم.

3.6. الجامعات السعودية وبرامج الترجمة

تضمّ المملكة العربية السعودية شبكة جامعية واسعة تتوزع فيها برامج الترجمة واللغات على عدد من المؤسسات الأكاديمية البارزة. فجامعة الملك سعود تحتضن كلية اللغات والترجمة بأقسامها الخمسة: اللغة الإنجليزية والترجمة، واللسانيات، واللغة الفرنسية والترجمة، واللغات الحديثة والترجمة، والإعداد اللغوي لغير الناطقين بالعربية. وتقدّم جامعة الأميرة نورة بنت عبد الرحمن، وهي أكبر جامعة للنساء في العالم، برامج في الإنجليزية والفرنسية والصينية واللسانيات التطبيقية، مع درجات ماجستير متخصصة في الترجمة. كما تحتضن جامعة الإمام محمد بن سعود الإسلامية معهد الترجمة والتعريب وهو أول معهد أكاديمي سعودي متخصص في الترجمة (Saudipedia, 2023). وإلى جانب هذه المؤسسات تبرز جامعة جدة وجامعة نجران وجامعة الملك عبد العزيز التي أضافت اللغة الصينية إلى الإنجليزية والفرنسية، والجامعة السعودية الإلكترونية التي تقدم ماجستيرًا في تقنيات الترجمة منذ عام 2014.

غير أنّ الدراسات كشفت عن فجوة بين المخرجات الأكاديمية ومتطلبات سوق العمل، ولا سيما فيما يخصّ إدماج أدوات الترجمة بمساعدة الحاسوب *(CAT tools)* في البرامج التعليمية. فقد أظهرت دراسة شملت خمس جامعات سعودية، الملك سعود والأميرة نورة والإمام محمد بن سعود وجامعة الأمير سلطان والجامعة السعودية الإلكترونية، أنّ أدوات الترجمة الحاسوبية لم تُدمج بعد بفاعلية كافية في البرامج التعليمية، وأن بعض هذه الجامعات لا يقدّم مقررات مخصصة لهذه الأدوات (Al-Rumaih, 2021). ويمثّل الاستعداد لبطولة 2034 فرصة ذهبية لتطوير هذه البرامج وربطها بالاحتياجات الفعلية، من خلال إنشاء مسارات تدريبية متخصصة في الترجمة الرياضية والترجمة المجتمعية وتقنيات الترجمة الآلية مع المراجعة البشرية *(MTPE)*، وتوفير فرص تدريب ميداني للطلاب في الأحداث الرياضية التي تستضيفها المملكة خلال السنوات المقبلة (سباق الجائزة الكبرى، نهائيات التنس، بطولات الملاكمة والمصارعة العالمية)، ثم في البطولة ذاتها ضمن برنامج تدريب تعاوني ممنهج.

4.6. المقيمون متعددو اللغات: مورد بشري يحتاج إلى تأهيل

تتمتع المملكة بتركيبة سكانية متعددة اللغات يمكن أن تكون موردًا مهمًا للتخطيط، إذ بلغ عدد غير السعوديين نحو 15.7 مليون نسمة في تقديرات 2024، أي 44.4% من السكان (General Authority for Statistics, 2025). غير أن البيانات السكانية العامة لا تكفي وحدها لترتيب اللغات ذات الأولوية في البطولة، لأن الحاجة ستتأثر أيضًا بالزوار والمنتخبات ومواقع الإقامة وأنماط استخدام النقل والخدمات. لذلك يقترح البحث ربط أي برنامج للمقيمين ببيانات استخدام فعلية ومتجددة بدل الاعتماد على ترتيب ثابت للجاليات.

ولتفعيل هذا المورد يقترح البحث، على سبيل السيناريو التخطيطي، برنامجًا باسم «سفراء اللغة» يستقطب مقيمين ثنائي اللغة أو متعددي اللغات بعد التحقق من كفاءتهم وتدريبهم على مهام محددة. ويمكن أن يتركز دورهم في الإرشاد والتواصل المجتمعي منخفض الحساسية، مع مسار إحالة واضح إلى مترجمين محترفين عند الحاجة. كما يمكن الاستفادة من أصحاب التخصصات المهنية ثنائي اللغة في تصميم المصطلحات والبروتوكولات، من دون افتراض أن ثنائية اللغة وحدها تؤهل الشخص للترجمة المتخصصة. و«سفراء اللغة» تسمية يقترحها هذا البحث وليست برنامجًا رسميًا قائمًا.

جدول (3): مجموعات لغوية أولية لأغراض التخطيط (غير مرتبة)

المجموعة اللغوية المرشحة	سياق الاستخدام المحتمل	مصدر تحديد الأولوية	ملاحظة تخطيطية
الأوردو / الهندية	النقل والضيافة والخدمات العامة	بيانات المقيمين والزوار والتذاكر	تُراجع الأولوية دوريًا
البنغالية	الخدمات العامة والتواصل المجتمعي	بيانات الاستخدام الفعلي	أولوية مرنة وليست ثابتة
التاغالوغ	الضيافة والخدمات المجتمعية	بيانات المستخدمين في المدن المستضيفة	تُحدد الحاجة ميدانيًا
الإندونيسية	الخدمات السياحية والعامة	بيانات الزوار والمقيمين	تُحدد الحاجة ميدانيًا
لهجات عربية إقليمية	الإرشاد والتواصل اليومي	منشأ الزوار والفرق	تبقى العربية الفصحى المبسطة أساس النص الرسمي

ملاحظة: اللغات الواردة في الجدول أمثلة أولية مشتقة من التنوع السكاني والسياق الإقليمي، ولا تمثل ترتيبًا ديموغرافيًا أو قائمة نهائية للبطولة. ينبغي تحديثها ببيانات رسمية عن الزوار والفرق واستخدام الخدمات كلما اقترب موعد الحدث.

7. نموذج مقترح: استراتيجية متكاملة لإدارة الخدمات اللغوية

1.7. الهيكل المؤسسي المقترح

يقترح هذا البحث، بوصفه سيناريوًا تنظيميًا، إنشاء «هيئة وطنية للخدمات اللغوية» مرتبطة باللجنة المنظمة للبطولة وتعمل بالتنسيق مع الجهات الحكومية والأكاديمية ذات الصلة. وهذه الهيئة ليست جهة قائمة أو معلنة رسميًا، بل تسمية وظيفية يقترحها البحث لتجميع مسؤوليات قد تتوزع مؤسسيًا بطريقة مختلفة عند التنفيذ. ويتكون التصور من ثلاث وحدات: وحدة للترجمة المهنية تتولى الترجمة التحريرية والفورية وإدارة المصطلحات والجودة؛ ووحدة للتكنولوجيا اللغوية تتولى اختيار الأدوات واختبارها وتكاملها؛ ووحدة للموارد البشرية والتدريب تتولى قواعد البيانات والتدريب وبرامج المتطوعين و«سفراء اللغة».

ويُسترشد في هذا الهيكل بإطار كوبر للتخطيط اللغوي من حيث المكانة والمتن والاكتساب (Cooper, 1989)، مع استخدامه هنا بوصفه أداة تنظيمية لا تطابقًا مؤسسيًا حرفيًا. فقرارات أولوية اللغات ترتبط بتخطيط المكانة، وإدارة المصطلحات والذاكرات وأدلة الأسلوب ترتبط بتخطيط المتن، وبناء الكفاءات والتدريب يرتبط بتخطيط الاكتساب. ويقترح البحث كذلك مجلسًا استشاريًا يضم ممثلين عن التنظيم والجامعات والقطاع الخاص وخبراء الإتاحة والمستخدمين، على أن تُحدد الصيغة القانونية والاختصاصات الفعلية من الجهات الرسمية المختصة.

7.2. تراتبية اللغات المقترحة

يقترح البحث تراتبية تشغيلية من أربعة مستويات، وهي ليست تراتبية رسمية معتمدة من الفيفا. يضم المستوى الأول العربية بوصفها لغة البلد المضيف والإنجليزية بوصفها لغة العمل الدولية الأكثر حضورًا في عمليات الفيفا. ويضم المستوى الثاني اللغات الرسمية الأخرى للفيفا: الإسبانية والفرنسية والألمانية، وفق النظام الأساسي للفيفا (FIFA, 2024c). أما المستوى الثالث فيتغير بحسب المنتخبات المتأهلة وحجم الجمهور والطلب الفعلي، وقد يشمل لغات مثل البرتغالية والروسية والصينية واليابانية والكورية وغيرها. ويضم المستوى الرابع لغات مجتمعية مرتبطة بالمقيمين والزوار في مواقع محددة. ويعاد ضبط المستويين الثالث والرابع دوريًا بناء على البيانات الفعلية، بدل تثبيت قائمة نهائية قبل سنوات من البطولة.

7.3. الجدول الزمني للتنفيذ حتى عام 2034

يتطلب تنفيذ الاستراتيجية تخطيطًا مرحليًا يبدأ في 2026 ويمتد حتى 2034 .وتمتد المرحلة الأولى من 2026 إلى 2027 للتأسيس وبناء خط الأساس، وتشمل تحديد جهة الحوكمة، وبناء قاعدة بيانات أولية للكفاءات، ومسح الاحتياجات اللغوية في المدن المستضيفة، ووضع معايير اعتماد ومصطلحات وأدلة أسلوب، وإطلاق شراكات بحثية وتجريبية مع الجامعات ومزودي التقنية .ويمثل هذا التوقيت نقطة بدء تخطيطية مقترحة في الدراسة، ويمكن تعديله بحسب الجدول الرسمي للجهات المنظمة.

وتمتد المرحلة الثانية من 2028 إلى 2030 للتطوير والتجريب، وتشمل تشغيل برامج تدريب تجريبية للمترجمين والمتطوعين، واختبار أنظمة الترجمة واللافتات والإتاحة في أحداث رياضية قائمة، وقياس الأداء قبل التوسع .وتُستخدم نتائج الاختبارات لتعديل قوائم اللغات ومستويات الحساسية وبروتوكولات المراجعة، بحيث لا ينتقل أي حل تقني أو تدريبي إلى نطاق أوسع من دون مؤشرات جودة واضحة.

وتمتد المرحلة الثالثة من 2031 إلى 2033 للتوسع والاستعداد النهائي، وتشمل زيادة الكوادر المؤهلة، وإجراء محاكاة شاملة في المدن والملاعب المستضيفة، واختبار التطبيق متعدد اللغات مع مستخدمين حقيقيين، وتدقيق خطط الاستجابة للأعطال والأخطاء اللغوية .أما المرحلة الرابعة)2034 (فتخصص للتشغيل الفعلي والمراقبة الآنية وإدارة الحوادث، مع فرق دعم ميدانية ومسار مركزي لتصعيد المشكلات ومراجعة الأداء بين المباريات.

جدول4: المراحل التنفيذية المقترحة للاستراتيجية اللغوية حتى عام 2034

المرحلة	الفترة	المحور الرئيس	أبرز المخرجات
الأولى	2027-2026	التأسيس وبناء القدرات	تحديد الحوكمة، خط الأساس، قواعد البيانات، معايير الجودة والتدريب
الثانية	2030-2028	التطوير والتجريب	البرامج التدريبية، تطبيقات الترجمة المخصصة، اختبار الأنظمة
الثالثة	2033-2031	التوسع والاستعداد	تكثيف التدريب، تشغيل اللافتات الذكية، محاكاة شاملة
الرابعة	2034	التشغيل الكامل	نشر الفرق اللغوية، غرفة العمليات، المراقبة الآنية للجودة

4.7. ضمان الجودة والإرث اللغوي

لا يكتمل النموذج المقترح دون منظومة لضمان الجودة تربط الوقاية بالمراقبة والتعلم بعد التشغيل. ويقترح البحث ثلاثة مستويات: مراجعة مسبقة تشمل اختبار الكفاءات والمصطلحات والأدوات قبل النشر؛ ومراقبة آنية ترصد الأخطاء والأعطال وتوفر مسارًا سريعًا للتصحيح والتصعيد؛ ومراجعة لاحقة تحلل الحوادث ورضا المستخدمين وتحدث الموارد بين مباراة وأخرى. ولا تُفترض فاعلية أي تقنية أو مورد بشري سلفًا، بل تُقاس في تجارب محددة لكل لغة ونوع مهمة.

أما الإرث اللغوي فينبغي أن يُقاس بما يبقى بعد البطولة من أصول قابلة للاستخدام: قواعد مصطلحية موثقة، وأدلة أسلوب، ومواد تدريب، وبيانات تقييم مجهّلة، وكوادر اكتسبت خبرة فعلية في إدارة الأحداث متعددة اللغات. ويمكن لهذه الأصول أن تخدم أحداثًا رياضية وثقافية وسياحية لاحقة، شريطة وجود خطة واضحة للملكية والصيانة والتحديث وحماية البيانات.

5.7. مؤشرات الجدوى والجودة وإدارة المخاطر

يقترح البحث أن تُقاس جدوى النموذج بمجموعة مؤشرات قابلة للرصد بدل الاكتفاء بوصفه تصورًا تنظيميًا. وتشمل المؤشرات: نسبة التغطية الفعلية للغات المطلوبة في كل موقع، ومعدل الأخطاء الحرجة في المحتوى عالي الحساسية، وزمن الاستجابة والتصحيح، ونسبة المحتوى الذي خضع للمراجعة البشرية وفق السياسة المعتمدة، وزمن التأخير في الخدمات الحية، وتوافر الأنظمة الرقمية، ورضا المستخدمين وذوي الإعاقة، وعدد الحوادث التي استدعت تصعيدًا بشريًا. أما المخاطر فتشمل أخطاء المعنى، والتحيز أو ضعف الأداء في لغات معينة، وتسرب البيانات، وتعطل الأنظمة، ونقص الكفاءات في لغات نادرة. ولا تقترح الدراسة حدودًا رقمية نهائية لهذه المؤشرات؛ إذ ينبغي معايرتها ميدانيًا خلال مراحل التجريب وبالتعاون مع الجهة المنظمة.

8. الخاتمة والتوصيات

سعت هذه الدراسة إلى بناء مقترح تخطيطي لإدارة التعددية اللغوية في كأس العالم 2034 من خلال تحليل وثائقي ومقارنة حالات وربطها بإطار التخطيط اللغوي والمشهد اللغوي. وأتاح هذا المسار تنظيم الأدلة في خمسة مجالات للاحتياج، ثم تحويلها

إلى مقترحات تخص توزيع العمل بين الإنسان والتقنية، وأولوية اللغات، والحوكمة، والجدول الزمني، وضمان الجودة. لذلك ينبغي قراءة ما يلي بوصفه خلاصة استدلالية للمراجعة، لا «نتائج» تجريبية بالمعنى الميداني.

يشير التحليل إلى أن الاحتياجات اللغوية مرشحة للاتساع عبر الترجمة التحريرية والفورية والمجتمعية والتعليق الرياضي والترجمة السمعية البصرية وإتاحة المحتوى. كما توضح الأدلة أن تقنيات الذكاء الاصطناعي يمكن أن توسع القدرة التشغيلية، لكنها لا تقدم مستوى واحدًا ثابتًا من الجودة في جميع المهام واللغات. ومن ثم يقترح البحث نموذجًا هجينًا يربط درجة الاعتماد على التقنية بحساسية المهمة، ويجعل المراجعة البشرية والاختبار المسبق شرطين أساسيين قبل الاستخدام في المحتوى عالي المخاطر.

وتوفر السعودية عددًا من عناصر الجاهزية التي يمكن البناء عليها، منها بنية جامعية وبرامج ترجمة، وقاعدة تطوع واسعة، وتنوع سكاني كبير؛ إذ تشير تقديرات 2024 إلى أن غير السعوديين يمثلون 44.4% من السكان (General Authority for Statistics, 2025)، كما أعلنت المملكة بلوغ مليون متطوع في 2024 (Saudi Press Agency, 2024). غير أن هذه العناصر لا تتحول تلقائيًا إلى قدرة لغوية تشغيلية. ولهذا يقترح البحث مرحلة تأسيس من 2026 إلى 2027 لبناء خط أساس فعلي للكفاءات واللغات والاحتياجات، يتبعها تجريب وتوسع تدريجي حتى 2034.

وبناءً على التحليل، تُطرح التوصيات الآتية بوصفها خيارات سياسات تحتاج إلى تقييم مؤسسي ومالي قبل اعتمادها. فعلى مستوى الجهات الحكومية واللجنة المنظمة، يمكن النظر في إنشاء جهة تنسيق مركزية للخدمات اللغوية أو توزيع وظائفها بوضوح بين الجهات القائمة، وبناء قاعدة بيانات للكفاءات، وتخصيص موارد مستقلة للاختبار وضمان الجودة، ووضع سياسة واضحة لاستخدام الذكاء الاصطناعي والمراجعة البشرية وإتاحة المحتوى. كما ينبغي تحديث قائمة اللغات دوريًا وفق بيانات الفرق والجمهور والاستخدام، لا وفق افتراضات ثابتة بعيدة المدى.

وعلى مستوى الجامعات والمؤسسات الأكاديمية، يمكن تطوير مسارات تدريب في الترجمة الرياضية والمجتمعية وتقنيات الترجمة والمراجعة البشرية، مع دمج أدوات الترجمة بمساعدة الحاسوب بصورة أعمق في البرامج، وهي حاجة ناقشتها دراسة Al-Rumaih (2021). كما يمكن ربط التدريب بأحداث رياضية تُقام قبل 2034، وإجراء دراسات تجريبية على الترجمة الحية وإتاحة المحتوى، بما يتيح بناء أدلة محلية بدل الاعتماد على استنتاجات من سياقات أخرى.

أما شركات التقنية والقطاع الخاص، فيمكن أن تسهم في تطوير حلول قابلة للاختبار تدعم العربية واللهجات واللغات ذات الطلب الفعلي، على أن تخضع هذه الحلول لمعايير موحدة في الدقة وزمن التأخير والخصوصية والإتاحة. وينبغي أن تُبنى الشراكات التقنية على قابلية التشغيل البيني ونقل المعرفة وإمكان تغيير المزود، لا على الاعتماد المبكر على منصة واحدة قد تتغير قدراتها أو شروطها قبل 2034.

تخضع الدراسة لعدة حدود ينبغي أن تؤطر قراءة المقترح. أولًا، تعتمد على وثائق ومصادر منشورة ولا تتضمن مقابلات أو استبيانات مع منظمي كأس العالم 2034 أو المترجمين أو الجمهور. ثانيًا، تتفاوت قوة الأدلة بين مصادر رسمية ودراسات محكمة وتقارير مهنية، ولا سيما في التقنيات الناشئة التي تتغير بسرعة. ثالثًا، لا تُعرف بعد المنتخبات المشاركة ولا التوزيعات النهائية للجمهور، وهو ما يمنع تثبيت أولويات اللغات أو أحجام الموارد. رابعًا، لم تُختبر الجدوى المالية والمؤسسية للنموذج

المقترح. وأخيرًا، لم تُدرج كأس العالم 2026 كحالة مقارنة مكتملة لحداثة انتهائها عند إغلاق المادة. لذلك يحتاج النموذج إلى اختبار ميداني تدريجي مع المنظمين والمختصين اللغويين والمتطوعين والمستخدمين قبل أي تطبيق واسع.

كما تفتح هذه الدراسة عدة مسارات للبحث اللاحق. الأول دراسات ميدانية ترسم الاحتياجات اللغوية الفعلية في الأحداث الرياضية السعودية من خلال مقابلات واستبيانات وبيانات استخدام الخدمات. والثاني تجارب تقارن الدبلجة والترجمة الآلية بالتدخل البشري في أزواج لغوية مختلفة، مع قياس الدقة وزمن التأخير ورضا المستخدمين. والثالث دراسات في المشهد اللغوي ترصد التحولات في المدن المستضيفة ماديًا ورقميًا. كما ستصبح المقارنة مع كأس العالم 2026 أكثر فائدة عندما تتوافر تقاريرها الختامية التفصيلية، ويمكن عندها اختبار مدى صلاحية الفرضيات التي بني عليها هذا المقترح.

وفي ضوء هذه الحدود، تتمثل القيمة الأساسية للدراسة في تقديم إطار منظم للنقاش المبكر حول الخدمات اللغوية في كأس العالم 2034، مع فصل واضح بين الأدلة المتاحة والمقترحات التخطيطية. وسيعتمد مدى صلاحية النموذج على جودة البيانات التي تُجمع في السنوات المقبلة، وعلى اختباره ميدانيًا وتعديله مع تغير التقنيات وتبلور خطط البطولة. وبهذا المعنى، لا يُقدَّم المقترح بوصفه خطة نهائية، بل نقطة انطلاق قابلة للقياس والمراجعة والتطوير.

الشكر والتقدير

يتقدم المؤلفان بخالص الشكر والتقدير إلى المؤسسات والهيئات العلمية والرياضية التي أتاحت التقارير والوثائق والمصادر المعرفية المتعلقة بإدارة التعددية اللغوية في الأحداث الرياضية الكبرى، والتي أسهمت في بناء التصور النظري والاستراتيجي لهذه الدراسة. كما يثمنان الجهود البحثية والمؤسسية المبذولة في تطوير خدمات الترجمة والتواصل متعدد اللغات، ولا سيما التجارب المرتبطة بتنظيم بطولات كأس العالم السابقة. ويأمل المؤلفان أن تسهم هذه الدراسة في إثراء النقاش الأكاديمي حول التخطيط اللغوي للأحداث الرياضية العالمية، وأن تقدم إضافة معرفية وعملية تدعم الاستعدادات اللغوية والتواصلية لاستضافة المملكة العربية السعودية بطولة كأس العالم 2034.

الموافقة الأخلاقية

تندرج هذه الدراسة ضمن البحوث النظرية والتحليلية ذات الطابع الاستشرافي، إذ تستند إلى تحليل الأدبيات العلمية والتقارير المؤسسية والوثائق والمعلومات المنشورة والمتاحة للعموم، دون إجراء تجارب على البشر أو جمع بيانات شخصية مباشرة من المشاركين. وبناءً على طبيعة البحث ومصادره، لا تستلزم الدراسة الحصول على موافقة مسبقة من لجنة أخلاقيات البحث العلمي. وقد روعي في إعدادها احترام مبادئ النزاهة الأكاديمية والأمانة العلمية، من خلال توثيق المصادر والالتزام بحقوق الملكية الفكرية والتمييز بين المعطيات المستمدة من المراجع والتصورات الاستراتيجية التي يقترحها المؤلفان.

مُساهمات المُؤَلِّف

حسين أبو رياش: المساهمة في بلورة الإشكالية البحثية والتصور المفاهيمي للدراسة، وتطوير الإطار النظري المرتبط بالتخطيط اللغوي والمشهد اللغوي، وتحليل الأدبيات العلمية والتجارب الدولية ذات الصلة، والمشاركة في صياغة النتائج والتوصيات ومراجعة المخطوط العلمي.

مشاري الحربي: المساهمة في تطوير التصور الاستراتيجي للدراسة، وتحليل الخصوصيات اللغوية والمؤسسية للمملكة العربية السعودية، ودراسة الإمكانات البشرية والتكنولوجية المتاحة لإدارة التعددية اللغوية خلال بطولة كأس العالم 2034، والمشاركة في صياغة النموذج المقترح وتحرير المخطوط ومراجعته.

وقد أسهم المؤلفان في المناقشة العلمية للمضامين الأساسية للدراسة وتطوير استنتاجاتها، وراجعا النسخة النهائية للمخطوط ووافقا على تقديمها للنشر، مع تحملهما المسؤولية العلمية المشتركة عن محتواها.

بيان الإفصاح

يقر المؤلفان بأن هذه الدراسة أُنجزت لأغراض علمية وبحثية مستقلة، وأن الآراء والتحليلات والمقترحات الواردة فيها تعبر عن اجتهاداتهما الأكاديمية، ولا تمثل بالضرورة المواقف الرسمية للمؤسسات الجامعية التي ينتسبان إليها أو الجهات الرياضية والتنظيمية المذكورة في البحث. كما يصرح المؤلفان بعدم وجود تضارب في المصالح المالية أو المهنية أو المؤسسية من شأنه التأثير في موضوعية الدراسة أو نتائجها أو توصياتها.

التمويل

حصل هذا البحث على المنحة رقم (801) من المرصد العربي للترجمة التابع لمنظمة الألكسو، وبدعم من هيئة الأدب والنشر والترجمة بالمملكة العربية السعودية.

نبذة عن المؤلفين

حسين أبو رياش باحث أكاديمي متخصص في دراسات الترجمة، ارتبط بقسم اللغات الحديثة والكلاسيكية في جامعة كينت (Kent State University) بالولايات المتحدة الأمريكية، حيث تابع دراساته العليا في الترجمة وعمل مساعدًا لتدريس اللغة العربية. تتركز اهتماماته البحثية في الترجمة السمعية البصرية، وترجمة الأفلام والسترجة، والترجمة الآلية، وتطبيقات الذكاء الاصطناعي التوليدي في الترجمة، ودراسة العمليات المعرفية المرتبطة بإنتاج النصوص المترجمة وتلقيها، إلى جانب لسانيات المدونات وتحليل الخطاب والتواصل بين الثقافات. أسهم في نشر مجموعة من الأبحاث العلمية في مجلات أكاديمية دولية، تناولت معالجة الترجمة لدى المشاهدين، والجهد المعرفي في التحرير اللاحق للترجمة الآلية، وجودة الترجمة السمعية البصرية، والتقنيات الحديثة في الترجمة الفورية. كما اهتم بتطوير الأدوات الرقمية المساعدة على الترجمة وتعليم اللغات، وحصل على تقدير أكاديمي في مجال الابتكار في التدريس الجامعي.

مشاري الحربي أكاديمي ومحاضر بجامعة حفر الباطن (University of Hafr Al Batin) بالمملكة العربية السعودية، متخصص في الترجمة التحريرية والشفوية والتقنية. حاصل على درجة الماجستير في دراسات الترجمة والترجمة الشفوية من جامعة إلينوي في أوربانا-شامبين (University of Illinois Urbana-Champaign) بالولايات المتحدة الأمريكية سنة 2021، وعلى درجة البكالوريوس في اللغة الإنجليزية والترجمة من جامعة القصيم سنة 2015. يمتلك خبرة أكاديمية ومهنية في تدريس الترجمة العلمية والتقنية، والكتابة الأكاديمية، والترجمة الإبداعية، وعلوم اللغة الإنجليزية. كما يتمتع بخبرة في الترجمة التقنية والتوطين اللغوي للتطبيقات الرقمية، واستخدام برامج الترجمة بمساعدة الحاسوب وإدارة المصطلحات والمدونات اللغوية.

شارك في تطوير البرامج والمقررات الجامعية وأنشطة ضمان الجودة الأكاديمية، وله إسهامات في مشروعات الترجمة التطوعية والمهنية. وتشمل اهتماماته التطبيقية توظيف التقنيات الرقمية في تحسين جودة الترجمة وتعزيز التواصل بين اللغتين العربية والإنجليزية.

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بيان إتاحة البيانات

تعتمد هذه الدراسة على مصادر ثانوية منشورة ومتاحة للعموم، تشمل الأدبيات الأكاديمية والتقارير المؤسسية والإحصاءات والوثائق المتعلقة بالتخطيط اللغوي والترجمة والخدمات التواصلية في الأحداث الرياضية الكبرى. وقد أُدرجت المصادر المعتمدة ضمن قائمة المراجع بما يسمح للباحثين بالرجوع إليها والتحقق من المعطيات المستندة إليها. ولا تتضمن الدراسة، بحسب طبيعتها النظرية والاستشرافية، مجموعات بيانات أولية مستقلة جُمعت من مشاركين بشريين أو بيانات شخصية تستلزم إجراءات خاصة للوصول إليها. كما تتضمن المقالة الجداول والنماذج التصورية والمقترحات الاستراتيجية التي تشكل مخرجات التحليل، بما يتيح للباحثين الاستفادة منها وتطويرها في دراسات لاحقة، مع الالتزام بقواعد الاقتباس العلمي وحقوق الملكية الفكرية.

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Literary Translation as an Impediment to Intercultural Understanding: Perspectives from Translation Specialists and Interculturalists

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Abstract

With the significant position culture has gained in translation studies, various assumptions have come to see literary translation in the light of intercultural communication, considering it a bridge and a facilitator for intercultural understanding. Drawing on the qualitative phase of an exploratory study, this article investigates this relationship through a thematic analysis of face-to-face and e-mail interviews conducted with a purposive sample of eight experts (n=8): four translation specialists and four intercultural specialists. The findings reveal expert perceptions that literary translation can sometimes widen the gap and stand as an obstacle for achieving successful intercultural communication between the source-language community and the target-language audience. As participants identified cultural knowledge as essential to intercultural understanding, they perceived that adopting domestication strategies and other procedures for translating culture-specific items (CSIs) (such as, omission, localization, transformation, and globalization) can contribute to the impediment of intercultural understanding by depriving the target-language audience of knowing and discovering the culture of the source-language community that is reflected in the text. Consequently, in line with exploratory findings, this article proposes that translator education curricula and practicing translators should critically balance cultural adaptation with strategies that preserve source-culture knowledge to support mutual global understanding and intercultural literacy.

Keywords: Literary Translation, Procedures of Translating CSI, Cultural Knowledge, Intercultural Understanding, Equivalence & Untranslatability

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1. Introduction

Historically, translation has played a pivotal role in disseminating knowledge and bringing different civilizations into contact. Most nations' development and achievements are indeed indebted to translation. Kelly (1979) argues that "Western Europe owes its civilization to translators. Likewise, the Arabs owe their civilization to the voluminous works of Greeks they had translated" (p. 1). Translation, in a wide sense, is viewed as a communicative activity that ties people from different cultural and intellectual backgrounds (Blum-Kulka, 1986; Hatim & Mason, 1997; Reiss, 2004; Schäffner, 2003; Steiner, 1975).

Indeed, translation as an activity has existed for centuries; yet, it has not reached its peak until it emerged as an independent academic discipline in the second half of the 20th century under the frame of "Translation Studies" (Bassnett, 2013). Thenceforth, the translation field has undergone a number of shifts and transformational changes. The contemporary theories and approaches have broadened its scope and dethroned the previous prescriptive assumptions that delimited translation within linguistic-centered methodologies. The cultural turn, as an influential movement that was put forward by Bassnett and Lefevere in the 1990s, has attached great importance to the socio-cultural factors in translating texts. Bassnett and Lefevere argue that in this trend "neither the word, nor the text, but the culture becomes the operational 'unit' of translation." (Lefevere & Bassnett, 1990, p. 8). Translation theory, thereafter, is not only concerned with linguistic aspects of units, but also with their cultural aspects. Literary texts – mainly prose, therefore, are considered the best realm where cultures are reflected and represented. Thus, translating them can be a good source of cultural knowledge for the target language community. As cultural differences and the social background of literary texts may cause various difficulties for translators, contemporary theorists have generated a wide range of strategies and procedures to facilitate the process. However, it should be noted that the field of translation is still full of issues and polemics. Starting from the plethora of ununified definitions of translation itself, moving to the issues of equivalence and untranslatability, various strategies and procedures for tackling culture-specific items, and so forth.

On the other hand, this significant role of culture that has gained in translation during this period has led a number of theorists to link a mutual relationship between [literary] translation and intercultural communication. More specifically, the examination of the prominent researchers' works in the field of translation indicates that most of them consider [literary] translation as a bridge of intercultural communication (Alvarez & Vidal, 1996; Davies, 2012; Newmark, 1995; Pym, 2004; Quale, 2003; Schäffner, 2003; Tymoczko, 2007). At this juncture, it is crucial to distinguish between key concepts: 'intercultural communication' refers to the active process of exchanging information across cultural boundaries, whereas 'intercultural understanding' denotes the cognitive and empathic outcome of that exchange (Katan & Taibi, 2021). However, it should be pointed

out that empirical investigations into how specific translation strategies impact intercultural understanding remain limited. While foundational scholars noted this theoretical gap, such as J. House (2009), who notes that the linkage that is drawn by previous scholars is still weak and "failed to place this linkage on a firm linguistic basis" (House et al., 2009), more recent scholarship in cultural mediation and intercultural competence (e.g., Katan, 2016; Malamatidou, 2018) continues to call for interdisciplinary approaches. Davies (2012) declares that these assumptions are associated with the 'conduit metaphor', and that translators are agents of intercultural communication because they "throughout history have often been seen as go-betweens, facilitating the relations between two parties who do not have enough in common to deal directly with each other" (2012, p. 374). These pre-existing assumptions entail that there is something invisible within this linkage that needs to be revisited. Furthermore, with the limited research evidence on this relationship – and particularly the scarcity of an intercultural researchers' perspective, in addition to the plethora of issues found within translation theory, concerns have arisen to address this gap and reinvestigate it from both lenses – intercultural and translational.

It is that scrutiny which this article takes up, drawing on the qualitative interview material gathered from a purposive sample of eight experts (four translation specialists and four intercultural specialists) via face-to-face and e-mail interviews to ask, in a more pointed way than the literature usually allows, whether the theories and techniques that translators rely on can themselves stand in the way of the target audience's access to the cultural event of the source community. The article does not attempt to settle the broader question of whether literary translation is, in general, a bridge or a barrier. Its narrower aim is to show, largely in the words of the specialists interviewed, the specific potential mechanisms through which translation can impede rather than promote intercultural understanding. To address this gap, this study asks three primary research questions:

1. How do translation and intercultural specialists perceive the role of literary translation in facilitating or impeding intercultural understanding?
2. Which specific translation strategies, particularly concerning culture-specific items (CSIs), are perceived to pose the greatest risk to source-culture transmission?
3. How do experts view the balance between domestication and foreignization in supporting mutual intercultural literacy?

2. Theoretical Framework

2.1. Translating culture and the question of untranslatability

Producing similar meanings and messages, at one or more levels, in the target text as intended by the original author is often regarded as a primary goal of literary translators. This "sameness," perceived by many scholars as the concept of equivalence, is regarded as a central concept in translation studies, and Munday (2012) states that "the notion of equivalence has been a key issue in translation studies throughout the 1970s and beyond." The concept has nonetheless caused heated debates among scholars of the field (Baker,

1992, p. 6), and Vanessa Leonardi (2005) goes so far as to assert that "the notion of equivalence is undoubtedly the most problematic and controversial area in the field of translation theory." Some researchers argue, moreover, that absolute equivalence will never be achieved no matter how skilled the translator is. Landers (2001, p. 6), for example, argues that "best efforts will never succeed in capturing in all its grandeur the richness of the original." It follows that the issue of untranslatability, and mainly cultural untranslatability, deserves close attention, since it is what could drive translators to make major shifts and changes that hamper or lose the real source-text message.

Building on this, non-equivalence, or the issue of untranslatability, stands as one of the major dilemmas facing the translator of literary texts. Catford (1965) distinguishes between two types: linguistic, where no lexical or syntactical substitute exists in the target language for a source-language item due to language differences, and cultural, where the target-language culture lacks a relevant situational feature for the source text. Catford maintains that resolving such problems depends largely on the translator's creativity. Wilss (1982), by contrast, takes a more optimistic view, suggesting that "translatability of a text [is] guaranteed by the existence of universal categories in syntax, semantics and the (natural) logic of experience" (Wilss, 1982, pp. 49-50). More recent scholarship, however, emphasizes that addressing these elements requires active cultural mediation rather than simple linguistic substitution, positing that a translator's choices directly impact the reader's intercultural competence (Katan & Taibi, 2021). In short, dealing with the issues of equivalence and untranslatability demands experience and skill on the translator's part, and it is precisely at the point where that experience and skill fall short that cultural untranslatability threatens to compromise the message the target reader ultimately receives.

The cultural turn generated a wide array of strategies meant to help translators manage the culture-specific items (CSIs) embedded in literary texts. Davies (2003) proposed seven such procedures: preservation, addition, omission, globalization, localization, transformation, and creation. These procedures do not sit in a vacuum; they are generally understood as falling within Venuti's broader dichotomy of domestication and foreignization. Domestication, for Venuti, refers to the replacement of the linguistic and cultural differences of the foreign text with elements that are intelligible to the target language, an operation he describes as "an ethnocentric reduction of the foreign text to target-language cultural values" (Venuti, 1995, p. 20). Venuti himself favors foreignization, arguing that translation's proper aim is to "bring back a cultural other as the same, the recognizable, even the familiar" (Venuti, 1995, p. 18) only at the cost of restraining what he terms the ethnocentric violence of translation.

These theoretical positions matter for intercultural understanding because they govern, quite directly, how much of the source culture actually survives the passage into the target language. Where domestication and its related procedures dominate a translator's choices, the specificities of the source community risk being smoothed away before they ever reach the target reader.

2.2. Literary Translation and Intercultural Communication: Any Drawbacks?

While literary translation is frequently positioned as a bridge for intercultural understanding, this assumption requires critical nuance. Literary translation is often said to function as a bridge for intercultural understanding, yet this assumption is rarely investigated deeply. Eirlys E. Davies (2012), in her article "Translation and Intercultural Communication: Bridges and Barriers," is among the few translation researchers to acknowledge some drawbacks in this relationship, though only in a general way, and largely from the angle of the openness of readers to translated works and how some translations can exacerbate intercultural conflict regarding the content of the original text.

To begin with, Davies does not deny translation's essential role in bridging the gap between cultures, insisting that it can also serve as a way to combat negative stereotypes about other cultures, a point she strengthens with Clark's (2000) observation that "the translation of valued texts is one way of overcoming any perceived hostility" (as cited in Davies, 2012, p. 370). Even so, she reckons that "it is too naïve to assume that all translated books promote better understanding of the cultures from which they originate" (p. 370). This is because certain translated books are deliberately selected by Western publishers with the purpose of showing a negative image of others, thereby strengthening prejudice. In this respect, she cites the skeptical attitudes of Amireh (1996) and Faiq (2004) toward the West's enthusiasm for the translated novels of Nawal El Saadawi, who, according to Amireh, "is acclaimed not so much because she champions women's rights but because she tells Western readers what they want to hear" (p. 371).

Davies illustrates the point further with the example of the Middle East Media Research Institute (MEMRI), a project that provides free English translations of articles drawn from Middle Eastern media under the slogan "bridging the language gap between the Middle East and the West." As she notes, "several authoritative critics have accused it of deliberately selecting articles which portray the Arabs in a negative light, presenting the opinions of extremist anti-Western fanatics as [if] they represented mainstream Arab thought" (Baker, 2006, 2007; El Oifi, 2005; Whitaker, 2002, as cited in Davies, 2012, p. 371), a case, in her words, "where translation is used for burning bridges rather than building them" (ibid.). From these examples she deduces that translated texts do not always promote better intercultural understanding, concluding that "what crosses the bridge via translation may not necessarily be something which helps one culture to understand another" (p. 372).

It is worth noting, however, that Davies does not place the blame on the translator, who is also an individual and a member of a culture, one who "may in effect open a few doors, shed light on dark corners, [and] make the Other's voice audible for those willing to listen to it" (Davies, 2012, p. 384), nor does she blame the strategies the translator adopts. What she blames instead is "many other factors which may be beyond their control, including the materials they are asked to translate and the way their work is received by its target

audience" (Davies, 2012, p. 384). In short, it is the content of the source text and the original author's intention that are held responsible, which means that achieving intercultural communication, for her, depends less on the translator's abilities and more on the willingness of the interlocutors to step outside their own frameworks, with the translator serving merely as the one who shows them the path.

Davies's account, useful as it is, leaves an important question unanswered: could the issues found within translation studies itself, together with the extremist strategies of dealing with cultural elements discussed earlier, also affect the linkage between literary translation and intercultural understanding, independently of the source text's content? It is this gap, together with the need to integrate current intercultural communication frameworks with translation theory, that motivates the present inquiry.

3. Method and tools

Understanding how translation specialists and interculturalists actually perceive the relationship under study requires more than reviewing what theory says; it requires asking the people who work with these concepts day to day. The present section outlines how that firsthand perspective was obtained, focusing on the qualitative phase of the study and the interview procedures that made it possible to hear directly from practitioners and researchers in both fields.

Semi-structured and structured interviews of representative participants are among the most common methods of data collection in qualitative research (Sandelowski, 2000). While researchers have primarily relied on face-to-face interviews, advances in technology now offer several alternatives, including telephone, videoconference, and e-mail interview methods (Oltmann, 2016; Redlich-Amirav and Higginbottom, 2014). Accordingly, in addition to semi-structured face-to-face interviews, this study also employed structured e-mail interviews to accommodate distance constraints, since the e-mail format "offers a convenient and practical alternative to overcome geographical barriers and financial concerns that hinder face-to-face interviews" (Walker, 2013). Open-ended questions in this instrument were based on the initial responses and included additional probing questions to elicit further detail.

Selecting appropriate participants is one of the more challenging tasks in qualitative research, and in this study that selection was purposeful: the participants addressed were those who could inform the research questions and enhance understanding of the phenomenon under study, namely specialists in translation studies and in intercultural communication. Since the study concerned both fields at once, two versions of the interview were conducted. The first was prepared for four translation specialists, including professional literary translators and university professors of translation theory. The second was prepared for four intercultural experts, including university professors, intercultural trainers, and intercultural researchers.

Table 1. *Interviews' information and backgrounds*

Interviewee	Specialty	Type of Interview	Duration
Interviewee 1	Professional Translator	Semi-structured face-to-face	35 minutes
Interviewee 2	Univ. Professor of Translation	Semi-structured face-to-face	62 minutes
Interviewee 3	Univ. Professor of Translation	Structured e-mail interview	--
Interviewee 4	Literary Translator and Novelist	Structured e-mail interview	--
Interviewee 5	Professor and Cross-cultural Expert	Structured e-mail interview	--
Interviewee 6	Intercultural Trainer and Researcher	Semi-structured face-to-face	15 minutes
Interviewee 7	Cross-cultural Facilitator	Semi-structured face-to-face	10 minutes
Interviewee 8	Intercultural Communication Prof.	Semi-structured face-to-face	12 minutes

To ensure the reliability of the data, a triangulated approach to data collection was applied so as to understand the phenomenon from a holistic point of view, with the instruments constructed around items drawn from the study's literature review and delimited by the three research questions. Specifically, we triangulated the perspectives of translation experts with those of interculturalists, as well as the data from face-to-face and e-mail modes. Divergent or dissenting views were retained analytically rather than forced into a single consensus. The precise open-ended questions used in both the semi-structured face-to-face and the structured e-mail interviews provided consistent information that served the reliability and dependability of the research, and the same open-ended questions used with the intercultural specialists revealed consistency in their responses. Reliability was further ensured by recording all face-to-face interviews, with the interviewees' permission, and transcribing them verbatim.

As for validity, defined as the degree to which an instrument measures what it is intended to measure, Burns (1999, p. 160) argues that "validity is an essential criterion for evaluating the quality and acceptability of research." To achieve content validity, all questions asked in the interviews were grounded in the literature reviewed earlier in the study. The informants were selected purposefully and were knowledgeable about the fields of translation and intercultural communication. In the semi-structured face-to-face interviews, interviewees were informed beforehand of the issue under investigation to delimit the conversation, with open-ended questions kept clear and straightforward; the structured e-mail interviews, in turn, opened with a general overview of the phenomenon under investigation and a statement of the research's scope and purpose. Additionally, to address researcher reflexivity, the authors critically monitored their own preconceptions regarding domestication and foreignization throughout the study. Above all, the triangulated approach to data collection and analysis enhanced the validity of the findings and minimized bias.

Regarding research ethics, an institutional ethics exemption was applied due to the low-risk nature of expert interviews. Informed consent was obtained from all participants prior to data collection. To ensure confidentiality and anonymization, all identifying details were removed, participants were coded as Interviewee 1 through 8, and data were securely stored.

The interview data were analyzed qualitatively through thematic analysis, defined as a process of identifying patterns or themes within qualitative data. As Namey et al. (2008, p. 138) explain, thematic analysis "moves beyond counting explicit words or phrases and focuses on identifying and describing both implicit and explicit ideas," with codes developed for these ideas then applied to the raw data as summary markers for later analysis. The data were analyzed in three steps: first, the recorded audio of the face-to-face interviews were transcribed verbatim and read alongside the structured e-mail interviews; second, the data were summarized and linked to the three research questions; and third, the responses were classified into themes guided by those questions. Researchers independently coded the transcripts, resolving any coding disagreements or theme refinements through consensus discussions, without the use of specialized software. The final themes set for this analysis were the general attitudes toward the relationship between literary translation and intercultural communication, the ways and extent to which literary translation could hamper intercultural communication, the ways of managing cultural difference in literary translation to ensure intercultural understanding, and, exclusively for the intercultural specialists' interviews, cultural knowledge and the curiosity to know others as a backbone of intercultural communication.

4. Results

4.1.Translation Specialists' Perspectives

The Kind of Relationship between Literary Translation and Intercultural Communication

Before turning to the ways in which literary translation can hamper intercultural understanding, it is worth noting briefly how the translation specialists framed the relationship itself, since the impediments they go on to describe are impediments within a link they otherwise consider strong.

Asked to characterize the relationship between literary translation and intercultural communication, the four translation specialists showed unanimous agreement that the link between the two is strong. Interviewee 1 described translation as "the link between cultures; it is the strongest link between two cultures," adding that "communication between cultures wouldn't happen unless there is a translation in the middle," since reading others' literature in one's own language is what allows a reader to know how other people think and behave. Interviewee 2 likewise called literary translation "a means of intercultural communication par excellence," explaining that to translate literature is to transfer source-text specificities to the target audience, with the translator acting as "a cultural mediator [who] seeks the smooth flow of source-text messages to her/his target audience." Interviewee 3 held that "the relationship is a crucial one: you can't have good translation without taking into consideration intercultural communication," while Interviewee 4 described translation as building "the bridge for the readers to cross very easily as to know about others' cultures and even their literature." Across all four accounts,

the literary translator emerges as central to this relationship, cast as a bridge-builder by Interviewees 1 and 4 and as an intercultural mediator by Interviewees 2 and 3.

When pressed further on whether literary translation always functions as a bridge and facilitator of intercultural communication, however, the same interviewees introduced significant qualifications. Interviewee 1, who initially confirmed that translation has always been a bridge for intercultural communication, revised his position by the end of the interview, stating that "it depends on the choice of the text we translate. If, for example, a novel is written by a supremacist or a racist writer in England or America, would translating that novel bring cultures together? Definitely not. So, it depends on the choice of the original text; the translator can bring cultures together or take them apart." Interviewee 2 agreed that translation is a facilitator of intercultural communication but insisted that "communication through translation can be ideologically driven," explaining that "it facilitates intercultural communication. Yet, it also FORCES changes." Interviewee 3 conditioned her agreement on execution, arguing that "if done well, literary translation can always function as a bridge for intercultural communication," since a good author "surely captures a vital essence of her or his own culture" in the work. However, this outcome remains contingent on the accuracy of the translation. Interviewee 4 likewise affirmed that literary translation "is a bridge by nature," while stressing that "it's about the translator who takes the responsibility to make the source text surviving in another culture," a responsibility that requires the translator to be bicultural.

Taken together, these responses establish the relationship between literary translation and intercultural communication as strong in principle, yet consistently qualified in practice: each interviewee's confidence in translation as a bridge is tied to a condition, the choice of source text, the translator's fidelity, or the translator's own cultural competence, that sets up the more detailed account of impediment discussed in the following section.

The Impediment of Intercultural Understanding through Literary Translation

Having established that the strength of this bridge is conditional, the interviewees were asked directly where and how it tends to give way. Interviewee 1 stated: "Look, nowadays there is something like what Newman calls it… service translation. Which is translating just to get money; to get the text done and get paid. It is called service translation. As I said, if the translator uses extensive deviations from the source text, this will dilute the original text. The translator should not be like he is writing his own novel and giving it a title; no, it has to be faithful where faithfulness is needed, and to make adaptation and localization where it is needed. But faithfulness should be the dominant part. Ok. And s/he should allow himself to make changes only to sensitive issues."

Interviewee 2 offered a different account: "Anxiety/fear is an essential element in life, and it is always present in the process of translation. Translators choose their strategies depending on what they are afraid of. If they are afraid of source text (ST) ideas, they rely on domestication, a strategy that can also be followed when the translator is afraid of censorship. If he is afraid of doing harm to the ST meaning, he relies on total

foreignization. This is a truth, not an exaggeration. Nevertheless, interference in ST meaning cannot easily be avoided because neither cultural specificities nor political situations are totally identical; sometimes interference is forced by the spatiotemporal distance."

Interviewee 3 was more concise: "The main impediment is an assumption that, to make a work of literature more 'mainstream,' it must be 'whitewashed' in ways that end up exoticizing the work and masking the original intent of the author."

Interviewee 4, finally, stressed the sheer difficulty of the task: "Translating literature is a huge pain, a big challenge. Translating literature requires knowing its culture, history, the author, and the environment where it was written. Mastering language is not enough. […] If you don't know about the source culture and target culture, then your communication will fail. That's why translating literature is very hard; you need a skillset in order to be a good translator."

Taken individually, these four responses point to distinct mechanisms of impediment, which the following discussion draws out one by one. The interviewee (1) refers to service translation, where translators do their jobs to get paid. He believes that money and the market play a major role in the process of translation. The translator gets his/her work done and gets paid even at the expense of faithfulness. The latter, therefore, should be the dominant part of any translation, and changes should be made only to sensitive issues. The interviewee (2) acknowledges that anxiety and fear are inevitable in the translation process. Hence, the translator chooses to adopt the strategies that could reduce his/her fear. He asserts that the translator can adopt domestication if s/he is afraid of ST ideas and censorship, or adopt foreignization to do no harm to the ST. However, he asserts that the translator's intervention in the source text cannot be avoided. The interviewee (3) believes that the chief impediment to intercultural communication (ICC) is to 'whitewash' the source text, which leads to exoticizing the work and blurring the original author's intent. In other words, literary translation could be viewed as impeding intercultural communication when the source text message is distorted and deviated. Last but not least, the interviewee (4) stresses that translating literature is not an easy task. He believes that if the translator is not interculturally competent (being bi-cultural), intercultural communication through his/her translation will utterly fail.

These four accounts, service-driven translation, translator anxiety, market-driven whitewashing, and insufficient cultural competence, set the stage for a more specific impediment raised independently by the same interviewees: the problem of equivalence itself.

Equivalence, Untranslatability, and Their Effect on Intercultural Understanding

The issues of equivalence and cultural untranslatability were raised directly with the translation specialists, who largely agreed that these issues can turn literary translation into a barrier rather than a bridge when they are not managed well.

Interviewee 1 responded: "To some degree, yes. There might be things that can't be translated, like jokes, cultural words… especially in literature, it is not easy. Why? Because the original writer wants to flex his muscles – linguistic muscles- to show how strong he is in his language. That's why sometimes it is difficult to translate journal articles, because writers use language in a way to show off how strong they are. I saw many examples like this. And even experienced translators can get lost because of complex and long sentences - it's not easy. So, if something is untranslatable, I think it will affect intercultural communication. It will detract from the full message, and definitely the message won't be complete. Ok, that is one of the shortcomings of literary translation. There is always something that can be lost in translation."

Interviewee 2 took a more qualified position: "I think the notion of untranslatability is getting old-fashioned because digital technology helps surpass this problem, yet untranslatability will never cease to exist if we speak about translation from a philosophical perspective." Interviewee 3 was more severe: "In the hands of unskilled translators, this is almost always the case. The work in translation becomes obscure, a work of exoticization, not of expression or clarification."

Interviewee 4 acknowledged the same barrier while pointing to a remedy: "Barriers are found anywhere, especially when we talk about ICC and literary translation (LT), equivalence and untranslatable items are dealt by the translator by negotiating and interpreting the meaning, by giving explanations in the footnotes. It is at least better for me to borrow them from the source text and explain them in footnotes."

Read together, these four responses converge on a shared judgment. The interviewees agree that issues of equivalence and cultural untranslatability could lead literary translation to stand as a barrier to intercultural communication if they are not managed well. The interviewee (1) confirms that these issues are some of the shortcomings of literary translation, where something can always be lost. He believes that untranslatability affects intercultural communication because the message is not complete. Whereas the interviewee (2) views untranslatability as becoming old-fashioned with the help of digital technology. However, he agrees that untranslatability always exists in translation, at least from a philosophical perspective. The interviewee (3) agrees that these issues lead LT to stand as a barrier to ICC if the translator is not skillful enough. She believes that these could cause the text to be blurred and obscure if the translator does not provide clarifications. In the same vein, the interviewee (4) confirms that it is a fact that barriers exist between LT and ICC; however, those issues provide a chance for the translator to negotiate and interpret the meaning by giving explanations in the footnotes (or borrow the expressions and explain in the footnotes).

What emerges from these four responses, then, is a shared recognition that untranslatable and non-equivalent items are not neutral technical problems, and it is this same recognition that carries over into the interviewees' account of the specific strategies used to manage cultural difference in the text.

Domestication, Omission, Transformation, and Globalization: Depriving the Target Audience of the Source Culture

The most direct evidence for the claim that translation techniques can impede intercultural understanding comes from the interviewees' discussion of domestication, omission, transformation, and globalization, the very procedures Davies (2003) catalogued as ways of dealing with culture-specific items.

Interviewee 1 gave the most extended account: "It can also be called Naturalization or localization. Right, in literary translation there is an exception, I believe. Because it is not like other (types of) translations, which the accuracy of the source text is needed, you have to convey facts if you are translating the science books or religious texts. So, this needs the translator to stick to the original as much as possible. I call it defensive translation. In other words, you have to be able to defend your translation, you give all the facts included in the source text and stick to the original as close as possible. To be faithful. I think in literary translation, you can get away with being unfaithful. Without that, you won't be able to produce a readable and enjoyable text in the receiving culture. Not all of the source culture can be translated. There are sensitive issues that cannot be translated. Novelists in the West have the freedom to talk about sexual scenes and describe them, and sometimes they use vulgar language; the Arabic translators cannot translate that. They may hint or give something, but they cannot go into a full description of the source text and seem in the same way." He added: "There are different factors in literary translation. The translator is translating the novel to be sold in the local market. So, the Market of the novel is important. If he doesn't consider that, he will fail, and the literary text will not be published," and further: "It depends on the end use of the translation; who is going to use it. If it is for academic purposes then yes, you can translate everything as in the original. If not, I think the translator has a degree of freedom to be unfaithful to the original. Mainly, in certain parts that can be problematic to the local culture."

Interviewee 2 offered a more condensed formulation: "Cultures are resistant to translation, and at the same time they are in constant search of opening up to other cultures." Interviewee 3 declined to give a blanket verdict: "This is a very word-by-word, case-by-case issue. I have seen brilliance using domestication, omission, addition, and substitution strategies in a literary translation. And I have seen abominations using these same strategies."

Interviewee 4, finally, resisted the premise that these strategies are inherently harmful: "They are just strategies, not rules that should be abided by. In this global era, we need to go beyond domestication and foreignization, because they were a certain product of a historical era; they can be put within the postcolonial era as a kind of resistance. We have a lot of misunderstandings, be they political, religious, or cultural; we have this kind of confusion. So, we are in need of literary translation more than ever before to play the role of easing these kinds of misunderstandings. Adaptation and other techniques of translation are not used with an intention of resistance like Domestication and Foreignization do. They

are used to achieve communication; the translator uses them because s/he wants his text to be accessible and easy for the reader to understand."

These four accounts, read together, reveal the extent to which translation procedures and strategies of domestication, omission, transformation, and globalization are perceived by the participants to deprive the target audience of accessing the source text culture.

The interviewee (1) opines that it is true that these strategies and techniques can reduce some cultural elements from the source text, and it is excusable, for him. Unlike other types of translation, he believes that there is an exception in literary translation, where the translator is allowed to be unfaithful and not to translate all the ST culture. He believes that there are sensitive issues that should not be translated. Without that, he argues, the translator will not be able to produce a readable and enjoyable text in the receiving culture. He also mentions that there are some different forces behind that, mainly the market. He believes that if the translator sticks to the source text and intends to translate everything, the product will not be sold and will not even be published. He again stresses the fact that the product depends on the purpose and the users, and he confirms that the translator has a degree of freedom to be unfaithful to the origin.

In addition to what he asserted earlier on domestication and foreignization, the interviewee (2) emphasizes that cultures are resistant to translated texts, and at the same time they are continuously open to other cultures. That is, he believes that the receiving cultures are resistant to the invasions of cultural specificities of the source text through translation, which does not mean they are closed to other cultures. On the other hand, the interviewee (3) stays in the middle by referring to the fact that she has seen good literary translation using those techniques and also has seen bad examples using the same strategies.

Last but not least, the interviewee (4) believes that one should go beyond domestication and foreignization, which are used as a way of resistance in the postcolonial era. His claim denotes that he agrees that these two strategies deprive the target audience of the ST cultures. He goes further, saying that as this global era witnesses a number of misunderstandings and confusion, literary translation is needed now more than ever, as he insists that those strategies and procedures are not norms or rules to abide by. In commenting on the other techniques of translation such as adaptation, he opposes the fact that they prevent the target text (TT) reader from knowing ST culture. On the contrary, he considers using them a way to make the text accessible and easy for the reader to understand, and therefore achieve communication.

Even where the interviewees diverge on how much blame the strategies themselves deserve – such as Interviewee 4's explicit resistance to blanket claims about adaptation and his defense of its communicative value – the underlying pattern among the majority of respondents is consistent: domestication, omission, transformation, and globalization are largely identified as procedures capable of reducing or removing the cultural elements of the source text.

4.2. Intercultural Specialists' Perspectives

Cultural Knowledge as the Backbone of Intercultural Understanding

The intercultural specialists approached the question from the opposite direction, starting from what intercultural communication requires before asking what literary translation can or cannot supply.

Interviewee 5 explained: "Intercultural communication focuses on communicating and sharing information with people whose cultures are different from one's own. Thousands of languages and dialects are spoken by people all over the world, and language serves as an integral component of each culture. In addition to language, people exhibit certain attitudes, values, and beliefs inherent in their cultural upbringing and established norms. These behaviors are strongly influenced by history, geography, sociology, politics, religion, economics, literature, the arts, etc., and are then manifest in verbal and nonverbal communication practices." She added: "Many times we do not take the time to reflect on our own culture and view it through the lens of other cultures. How others see us may be radically different from how we perceive ourselves. When looking inward, however, we must be careful to avoid perpetuating any ethnocentric tendencies and hegemonic notions. Instead, we must approach other cultures with a sense of wonder, openness, flexibility, and sincere interest, enabling us to embrace diversity and inclusion. Adopting these attitudes will ensure cultural understanding, leading to competence and contributing to harmony and success in our interconnected world."

Interviewee 6 agreed: "Absolutely, cultural knowledge, awareness, and sensitivity are crucial in intercultural communication. Understanding that people have different norms, customs, and ways of life is required in intercultural communication. Thus, effective intercultural communication necessitates a willingness to know others' cultures and accept the differences and adapt to them."

Interviewee 7 pointed to empathy as the central element: "I would like to refer to empathy as the main element in intercultural communication; because to achieve it, the eagerness of knowing others' styles of life is inevitable. (…) Yes, I can agree that if you lack cultural knowledge, you may fall into misunderstanding with the other party."

Interviewee 8 summed up the same point: "True, knowing some cultural characteristics, values, and behaviors of people from other countries is central in intercultural communication. People should be more open and curious to know others' ways of life; I can go further to say that they need to invest in cultural learning."

Read together, these four accounts show a general agreement on what intercultural communication requires before literary translation is even brought into the discussion. The interviewee (5) indicates that ICC focuses on sharing information with people from different cultural backgrounds. She insists on the fact that, from an intercultural lens, people should not use their own culture as the center and evaluate other cultures based on it. Instead, they must advance towards other cultures 'with a sense of wonder, openness, flexibility'. She believes that embracing these attitudes can lead to harmony and success in

our interconnected world. In the same vein, the interviewee (6) agrees on the fact that cultural knowledge and openness to knowing the cultural other are crucial in intercultural communication. He believes that knowing and accepting cultural differences are necessary for effective intercultural communication. The interviewee (7) focuses on empathy as the main element in ICC because achieving it requires cultural knowledge. He then agrees on the importance of knowing others' ways of life so as not to fall into misunderstanding. Similarly, the interviewee (8) agrees that it is of central importance to know others' cultural characteristics, values, and behaviors to be used in intercultural settings. He stresses the fact that people need to be curious and open to other cultures, and they need to invest in taking courses for cultural learning.

This shared starting point matters because it establishes the standard against which literary translation is judged in what follows: if cultural knowledge is the backbone of intercultural understanding, then any translation practice that withholds cultural knowledge from the target reader is perceived to work, by definition, against that understanding.

The Kind of Relationship between Literary Translation and Intercultural Communication

Much like their counterparts among the translation specialists, the intercultural specialists acknowledged a strong link between the two fields while resisting the idea that the link is automatic.

Interviewee 5 gave the most detailed account: “A mediator serves as a bridge or facilitator between the sender who encoded the message and the receiver (translator) who must decode the message, keeping the audience in mind. However, the addition of a mediator rather than just a translator does not necessarily guarantee that the translation is communicated as intended. Translation is indeed a form of intercultural communication. Therefore, the mediator must be well-versed in both languages and cultures in order to preserve the author's intended meaning. S/he must be cognizant of how the different languages are structured, the meaning of idioms, punctuation/writing styles, and most importantly references to culture in terms of history, religion, and customary practices. After conducting research on the culture, which will enable the mediator to better understand the culture, the mediator must determine how best to accurately represent the culture and how his/her representation will be received by the audience.”

Interviewee 6 stated: “Sometimes literary translation serves the purpose of intercultural communication; particularly when a translator makes the cultural load as well as communication styles of a certain nation, embedded in the text, accessible for a reader who's culturally different… literary translation can act as a source of cultural information for the target readers.”

Interviewee 7 offered a more guarded view: “Well, it is well known that translation in general is a form of intercultural communication, where translators always stand between the two or more cultures/nations. However, it does not mean that intercultural understanding relies completely on translation.”

Interviewee 8 held: "Translation serves as a means of communication between people from different cultural backgrounds. The translator plays a mediating role for both sides; that is, if done well, s/he transports norms, behaviors, and customs of society X to a society Y and hence empathy is achieved."

These four accounts converge on a strong link between the two disciplines, while each interviewee, in a different way, makes that link conditional. The interviewees agree upon the fact that there is a strong link between the two disciplines. The interviewee (5) affirms that it is true that translation is a form of intercultural communication, but the translator, as a mediator, does not necessarily mean that his/her translation is communicated as intended. In other words, she believes that translation is just a form of intercultural communication but not always a vehicle for having an effective intercultural understanding. To succeed in that, the translator needs to conduct research on the cultures and determine how best to accurately represent them to the audience. Correspondingly, the interviewee (6) relates his view on the linkage between LT and ICC to the work of the translator who transports the cultural load and communication styles embedded in the source text to the target audience. Through this condition, he views literary translation as serving the purpose of intercultural communication, as it can function as a source of cultural knowledge for the target readers. Likewise, the interviewee (7) indicates that intercultural understanding does not always rely on translation despite the fact that translation is known as a form of intercultural communication. The interviewee (8) views literary translation as a means of communication between people from different cultural backgrounds. However, he believes that it also depends on how good and accurate the translation is.

The Impediment of Intercultural Communication through Literary Translation

The intercultural specialists' account of impediment is, in several respects, more explicit than that of the translation specialists, since it approaches translation from the outside, as a process that either succeeds or fails to deliver what intercultural communication requires.

Interviewee 5 gave the most extended response: "In today's digitally empowered world, software programs can efficiently translate one language into another. However, translation, as already mentioned, is not an exact science, as it simply converts words in one language into another. This process neglects examination and consideration of cultural nuances and linguistics. This literal translation process enabled by machines is not mediated but rather automatic. Therefore, the human element, which is so essential to cultural understanding and empathy, is ignored." She added: "Although translation strategies have existed throughout time and are still used today, all ideas and words cannot be translated precisely, with the intended meaning exactly captured. Words or underlying beliefs stated in a work may have no equivalent meaning in another language or culture," and continued: "Sometimes the strategies of adaptation, compression, elimination, and borrowing from yet a third language may distort the original meaning of the author. If these strategies are used exclusively without applying a cultural perspective, the result will be the creation of an entirely new work rewritten by the translator. In this example, the

translator is viewing the work through his/her own cultural lens whereby eliminating the rich nuances of culture that are embodied in the original work. When this occurs, intercultural communication has indeed failed."

Interviewee 6 stated: "As I said, translation does not always serve the general aim of intercultural communication, which is increasing understanding across cultures. Not all translations can do that. Translators make use of different procedures in dealing with the message of the source text to provide an aesthetic experience to the reader; and that can cause some loss of information, mainly cultural. Hence, the translator is no longer sharing cultural specificities of the source text. In this way, intercultural understanding through translation fails."

Interviewee 7 said: "Good point, this is what I meant when I said intercultural understanding does not rely completely on translation. Translators have the power to bring the cultures together and also to take them apart. If they stay faithful to the original text, they can allow the target reader to penetrate the ST culture(s) and empathize with its audience and thus promote intercultural understanding. If the reverse, they will impede it."

Interviewee 8 offered: "Some translators intend to omit or change culturally incongruous elements so that the text can become comprehensible, and that is permissible when it comes to tiny cultural distinctions. Yet, if the cultural distinctions are very big, then the translator should find a way to convey them. If not, s/he can end up stripping readers of their rights of acquainting with others' culture(s)."

These four accounts, read together, spell out in some detail what makes intercultural communication fail through literary translation. The interviewee (5) acknowledges that despite the ability of software programs to translate from one language to another, the human element in the process of translation is fundamental. She explains that the software programs cannot examine and consider the cultural nuances of the source text, and hence cultural understanding and empathy are impossible to reach. She adds that the translator who adopts the strategies of adaptation, compression, elimination, and borrowing from a third language without applying a cultural perspective may distort the original meaning of the author and lead to the creation of entirely new work. She confirms that when that occurs, the failure of intercultural communication is inevitable. Equally, the interviewee (6) opines that the adoption of some translation procedures in translation to give an aesthetic experience to the reader can lead to the loss of the source text's cultural specificities and hence decreases understanding across cultures. The interviewee (7) reiterates that promoting or hampering intercultural understanding through literary translation depends on the translator, who has the power to bring cultures closer or take them apart. He elaborates on his response, arguing that if the translator manages to be faithful to the source text, the target reader will be able to penetrate the source culture and empathize with its audience. The interviewee (8) believes that it is excusable for literary translators to delete or change cultural elements regarding small distinctions between the source text and the target, for there is no absolute equivalence. However, when it comes to big cultural differences, the translator must look for a way to convey them accurately, lest

not depriving the target reader of knowing and becoming acquainted with people who belong to the source text.

Read together, these four accounts converge on a single claim, expressed in slightly different vocabulary by each interviewee: translation strategies pursued for the sake of readability, aesthetic effect, or convenience, when not accompanied by a cultural perspective, are perceived to remove precisely the cultural material that intercultural communication depends on, and in doing so they potentially impede rather than promote intercultural understanding.

Managing Cultural Difference to Ensure Intercultural Understanding

Having identified the ways literary translation can hamper intercultural communication, both groups of interviewees were also asked how cultural differences might be managed to avoid that outcome. Among the translation specialists, Interviewee 1 offered three recommendations: "I think the translator himself must be unbiased to deliver the message of the original text. Unbiased, I mean, if the translator has his own political, religious, or whatever cultural or social views should let the message flow as in the original text without making gains out of it. Ok, for example, if George Orwell's novel 1984 is translated by a socialist wouldn't be the same as the capitalist. So, it is hard for textual translators to think and bring the translation into their lines of thinking about the life or society of the source text. so, I think there is always a group of words dropped; that's why I say a novel must be translated by a novelist and a poem must be translated by a poet. That's it. Don't give a literary text to a general translator to translate." He added: "I believe translation must be institutionalized, and there should be some norms to abide by. So that our next generations will have access to literature, scientific, and academic works from other cultures."

Interviewee 3 proposed a specific working method: "My method to manage cultural differences, to ensure intercultural understanding, is for all translation to be done by a pair of co-translators, one from the source language, one from the target language. Both need to have a good knowledge of each other's culture, language, and literary traditions, and both must have equal power and mutual respect in the working relationship. Each item in the translation, and especially items which are laden with potential cultural misunderstanding, should be negotiated between the two translators." She added: "The success of any literary translation is related foremost to the knowledge the two co-translators have of each other's language and culture and their skill in the field of wordsmithing itself. They both must also have the utmost respect for the author's intentions and seek to carry over those intentions from one language into the other."

Interviewee 4 emphasized cultural awareness: "One of the challenges in literary translation is how to manage the cultural differences. I think the translator needs to know the differences and similarities existing in the two cultures. And s/he needs to take into consideration that some cultural issues may be offensive to other cultures. To achieve intercultural understanding, s/he needs to avoid offensive words, which can make the

target audience hate the text and the source audience. s/he needs to know what is appealing to his/her audience. That does not mean s/he is going to distort the text. It means transporting the items that can be offensive to the target audience in a smooth way; the translation should be very witty, not wordy."

Among the intercultural specialists, Interviewee 5 called for broader translator training: "Although acclaimed masters of language, translators must be skilled in additional disciplines to accurately perform their responsibilities in authentication of work. Besides demonstrating familiarity and possessing deep cultural knowledge, translators must be mindful of contingent elements integral to their work. For example, the historical period in which the work takes place; the economic, geopolitical, religious, sociological environment; and any other global trends that may have influenced the work. Translation accompanied by this inclusive knowledge enables the translator to put the work in perspective and more accurately depict the writer's intention."

Interviewee 6 stressed fidelity and consultation: "A successful translator must bear in mind that s/he is not an author but only a message conveyor. S/he should act as an active link in the communication process; if he cannot manage cultural differences and flaws in the original text, he should contact the original author or at least those who belong to the source text, or anyone familiar with the contents of the text. Thus, the translator can make people come closer and live in harmony."

Interviewee 7 pointed to empathy and respect for authorial intention: "Ensuring intercultural understanding is determined by the degree of placing the (Target) reader into the cultural background of the original. This requires a proficient translator who respects the author's intention as well as the text's properties."

Interviewee 8 called for training reform: "One of the ways should be developing intercultural competencies of translators by integrating them into the curriculum and their training. As they can demonstrate a high level of intercultural knowledge, skills, openness, and flexibility to detect the cultural differences and similarities during their process of translating."

What these recommendations share, across both groups, is an implicit acknowledgment that the impediments described earlier are not inevitable and can, in principle, be managed. The interviewee (1) provides three main ways: the translator should not be biased, letting the message flow as in the original without personal gain; not all translators can translate literature, meaning a novel must be translated by a novelist and a poem by a poet; and translation should be institutionalized through norms and rules that respect the source text's properties. The interviewee (3) recommends that all translation be done by a pair of co-translators, one belonging to the source language and one to the target language, both with equal power and mutual respect, negotiating any item loaded with potential misunderstanding. The interviewee (4) acknowledges that managing cultural differences is one of the most challenging tasks of the translator, and stresses that the translator should primarily be aware of the differences and similarities between the two cultural systems,

avoiding offensive words and concepts and knowing what is appealing to the target audience.

The interviewee (5) proposes that besides language mastery, translators are obliged to be skilled in additional disciplines to gain deep cultural knowledge, familiarizing themselves with the historical and social conditions surrounding the production of the original work. The interviewee (6) stresses that translators must bear in mind that they are conveying someone else's message, not producing their own literary work, and should consult the original author or someone familiar with the source text when cultural differences prove difficult to detect. The interviewee (7) proposes that the translator must keep empathy in mind throughout the process of translation, respecting the author's intention and the text's properties. The interviewee (8) recommends integrating intercultural competence courses into the curriculum and training of translators. But the very need for such careful management, articulated independently by translation specialists and interculturalists alike as participant proposals rather than established prescriptions, is itself evidence that literary translation is not perceived to by default protect the target audience's access to the source culture.

5. Discussion

Read together, these accounts converge on a single claim, expressed in slightly different vocabulary by each interviewee: translation strategies pursued for the sake of readability, aesthetic effect, or convenience, when not accompanied by a genuine cultural perspective, are perceived to remove precisely the cultural material that intercultural communication depends on. It is this claim that the discussion now takes up directly, against the theoretical framework outlined earlier.

The interviewees, from the perspective of intercultural communication, confirm the importance of openness and curiosity in knowing the cultural other in intercultural communication. These inclusive elements are viewed by the interviewees (from the intercultural lens) as a way to achieve empathy with others and hence ensure an effective intercultural understanding. On the other hand, the author in some types of his/her literary works usually reflects the vital essence of his/her own culture (see Interviewee 3) as well as the culture of his/her society. Therefore, the translated literary text can be considered a good source of cultural information/knowledge for the target reader (see Interviewee 6).

There is a unanimous agreement among all participants on the relationship between intercultural communication and literary translation. Participants believe that literary translation is (or should be) a bridge for intercultural communication. However, they opine that not all that crosses the bridge can promote intercultural understanding. In other words, they believe that the literary translator is the one who is responsible for the failure or success of intercultural understanding through the way s/he deals with the cultural references embedded in the text. Except for the interviewees (1) and (2), who believe that promoting intercultural communication depends on the choice of the original text and the thoughts it tries to share. This brings to mind what E. Davies thinks about the relationship,

which was discussed in the theoretical framework. Nevertheless, […] all remaining interviewees (including the intercultural specialists) realize that the promotion of intercultural understanding through literary translation necessitates conveying the source text's culture accurately and giving a chance to the target reader to discover it and therefore empathize with its audience.

In accordance with that, the investigation shows that not only the choice of source text and the intention of the original author, but also some of the translation procedures (mainly E. Davies's omission, localization, transformation, and globalization), along with Venuti's Domestication strategy, are perceived as factors that could lead literary translation to impede intercultural understanding in terms of depriving the target audience of access to the source text's culture. The literary translator who adopts these strategies, as the results show, is perceived to omit, change, and substitute some of the source text's cultural words or phrases to produce a smooth and beautiful text, whereas some of the interviewees believe that the market and publishers are the main factors behind their intentions. […] They believe that applying those strategies can stand as an obstacle to the readers of the target text (TT) to grasp new notions and facts embodied in the original text, and therefore narrowing their cultural prospects and divesting them of realizing that people of other nations may have different thoughts, customs, symbols, and beliefs. In short, the analyzed data suggests that, from these experts' perspectives, achieving intercultural understanding necessitates a spirit of faithfulness and responsibility on the part of the translator to convey the source text properties and authors' intention.

Read against the theoretical framework outlined earlier, this finding corroborates Davies's (2012) observation that not all that crosses the bridge of translation facilitates intercultural understanding, while pointing to a further source of impediment that Davies's account does not fully capture.

According to E. Davies, the content of the source text and the intention of the author can "fan the flames of intercultural conflict and strengthen stereotypes." In this way, literary translation can stand as a barrier to intercultural communication. A small part of the findings of this investigation, therefore, corroborates Davies's view, revealing that the authors encourage some stereotypes, promote hatred, and instill their ideologies in their literary texts. When those texts are translated, the translator, with intention or without, impedes intercultural communication. However, a large part of the findings goes further and implicates the strategies and issues embedded in the field of translation studies in the potential impediment of intercultural understanding.

Considering cultural knowledge as a basis for intercultural understanding, the findings demonstrate expert concerns that some issues in translation studies, as well as some strategies adopted by translators in their process, can deprive the target text audience of getting access to the culture of the source text community. As mentioned in the theoretical framework, the issues of equivalence and cultural untranslatability, as well as the dilemma of translating culture-specific items (CSIs), are what make the translation a very challenging task, that demands experience and skills on the translators' part.

Moreover, through the examination of Davies's seven procedures of dealing with CSIs (i.e., preservation, addition, omission, globalization, localization, transformation, and creation), the findings reveal perceptions that adopting omission, globalization, localization, and transformation strategies has the potential to hamper intercultural communication in terms of stripping the target language (TL) community of their right to discover the culture of the source language (SL) community. Similarly, the domestication strategy, which can function as an umbrella term for the mentioned procedures, is also viewed as a factor that can drive literary translation to stand as a barrier to intercultural communication.

Omission strategy, according to Davies (2003, pp. 69-70), is used by translators for three reasons: when the translator finds no equivalent way for conveying the original meaning; when an added effort is needed for providing the meaning through paraphrasing; or when equivalent terms are unacceptable on behalf of either the translator or the target audience (Davies, 2003, p. 80). The findings show concerns that using it potentially eradicates the cultural aspects as if they are nonexistent. Although E. Davies has acknowledged this strategy's negative effect on the process of translation, saying that "there is certainly some loss of meaning arising from the omission of the signals of copiousness and luxury" (p. 81), it is still included as a way to deal with CSIs. This way, as the results revealed, the target reader could lack information and knowledge on the way the SL community behaves and lives.

Globalization strategy, on the other hand, is also viewed as another way that contributes to the impediment of intercultural understanding through literary translation. E. Davies (2003) defines it as "the process of replacing culture-specific references with ones that are more neutral or general" (p. 83). This replacement, however, was revealed in the findings to be perceived as a mechanism that reduces and hides the cultural idiosyncrasies of the source text (ST). The same is the case with the strategy of transformation (or substitution), which refers to "cases where the modification of CSIs seems to go beyond globalization or localization, and could be seen as an alteration or distortion of the original" (p. 84).

Correspondingly, as the conveyance of cultural heavy load from the ST to the TT is very crucial in the linkage between literary translation and intercultural communication, the localization (or adaptation) strategy is also demonstrated as it affects this relationship. This strategy is used to make the translated text as if it originated in the culture of the target language, replacing SL cultural references with TL cultural references. The findings, hence, show participant concerns that intercultural communication might fail because cultural items of the source culture are lost, so the source culture cannot be represented accurately. With the loss of initial meanings, the source culture won't find carriers of its meaning; then intercultural communication could be perceived as doomed to failure.

On the same line, Venuti's Domestication can function as an umbrella term for the aforementioned procedures, for it refers to the replacement of the linguistic and cultural differences of the foreign text with others that are intelligible to the TL. Venuti considers it as "an ethnocentric reduction of the foreign text to target-language cultural values"

(Venuti, 1995, p. 20). The findings reveal perceptions that this kind of translation keeps the target reader away from the cultural specificities of the source language, thus depriving the TL community of knowing and discovering the culture of the SL community. Venuti supports foreignization over domestication because he believes that the very purpose of translation is essentially "to bring back a cultural other as the same, the recognizable, even the familiar" (p. 18). Foreignization is "highly desirable" for him because it restrains "the ethnocentric violence of translation." The findings, therefore, show participant perceptions that these ethnocentric attitudes, through adopting this strategy, potentially lead literary translation to stand as a barrier to intercultural communication rather than a bridge.

In short, in addition to the choice of the source text and its author's intentions, the findings reveal that some translation strategies can lead literary translation to stand against the promotion of intercultural communication. Venuti's Domestication, along with Davies's Omission, Localization, Transformation, and Globalization strategies of dealing with culture-specific items, are found in this study as participant-identified factors that may impede intercultural understanding, because they potentially prevent the TL community from discovering and knowing about the culture of the SL community.

6. Conclusion

The findings discussed above, taken together, bring the study back to the three questions that motivated it from the start. This study aimed at investigating the relationship between literary translation and intercultural communication, and in particular sought to answer three main research questions: does literary translation always function as a bridge and facilitator for intercultural understanding; in what ways and to what extent could literary translators impede intercultural communication; and how should literary translators manage cultural differences to ensure intercultural understanding. […]

Addressing the first question, a preliminary finding from this study was that cultural knowledge and curiosity to know the cultural other is essential in intercultural communication, as it could be the basis of intercultural understanding. Through this, it was found that sometimes the target reader of the translated literary texts can be deprived of getting access to the culture of the source text, and therefore s/he could not be able to know the SL community's culture. Hence, it was deduced that, from the experts' perspectives, literary translation sometimes can widen the gap and stand as an obstacle to achieving successful intercultural communication between the SL community and TL community. Stating the obvious, the perceived reality is that literary translation does not always stand as a bridge and facilitator for intercultural understanding.

Regarding the second question, it was deduced that the domestication strategy and some procedures of translating CSIs falling within it, such as Davies' omission, localization, transformation, and globalization, are perceived to contribute to the potential impediment of intercultural understanding through literary translation. Adopting these strategies, at least from an intercultural perspective, could strip the TL community of their rights to discover and learn about the culture of the SL community that is normally embedded in the

original text. The findings from a translation specialist's perspective also supported the view that intercultural communication can be hampered through literary translation due to the choice of the source text and its author, who might be biased and thus encourages stereotypes, promotes hatred, and strengthens prejudices in his/her text. By and large, the issues of equivalence and untranslatability, as well as the strategies of dealing with CSIs that fall within the Domestication umbrella, are not innocent regarding the impediment of intercultural communication through literary translation. Even so, the findings do not leave the impediment unanswered; the same interviewees who identified it also pointed toward ways of managing it.

Finally, addressing the third question by putting cultural knowledge as a common ground in the linkage between intercultural communication and literary translation, the findings delimit the management of cultural differences in the process of translating literary texts into the frame of preservation of the foreign cultural identity of the source text as a way to ensure intercultural understanding, that is, adopting strategies that fall within the Foreignization umbrella which tend to maintain the foreignness of the text. This also brought to mind Nida's "gloss translation," which is "designed to permit the target text reader to identify himself as fully as possible with a person in the source language context, and to understand as much as he can of the customs, manner of thought, and means of single terms or expressions" (Nida, 1964, p. 159).

The findings also show that the translator, as an intercultural mediator, needs to fill the distance between the SL and TL communities by making use of paratexts, such as footnotes, as a way to explain cultural nuances inherent in the text. Yet it was deduced that before moving to adequate strategies, the translator needs to be interculturally competent and not biased, meaning there should be an integration of intercultural courses and training for translators as a way to develop intercultural competencies. Additionally, the findings proposed that all translation should be done by a pair of co-translators, one from the SL community and the other from the TL community, as a way to identify the similarities and differences that could exist between ST culture and TT culture, allowing the target audience to grasp unseen cultural elements of the source text. The other proposed way has to do with the fidelity and faithfulness of the translator toward the management of cultural differences, proposing that translation should be institutionalized and controlled by setting norms and guidelines to abide by as a way to guarantee faithfulness. These proposed remedies do not undo the central finding, however; they only confirm how much work is required to prevent it. Furthermore, it must be noted that recommendations such as mandatory co-translation and institutional control over translation norms represent the specific proposals of the participants rather than established, universal prescriptions for the field.

It is also important to acknowledge the limitations of this exploratory study. The findings are based on a small, purposive sample of experts (n = 8) with heterogeneous profiles, and the data were collected using mixed interview modes (face-to-face and e-mail), which yielded unequal depths of response. Furthermore, the study documents expert

perceptions rather than direct empirical observations; it does not test whether target readers actually lose cultural knowledge through textual or corpus evidence. Consequently, the transferability of these findings is limited. Future research should address these gaps by conducting comparative reader-response studies, larger-scale empirical translation analyses, and corpus-based investigations to directly measure the effects of specific translation strategies on target-reader comprehension.

In short, this study demonstrates that the assumption about the fact that literary translation always bridges the gaps between cultures and facilitates intercultural communication should be revisited. The potential impediment to intercultural understanding through literary translation is not only related to the content of the source texts and the intentions of their authors, but also to the issues and strategies that are found in translation studies.

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Ethical approval

This study involved qualitative interviews with eight specialists in translation studies and intercultural communication. Given the low-risk nature of the research, an institutional ethics exemption was applied, as indicated in the study's methodology. Informed consent was obtained from all participants prior to data collection, and permission was secured for recording the face-to-face interviews. Participants' identities were protected through anonymization, with individual responses identified by numerical codes rather than personal names. All collected information was handled confidentially and securely stored in accordance with established ethical principles for qualitative research.

Author contributions

Mohammed EL HADDOUCHI: Conceptualization, research design, methodology, investigation, data collection, qualitative analysis, and writing of the original manuscript.

Taoufiq MHAMDI: Development of the theoretical framework, literature review, thematic analysis, interpretation of findings, and critical revision of the manuscript.

Jaouad MOUMNI: Research supervision, methodological guidance, validation of the analytical framework, interpretation of results, and critical review and editing of the manuscript.

All authors contributed to the intellectual development of the study, reviewed the manuscript, and approved its final version for publication.

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The authors declare that they have no known financial or non-financial competing interests that could have influenced the research, analysis, interpretation, or presentation of the findings reported in this article. The study was conducted with a commitment to academic independence, methodological transparency, and scholarly integrity.

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Data Availability Statement

The qualitative data supporting the findings of this study were collected through semi-structured face-to-face interviews and structured e-mail interviews with eight specialists in translation studies and intercultural communication. Relevant anonymized excerpts from the interviews are presented and discussed within the article. The complete interview transcripts and original responses are not publicly available in order to protect participants' confidentiality and preserve the ethical commitments established during data collection.

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The Impact of Contextual Prompting on LLM Translation Accuracy in Educational Sciences: An Exploratory Case Study of ChatGPT Pro

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Abstract

Integrating Large Language Models (LLMs) into specialized translation workflows introduces nuanced lexical and register-related challenges. This exploratory case study investigates how progressively constrained prompt engineering influences the translation of domain-specific pedagogical terminology from English into Arabic. Using ChatGPT Pro (GPT-4), an 84-word source excerpt containing four key Task-Based Language Teaching (TBLT) pedagogical terms was translated under three prompting conditions: zero-shot baseline, role-prompting (expert persona), and context-rich prompting (localized to Moroccan secondary education). The resulting Arabic outputs were evaluated against recognized Moroccan pedagogical frameworks and specialized Arabic educational lexicons using an explicit three-tier adequacy rubric. Descriptive analysis revealed marked lexical variations: zero-shot prompting yielded literal semantic calques, whereas context-rich prompting aligned closely with localized curricular terminology. While these exploratory findings demonstrate that contextual constraints assist the model in selecting domain-appropriate registers, the results highlight the necessity of continued human expertise and institutional oversight in specialized machine translation post-editing.

Keywords: Prompt Engineering, Machine Translation, Educational Sciences, ChatGPT Pro, Lexical Accuracy, Exploratory Case Study

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1. Introduction

The adoption of Artificial Intelligence (AI), especially Large Language Models like ChatGPT, has radically changed the field of translation and language mediation (Bowker, 2023). These models have achieved high syntactic fluency and coherence in cross-lingual tasks, prompting a shift in translation training from initial drafting to post-editing and evaluating outputs (Koehn, 2020). Nevertheless, while AI shows impressive ability in translating general language, it still faces notable challenges in accurately handling specialized academic and technical content (Castilho et al., 2018).

In Educational Sciences, texts are rich with specific pedagogical terms and jargon. Translating concepts like "Task-Based Learning," "Zone of Proximal Development," or "scaffolding" from English into standard academic Arabic involves more than simple word-for-word translation; it requires cultural adaptation, didactic understanding, and familiarity with educational frameworks in the target language. When LLMs handle these specialized texts without guidance, they often produce literal translations that remove the pedagogical nuance. The main challenge is not the AI's linguistic skills but its ability to grasp the specialized context and convey it accurately.

Previous research has increasingly focused on the relationship between generative AI and translation quality. Recent evaluations of ChatGPT's ability to translate different language pairs aimed to compare its performance with traditional Neural Machine Translation (NMT) tools (Jiao et al., 2023). These studies mainly involved qualitative error analysis of broad academic texts, finding that although LLMs produce more natural syntax, they often struggle with domain-specific terminology. Likewise, foundational research on prompt engineering examined how adding contextual constraints, such as zero-shot versus few-shot learning, impacts AI translation quality (Brown et al., 2020). While this study also aims to assess LLM translation accuracy, it differs mainly in its sample and variables. Instead of analyzing general academic texts, it specifically focuses on complex terminology within educational sciences. Additionally, it introduces progressive contextual constraints, particularly prompt engineering, as a variable to systematically measure effects on lexical accuracy.

This localized challenge in human-machine interaction within translation raises the core research question: How do progressively contextualized prompt engineering strategies influence the accuracy of English-to-Arabic translations of specialized pedagogical terminology by Large Language Models?

This study hypothesizes that by assigning specific expert roles and incorporating localized pedagogical contexts into prompts, literal translation errors can be greatly reduced, leading to highly precise and standardized Arabic educational terminology compared to baseline zero-shot methods. The main aim is to evaluate how varying levels of contextual constraints influence the lexical output of LLMs, highlighting the importance of prompt engineering as a key skill for language experts working with specialized texts.

2. Literature Review

2.1. The Paradigm Shift in Translation Education: From Drafting to Post-Editing

The rapid development of artificial intelligence has significantly disrupted traditional approaches to teaching translation. Historically, translator training focused on linguistic skills, text analysis, and manual drafting as key components of translation ability. However, with the rise of Neural Machine Translation (NMT) and Large Language Models (LLMs), there has been a necessary shift in pedagogy. Moorkens (2018) noted this early on, showing that as machine translation improves to near-human quality in general fields, the human translator's role shifts from creating drafts to post-editing machine-produced texts (PEMT). This change is officially acknowledged by the European Master's in Translation (EMT) network, which now requires graduates to have the skills to critically evaluate, correct, and work with AI-generated outputs (European Commission, 2022). As a result, translator training increasingly employs Task-Based Learning (TBL) methods that reflect contemporary professional settings where human-computer interaction is vital to the translation process.

2.2. LLMs and the Challenge of Specialized English-Arabic Terminology

Although LLMs like ChatGPT exhibit impressive fluency in generating text, their use in specialized domain translation, especially between morphologically different languages like English and Arabic, remains challenging. Studies assessing their translation skills show they perform well in syntactic naturalness but often falter with domain-specific vocabulary. Peng et al. (2023) evaluated ChatGPT's translation capabilities and found that while it matches commercial NMT systems in high-resource languages, it encounters difficulties with technical jargon unless given explicit contextual clues. In fields like Educational Sciences, this issue becomes more pronounced. English educational terms such as "scaffolding" or "Zone of Proximal Development" depend heavily on abstract, domain-specific concepts. When LLMs translate these into Arabic without sufficient context, they tend to produce literal or generic translations (e.g., translating "scaffolding" as construction equipment), which undermines the academic meaning.

2.3. Prompt Engineering as a New Translation Competence

To address lexical inaccuracies, translation research now emphasizes "prompt engineering" or "prompt programming." Instead of viewing the machine as a passive entity that produces fixed translations, users now engage with LLMs interactively. Reynolds and McDonell (2021) demonstrated that LLMs perform best when given contextual constraints, moving beyond "zero-shot" translation, which asks for no context, toward role-playing and detailed instructions. In practice, this involves embedding the "translation brief" directly into the AI prompt. By instructing the AI to act as an expert educational

translator and providing information about the target audience, the machine's statistical output is guided toward the correct specialized register.

2.4. Synthesis and the Current Study

The current literature clearly highlights the necessity for translator education to incorporate AI interaction, emphasizing that LLMs need contextual guidance to accurately interpret specialized terminology. Nevertheless, a significant gap exists in empirical studies that specifically explore how prompt engineering can address lexical ambiguity in English-to-Arabic educational sciences terminology. This study employs zero-shot, role-prompting, and context-rich strategies on a complex, pedagogically focused text to connect translation training with artificial intelligence, aiming to demonstrate that prompt engineering is an essential tool for Arabic translation professionals.

3. Methodology

3.1. Research Design and Variables

Given the targeted nature of this study, an experimental qualitative case-study design was adopted. Rather than seeking statistical generalizability across broad corpora, this research provides an in-depth lexical and register audit of four specialized pedagogical terms embedded within a controlled 84-word didactic passage. The independent variable is the degree of contextual constraint encoded within the prompt (zero-shot, role-prompting, and context-rich prompting), while the dependent variable is the lexical and pragmatic adequacy of the generated Arabic equivalents.

3.2. Sample Selection and Source Material

The 84-word source excerpt (detailed in Appendix 1) was purposefully extracted from peer-reviewed literature on communicative language pedagogy and Task-Based Language Teaching (adapted from Chen & Wang, 2019, p. 122). This passage was selected because it contains an unusually dense cluster of constructivist and socio-cultural didactic terms within a compact syntactic structure.

3.3. Instruments and Data Collection Procedures

Data generation was conducted on 14 February 2026 using the ChatGPT Pro web interface (OpenAI, February 2026 release, running the GPT-4 architecture). Default generation parameters were maintained (temperature estimated at ≈ 0.7, Top-p =1.0 , default system presence penalty =0. Each prompt condition was executed within a fresh, isolated chat session with web-browsing capabilities disabled to ensure that generation relied solely on parametric pre-trained memory and prompt-specified constraints, eliminating cross-session contextual contamination.

Methodological Note on Stochasticity: Because Large Language Models operate on probabilistic token distributions, their outputs exhibit inherent stochasticity across distinct

generations. To assess lexical stability, three consecutive runs were executed per prompt condition. The outputs presented in Table 3 represent the consensus generation observed across these iterations.

The data collection process consisted of inputting the identical 84-word English source text into the LLM across the three specified prompt levels, detailed in Table 1:

Table 1: Progression of Experimental Prompting Constraints

Prompt Level	Category	Verbatim Prompt Instruction	Theoretical Rationale / Added Constraint
Prompt 1	Baseline Zero-Shot	*"Translate this text into Arabic: [source text]"*	Pure bilingual decoding task without domain cues, persona, or target audience constraints.
Prompt 2	Role-Prompting	*"Act as an expert translator in educational sciences. Translate this text into standard academic Arabic: [source text]"*	Imposes a professional persona and restricts the target register to general academic discourse, activating domain-specific sub-networks.
Prompt 3	Context-Rich	*"Translate this text into Arabic for Moroccan high school educators. Ensure educational terminology aligns with standard pedagogical frameworks: [source text]"*	Imposes localized geographic and institutional constraints (*skopos*), defining both the recipient group and ministerial curricula.

3.4. Data Analysis Framework

After data collection, the three Arabic translations were compared through a qualitative analysis. The texts were arranged side-by-side in a table to focus on four key pedagogical terms: ZPD, scaffolding, explicit instruction, and cognitive work. A descriptive analytical method was used to summarize and assess the data. To ensure empirical rigor and address the subjectivity of translation evaluation, accuracy was measured using an explicit three-tier adequacy rubric. This rubric systematically cross-references the machine outputs against established Arabic educational dictionaries and official Moroccan didactic frameworks (e.g., CRMEF modules):

Table 2: Three-Tier Lexical Adequacy Rubric

Score	Category	Operational Definition
0	**Inadequate / Calque**	Literal semantic transfer that violates pedagogical conventions, administrative mistranslation, or inability to translate technical acronyms.
1	**Semantically Viable / Generic**	Communicatively intelligible paraphrase or general academic equivalent, but lacking specific pedagogical standardization.
2	**Standardized Pedagogical Equivalent**	Exact alignment with codified Moroccan educational frameworks (CRMEF) and specialized Arabic pedagogical lexicons.

4. Results and their discussion

A quantitative analysis shows a clear link between the use of contextual prompts and the accuracy in terminology. Among the four targeted educational sciences terms, Prompt 1 (Zero-Shot) had a 0% success rate, failing to produce any standardized pedagogical equivalents. Prompt 2 (Role-Prompting) reached 75%, correctly resolving most semantic

ambiguities but not always ensuring exact localization. Prompt 3 (Context-Rich) achieved full success with 100%, accurately translating all four terms into standardized Moroccan pedagogical Arabic.

This study primarily aimed to examine how different levels of contextual constraint (prompt engineering) influence the lexical accuracy of LLMs when translating specialized educational sciences terminology from English to Arabic. To do this, an 84-word source text on Task-Based Language Teaching (TBLT) was processed with ChatGPT Pro using three different prompting strategies. The results are shown below, followed by a detailed qualitative analysis of the variations in terminology.

4.1. Comparative Translation Data

Table 3 shows the complete Arabic translations produced by the LLM across the three experimental conditions. The original English source text used for this generation is included in Appendix 1.

Table 3. *Complete Arabic Machine Translation Outputs Across the Three Experimental Conditions*

Source Segment (Chen & Wang, 2019) [source: 9, 12]	Prompt 1: Zero-Shot Baseline [source: 9, 12]	Prompt 2: Role-Prompting (Expert Persona) [source: 9, 12]	Prompt 3: Context-Rich (Localized Moroccan Framework) [source: 9, 12]
"Tasks must be structured in a way that they pose an appropriate challenge by requiring learners to perform functions and use language that enable them to dynamically construct ZPDs." **[source: 9, 12]**	يجب هيكلة المهام بطريقة تشكل تحديًا مناسبًا من خلال مطالبة المتعلمين بأداء وظائف واستخدام لغة تمكنهم من بناء ZPDs بشكل ديناميكي.	يجب أن تُبنى المهام التعليمية بحيث تشكل تحديًا ملائمًا يتطلب من المتعلمين أداء وظائف واستخدام لغة تتيح لهم البناء الديناميكي لمنطقة النمو الوشيك (ZPDs).	يتعين تنظيم المهام التعلمية بطريقة تطرح تحديًا ملائمًا، يستلزم من المتعلمين إنجاز أنشطة واستعمال لغة تمكنهم من البناء الديناميكي لمناطق النمو التقاربي.
"Thus, in this process, explicit instruction could be the most appropriate approach to achieve this objective as it helps students scaffolding certain knowledge based on what they already learned." **[source: 9, 12]**	وبالتالي، في هذه العملية، يمكن أن تكون التعليمات الصريحة هي النهج الأكثر ملاءمة لتحقيق هذا الهدف لأنها تساعد الطلاب في سقالات معرفة معينة بناءً على ما تعلموه بالفعل.	ومن ثم، يُعد التعليم المباشر (الصريح) المقاربة الأكثر ملاءمة لتحقيق هذا الهدف، حيث يساعد المتعلمين في البناء التدريجي لمعارف معينة انطلاقًا من مكتسباتهم السابقة.	ومن هذا المنطلق، يمثل التدريس الصريح المدخل الأكثر ملاءمة لبلوغ هذه الغاية، لكونه يزود المتعلمين بدعامات التعلم اللازمة لبناء المعارف الجديدة وفق مكتسباتهم القبلية.
"[...] During the sequences, the teachers understand learners' thinking, provide scaffolding and stimulate them in cognitive work, gradually helping them comprehend it." **[source: 9, 12]**	[...]خلال التسلسلات، يفهم المعلمون تفكير المتعلمين، ويقدمون سقالات ويحفزونهم في عمل معرفي، مما يساعدهم تدريجيًا على فهمه.	[...]وأثناء المقاطع التعليمية، يستوعب المدرسون طريقة تفكير المتعلمين، ويقدمون الدعم اللازم ويحفزونهم على بذل جهد ذهني، لمساعدتهم تدريجيًا على استيعاب المحتوى.	[...]وخلال المقاطع الديدكتيكية، يرصد الأساتذة سيرورات التفكير لدى المتعلمين، موفرين لهم الدعم المرحلي ومحفزين إياهم على الانخراط في السيرورة المعرفية لتملك المعارف تدريجيًا.
	0/4 Adequate (Score: 0/8)	**3/4 Adequate (Score: 5/8)**	**4/4 Adequate (Score: 8/8)**
Evaluative Summary	Contains untranslated acronyms, semantic calques (*سقالات*), and literal register violations [source: 9, 12].	Semantically accurate general Arabic; avoids calques via paraphrase, but misses institutional codification [source: 9, 12].	Full alignment with codified Moroccan educational didactics (*التدريس الصريح, الدعم المرحلي, السيرورة المعرفية*) [source: 9, 12].

Note: Evaluated against Moroccan CRMEF didactic standards and specialized pedagogical lexicons (Al-Sharifi, 2000; CRMEF, n.d.-a; Ministry of National Education, 2024a, 2024b). Prepared by the authors (2026).

4.2. Lexical and Semantic Analysis

A detailed descriptive examination of the generated texts highlights notable semantic and register shifts across the four targeted pedagogical terms. The analysis below outlines how the model outputs resolved these specific concepts under varying prompt constraints.

4.2.1. ZPDs (Zone of Proximal Development)

This core Vygotskian concept illustrates the constraints of unrestricted generative translation.

- **Prompt 1** exhibited an inability to resolve the Vygotskian acronym, leaving "ZPDs" untranslated within the Arabic text, creating an immediate cognitive barrier for the target reader.
- **Prompt 2** correctly unpacked the acronym into standard academic Arabic, rendering it as "منطقة النمو الوشيك", which is the conventional Middle-Eastern translation (Hamdan, 2007; UNESCO-IBE, 2013).
- **Prompt 3** generated the highly specific localized term "منطقة النمو التقاربي". This directly mirrors the Francophone didactic heritage (*Zone de proche développement*) codified in Moroccan teacher training modules (Regional Centers for Education and Training Professions [CRMEF], n.d.-b).

4.2.2. Scaffolding

The metaphor of instructional "scaffolding" revealed significant literal transfer vulnerabilities in the baseline model.

- **Prompt 1** produced an unacceptable literal calque ("سقالات"), denoting physical construction site scaffolding (Almahasees, 2021). Within an educational context, this disrupts the academic integrity of the text.
- **Prompt 2** generated explanatory circumlocutions ("بناء المعرفة التدريجي" and " الدعم اللازم"), capturing the communicative intent but failing to achieve technical brevity.
- **Prompt 3** successfully generated the standardized pedagogical terminology utilized in regional teacher training centers, producing "دعامات التعلم" (learning supports) and "الدعم المرحلي" (phased instructional support). This aligns precisely with Moroccan didactic frameworks (Ministry of National Education, Preschool and Sports, 2024b; CRMEF, n.d.-a).

4.2.3. Explicit Instruction

This term requires distinguishing between general directives and formal teaching methodologies.

- **Prompt 1** yielded a translation that conflated the pedagogical concept with administrative directives, mistranslating it as "تعليمات صريحة" (explicit orders).
- **Prompts 2 and 3** correctly identified the didactic methodology. Prompt 3 specifically employed "التدريس الصريح", which is the exact pedagogical terminology mandated in Moroccan educational reforms and teacher qualification programs for targeted skill acquisition (Ministry of National Education, Preschool and Sports, 2024a; Al-Sharifi, 2000).

4.2.4. Cognitive Work

While all three outputs conveyed the overall meaning, the level of stylistic and domain-specific refinement varied based on the constraints.

- **Prompt 1** produced a rigid, word-for-word translation ("عمل معرفي").
- **Prompt 2** offered a colloquial paraphrase ("جهد ذهني"- mental effort).
- **Prompt 3** elevated the register to "السيرورة المعرفية" (the cognitive process), matching the constructivist terminology standardized in Moroccan educational psychology and evaluation curricula (Ben Chtioui, n.d.; Sellami et al., 2019).

4.3. Discussion

The empirical data above provides preliminary descriptive support for the hypothesis: using context-rich prompt engineering notably decreases literal translation errors and greatly enhances terminological accuracy of LLMs in specialized fields.

When compared to existing research, these findings provide a practical approach to addressing the domain-specific weaknesses identified in earlier LLM benchmarks (e.g., Jiao et al., 2023). Zero-shot prompting (Prompt 1) prompts the AI to depend on the most common token associations from its extensive training data, which often results in literal translations like "سقالات" for scaffolding. In contrast, framing the prompt as a formalized "translation brief" (Prompt 3) helps the human operator guide the LLM to generate outputs in the correct academic style.

These findings indicate that the role of the modern translator is shifting from manual drafting to designing AI-context frameworks. By dedicating time to develop strong, domain-specific prompts beforehand, language professionals can avoid common lexical errors in machine-translated specialized texts, making post-editing more efficient and maintaining high-quality, localized academic communication.

4.4. Methodological Reflexivity: Skopos Specification vs. Target Leakage

A critical methodological consideration in prompt engineering research is the boundary between providing contextual parameters (*skopos*) and indirectly 'leaking' the target solution into the prompt. In this experiment, Prompt 3 instructed the model to align with 'standard pedagogical frameworks for Moroccan high school educators' without providing any specific Arabic lexical items or glossaries. Thus, the prompt did not furnish the model with the answers; rather, it functioned as an authentic translation brief (Nord, 1997). By

specifying the communicative purpose, target readership, and institutional jurisdiction, the prompt directed the LLM's latent probabilistic weights away from pan-Arab generic internet corpora and toward the localized Franco-Arabic didactic sub-register characteristic of Moroccan education. Rather than confounding the results, this outcome illustrates the core mechanism of contextual prompting: generative LLMs possess dormant domain-specific competencies that remain unactivated under zero-shot conditions, requiring explicit situational parameters to emerge.

5. Conclusion

This study aimed to address a key question in modern translation education: how does using progressively more contextualized prompt engineering influence the accuracy of English-to-Arabic translation of specialized pedagogical terms by Large Language Models? Results clearly show that relying on unconstrained, zero-shot AI prompts for technical texts causes significant lexical errors and literal translations that misrepresent academic meaning. Conversely, guiding the LLM with context-rich prompts, such as those assigning expert personas and specifying regional pedagogical frameworks, helps the model avoid literal pitfalls and produce precise, standardized Arabic educational terminology. Essentially, the prompt acts as a digital translation brief, effectively shaping the necessary semantic and pragmatic tone.

This study suggests a change in translation education by emphasizing 'prompt engineering' as a key skill. Translation programs and regional centers should formally include this in their curricula. Rather than viewing machine translation engines as passive tools that produce rough drafts requiring extensive post-editing, trainee translators should learn to actively configure the AI's contextual settings before generating text. This approach can save time and help maintain terminological consistency.

Although these promising results are evident, the research recognizes certain theoretical and practical constraints. Methodologically, it employs a targeted qualitative case-study approach with a small, purposive textual sample consisting of an 84-word excerpt. Additionally, the experiment was limited to only one generative model, ChatGPT Pro. Therefore, while the lexical analysis offers valuable qualitative insights into AI behavior, the results are not statistically generalizable to other text types or different machine translation systems.

Looking ahead, these limitations present multiple opportunities for future research. Subsequent studies could enhance this framework by integrating mixed-methods approaches, utilizing prompt engineering techniques on large collections of educational texts, and performing quantitative error analysis with statistical tools. Furthermore, researchers are encouraged to undertake comparative studies that evaluate the performance of ChatGPT's prompt-engineered outputs against other neural translation engines like DeepL across various specialized fields, thereby contributing to a better understanding of the evolving dynamics in human-computer interaction within professional translation.

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Ethical approval

This study involved qualitative field interviews with members of Hassaniya-speaking communities in Tindouf, Nouakchott, and the Sahrawi refugee camps. The research addresses cultural and linguistic practices associated with personal naming and family identity.

Author contributions

Nadjat Bouam is the sole author of this study and is responsible for its conceptualization, methodological framework, linguistic and anthropological analysis, interpretation of findings, and manuscript preparation. The author reviewed and approved the final version of the manuscript and assumes responsibility for its academic content and integrity.

Disclosure statement

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About the authors

Nadjat Bouam is a researcher affiliated with the University of Tindouf, Algeria. The present study reflects her academic engagement with the anthropological and linguistic dimensions of Hassaniya culture, particularly the relationship between personal naming practices, cultural identity, religious beliefs, and social organization. Her research examines the structural and semantic characteristics of Hassaniya anthroponymy and explores how personal names function as expressions of collective memory, kinship relations, and cultural values within the broader Arab-Islamic context.

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Data Availability Statement

The research is based on a corpus of 50 Hassaniya personal names collected through qualitative field interviews and supported by relevant academic literature. The data were examined at structural, semantic, and functional levels to investigate the relationship between naming practices and cultural identity. The manuscript does not identify a public repository containing the underlying research materials.

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Appendix 1

Tasks must be structured in a way that they pose an appropriate challenge by requiring learners to perform functions and use language that enable them to dynamically construct ZPDs. Thus, in this process, explicit instruction could be the most appropriate approach to achieve this objective as it helps students scaffolding certain knowledge based on what they already learned. [...] During the sequences, the teachers understand learners' thinking, provide scaffolding and stimulate them in cognitive work, gradually helping them comprehend it.

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Significance of Names in Hassaniya Culture: An Anthropological and Linguistic Approach

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Abstract

This study examines the meanings and connotations of names in Hassaniya culture, viewing them as a semiotic system that reflects worldviews and social values. The distinctiveness of Hassaniya anthroponymy lies in its predominantly verbal character, whereby names function as prayers and expressions of wishes, while also preserving the memory of the moment of birth and its social context. The study aims to explore the syntactic and semantic structures of Hassaniya names and their social functions within a comparative framework encompassing Arab and Islamic naming systems. It adopts a descriptive-analytical approach, drawing on selected tools and concepts from linguistic anthropology. The study concludes that a Hassaniya name is not merely a marker of identity but rather a condensed text imbued with religious, social, and psychological dimensions. These dimensions reflect the depth of the Hassaniya community's cultural experience and reveal a distinctive model of naming practices within the Arab-Islamic cultural sphere.

Keywords: Semantics of Names, Hassaniya Culture, Anthroponymy, Supplication, Linguistic Structure, Social Identity

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1. Introduction

In human cultures, names represent more than mere means of identification; they serve as textual thresholds that embody worldviews, collective histories, and social values. The study of personal names (anthroponymy) has attracted considerable attention in anthropology, linguistics, and sociology, as names function as mirrors reflecting cultural transformations and identities. The study of names in Hassaniya culture is particularly significant because it presents a distinctive model of naming practices within the Arab-Islamic cultural sphere, characterized by remarkable structural and semantic deviations from the naming patterns of Classical Arabic.

While traditional Arabic personal names tend to be descriptive, adjectival, or derived from verbal nouns, Hassaniya anthroponymy is distinguished by its predominantly verbal and supplicatory character, whereby verbal sentences and complex nominal constructions are transformed into personal proper names. This distinctive feature raises several research questions: What syntactic structures characterize personal names in Hassaniya culture? What semantic meanings do these names convey? How do they reflect social values, kinship relationships, and religious beliefs? And how can this naming system be situated within the broader context of Arab and Islamic anthroponymy?

These research questions give rise to the following hypotheses. First, the verbal character of Hassaniya names reflects a dynamic conception of identity, in which the self is perceived not as a fixed essence but as an evolving expression of action, desire, and renewed supplication. Second, Hassaniya names perform multiple social functions that extend beyond identification to the expression of social status, the establishment of kinship relationships, and the preservation of family memory. Third, this naming system represents a distinctive cultural phenomenon within the Islamic sphere, closely associated with the historical formation of Hassaniya society, its patterns of religious practice, and its tribal organization.

This study aims to explore the meanings and connotations of names in Hassaniya culture through an approach that combines structural linguistic analysis with anthropological interpretation. Given the interdisciplinary nature of the subject, situated at the intersection of anthropology and linguistics, the study adopts a descriptive-analytical methodology based on collecting, classifying, and examining personal names from both structural and semantic perspectives.

The study sample consists of a selection of personal names commonly used within Hassaniya society. These names were selected according to specific criteria, particularly their frequency and prevalence within the community, the clarity of their linguistic and social meanings, and the diversity of their syntactic structures (single-word names, verbal sentences, and nominal sentences).

The sample comprises 50 personal names, collected within the geographical areas of Tindouf, Nouakchott, and the Sahrawi refugee camps through field interviews with elderly community members and heads of households, who provided explanations regarding the

circumstances surrounding the naming process and the meanings associated with individual names. Additional material was drawn from the book [title to be specified] by Abdullah López, in which the author compiled numerous [details to be specified].

The collected names were analyzed at three complementary levels:

1. Structural Level: Examination of the morphological and syntactic structure of each name, determining whether it takes the form of a single noun, a verbal sentence, or a nominal sentence.
2. Semantic Level: Analysis of the linguistic meaning of each name, together with the social and religious contexts in which it was originally given.
3. Functional Level: Identification of the social functions performed by personal names, including supplication, documentation and preservation of collective or family memory, indication of social status, and expression of gender.

2. Syntactic Structure of Hassaniya Personal Names

2.1. The Verbal Character: Names as Actions and Supplications

The most distinctive feature of Hassaniya anthroponymy lies in its predominantly verbal character, which represents a clear departure from traditional Arabic naming practices, which tend to favor adjectives and underived nouns. In Hassaniya culture, verbs are extensively employed in the formation of personal names, such as تبرى (tabra): "May she recover," تسلم (taslam): "May she remain safe," تغلى (taghla): "May she be cherished," يهديه (yahdih): "May God guide him," يسلمو (yaslamuh): "May God protect him," and يباركها (yabarkuh): "May God bless him" (Al-Salma, 2026). This linguistic feature endows personal names with a dynamic and performative dimension, whereby a name does not merely describe an individual or indicate their lineage but becomes an expression of supplication, aspiration, and continuous action.

The transformation of a verb into a personal proper name carries profound significance. It suggests that an individual's identity is not merely a fixed attribute or an immutable genealogical affiliation, but rather an evolving aspiration and an ongoing process, as though the individual enters the world accompanied by a continuous invocation for safety, recovery, or dignity. This reflects a dynamic conception of existence and identity, in which the human being is not perceived as a fully constituted essence but as a being in the process of becoming, continually dependent on supplication and divine protection (Ahmedou, 2013, pp. 36-54).

2.2. Sentential Constructions: Names as Complete Sentences

In addition to verbs, Hassaniya anthroponymy is characterized by the use of nominal constructions and complete verbal sentences as personal names, a feature that is relatively uncommon in other Arabic naming systems (Chaouch, 2015, pp. 112-134).

Examples of nominal constructions include منت أخوالها (mint akhwalha): "Daughter of her maternal uncles," أم لخوت (Om lakhut): "Mother of her siblings," منت بوها (mint bouha):

"Her father's daughter," and وأختها (ukhtaha): "Her sister." These constructions convey explicit references to kinship relationships and the individual's position and role within the family structure.

Examples of complete verbal sentences include بسم الله عليها (basmallaheliha): "In the name of God, may she be protected," مرّبي ربه (mrabbih rabbu): "His Lord has raised him," جازاه الله (jazah allah): "May God reward him," and وشكر الله له (shukr allah lahu): "May God acknowledge his gratitude." These expressions reflect reliance on God, divine invocation, and supplication, thereby transforming personal names into continuous expressions of religious devotion.

The use of complete sentences as personal names constitutes one of the most distinctive characteristics of Hassaniya anthroponymy. It demonstrates the extent to which personal names are imbued with religious and supplicatory meanings while revealing the capacity of Hassaniya culture to transform ordinary linguistic structures into meaningful markers of identity.

3. Semantic Dimensions of Hassaniya Personal Names

3.1. Supplication and Aspiration: Names as Continuous Prayers

The category of supplication and aspiration constitutes the core of Hassaniya anthroponymy. Personal names are not merely labels but rather prayers and expressions of hope through which parents accompany their children throughout their lives (Ahmedou, 2013). This phenomenon is particularly evident in names given to children born into families that have previously experienced the loss of other children, where naming becomes an invocation for survival and continued life.

For instance, the names تسلم (Taslam), meaning "May she remain safe," and يانجا (Yanja), meaning "May he survive," are often given to children whose siblings have previously died, expressing the parents' hope that the newborn will survive. Similarly, تبرى (Tabra) represents a prayer for recovery and healing, while تغلى (Taghla) expresses the wish that the child may be cherished and highly valued. The name يسلمه (Yaslamuh), meanwhile, constitutes a supplication for protection from all forms of harm (Zainab, 2026).

This phenomenon extends beyond the act of naming to encompass beliefs associated with envy and the evil eye. In certain circumstances, names conveying notions of insignificance, weakness, or ambiguity may be deliberately chosen to ward off envy and protect the child from the evil eye. One example is لغضف (Laghḍaf), associated with the meanings of "weakness" or "softness."

Naming a child in a manner that suggests weakness or vulnerability may thus function as a symbolic protective strategy, intended to shield the child from envy by diminishing their apparent importance or attractiveness. However, this practice appears to be relatively limited in Hassaniya culture compared with certain other Arab cultural traditions (Abdelrahman, 2003, p. 56).

3.2. Timing and Circumstances: Names as Memories of the Moment of Birth

Hassaniya personal names sometimes capture the very moment of birth or its social context, transforming these circumstances into an integral part of an individual's identity. For instance, the name أقبلناها (agbalnaha), meaning "We have welcomed her," reflects the family's joy and warm reception of a newborn girl, potentially contrasting with certain cultural traditions in which the birth of a female child may be met with relative indifference. Similarly, names such as نبغوها (nabghuha), meaning "We love her" or "We want her," express an explicit desire for the newborn, thereby endowing the name with emotional and commemorative significance.

Other names reflect particular circumstances surrounding a child's birth, such as being born during a journey, amid economic hardship, or being named after a grandfather who passed away before the child's birth. Such naming practices transform the moment of birth from a purely biological event into a social narrative that is continuously retold through the repetition of the name and the recollection of its meaning.

3.3. Social Connotations: Names as Expressions of Status and Belonging

Hassaniya personal names are not limited to expressions of supplication or references to circumstances surrounding birth; they also convey nuanced social meanings that indicate an individual's position within the family and the broader community (Ahmed, 2018, p. 126).

For instance, the name سيدمو (sidammu), meaning "Master of his mother" or "Leader of his mother," confers a special status upon the child, often the firstborn son. It reflects the family's aspirations for authority and leadership or expresses the emotional role the child is expected to play in relation to his mother. Similarly, the name سعد بود (saed buh), meaning "His father's happiness," suggests that the child is a source of joy and blessing to his father, thereby assigning him a distinguished position within the family.

Names such as منت أخوالها (mint akhwalha), meaning "Daughter of her maternal uncles," emphasize the importance of kinship ties, particularly relationships with maternal uncles. Such a name may be interpreted as expressing an expectation that the girl will play a significant role in her maternal uncles' lives or that she will be raised under their care and protection.

Likewise, the name الهيبه وهيبتنا (elhaiba haibatna), meaning "Honor and our honor" or "Dignity and our dignity," conveys the idea that the child embodies the honor and dignity of the entire family. Such dignity is not merely bestowed as a gift but is earned through acts of courage, wisdom, and service to the community (Zainab, 2026).

These naming practices reflect the extended family structure characteristic of Hassaniya society, where individuals are not perceived in isolation from their kinship ties and social relationships. Rather, their identities are understood and constructed through the intricate network of familial and communal relationships that define their social belonging.

3.4. Gender-Specific Connotations

Certain Hassaniya personal names convey meanings that vary according to the gender of the newborn. While male names frequently express notions of leadership, pride, and aspiration, such as سيدمو (sidammu), غايتنا (ghayatna), meaning "Our ultimate goal," هبتنا (hibatna), meaning "Our gift," and مرادنا (muradna), meaning "Our aspiration" or "Our desired one," female names are often associated with beauty, acceptance, and joy.

Examples include تفرح (tafarah), meaning "May she rejoice," غلاجيلها (aghlajilha), meaning "The precious one of her generation," مغلاها (maghlaha), meaning "How precious she is!" (an exclamatory expression), and تمنى (tomana), meaning "She wished" or "She desired" (Al-Salek, 2025).

However, this gender-based distinction is not absolute. Certain names express supplications for safety and recovery that transcend gender boundaries, such as تبرى (tabra), meaning "May she recover," and تسلم (taslam), meaning "May she remain safe." Although these names may take grammatically feminine forms, their underlying meanings reflect concerns that are not inherently gender-specific. This suggests that, in certain contexts, prayers for health, survival, and protection take precedence over gender-related considerations in Hassaniya naming practices.

4. Hassaniya Anthroponymy in the Arab-Islamic Context

4.1. Arabic Naming Structures: An Overview

Arabic personal names generally consist of five main elements: the ism (personal given name), the kunya (teknonym, such as "Abu" or "Umm" followed by a name), the nasab (patronymic lineage, such as "Ibn" followed by the father's name), the laqab (descriptive epithet or title), and the nisba (an attributive designation indicating geographical origin, tribal affiliation, or profession) (Ibn Manzur, 1990, entry "K-N-Y").

In Islamic culture, naming practices are governed by general religious and cultural conventions, including a preference for commendable names, such as those of prophets and the Prophet Muhammad's companions, as well as names formed by combining ʿAbd ("servant of") with one of the divine names, such as عبد الرحمن (Abd al-Rahman), عبد الله (Abd Allah), and عبد القادر (Abd al-Qadir) (Abdelrahman, 2003, p. 51).

In Classical Arabic naming traditions, personal names frequently take the form of adjectives, such as حسن (Hasan), meaning "handsome" or "good," جميل (Jamil), meaning "beautiful," and كريم (Karim), meaning "generous"; abstract nouns or verbal nouns, such as إيمان (Iman), meaning "faith," نهى (Nuha), meaning "intellect" or "wisdom," and رجاء (Raja), meaning "hope"; or simple lexical nouns conveying specific meanings, such as أسد (Asad), meaning "lion," بدر (Badr), meaning "full moon," and ريم (Reem), meaning "gazelle."

Furthermore, Arab naming traditions employ kunyas (teknonyms) and laqabs (epithets or titles) to indicate social identity, genealogical affiliation, and familial status, particularly within tribal and urban contexts.

4.2. Similarities and Differences

To situate Hassaniya anthroponymy within the broader Arab-Islamic context, it is essential to compare it with other Arabic and Islamic naming systems. Several key similarities and differences can be identified:

First: Verbal Character versus Descriptive Character. While Classical Arabic personal names tend to take the form of adjectives, verbal nouns, or underived nouns, Hassaniya names exhibit a strong preference for direct verbal forms, such as تبرى (tabra), تسلم (taslam), and يهديه (yahdih). This characteristic endows Hassaniya names with a temporal and dynamic dimension, as they function not merely as static descriptions but as renewed supplications and expressions of continuous action. By contrast, Classical Arabic contains a relatively limited number of verb-based personal names, such as يزيد (Yazid), يحيى (Yahya), and تغلب (Taghlib). Although these names are derived from verbal forms, they do not convey the same explicit supplicatory dimension that characterizes Hassaniya personal names (Saeed, 2012, p. 45).

Second: Sentential Constructions. The use of complete verbal sentences as personal names is relatively rare in Classical Arabic, apart from a few exceptions, whereas it is comparatively common in Hassaniya naming practices. Examples include مرّبي ربه (mrabbih rabbu), meaning "His Lord has raised him," and جازاه الله (jazah allah), meaning "May God reward him." This phenomenon highlights the deeply rooted oral and supplicatory character of Hassaniya naming traditions and demonstrates the capacity of Hassaniya culture to incorporate complex linguistic structures into its system of personal names (Al-Salma, 2026).

Third: The Relative Absence of the Kunya and Nisba as Primary Elements in Everyday Naming Practices. Unlike other Arabic naming traditions, in which the kunya (such as "Abu" followed by a personal name) and the nisba (an attributive designation indicating lineage, origin, or affiliation) are frequently used in social introductions and identification, everyday Hassaniya naming practices tend to emphasize the supplicatory personal name, with relatively less prominence given to other components of the traditional Arabic naming system. Nevertheless, such elements continue to be employed in formal contexts. This tendency reflects the relative priority accorded to the supplicatory and spiritual dimensions over genealogical and social-hierarchical considerations in Hassaniya naming practices (Ahmed, 2018, p. 133).

Fourth: The Strong Presence of Religious Dimensions. Hassaniya personal names share with broader Arab-Islamic naming traditions a pronounced religious dimension, although they differ in the ways this dimension is linguistically expressed. While Classical Arabic names frequently convey religious meanings through constructions involving the divine names, such as عبد الله (Abd Allah), meaning "Servant of God," or through the adoption of prophets' names, Hassaniya names often express religious devotion through supplicatory sentences that directly invoke divine action and intervention.

5. Additional Dimensions: The Evil Eye, Calculation, and Enumeration

Hassaniya personal names intersect with broader Arab cultural practices, particularly those associated with beliefs in the evil eye and envy. In Arab cultures, names conveying notions of low social status, insignificance, or ambiguity have sometimes been used to ward off the evil eye and protect children from envy, especially male children. Examples include الحرطاني (Al-Hartani), العبد (Al-Abd), and قجمولة (Qajmoula) (Fatima, 2026).

This practice is particularly evident among families that have experienced the repeated loss of newborn children, where such names are believed to provide symbolic protection and contribute to the child's survival. Similarly, names such as لغضف (Laghḍaf), meaning "weakness" or "softness," may carry a protective connotation. Naming a child in a way that suggests weakness or vulnerability may thus serve as a cultural strategy intended to shield the child from envy by symbolically diminishing their apparent importance or social prominence.

6. Conclusion

Personal names in Hassaniya culture represent a distinctive model of linguistic, social, and religious creativity. They are not merely markers of identification but rather condensed texts that embody profound philosophical, social, and spiritual perspectives. The essence of this distinctiveness lies in the predominantly verbal and supplicatory character of personal names, the incorporation of the moment of birth and its social circumstances into individual identity, and the expression of social status and kinship relationships. These dimensions are articulated through linguistic structures characterized by sentential constructions that are relatively uncommon in Classical Arabic anthroponymy.

The study has reached several key findings:

1. Hassaniya anthroponymy is characterized by its verbal and supplicatory nature, whereby personal names function as prayers and expressions of hope that accompany individuals throughout their lives. This reflects a dynamic conception of identity and human existence.
2. Hassaniya personal names perform multiple social functions that extend beyond mere identification to encompass the indication of social status, the expression of kinship relationships, the preservation of family memory, and the reflection of cultural values.
3. The Hassaniya naming system represents a distinctive cultural phenomenon within the Islamic sphere, shaped by the historical formation of Hassaniya society, its tribal organization, and its religious traditions. It differs from Classical Arabic naming systems in terms of linguistic structure, semantic significance, and social function.
4. The comparative analysis demonstrates that Hassaniya personal names constitute an alternative model of naming practices, distinguished by the use of complete verbal sentences, the predominance of supplicatory expressions, and the direct articulation of kinship relationships and social status.

The study of Hassaniya personal names not only provides insight into a distinctive linguistic system but also offers a conceptual map of the values, beliefs, and cultural perceptions that have shaped Hassaniya society throughout its history.

The study therefore recommends conducting further field research to document and preserve this anthroponymic heritage, examine it within its broader social and cultural contexts, and compare it with other naming systems across the Arab and African cultural spheres. Such research would contribute to a deeper understanding of cultural diversity within the Islamic world.

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Ethical approval

The study was conducted with respect for participants' dignity, privacy, and cultural traditions. Before each interview, participants were informed of the research objectives, the intended use of their contributions, and the voluntary nature of their participation. Oral informed consent was obtained, and participants were free to decline questions or discontinue the interview without consequence. Particular attention was given to the cultural sensitivity of personal names, family narratives, and naming practices. Identifying information was included only with the explicit permission of the individuals concerned.

Author contributions

Nadjat Bouam: Conceptualization, methodology, investigation, organization of the collected material, linguistic and anthropological analysis, writing of the original draft, and manuscript revision.

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Nadjat Bouam is affiliated with the University of Tindouf, Tindouf, Algeria. In this article, she examines Hassaniya personal names through an approach combining linguistic

analysis and anthropological interpretation, with particular attention to supplication, kinship, social identity, and the preservation of collective and family memory.

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Data Availability Statement

The article includes the personal-name examples discussed in the analysis. Any sharing of underlying interview materials must respect participants' consent and applicable confidentiality requirements. Enquiries concerning the supporting research materials should be addressed to the corresponding author.

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Translatability of Laf'dhul-Jalaalah: A Comparative Analysis of Yoruba Translations of the Holy Quran

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Abstract

This study examines the linguistic, theological, and cultural difficulties involved in rendering Lafḍhul Jalālah ("Allah") into Yoruba language, with a comparative focus on four major Yoruba Qur'an translations: CT1, ST2, AT3, and MT4. Applying Farahzad's translation criticism model, supported by Critical Discourse Analysis, Functionalist approaches, and exegetical methods, the article analysis selected Qur'anic verses to investigate how the translators negotiate the semantic and doctrinal weight of the sacral term, Allah. The results shows that Yoruba equivalents such as Olohun, Olorun, and Olódùmarè are semantically and theologically insufficient owing to their origin in indigenous Yoruba metaphysical worldviews and their lack of the exclusive monotheistic specificity encoded in the Arabic term Allah. The comparative analysis reveals significant inconsistencies across translations, shaped largely by divergent intra religious ideologies and sectarian commitments. These variations not only compromise theological precision but also contribute to sociolinguistic fragmentation among Yoruba speaking Muslim communities. The study concludes that Lafḍhul Jalālah is fundamentally untranslatable into Yoruba and argues for the adoption of Transference-retaining the Arabic term as the most faithful strategy for preserving doctrinal integrity, ensuring exegetical accuracy, and maintaining global consistency in Qur'an translation.

Keywords: Translatability, Transference, Allah, Olohun, Olorun, Olodumare

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Introduction

Scripturally, the Holy Qur'an is considered the last divine message to all creatures (Haider et al., 2020), and its distinct characteristics are unparalleled to any other scripture (Iman, 2020). One of its unprecedented idiosyncratic features is its revelation in spotlessly ultraclean Arabic (Khoerudin, 2004). So, to attain its universality, translation represents an integral agentive element of its message conveyance (Al Farizi, 2023). Hence, mastering the Arabic language cum Islamic sciences becomes indispensable as a pivotal means of the inter-language rendition. This resulted from inseparability of the linguistic and communicative relationship between the duos (Akhirudin et al., 2023). Thus, an expertise in grammatical rules and other Islamic sciences with deep experience in translational theories and applications plays a significant role in Allah's message delivery to non-Arabic speakers (Alhirtani, 2019), in order to convey it with utmost consideration of intellectual honesty and cognitive originality, devoid of any sectarian influence, ideological mediation, or factional intimidation (Khoerudin, 2004). In consequence, every competent translator must acquire an extensive background in the Arabic language and Islamic sciences filled with intellectual dignity and trustworthiness to produce a faithful translation at the expense of their sectarian affiliation or ideological alliance.

Islam is considered the only universal pietistic credence with the final sacred compendium that began to stretch globally, and was disseminated to the largest ethnic group in West Africa, the Yoruba progeniture, around the 13th century[i]. After Hausa, the Yoruba are the second largest language group in Nigeria, numbering more than thirty million. Though the ancestry of the Yoruba is not accurately documented (Mustapha Zugh'lool)[ii], it is mythically viral that they sprang from Lamurudu, a fictitious king in Mecca, according to Samuel Johnson[iii], while other Yoruba historical accounts attributed their lineal origin to Ancient Egypt[iv]. The historians are incongruous with discordant opinions on the Yoruba provenance.

Equally, there are divergent historical accounts of the advent of Islam in Yoruba land. But, according to Al-Alooriy, its debarkation was between the 13th and 15th centuries through the traders from Mali during the reign of Mansa Musa (d. 1337)[v], while the first mosque was built in Oyo-Ile in 1550[vi]. Nevertheless, with the widespread of Islam in Yoruba land and the necessity for Quranic understanding, Yoruba translations inevitably began to surface willy-nilly. But deplorably, they emerged on different ideologies and divergent sectarianisms. Thus, identifying the reliably faithful one becomes a challenge for Muslims due to the dissimilarities in the concepts each translator desires to present to his readership in selling out his intended schism. This research, therefore, sheds light on some areas of the dissimilarities and disagreements.

So, Nigeria as a country with the largest Muslim population in Africa (McKinnon, 2021), the Yoruba Muslims, despite their ideological dismemberment into different sects like Ash'ariyah Sufism, Qadianism (Ahmadiyah), Salafism (Moderate and fanatic), et cetera (Balogun, 2019), are one of the most populous tribes in the country (Muhammad,

2024). But, due to this dissension, each sect sticks to its own (Yoruba) Quranic translation that conforms to their sectarian creeds and beliefs. As a result, the Yoruba Qur'an translations theologically differ via the difference in ideologies and doctrines. And, in consequence, the controversy enrooted to disunity among the Muslims to the level of labeling one another as Mumayyi'in (Negligent), Faasiq (unreliable), Mub'tadi'i (Innovator), and kaafir (Unbeliever) (Balogun, 2019), to the extent of ambushing one another with law enforcement on the counts of character assassination, bulling and defamation (Muhammad Al-awwal, 2008) and (Bn Maalik, 2008). This problem, nevertheless, has been negatively reflected in their socio-linguistic and behavioral relativity, which continues to disperse the Yoruba Muslims' indivisibility. So, proven by some previous studies that some of the Yoruba translators failed to maintain translation requirements that renders most of their works amplified with negative effects, adverse results, and unreliable outcomes (Badmus et al., 2023), and with the fact that none of the previous researchers addressed the major factors of the problem which are grossly influenced by intral-religious sectarianism, or studied the ideological implications behind the translators' approaches, I therefore consider it of immense significance to work on this essentially Impeccable topic by addressing the ideological influence of Yoruba translators on translatability of Laf'dhul-Jalaalah.

Research Methodology

The methodology of this study is based on descriptive analysis by adopting Farahzad's model of translation criticism approach (Farahzad, 2012) derived from Fairclough's approach to CDA (Fairclough, 1995). And with the fact that the Functionalist theories aim at studying the effects of text genre, context, various language functions, culture, style, and the communicative effect on the process of translation, CDA is concerned with both the language and the culture of ST and TT at the same time (Al-Harahsheh & Shahid, 2020). So, this research will adopt two out of the Farahzad's three-dimensional model (i.e., textual and paratextual) that define the relationship between prototext (source text) and metatext (target text).

Other translational Theories and Approaches, such as Functional Equivalence (Formal and Dynamic Equivalence) Theory will be also adopted. This is due to the fact that the study compares various translators and because of its dynamic interplay across linguistic innovation, theological fidelity, and cultural adaptation. In addition, there will be application of Interdisciplinary Approach (Sutopo et al., 2020), because translation is multimodal beyond words (Boria et al., 2020), which should entail a thorough comprehension of the ST with all of its subtle cultural and theological implications through the means of intertextuality (Dimitroulia & Kourdis, 2019), and the Exegesis approach will be equally applied. For brevity and clarity, each Translation is given an alphanumeric acronym, such as CT1 (Committee of Yoruba Muslim Scholars' Translation), ST2 (Saudi published Translation), AT3 (Ahmadiyyah's Translation), MT4 (Abu Raheemah Mikaaheel's Translation). The selected verses used for this study are: Surah Al-Fatiha (The

Opening), Quran 1:1, Surah Al-Baqarah (The Cow), 2:255 (Ayat al-Kursi), Surah Al-Ikhlas (The Purity), Quran 112:1-4, Surah Al-An'am (The Cattle), Quran 6:101, and Surah Al-Baqarah, Quran 2:63, respectively.

Literature Review

Issue of Translatability

Translation is a means of linguistic and cultural transfer between two or many languages. the translator faces challenges in providing strategies to the differences in structure, meaning, and culture (Fitria, 2022), whence the ability to produce the equivalence of linguistic and cultural items turns difficult or unattainable (Simanjuntak, Barus, & Resmayasari, 2020). These cultural items may result from ideology, beliefs, and values (Mashhadi, 2021). The process of dealing with sorts of linguistic and cultural transferring challenges becomes disputable parts of translational cliché which is transubstantiated into two controversial concepts in translation theory: Translatability and Untranslatability (Abdelkarim & Alhaj, 2024), which can be both found in different levels of the textual communications[vii].

According to Abdelkarim & Alhaj (2024), translatability signifies an accurate meaning transfer between two languages, while Untranslatability, contrastingly, implies rendition difficulty that frequently emerges from the unavailability of equivalent homogeneity in the target linguistic and cultural boundaries. Little wonder, Catford (1965) sees the lack of correspondence in the target language with the linguistic features and items as available in the source language as untranslatable. As is evident, there are two major role players factorizing these two concepts: linguistic factors and cultural factors (Hussein & Ilhami, 2023). The translator, therefore, should be able to reproduce in the target text the same meaning and the message represented in the source language with their comprehensive understanding and mastery of the text in order to avoid the problem of translation loss[viii], which could undeniably emerge from such conceptual asymmetry in the target text (Safira et al., 2023). This is because translation, aside from the importance of text transferring from the source to the target, is considered an act of problem solving (Banafsheh and Abdollah 2015). Mashhadi (2021), of course, has earlier emphasized that the cultural differences in both texts are also important as the literary devices in the original work. Literary translation, according to Newmark (1988, p. 119), is "the most testing type of translation"[ix].

Besides, there are other extra-linguistic and cultural factors above the levels of meaning, expression, emotion, and ideology, such as aesthetic and prosodic which include intonation, stress, rhythm, rhyme, sense, singability or musicality, and loudness. They are considered challengingly complex for the requirement of a deep understanding of both the source and target languages (Fadli, Baharuddin, & Wardana, 2023). To further explain untranslatability issues, Amini et al. (2024) recognize how song lyrics are of significant challenges, because the translator must avoid adding new sense of information or thoughts

to the translation (Batubara et al., 2023). Although Nida (1964, p. 154), while arguing the process of translation against being a mechanical word-for-word substitution, but as an involvement of adaptation to both linguistic and cultural contexts, states that "no translator can avoid a certain degree of personal involvement," and concludes that "no translator can avoid a certain degree of personal involvement in his work"[x].

Translatability and Untranslatability Approach

Thereupon, in tackling the issue of translatability and untranslatability, the scholars differ on two different approaches: the Monadist approach and the Universalist Approach. The first is adopted by Nida, Jakobson, Bausch, Hauge, and Ivir. These scholars hold the opinion of translatability in the existence of linguistic universals exemplified in syntactic and semantic categories available in all languages. Nida and Taber (1969) disagree with the concept of untranslatability, as they claim that "anything that can be said in one language can be said in another unless the form is an essential element of the message". Dryden (cited in Frost, p. 72) also affirms that "poetry is translatable, but the one who should translate poetry must be a poet"[xi].

Hence, literary translation, poetry, for example, is translatable to scholars like Dryden and Eugene Nida as long as the translator is a poet who must render the stylistic features of the poem alongside its linguistic aspects. However, the issue of loss which could be arguably contested by the adherents of untranslatability concepts is explanatorily clarified by Benjamin (1968) that: "There is nothing "lost" in translation, but, on the contrary, there is something "gained" by birth of a text which will not be merely a replica of the original but will have the ability to achieve a sort of equivalence to the SL. Accordingly, the "task of the translator consists in finding that intended effect upon the language into which he is translating which produces in it the echo of the original"[xii].

And the Universalist Approach (or the Sapir-Whorf hypothesis) adopted by other scholars. According to Pedro (1999), "each linguistic community interprets reality in its own particular way, and this jeopardizes translatability"[xiii]. This is referred to as the Sapir-Whorf hypothesis in reference to Edward Sapir and Benjamin Lee Whorf's work, when Sapir opines that, "the real world is to a large extent unconsciously built up on the language habits of the group. […] The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached"[xiv]. That means different linguistic communities are different from one another in their world perception. Thence, there also appeared the third approach in the late 1960s when the Deconstructionists' approach was developed in France by Andrew Benjamin, Michel Foucault, Paul de Man, and Jacques Derrida, who challenged the prevailing concept of translation as a transfer of meaning. These founders maintain that the target text is not considered subsidiary to the original text but a dependent on translation since translation of a text involves rewriting of the original text[xv]. Nevertheless, the issue of translatability and untranslatability falls under the matter of degrees, where there is no text that is absolutely translatable or totally untranslatable (Banafsheh and Abdollah, 2015).

Cultural and Linguistic Untranslatability

The distinction between linguistic untranslatability and cultural untranslatability is explanatorily highlighted by Catfort: "instances of untranslatability can arise from two sources: one is linguistic and the other is culture." The first emanates from the differences in the source language and the target language, which could be in phonology, character structure, and figure of speech, such as puns, alliteration, and malapropism, while the latter is responsible for the absence in the target language of relevant situational features. Subsequently, he states that cultural untranslatability occurs when "A situational feature, functionally relevant for the source language text, is completely absent from the culture of the target language as a part. For example, the names of some institutions, clothes, foods, and abstract concepts, among others, are instances of culturally untranslatable items. But nevertheless, he believes that cultural untranslatability is less absolute than linguistic untranslatability[xvi]. But to Bassnett (2002), as long as language is an integral part of a cultural system, "cultural untranslatability must be de facto implied in any process of translation" (p. 41)"[xvii].

Linguistic untranslatability, on the other hand, is also further elucidated by Wolfram Wilss (2001, p. 86), who says: "The translatability of a literary text can thus be measured in terms of the degree to which it can be re-contextualized in TL, taking into account all linguistic and extra-linguistic factors. The translatability of a poetic text is thus guaranteed by the existence of universal categories in syntax, semantics, and the (natural) logic of experience. Linguistic untranslatability occurs when the linguistic form has a function beyond conveying factual relationships and is therefore a constituent part of the functional equivalence to be achieved. This, for example, is true of play on words, which can usually be adequately translated semantically but not stylistically".

The issue of translatability and untranslatability becomes an important concept of study in different areas of translation. Some areas, for instance, focused more on certain types of figurative language (Adawiyah & Firdausi, 2023; Mashhadi, 2021; Situmorang & Sihite, 2024). Metaphor, hyperbole, personification, assonance, simile, metonymy, alliteration, and symbolism are different types of figurative language mentioned by Kennedy (1979), and to remedy the untranslatability of these linguistic items in the target language, various techniques, such as adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalent, generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution, transposition, and variation are proposed in 2002 by Molina & Albir (Firdausyiah, Hermawan, & Muniroh, 2021). Lawrence Venuti (2022) acknowledges that the difficulty in translation arises from looking for equivalent meanings for terms that are culturally specific, which may not exist in the target language [xviii]. It is unsurprising that Jakobson (1959, p. 219), in his article about the possibility and impossibility of translation, confirms that poetry "by definition is untranslatable. Only creative transposition is possible".

Translatability of Islamic sacred texts

Language is a universal property globally used for conventional goals and purposes. The issue of translatability and untranslatability is no less discussed or dissimilar in the Arab world compared to its visibility in the West, most especially in terms of sacral texts. But, the notion of untranslatability is much more challenging, especially to the translators of the Holy Qurʾān[xix], because the issue of whether the Qurʾān is translatable or untranslatable has been the subject of argument since the time of revelation (Khalaf & Yusoff, 2012; Al-Abdullatif, 2018; Hidaya & Solihin, 2019).

According to Nassimi (2008), Alhaj & Alwadai (2022), and Alhaj (2022), the Islamic translation scholars conclude that the Holy Qurʾān in its form and content is incomparable, and it cannot be translated into the English language with absolute faithfulness to the original. Little wonder, the notion of crude approximation to refer to a pragmatic translation of the Qur'anic surface meanings is strictly used by the translators of the Quran, that it is just a translation of the meanings of the Quran, not a substitution. Thus, the adoption of the transference Strategy by the wide use of transliteration resulted from the incontestability of the untranslatable cultural gap[xx]. On this, Alcaraz and Brian (2002) see that the translation of the Quran is impossible in another language, but only its message. The text of the Quran is so inimitable in its meanings, structures, rhetoric, and rhyme that it seems "any translation of the Quran immediately ceases to be the literal word of Allah, and hence cannot be equated with the Quran in its original Arabic form. In fact, each of the translations is actually an interpretation which has been translated" ('The Nobel Quran, 2009, para.5)[xxi].

In 2010, Danial and Sara hypothesized three reasons why the Islamic scholars agreed on the impossibility of translating the Quran literally: first, the words of different languages do not express the exact meanings, even if they perhaps express some specific concepts. Second, the targeted narrow meaning of the Quran to specific concepts would be lost in the other language, and third, the Quranic presentation would therefore be confused in the target text. They find their support for the untranslatability of the Quran in the Surah Yusuf (Josef), where Allah says: "We have sent down as an Arabic Quran" (verse 2), believing that the exact translation of the Quran is unrealizable. Also, where He says: "If men and jinn banded together to produce the like of this Quran, they would never produce its like, not though they backed one another" (Surah Al-Isra',The Night Journey, verse 88). And according to Hitti (1970), "The style of the Koran is God' style. It is different, incomparable and inimitable. This is basically what constitutes to the "miraculous character' (ijaz) of the Koran. Of all miracles, it is the greatest".

However, based on the aforementioned definition of translatability, and that the Muslim translation scholars also agree to the possibility of transferring the message or meaning of Quran, and, according to Hatim and Munday, (2004, p. 15) who defined translatability as "a relative notion that has to do with the extent to which, despite obvious differences in linguistic structure (grammar, vocabulary, etc.), meaning can still be adequately expressed

across languages", Wilss (1982, p.42) agrees that a text can be re-contextualized into another target language, "the translatability of a text is thus guaranteed by the existence of universal categories in syntax, semantics, and the (natural) logic of experience".

In summary, the linguistic and cultural untranslatability of the Quran is locatable through divergent factors, such as figurative elements like Metaphor, hyperbole, personification, assonance, simile, metonymy, alliteration, repetition, assonance, and symbolism, or due to inevitable semantic, syntactic, stylistic and connotation voids, like omissions, additions or from cultural conflicts owing to semantic complexity of ideological expressions, restricted legal terms with heavy loads of details indirect language of symbolism, rhetorical devices like pun or with heavy loads of details indirect language of symbolism, rhetorical devices like pun or wordplay, eloquence of its artistically rich style, sequence and poetic rhythm and musicality, despite the fact that, as Arberry (1998) in the introduction of his book, the Koran interpreted, states, the Quran "is neither poetry nor prose but a unique fusion of both". This research, therefore, studies the challenges faced by the translators of the Holy Quran into the Yoruba language and how their divergent intra-religious ideological affiliations influenced their strategic solutions applied to the untranslatable linguistic and cultural voids.

History of Quran Translation into Yoruba

At the primordial stage of Islam in Yoruba land, Muslims were pedagogically conservative. A'jami[xxii] was first indispensably developed by the Yoruba clergy as the only available medium of intellectual documentation using the Arabic orthographic system to transcribe the Yoruba language. Thereafter, Yoruba orthographic structure emerged in the 18th century with the invention of Yoruba orthography credited to, among other contrivers, Samuel Ajayi Crowder (1806-1891) after his resettlement in Sierra Loane in 1822 when he was freed from slavery captivity. He became a clergyman of the Church of England in 1843 after his graduation in England and at Fourah Bay College, Sierra Loane, between 1831 and 1841[xxiii]. In essence, the protraction in inventing Yoruba orthography typifies one of the paramount factors of delay for the Quran translation into the Yoruba Language.

Ajemi instrumentality has since gained prominence in documenting various spheres of intellectualism. This writing gives the Yoruba Muslims the groundbreaking credit of recording literacy before the invention of the Yoruba manuscript. Hence, the exigency for supplementary chirographical silhouette became inconsequential, which made any bid for Translation of no cogitation. Subsequently, a Christian Reverend, M. S. Cole, in 1924, pioneered the earliest Yoruba Quran translation. This Translation was first printed and distributed by the Christian Missionary Society of Lagos as part of their evangelism to the Yoruba Muslims[xxiv].

Thenceforward, it became an inevitably arduous and onerous challenge for the Yoruba Muslims to translate their Quran themselves. And, different translational penmanship

began to surface consecutively. The chronology of Major Yoruba Quran Translations is as follows:

Year	Translator/Committee	Title/Abbreviation	Notes
1906	Rev. M.S. Cole	Al-Kurani ni Ede Yoruba	First translation, Christian-led
1965	E.K. Akinlade (EKA)	Itumo Al-Kurani Lede Yoruba	First major Muslim translation
1972	WML Committee (WML)	Al-Kurani Ti A Tumo Si Ede Yoruba	Most influential, committee-based
1976	Ahmadiyya Mission (AHM)	Al-Kurani Mimo Ni Ede Yoruba	Ahmadiyya community
1996	Y.A. Quadri (YAQ)	Al-Kurani Alaponle	Linguistic innovation, reformed orthodox.
1997	King Fahd Complex for Printing the Holy Quran	Al-Qur'an Alaponle Pelu Itumo Re Ni Ede Yoruba	Multilingual, digital, with commentary
2020	Abu Rahimah Mikaeel	Al-kur'an Alapon-onle Ati Itumo Re Ni Ede Yoruba. (Alalaye Soki)	Multilingual, digital, with commentary
2025	Dr. Dauda Awwal	Global English–Yoruba Qur'an 4-in-1	Multilingual, digital, with commentary

Connotation of Laf'dhul-Jalaalah

Arguably, the early scholars differ linguistically regarding the etymological, philological, and semantic concepts of the term "Allah." The majority of early grammarians considered it a علم (proper noun), while some treated it as مشتق (a derivative word), despite their disagreement on its derivability. Morphologically, some grammarians concluded that the word الله is from the root verb أَلَهَ, which means عبد (to worship), while others, in contrast, postulated that it originated from وَلِهَ, which signifies تحير (to get overwhelmed). That is, when a slave (over) thinks about the essence and propriety of Allah, he becomes overwhelmed. This submission was the opinion of Abul Barakaat Al-Anbaariy (577 H.) when he hypothesized that: فسمي – سبحانه - (إلها) لتحير العقول في كنه ذاته وصفاته, "the Almighty is called (ILaa-han) because His essential attributes make the minds overwhelmed"[xxv].

However, it is equally considered a derivation of لاه لوها. That is, احتجب أو استتر (to hide). There are other scholars as well who contemplated being rooted from لاه ليهاً, meaning ارتفع (to rise), or from تألّه تأليها. That is, من فقر الخلق وحاجتهم إليه from the neediness of the creatures to the Creator[xxvi]. Nonetheless, based on the majority opinion of the scholars, the word Allah (الله) is essentially a non-derivative proper name exclusively attributed to the quintessential majesty of the Most High. It is a name that sums up all the attributes of the Creator, which must be uniquely used for the only worthy of worship, Allah. المألوه أي المعبود محبة وتعظيما. In addition, in a statement attributed to Abdullah Bn Abbas is stated that the meaning of Allah (الله) is:

ذو الاولوهية والعبودية على خلقه أجمعين، وهو الذي يأله كل شيئ ويعبده كل خلق. That is, Allah (is the One who) owns the theistic superiority and servitude over all His creations; the only One that must be deified and worshipped by all[xxvii]. More so, some scholars conceivably claimed that laf'dhul-Jalaalah was philologically borrowed from the

Hebrew and Syriac languages, and its root word is لاها, which means ذو القدرة, the Omnipotent. In summary, Laf'dhul-jalaalah (word of Majesty) is a nomenclatural epithet sacredly ascribed to the majestic name of the Highest, Allah. And due to its exceptional qualities, the term "Allah" is the only name entitled to such a noteworthy appellation – لفظ الجلالة - as the first and paramount name among the 99 beautiful attributes of the Most Merciful (لفظ الجلالة أول اسماء الله الحسنى), and as the root of all other names of Allah, according to Prof. Shereefah Ziyaadah Dasooqiy[xxviii].

In conclusion, the term "Allah" is an Arabic philological word used for the only Creator and Sustainer of the world. Thus, it is imperative that "Allah" is not a mere patronymic, but the actual eponym of the Most High in Arabic. Moreover, among its core features is its exclusive specificity for Him alone. Ibn Ya'eesh says[xxix], خاص به وحده لا يشاركه فيه غيره، ولا يدعى به أحد سواه. Hence, the term "Allah" is exclusively attributed to Him alone; nobody shares it with Him, and none should be referred to it besides Him. Although there are other names that are Islamically proscribed to be used for other than Him, such as Ar-Rahmaan and Al-Khaaliq, while others like As-Samee'u, Al-Baseer, Al-Kareem, et cetera, are conversely allowed[xxx]. The word Allah appeared approximately 2,699 times in the Quran and occurred 33 times in the opening chapters. It is considered the word of (majesty or) essence (اسم الذات/ اسم الجلالة) and a summation of all attributes of the Almighty. It is the preeminent name of the highest rank for glorification and supplication, and consequently rated as the leader of all names, which is singled out as a word of sincerity by means of which testification is pronounced. Thereupon, it becomes an ideogram of faith.

"اسم ذات وهو مستجمع لجميع الصفات وانه أشهر أسماء الرب وأعلاها محلا في الذكر والدعاء ولذلك جعل امام سائر الاسماء وخصت به كلمة الاخلاص ووقعت به الشهادة فصار شعار الايمان[xxxi]".

Translatability of Laf'dul Jalaalah

From the aforementioned, it is deduced that the term "Allah" is not just a mere translation; it is the actual name of the Almighty in Arabic. So, the equivalence that will wholly capture all the sacral connotations of the concept in another language would be strenuous. Though a translation could be influenced by different theological schools of thought, a particular sectarian background of a translator may significantly impact the interpretation of specific terms in a way that conforms to their specific belief and understanding[xxxii]. The difference between the Sunni, Shiite, and Quadiyaani is a practical example. Cultural bias can also significantly affect how a translator renders a particular concept. (Noureldin M. A. 2018). The word Jihad, for instance, may have different interpretations, such as a holy war, virtuous deed, or Jihad itself, depending on the concept the translator intends to emphasize (Mesbahul Hoque et al., 2023). In that regard, the scholars differ on the translatability of Laf'dul-Jalaah. Some scholars consider it untranslatable, while it is permitted by others.

Shaykh Naadhim Muhammad Sultaan Al-Misbaam agrees to the untranslatability of Laf'dhul-Jalaah, but, according to him, it can be rendered with the strategy of transference, when he says: "The names of the Almighty and His attributes are absolute توقيفية; they are

words that indicate the meanings intended by the Almighty, and it is of no use for the Translation to intentionally or unintentionally depart from this principle by describing Al-lah with whatever suits it or with what He did not authorize. This act happens a lot among translators, who often need help conveying the initially intended meaning, so they import the close meanings, which is not permitted with the names of the Almighty"[xxxiii].

"إن أسماء الله تعالى وصفاته توقيفية، فهي ألفاظ تدل على معاني أرادها الله تعالى، ولا يومن أن تخرج الترجمة عن هذا الضابط بقصد أو بغير قصد، فيوصف الله بغير ما يريد وبما لم يأذن به. وهذا يحدث كثيرا لدى المترجمين فإنهم يعجزون غالبا عن نقل المعنى المقصود في الأصل فيعمدون إلى استيراد معان مقاربة للمعنى المقصود. وهذا لا يجوز في حق أسماء الله تعالى"

According to the fatwa of Shaykh Ihsaan Utaybi, it says :

"إن لفظ الجلالة "الله" من أسماء الأعلام، وأسماء الأعلام لا تترجم، بل تنطق كما هي".

That is, the word of majesty "Allah" is among proper names, and proper names are not translated, but rather pronounced as they are[xxxiv]. Also, in 2019, the Advisor to the King of Saudi Arabia and Governor of Mecca Region, Prince Khalid Al-Faisal, issued an urgent directive to the government agencies regarding translating the word "Allah" into English. He directed the replacement of the word "GOD" in the Translation of English with the word "Allah," according to the Saudi Arabian "Okaz" newspaper. The Emirate of Mecca Province announced that this directive is based on what the Grand Mufti of the Kingdom indicated is not permissible, as the Translation may carry forbidden connotations[xxxv]. To that end, scores of translators of the Quran into English shared the opinion and strategically adopted the principle of النقل Transference. Among these translators are as following:

S/N	Translator/Committee	Notes
1	Abdullah Yusuf Ali	He consistently uses "Allah" instead of God.
2	Muhammad Marmaduke Pickthall	He maintains the use of "Allah" as the name for God
3	Muhammad Muhsin Khan: The Translation by Dr. Muhammad Taqi-ud-Din al-Hilali and Dr. Muhammad Muhsin Khan	They retain "Allah" as the name for God
4	Shakir: The Translation by Muhammad Sarwar	He uses "Allah" as well

Nevertheless, there are other translators who consider the translatability of "Allah" and choose to use the English word "God" instead of the Arabic name "Allah". Among these translators who maintain the status quo are:

S/N	Translator/Committee	Title	Notes
1	Dr. Muhammad Taqi-ud-Din al-Hilali and Dr. Muhammad Muhsin Khan	Noble Quran	They often use "Allah" but occasionally use "God" as well
2	Dr. Bill Warner	The Quran: A Simple English Translation	God" is used instead of "Allah
3	Dr. Rashad Khalifa	The Quran: The Final Testament	He consistently uses "God" in place of "Allah

Laf'dhul - Jalaalah in Yoruba Socio-cultural Postulation

Socio-linguistically, the semantic range of Yoruba sacral names for God is: Olohun, Olorun, Olodumare (The Supreme Being), Oluwa (Lord), Elede (Creator), Asheda (Creator)[xxxvi], Obanla (Greatest King), Oba awon Oba (King of kings), but the most predominantly weightier and prominently used terms for the real name of God are the first three, while the remaining are considered His attributes[xxxvii]. Though, Olodumare is less used compared to the other two names, as evident in all the translations of the Quran, where it is never mentioned, perhaps because of its controversial questionability among the scholars[xxxviii].

The duo Olohun and Olorun are compound nouns and a contraction of the words: Olo (Owner/Lord) + oHun (karma) = the Owner/Lord of Karma (i.e., fair Judge of men), and Olo (Owner/Lord) + oRun (Heaven) = Owner / Lord of Heaven, and they are synonymously used interchangeably. The connotative implications of these terms stem from their semantic and morphological formation. In Yoruba cosmology, Olorun is culturally referred to as the Supreme being who confines Himself in the sky or heaven, the father of other pantheons of deities known as Orishas (the mini-gods), such as Agemo, Obatala, Olokun, et cetera, who report back to Him.

Linguistically, as evident above, the term "Olorun" symbolizes confinement of God in the sky or heaven because it is mythically believed that at one time, Olodumare and the sky were nearer to Earth, so near that anyone could reach up and touch the sky. However, He was annoyed one day when someone wiped his hands on the sky after taking his food. As a result, Olodumare and the sky separated themselves from the Earth and became known as Olorun (Lord of Heaven). Since then, Olorun has controlled the world from a distance, excluding the sea, which is independently governed by Olokun, according to Yoruba cosmology[xxxix]. Yoruba believed that Olohun and Obatala shared control of the Earth because when He decided to create the Earth, He assigned the task to Obatala [xl]. So, when Obatala created human forms, Olorun breathed life into them. According to them, Olorun has no physical representation, such as hands, face, or a consecrated place, like Allah is described as resting on His 'Ar'sh (Throne). Olohun, according to them, does not descend from heaven. Instead, He sends his most skilled Orisha, Agemo (a chameleon), on His behalf. No wonder, perhaps it was one of the reasons why He was ably represented by Agemo when He was challenged for a contest by the sea goddess, Olokun, according to Yoruba mythology[xli].

Exegetically, the terms Olohun and Olorun semantically assimilate some of the attributes of Allah; as explained earlier, they somewhat signify an incalculably small number of Allah's attributes, such as المنتقم (The Avenger) and العلي (The Most High), respectively. Not surprisingly, "Allah" cannot be used for someone else either literally or figuratively, حقيقيا آو مجازيا, the way that "Olohun" or "Olorun" is figuratively used in Yoruba sociolinguistics for god-fatherism. For instance, "Lagbaja ni olohun mi kekere" (So-and-so is my demigod), for favoritism. Perhaps it is one of the reasons why the

Yorubas worship Orishas (mini-gods), such as Esu, Ogun, Oya, Osun, Egungun, Ifa, Sango, et cetera, instead of directing their devotion to Olorun or Olohun or Olodumare Himself. In a nutshell, it is revelatory that the terms Olohun or Olorun cannot fully capture the attributes of the Islamic concept of Allah as described in the Quran because Allah is majestically beyond humanly descriptive comprehension. And, in consequence, due to this untranslatability, the Transference strategy unavoidably becomes inevitable.

Analysis of Yoruba Translations of Holy Quran: Sample 1

Quran 1:2	C T1	ST2	AT3	MT4
ٱلْعَٰلَمِينَ رَبِّ لِلَّهِ ٱلْحَمْدُ	Gbogbo ope ti **Olohun** ni, Olutoju gbogbo eda	Gbogbo ope ti **Olohun** ni, Olutoju gbogbo eda	Gbogbo iyin, ti **Allah** ni, Oluwa gbogbo agbaye	Gbogbo eyin n je ti **Allahu**, Oluwa gbogbo eda
الله	**Olohun**	**Olohun**	**Allah**	**Allahu**

Sample 2

Quran 2:63	C T1	ST2	AT3	MT4
وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ	….(ti A si wipe): E gba ohun ti A fun nyin mu sinsimn ki e si ma ranti ohun ti mbe ninu re, ki enyin ba le beru (**Olohun**)	… (ti A si wipe): E gba ohun ti A fun nyin mu sinsimn ki e si ma ranti ohun ti mbe ninu re, ki enyin ba le beru (**Olohun**)	…(Wi pe) ‘e gba ohun ti A fi fun yin mu sinsin, ki e si maa ranti ohun ti n be ninu re, ki e baa le maa paya **Olorun.**	…(A si so pe): “E gba ohun ti A fun mu daradara ki e si ranti ohun to wa ninu re, nitori ki e le beru (**Allahu**)
الله	**Olohun**	**Olohun**	**OloRun**	**Allahu**

Sample 3

Quran 2:225	C T1	ST2	AT3	MT4
فِي بِاللَّغْوِ ٱللَّهُ يُؤَاخِذُكُمُ لَا .. يُؤَاخِذُكُمْ وَلَٰكِنْ أَيْمَٰنِكُمْ	**Olohun** ko ni mu nyin fun ibura yin ti ko ti inu wa…	**Olohun** ko ni mu nyin fun ibura yin ti ko ti inu wa…	Allah ko ni gba yin mu lori ibura yin to je ti asan…	**Allahu** ko ni fi ibura yin ti ko ti inu yin wa biyin…
الله	**Olohun**	**Olohun**	**Allah**	**Allahu**

Sample 4

Quran 112:1-4	C T1	ST2	AT3	MT4
ٱلصَّمَدُ ٱللَّهُ أَحَدٌ، ٱللَّهُ قُلْ هُوَ …	Sope: on ni **Olohun** Okan-soso. **Olohun** ni Oba ti a ma nronu kan…	Sope: on ni **Olohun** Okan-soso. **Olohun** ni Oba ti a ma nronu kan…	So pe, Allah okansoso. Allah, Eni ti O da duro, ti gbogbo (eda) maa n ronu kan...	So pe: Oun ni Allahu, Okan soso. Allahu ni Asiwaju ti eda ni bukata si…
الله	**Olohun**	**Olohun**	**Allah**	**Allahu**

Sample 5

Quran 24:35	C T1	ST2	AT3	MT4
وَٱلْأَرْضِ ٱلسَّمَٰوَٰتِ نُورُ ٱللَّهُ . نُورِهِۦ مَثَلُ	**Olohun** ni imole samma ati ile. Apejuwe imole Re…	**Olohun** ni imole samma ati ile. Apejuwe imole re…	Alaah ni imole awon orun ati aye. Afijo imole Re…	Allahu ni Olutan-imole sinu awon sanmo ati ile. Apejuwe imole Re…
الله	**Olohun**	**Olohun**	**Allah**	**Allahu**

Translation Tabular Analysis

From the above examples, it is evident that there are four entries used as equivalent for Allah - الله by all translators: OloHun, OloRun, Allah, and Allahu respectively. But, for avoidance of repetitive redundancy, the first and second examples will be used for tabular analysis.

Table of Example 1

SL	Translators	TL	EQ			CoC			Translator' Intervention			
			F	D	T	Add	Alt	Del	Alien.	Int.	Mon	Man
الحمد لله	CT1	Gbogbo ope ti **Olohun**		X					X	X		X
	ST2	Gbogbo ope ti **Olohun**		X					X	X		X
	AT3	Gbogbo iyin, ti **Allah** ni,			X						X	
	MT4	Gbogbo eyin n je ti **Allahu**,			X	X					X	

Result and Findings

From the above translations, it is perceptible that both CT1 and ST2 applied dynamic equivalence by using the term Olohun (Lord of Karma, i.e., fair Judge of men) for the Arabic name "Allah", which, as earlier mentioned, does not wholly accommodate the inclusive meaning of worthy of worship المعبود inferred in the Arabic connotative sense of its derivative verb, ألله (to worship). Rather, it only approximates one of the attributes of Allah, المنتقم (the Owner/Lord of Karma, or the Fair Judge of men). In that regard, there are elements of **alienation** and **integration**. The translators totally moved away from the Islamic cultural norm that negates addressing Allah, the Almighty, with other names except what He has called Himself or what the Prophet Muhammad attributed to Him, regardless of how beautiful the name sounds. However, the translators are ideologically influenced by **integrating** into their target culture, which leads to the **management** of the element by steering the situation towards the achievement of its translatability. Conversely, the AT3 and MT4, on the other hand, ideologically agree to the untranslatability of Laf'dhul Jalaala. They are of the view, as earlier explained, that Allah's names are unique and absolute أسماء الله توقيفية. So, it is unethical to them to address Him without what He calls Himself or what the Prophet says about Him. In consequence, they both apply the transference strategy according to J.C. Catford (1965). Hence, they exhibit **monitoring** of the situation (Farghal, 1993:257) without interfering with the message of the source language text and by rendering it neutrally (Shunnaq, 1994:104). Though MT4 affixed "u", making it sound closer to the Arabic.

Table 2

SL	Translators	TL	EQ			CoC			Translator' Intervention			
			F	D	T	Add	Alt	Del	Alien.	Int.	Mon	Man
لَعَلَّكُمْ .. تَتَّقُونَ	CT1	…. ki enyin ba le beru (**Olohun**)		X					X	X		X
	ST2	… ki enyin ba le beru (**Olohun**)		X					X	X		X
	AT3	…ki e baa le maa paya **Olorun.**		X			X		X	X		X
	MT4	… ki e le beru (**Allahu**)			X	X					X	

In the first two translations, the translators are consistent. But AT3, in addition to his **dynamic** equivalence, applied the **alteration** method by moving from Olohun to Olorun, which totally changed its meaning.

A False-Friends Perspective

Nevertheless, the term "Olohun" can be probabilistically categorized under false friend classification, semantic to be précised[xlii], based on the fact that it is recurrently used among the Yoruba Muslims and despite the fact that Olorun is considered to be the standard and commonest usage in a typical Yoruba sociolinguistic environment. False friends, according to Grzegorz Szpila (2006), are defined as "lexemes in which at least two different languages with identical or similar graphic/spoken forms whose semantics overlap either partially or not at all". This probability equally arises from the scores of borrowed words from Arabic to Yoruba for connate purpose, as evident in the following illustration[xliii]:

Arabic	Transliteration	Yoruba	English
زكاة	**Zakaah**	**Saka**	Annual **mandatory charity**
البركة	**Albarokah**	**Alubarika**	Blassing
الدعاء	**Ad-du'a**	**Adua**	Prayer
البصل	**Albasol**	**Alubosa**	Onion
العافية	**Alaafiyah**	**Alaafia**	Health
الله	**Allahu**	**Olohun**	God Lord of Karma (In Yoruba)

In summary, the term Olohun, aside from its cultural materiality, similarly shares proximity to be identified as a false friend. Nonetheless, from the above translations, it is established that the terms Olohun, Olorun, Allah, and Allahu are equivalently used for the Arabic name الله in Yoruba translations of the Holy Quran. The duo of CT1 and ST2 consistently used the term Olohun, while AT3 used both "Allah" and OloRun interchangeably and inconsistently. But only MT4 is solely consistent with "Allahu."

Conclusion

This study demonstrates that *Lafḍhul-Jalālah* ("Allah") is fundamentally untranslatable into Yoruba, as indigenous equivalents such as *Olorun*, *Olohun*, and *Olódùmarè* are shaped by cosmological and theological frameworks that diverge from the Qur'anic conception of a singular, transcendent deity. The comparative analysis of CT1, ST2, AT3, and MT4 reveals that sectarian ideologies significantly influence translation choices, resulting in inconsistent renderings and doctrinal ambiguity. These findings underscore the necessity of **Transference**—retaining the Arabic term—as the most faithful strategy for preserving theological precision and ensuring exegetical integrity in Yoruba Qur'an translation. For Translation Studies, the research highlights the limits of equivalence in sacred discourse and affirms the value of interdisciplinary approaches. For Islamic Studies, it reinforces the centrality of divine nomenclature to Qur'anic meaning. Future research should extend this inquiry to other African languages, digital translation practices, and reception studies to further illuminate how cultural cosmologies shape the translation and understanding of Islamic sacred terminology.

Abbreviations of Analysis Table

Abbr.	**Add.**	**Alien.**	**Alt.**	**D.**	**Del.**	**EQ**	**F.**
	Addition	Alienation	Alteration	dynamic	Deletion	equivalence	Formal
Abbr.	**Int.**	**Man.**	**Mon.**	**SL**		**T.**	**TL**
	Integration	Management	Monitoring	Source Language		Transference	Target Language

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[i]- Adam Abdullah Al-alooriy, Mu'jaz Tareekh Nigeria, (Beirut, 1965) 147.

[ii]- Mustapha zughlool, Rowai'ul Ma'luumaat An Aqtoor Afriqiyah Wa Ba'di maa Nabaqhat Feeha Minal Mamlakaat, (Isolo: Daru Da'wah Wal-irshad, 149. And Mustaph Zooghlool, Az'haru Ruba fi Akhbaari Bilaadi Yoruba, (Isolo: Daru Da'wah Wal-irshad, 1987) 33.

[iii]- Samuel Johnson, The History of the Yorubas, (London, 1921) 3-5.

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[v]- Al-alooriy, Mu'jax Tareekh Nigeria, p.147.

[vi]- Al- Alooriy, Naseemus Sobba, p.54.

[vii]- According to Rode Arta, Yuliani Saragih, Ashadi, Sulis Triyono, The Study of The Song Lyric "How Far I'll Go" and its translated version, "Seb'rapa Jauh Ku Melangkah" Translatability can be found in the translation of personification and hyperbole, while untranslatability in the translation of lyrics featuring alliteration, symbolism, and

assonance. See: challenges of translating figurative language in 'how far i'll go': translatability vs. untranslatability.

[viii]- In *Toward a science of translation*, Nida uses this term, *loss in translation,* when the translator encounters terms or concepts in the source language that are not available in the target language.

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[xxiii]- Samuel A. Crowther, A Vocabulary of the Yoruba Language. (London: Seeleys, 1852).

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[xxvi]- البحر المحيط، 14/1.

[xxvii]- رسالة في أسس العقيدة لمحمد بن عودة السعودي، ص 17.

[xxviii]- The Characteristics of Laf'dhul Jalaalah (Allah) - an analytical study, department of linguistics, faculty of Arabic and Islamic Studies, for Females, Alexandria.

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Ethical approval

This study is based exclusively on the critical examination and comparative analysis of published Qur'anic translations, scholarly literature, and religious texts. It does not involve human participants, personal data, animal experimentation, or any form of empirical intervention requiring ethical oversight. Accordingly, formal ethical approval was not applicable to this research.

Authors' Contributions

Abdulhakeem Salaudeen Saffar Marindoti is the sole author of this article and assumes full responsibility for its intellectual content. The author undertook the conceptualization and design of the study, literature review, methodological development, selection and examination of the Qur'anic texts and their Yoruba translations, comparative linguistic and theological analysis, interpretation of findings, and preparation and revision of the manuscript. The author has reviewed and approved the final version of the manuscript.

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Data Availability Statement

The data supporting the findings of this study consist of published Yoruba translations of the Holy Qur'an, selected Qur'anic verses, and relevant scholarly and exegetical sources. The primary materials examined include four Yoruba Qur'an translations identified as CT1, ST2, AT3, and MT4. The textual examples, comparative observations, and analytical findings are presented within the article. No original empirical datasets were generated or collected as part of this research.

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What Translation Studies Owe to Schleiermacher's Thought

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Abstract

This paper examines the enduring influence of James Holmes and Friedrich Schleiermacher on the field of translation studies. In the 19th century, translation evolved from loose adaptations toward a more serious commitment to preserving the completeness and authenticity of foreign texts. German preacher and theologian Friedrich Schleiermacher, in his seminal essay "On the Different Methods of Translating", offered groundbreaking ideas on the subject. His essay is considered foundational, particularly in light of James Holmes's 1972 article, "The Name and Nature of Translation Studies". Holmes's publication is credited with catalysing the emergence of two significant translation schools: the Manipulation School and the Functional School. Theorists within these schools have, consciously or unconsciously, drawn heavily upon Schleiermacher's insights.

The current study will delve into Holmes's legacy within translation studies, highlighting the key concepts from Schleiermacher's essay that shaped the theoretical landscape of translation. Specifically, it seeks to address the following inquiries:

How did Holmes's contribution usher in a new theoretical paradigm in translation?

What are the principal ideas from Schleiermacher's text that have influenced subsequent translation scholars?

What are the fundamental theories and principles of the Manipulation and Functional Schools, and how are they rooted in Schleiermacher's ideas?

Keywords: Translation Studies, Schleiermacher, Holmes, Manipulation school, Functional school

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1. Introduction

The prescriptive approach (Prescriptivism) in translation, which dictated how a translation should be based on fixed rules, ideals, of 'good translation', was the only manner adopted in the pre-translation studies era. The key characteristics and principles of this approach were: fidelity, faithfulness, Linguistic equivalence, word-for-word and sense-for-sense. And its key representatives were Etienne Dolet and Tytler Fraser.

Post-translation studies era signals a major shift away from its older, moving the realm from a purely scientific approach to a more humanistic, interconnected one. It is worth mentioning that the beginning of this era dates back to Homes' essay, first presented in 1972. Whereas, its first roots go back to Schleiermacher's essay.

During this phase, studies view translation as an active, transformative force that shapes the world. Their key question is: what does translation do in the world?

2. James Holmes' Legacy

2.1. A synoptic view on Holmes' tenets

Describing the previous theories as prolegomena to a general translation theory, 'James Holmes' (1988/ 1994), the American-Dutch poet and translation scholar, proposed a new name for the field and discussed its nature in the seminal lecture, "*The Name and Nature of Translation Studies*" (1972), which is widely considered the founding statement for the field of translation studies as a distinct academic discipline. Naming this new field was a crucial act for the discipline's identity, so he gave the field the standardized name 'Translation Studies' using a map which divided the field into two main branches: Pure (theoretical/ descriptive) and Applied.

The map was presented in a diagram form by Gideon Toury in his "*Descriptive Translation Studies and Beyond*":

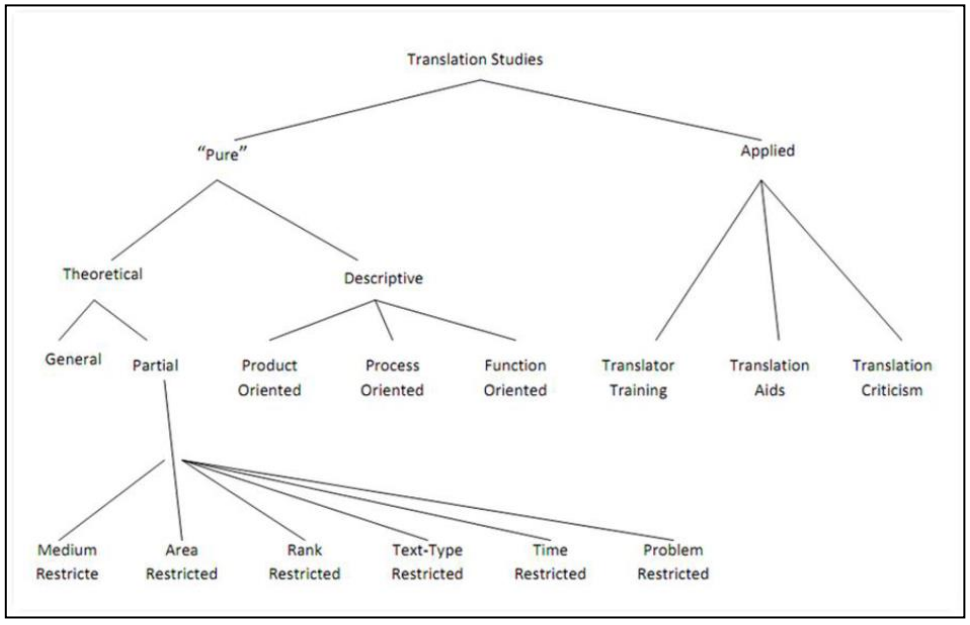


Fig.1 Holmes' Basic 'Map' of Translation Studies (Toury, 2012, p.4)

It should be noted that Toury neglected the subfield called 'Translation policy' which focuses on the societal role of translation, as criticized by Andrew Chesterman (2009).

Holmes' work came to highlight the cultural turn which views translation an act that is deeply embedded in power, history and cultural context. So, Hornby (2006) declared that during that period, the translation has truly witnessed a change of paradigm with the emergence of two schools: The Manipulation school which is interested in literary texts with writings in English on the one hand, and the functional school which is interested in pragmatic texts with writings mainly in German, on the other hand.

As clarified by Hornby (2006), the key words of this new perspective are: descriptive, target- oriented, functional and systemic, particularly as they are diametrically opposed to the dogmas on the translation of the time, which, as the domain of the translator training institutes, were essentially prescriptive, source- text oriented and linguistic.

2.2. Schools in translation

The division of translation studies has been characterized by the emergence of two schools: Manipulation School and Functional School.

2.2.1. The Manipulation School in translation

A. Brief Overview

The term "Manipulation" was popularized by Theo Hermans in his *The Manipulation of Literature: Studies in Literary Translation*, first published in 1985. The book was a collection of essays carried out by a group of scholars who are authors of unavoidable works in translating literature, such as: André Lefevere, Susan Bassnett, Gideon Toury.

Hermans (1985) mentioned that this new approach in dealing with literary translation was not viewed as a school, but rather as a group of scholars having in common some assumptions about an approach to literary translation which is descriptive, target-oriented, functional and systemic. Moreover, they are, all of them, interested in the different norms and constraints that guide the reception and the production of translations.

As discussed in Snell-Hornby (2006), 'Manipulation school' was given this name after one of the papers given by Low Countries group in a conference organized in 1987. Its core premise is that all translation involves a degree of manipulation of the source text to make it fit into the receiving culture and literature.

Hermans' (1985) work on the 'Manipulation School' of translation posited that the translation process is far from being a simple, direct transfer of meaning. Instead, it is characterized by multiple layers of interpretation, significantly shaped by the interplay of cultural, social, and political contexts. Acknowledging these intricate dimensions was crucial for appreciating translation as a sophisticated discipline demanding expertise, informed consciousness, and a commitment to ethical practice.

B. A synoptic view on key proponents of this School and their core tenets

As cited- above, among the key representatives of the Manipulation school, there are André Lefevere, Itamar Even- Zohar and Gideon Toury, Theo Hermans and José Lambert. These theorists have influential ideas on translating literature and their works are mandatory.

- **Itamar Even-Zohar: PS theory**

  The culture researcher Itamar Even-Zohar is the pioneer of the so-called Polysystem Theory which he developed in the 1970's. He (2012) claimed that it is crucial to deal with translated literature because the source texts are chosen based on the target literature, and the selection criteria are always consistent with the underlying systems of that literature. In addition, they incorporate particular norms, actions and policies which arise from their interactions with the other home co-systems.

  Thus, the key idea in Even- Zohar's theory is that the status of a literary work can change depending on its position within the overall system and the sociocultural context in which it exists. Consequently, Even- Zohar (2012) observed that a piece deemed peripheral in one setting might achieve a more central position in another. Furthermore, he argued that translated works engage with and exert influence upon the indigenous literature of a particular culture, thereby underscoring the substantial impact of translation in moulding literary conventions.

  To sum up, Lambert (1995) highlighted that the Polysystem (PS) theory uniquely positioned translation within the wider scope of cultural inquiry and acknowledges the inherent diversity among cultures. Furthermore, contributions of both Even-Zohar and Toury extended significantly beyond a restrictive, rule-based perspective. Indeed, the establishment of Translation Studies as a recognized academic field owes a substantial debt to the foundational principles of PS.

  Notably, there is a fluctuation in the names given to this new perspective: model, theory, approach. But, as mentioned by Lambert (1995), being more than one single theory which contributes in developing other hypotheses and theories with collective publications, certain colleagues call it a 'School'.

- **Gideon Toury: Translation and Normativity**

  Stimulated by Even- Zohar's "*Introduction to a theory of Literary Translation*" (1971), Holmes' "*Translated!: Papers on Literary Translation and Translation Studies*" (1988), and Jiří Levý's "*The Art of Translation"* (1963), Toury (2012) viewed translation as a norm- governed activity. He defined Norms as (2012, p. 63): "the translation of general values or ideas shared by a community- as to what would count as right or wrong, adequate or inadequate- into performance

'instructions' appropriate for and applicable to concrete situations." Specifying that these norms are part of what certain scholars called a tool kit of habits and skills that guide translators choosing the strategy ensuring social and cultural order.

Considering the realm of translation as a scientific discipline in -the making, Toury (1985) justified the need for Descriptive studies as an essential means to test, reject and improve a fundamental theory.

- **André Lefevere and Susan Bassnett: Rewriting theory, new paradigm in translation "Cultural Turn"**

André Lefevere's 2017 work, *"Translation, Rewriting, and the Manipulation of Literature Fame,"* stands as a foundational text within the field, exploring the translator's impact on the reception of literary works. Lefevere's central argument elaborates on the translator's function by examining the three primary forces that shape "rewritings": ideology, patronage, and poetics.

In the preface of his "*Translation, History, Culture"* (1992), Lefevere summarized his new perspective defining translation as: "a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and a poetics and as such manipulate literature to function in a given society in a given way."

As a double-edged sword, he (1992) argued that rewriting can contribute positively to the introduction of new knowledge and ideas; notwithstanding, it may also hinder innovation.

Constructing Cultures: Essays on Literary Translation (1998), co-authored by Susan Bassnett and André Lefevere, brings together a series of essays that reflect the authors' shared engagement with comparative literature and literary and cultural history. As Gentzler (1998) observed, Bassnett and Lefevere played a significant role in promoting the "cultural turn" in translation studies by encouraging the field to draw on insights from cultural studies. Through *Constructing Cultures*, they emphasized the reciprocal relationship between the two disciplines, advocating for a closer integration of translation studies and cultural studies.

- **José Lambert: Lambert and Van Gorp Model**

Cooperating with Hendrik van Gorp, José lambert authored "*On describing translations"* which is one of the articles published in Theo Hermans' seminal book The Manipulation of Literature in1985. They (1985) presented the scheme of their perspective declaring that they base it on the parameters of translational phenomena that have been developed by both Even -Zohar and Toury. The scheme is presented as follows:

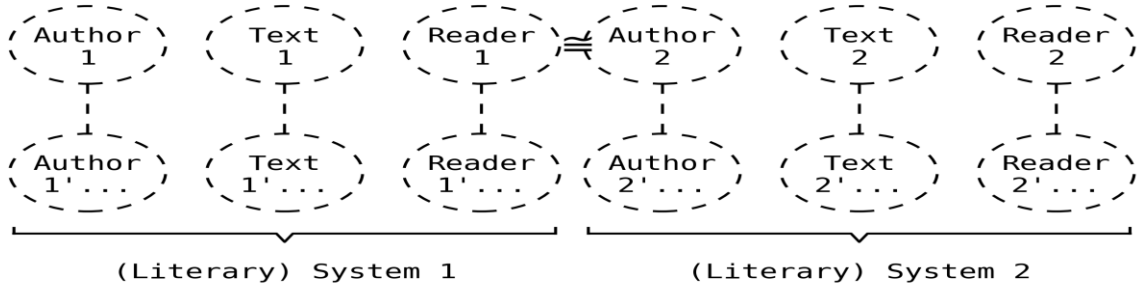


Fig.2 Hypothetical scheme for describing translations (Lambert, 1985, p.43)

The model, as explained by Lambert (1985), distinguishes the source system (Author 1, Text 1, Reader 1) from the target system (Author 2, Text 2, Reader 2), emphasizing that both exist within broader social and cultural contexts. It also notes that all elements are dynamic and interconnected. The relationship between the source and target texts is not fixed but depends on the translator's choices, which are influenced by the dominant norms of the target system.

The scheme presented a theoretical framework for translation analysis that serves as a heuristic tool rather than a fixed theory. It examines the translation process, textual features, reception, and sociocultural context, emphasizing that each case requires a context-specific approach. The central concern is equivalence, assessing whether a translation is more target-oriented (acceptable) or source-oriented (adequate). Since translations usually combine both approaches, they are shaped by dominant norms and strategic choices. Translation analysis therefore seeks to identify these priorities at both macro and micro levels, taking into account linguistic, literary, cultural, moral, religious, and other contextual factors.

2.2.2. Functional School

- **Brief Overview**

The functional school of translation, which emerged in Germany during the 1970s, emphasizes the communicative purpose, target audience, and real-world function of translated texts. According to Nord (2018), every translation should have a clearly defined purpose, which guides the translator's decisions and influences the way the translation is produced. The translator must therefore analyse the cultural and situational contexts of both the source and target audiences, as they are confronted with various choices that can ultimately shape the final translation product.

- **A synoptic view on key proponents of this School and their core tenets**

Within the field of translation studies, several functional theories have emerged, including Skopos theory, pioneered by Hans Vermeer and Katharina Reiss, and Actional theory, attributed to Justa Holz-Mänttäri. Skopos theory, a functionalist perspective put forth by German linguist Hans Vermeer in the 1970s, emphasized

the intended purpose of a translation. This approach necessitated consideration of the cultural and situational factors surrounding the target text's use, which in turn informed the selection of suitable translation strategies. As noted by Wholf (2015), Vermeer was a foundational figure in drawing attention to the cultural dimensions of translation and integrating the concept of cultural contingency into his theoretical framework.

- In his theory which was later developed by Katharina Reiss ideas, Vermeer gave new names for the agents of the translation process: the translated text is called *translat* or *translatum*, the receiver of the translation is called the client, and the translated text is called Product. Thus, to meet the client's needs, Neubert (1992) argued that the translator should overcome the obstacle of the source text 'foreignness'.

- **Schleiermacher's legacy to translation studies: (1768-1834)**

  The assertion of translation as an independent academic field can be traced back to the early 19th century, with Friedrich Schleiermacher, a prominent German theologian, philosopher, and preacher, being a key proponent, as noted by Hornby (2006). Schleiermacher, whom Lefevere (1977) categorizes among the "masters" of the field, significantly advanced translation studies with his 1813 treatise, *"On the different methods of translating."* His work extended beyond prescriptive guidelines, delving into the profound cultural and philosophical obligations inherent in the translator's role.

  This seminal text, as mentioned by many scholars such as Anthony Pym, has become a locus classicus for much thought on translation, because many ideas discussed in Holmes' essay and further theories (as we will see later) go back to Schleiermacher's *On the different methods of translating.*

  Schleiermacher discussed many ideas on the process and the nature of translation that form the bedrock of modern translation theories. He (2012) largely discussed two areas of translation: Genuine translation and Mere Interpreting; focusing on mode (spoken vs written), text type and goal, to make a clear distinction between the two areas.

  In modern theory, we see his ideas being adopted and applied to keep pace with the times.

- **Lederer and Seleskovitch's Interpretive Theory**

  The Interpretive theory (also called theory of Sense) was developed, in 1970s, by Marianne Lederer in collaboration with Danica Seleskovitch at the Ecole Supérieure d'Interprètes et de Traducteurs in Paris.

  Lederer (2003) discussed the interpretive model that relies on tripartite process: understanding, deverbalizing and re-expressing the sense of a text, not just a word-for-word conversion.

Lederer (2003) drew a clear distinction between oral and written translation, based on Edmond Cary's conclusion that written texts do not readily reveal their meaning, unlike spoken words.

- **E. Reiss's Text Typology Theory**

  According to Newmark (1981), Katarina Reïss has adopted Karl Bühler's functional model of language, which was later adapted and expanded by Roman Jakobson. In this approach, language performs different functions (referential function, emotive/expressive function, and conative function) depending on the communicative purpose. A translator's method depends partly on their understanding of how language functions. Bühler's and Jakobson's functional theory provides a useful framework for deciding what aspects of a text should be preserved in translation.

- **George Steiner's Hermeneutic Translation Theory**

  Schleiermacher saw translation as an extension of the art of understanding. He (2012) argued that a translation must be based on a deep artful understanding of both the language and psychology of the author. Considering translation as deeply connected to hermeneutics (theory of interpretation), Schleiermacher (2012) believed that translation isn't just about words, but about bridging different worldviews. That is the key idea of George Steiner.

  American translation theorist and writer, George Steiner is known by many contributions to translation studies, especially his theory being centred on the hermeneutic motion.

  In his "*After Babel*, which is viewed a cornerstone of the hermeneutic school, Steiner argued that translation is an act of understanding rather than just linguistic transfer (1975, p. 302): "Where it surpasses the original, the real translation infers that the source-text possesses potentialities, elemental reserves as yet unrealized by itself. This is Schleiermacher's notion of a hermeneutic which 'knows better than the author did."

  On the basis of Schleiermacher's idea, Steiner (1975) proposed a fourfold model: Trust, Aggression, Incorporation and Restitution (Compensation).

2.2.3. Foreignizing Strategies

Schleiermacher (2012) distinguished two primary strategies for translating texts of art: either moving the reader toward the author (foreignizing approach) or moving the author toward the reader (domesticating approach).

Embracing the foreignizing approach, Schleiermacher (2012) saw that translation is the appropriate way to enrich and expand the German language and to build the German literature. Accordingly, the translator is asked to immerse himself in the source language and acquire a deep knowledge of the entire historical life of the people.

Thus, this idea is taken up by French translator Antoine Berman in his "*L'Épreuve de l'Étranger*" as an ethical consideration. He (1984) believed that the bad translation is the work which erases the otherness of the source text.

In his "The Translator's Invisibility" (1995), as a political strategy against Anglophone dominance. Lawrence Venuti advocated for a foreignizing approach that makes the work of translation visible to the reader. being the first to call the two roads proposed by Schleiermacher: "foreignization" and "domestication".

2.2.4. Machine translation

According to Arnold et al. (1994), the initial impetus for machine translation originated with both Warren Weaver and Andrew D. Booth, who sought to address the challenge of translating a vast volume of textual material. The advent of the 2000s witnessed a significant transformation in the field of translation, driven by technological progress and often termed the "Power Turn" or "Technological Turn." This paradigm shift involves an examination of how digital technologies, including machine translation, localization, and translation memory systems, have reshaped professional workflows. Consequently, the resulting translated output is now the collaborative creation of both human translators and automated systems.

The discourse among translation theorists and academics has frequently encompassed the subject of machine translation, acknowledging its diverse methodologies and applications. As Aloui (2025) posited, Machine-aided translation (MAT) or computer-assisted translation (CAT) entails the utilization of computational tools by human translators to streamline particular phases of the translation workflow, with the ultimate accountability for the entire undertaking resting with the human expert. In contrast, machine translation (MT) denotes the complete automation of text translation by computer systems, requiring little to no human input.

The advent of this novel translation approach is widely regarded as a paradigm shift, necessitating that translators acquire new competencies to achieve proficient outcomes. While numerous skills have been extensively explored by translation theorists and scholars in their published works, Penet et al. (2026) identified the foundational competencies as linguistic knowledge, translation proficiency, and cultural acumen. Although these skills are not novel, having been fundamental to human translation historically, Penet et al. (2026) emphasized their amplified importance in light of the advancements in Generative Artificial Intelligence.

Xu (2024) argued that the rapid growth of machine translation (MT) has driven the adoption of automated quality assessment methods, which offer greater scalability and efficiency than traditional manual evaluation. Recent research has focused on data augmentation and innovative evaluation frameworks to improve assessment accuracy.

Schleiermacher's seminal work is widely regarded as a pivotal moment in the evolution of translation studies. As Hornby (2006) noted, his theoretical contributions presaged key

concepts later associated with machine translation, such as the utilization of symbolic or mathematical signs.

3. Conclusion

In essence, Schleiermacher recontextualized translation, elevating it beyond a mere linguistic exercise to a profound hermeneutic endeavour. His aim was to prevent misinterpretation by meticulously reconstructing the author's original intent, treating the source text as a sacred artifact. This approach necessitated a foreignizing strategy, allowing readers to intimately engage with the unique cognitive and expressive world of the original author. Importantly, Schleiermacher underscored the translator's pivotal role in discerning the most suitable approach, a decision later termed strategy, between foreignization and domestication. He argued that by embracing foreignization, translators actively contribute to the mutual enrichment of both languages and cultures.

Schleiermacher's theoretical contributions significantly impacted the landscape of translation studies, both in theory and practice. His work instigated a paradigm shift, moving the central question of translation away from simple accuracy towards more complex inquiries that have since shaped various turns in the field. These include:

The Cultural Turn (late 1980s-1990s): This perspective shifted the focus to the cultural implications of translation, asking about the specific cultural work a translated text performs for its new readership.

The Ideological Turn (late 20th century): This turn transformed translation into a critical act, prompting an examination of the vested interests that a translation serves and the realities it either obscures or constructs.

The Social Turn (Activist Turn) (late 1990s-early 2000s): Emphasizing human agency and social dynamics, this turn redirected attention from texts to the individuals and social environments that influence translation. It sought to understand how social contexts, power structures, and human networks actively shape and delimit the creation, reception, and function of translated works.

The Power Turn (Technological Turn): This development focused on the potential of machine translation to enhance efficiency, aiming to explore how technology could supplant human translators.

Given its inherently multidisciplinary nature, translation must continuously adapt to advancements across various fields. Consequently, the evolution of translation studies, marked by these successive 'turns,' is an ongoing and limitless process.

Acknowledgements

The authors wish to acknowledge the valuable intellectual contributions of scholars and researchers whose pioneering works have shaped the theoretical foundations of Translation Studies. Particular appreciation is extended to the academic contributions of Friedrich Schleiermacher, James S. Holmes, and subsequent translation theorists whose perspectives have informed the critical discussions developed in this study. Their scholarly

contributions have provided an essential foundation for examining the historical evolution and contemporary theoretical orientations of the discipline.

Ethical approval

Ethical approval was not required for this study, as it is based exclusively on a theoretical examination and critical analysis of previously published scholarly literature. The research did not involve human participants, experimental procedures, personal data collection, or animal subjects. All consulted academic sources have been acknowledged through appropriate citations and bibliographic references.

Authors' Contributions

Abdelhafid Taibi and **Hassina Louaer** jointly contributed to the conceptualization and theoretical development of this study. Both authors participated in reviewing the relevant scholarly literature, examining Schleiermacher's intellectual legacy, and analysing its relationship with contemporary translation theories and approaches. They collaboratively contributed to manuscript preparation, critical revision, and the development of the final conclusions. Both authors reviewed and approved the final version of the manuscript and accept responsibility for its scholarly content.

Disclosure statement

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Abdelhafid Taibi is affiliated with Mohamed Lamine Debaghine Setif 2 University, Algeria. In the present study, his scholarly work addresses the historical and theoretical foundations of Translation Studies, with particular attention to Friedrich Schleiermacher's intellectual legacy and its relevance to contemporary approaches to translation.

Hassina Louaer is affiliated with Mohamed Lamine Debaghine Setif 2 University, Algeria. Her contribution to the present research focuses on the examination of major theoretical perspectives in Translation Studies, particularly the relationships between classical translation thought, functional approaches, and culturally oriented theories of translation.

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Data Availability Statement

No original empirical datasets were generated or analysed during this study. The research is based on a critical examination and synthesis of previously published academic literature concerning the historical development of Translation Studies and the theoretical contributions of Friedrich Schleiermacher and subsequent scholars. All bibliographic sources supporting the arguments and interpretations presented in this article are identified in the reference list. Consequently, no additional research datasets are associated with this publication.

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The Novel and Literature in the Existentialist Philosophy of Jean-Paul Sartre and Albert Camus; An Exploration of the Possibilities of Interrelation

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Abstract

The novel, in its general form, is considered a companion to philosophical thought. This explains why many philosophers and writers have turned to novelistic genres to express their philosophical ideas. This has constituted a qualitative shift in contemporary philosophical thought, having been imbued with philosophical principles shaped by World War II. These principles have made contemporary thought more mature, conscious, original, and distinct from the classical novel, especially as it has manifested itself in intellectual and humanistic stances that have inspired contemporary literature and permeated contemporary philosophical trends in aesthetics. Among these trends is the existentialist approach of the French philosopher Jean-Paul Sartre, who revealed a new style of novelistic writing that tends toward literary expression that touches upon truth and mimics existential experience. He based this novelistic writing on a new style of literature and the novel. The philosopher Albert Camus agrees with him in the same vein, and even more intensely, as he was able to create this cross-fertilization between philosophy and literature through reality in a style predominantly imaginative. The Screaming One.

Keywords: Literature, Novel, Aesthetics, Existential Philosophy, Jean-Paul Sartre, Albert Camus

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الرواية والأدب في الفلسفة الوجودية عند جان بول سارتر وألبير كامو؛ بحث في إمكانات التداخل

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ملخص

تعتبر الرواية في شكلها العام قرينة التفكير الفلسفي مما يفسر لجوء العديد من الفلاسفة والأدباء إلى الأنواع الروائية للتعبير عن أفكارهم الفلسفية، بحيث شكلت نقلة نوعية للفكر الفلسفي المعاصر بعد أن تشبعت بمبادئ فلسفية رسمت معالمها الحرب العالمية الثانية وجعلتها اكثر نضجا ووعيا وأصالة وتميزا عن الرواية الكلاسيكية خاصة أنها تجلت بمواقف فكرية وانسانية الهمت الادب المعاصر وتغلغلت في الاتجاهات الفلسفية المعاصرة في علم جمال ومن ذلك الاتجاه الوجودي لدى الفيلسوف الفرنسي جان بول سارتر الذي كشف عن نمط جديد من الكتابة الروائية يتجه نحو التعبير الادبي الذي يلامس الحقيقة ويحاكي التجربة الوجودية وقد اعتمد في بناء هذه الكتابة الروائية على نمط جديد من الادب والرواية، كما يوافقه في نفس السياق و بأكثر حدة الفيلسوف الاخر البير كامو الذي استطاع افتعال ذلك التلاقح بين الفلسفة و الادب من خلال الواقع بأسلوب يغلب عليه الطابع الخيالي الصارخ.

الكلمات المفتاحية: الأدب، الرواية، علم الجمال، الفلسفة الوجودية، جان بول سارتر، ألبير كامو

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تسمح هذه الرخصة بالاستخدام غير التجاري، وينبغي نسبة العمل إلى صاحبه، مع بيان أي تعديلات عليه. كما تتيح حرية نسخ، وتوزيع، ونقل العمل بأي شكل من الأشكال، أو بأية وسيلة، ومزجه وتحويله والبناء عليه، طالما يُنسب العمل الأصلي إلى المؤلف.

يتحدد السياق العام للغة ضمن دلالة التواصل الذي يستعمله الناس للتخاطب باعتباره نظاما صوتيا منطوقا ومسموعا تواضعت على دلالته أفراد مجتمع ما للتفاهم، وكذلك ضمن دلالة التعبير عن الحاجات والرغبات والمعاني ولهذا تتضح الوظيفة التعبيرية للتخاطب على انها الوظيفة الثانية إضافة إلى الوظيفة المرجعية (القص والإخبار)، وتأتي هذه الوظيفة الثانية في كثير من الأحيان على شكل رسائل وبأساليب متعددة كالتعبير عن ردود الفعل الشعورية والعاطفية للمتكلم، وفي مواجهة السياق أو الوضعية التي يتحدث عنها كالفرح والألم، الإعجاب، فالأسلوب هو طريقة الأداء أو طريقة التعبير التي يسلكها الأديب لتصوير حالة ما في الواقع أو في نفسه أو نقله إلى سواه بهذه العبارات اللغوية قصد الإيضاح والتأثير، فكل نص مكتوب بطريقة ما قبل لأن يخلق لدى المتلقي أو القارئ إحساسا فنيا وشعوريا للتأثير على مزاجه وجعله أكثر مرحا أو حزنا أو شوقا هذا النوع من النصوص الأدبية يعتبر الأكثر تداولا في الكتابة الأدبية وهو ما ندعوه بالنص السردي وعلى وجه الخصوص "الرواية" والتي هي بلا شك الجنس الأدبي الأكثر تمثيلا للنصوص السردية والأكثر قراءة كذلك، وإذا كان من السهل تعيين رواية فمن الصعوبة بمكان تعريفها فهي تنتمي إلى الأجناس السردية وتتسم بالمرونة والقدرة على احتواء وإدماج أجناس أخرى وأساليب أخرى ومجالات متنوعة من النشاط الإنساني كالتاريخ والفلسفة وتصنف الإبداعات الروائية تبعا لمعايير تعود إلى التاريخ الأدبي وتصفح أي كتاب نقدي في الأجناس الأدبية أو في تاريخ الأدب يسمح بالكشف عن المدرسة أو الحركة او التيار الذي ترتبط به رواية ما، ويمكن للروايات أن تتوزع إلى أنواع وكذلك حسب المضامين وان كانت بعض الروايات الكبرى تخرج عن هذا التصنيف مثل ما نجده عند الأدبيين والفيلسوفين الفرنسيين الوجوديين جان بول سارتر (1905-1980) وألبير كامو، والسؤال الذي يكتشف هذه العلاقة الموجودة بين الأدب الوجودي والرواية الجزائرية هو طبيعة الخصائص الأسلوبية للرواية الفلسفية عند ألبير كامو ومدى انعكاسها على مجمل أعماله الأدبية، أين تبرز جمالية المكان في رواية أعراس؟

بالرغم من كون الرواية عملا فنيا مميزا يقتضي الانسجام والتماسك والمحافظة على الوحدة الفنية إلا أنها تعتبر أسلوبا من أساليب الأداء الفكري وشكلا ناجحا من أشكال إيصال الأفكار إلى الناس، والروائي الذكي الناجح هو الذي يوصل إلينا عبر روايته فكره واضحا وكاملا ولكن من غير المعقول أن يخل بالشروط الفنية للرواية وإلا بطلت أو تكون رواية أو أدبا فلسفيا، ونحن لا نشك بأن الرواية قد قدمت في شكلها العام نقلة نوعية للفكر الفلسفي وهذا ما يفسر لجوء العديد من الفلاسفة والأدباء إلى الأنواع الروائية للتعبير عن أفكارهم الفلسفية ومن ذلك مثلا رسائل ابن سينا القصصية والرواية المسماة "رسالة الغفران"، و"حي بن يقظان" لإبن طفيل وتعتبر هذه الأخيرة من أكثر المحاولات الروائية نجاحا في العصر الوسيط لما تتوفر عليه من الشروط الصياغة الفنية والسرد، وفي عصرنا الحديث نجد بعض هذه المواقف الفكرية والفلسفية في أعمال الكثير من الروائيين العرب أمثال: نجيب محفوظ، مصطفى محمود، جبران خليل جبران، سهيل إدريس، أمين الرحاني.

أما أبلغ من حيث الأفكار الفلسفية عن طريق الرواية الحديثة في الغرب نجد كل من سارتر وكامو باعتبارها من أوسع الروايات انتشارا أو أكثرها كثافة فلسفية والتي جاءت معبرة عن الوقت الوجودي الذي استحوذ على كامل كتابات سارتر ز كامو خاصة رواية "رواية الحرية" لسارتر، ورواية أعراس لكامو هذا الموقف الفلسفي الذي نراه كاملا في عدد من روايات أدباء الغرب مثل دوستويفسكي تولستوي، تشيكوف، غوركي، همنغواي وبيكيب وويلز، لورنس، بروست وان كانت فلسفاتهم قد بقيت مطولة ومطوية خلال مجموعة من المواقف البشر التي عاشتها شخصياتهم الروائية الخالدة.

إن هذه المخاطرة الروحية بين الأدب والرواية تبعث في المفكر ضروبا مختلفة من التجارب الوجودية لا نجد حرجا في التعبير عنها بل بالعكس فبالأسلوب الروائي تنكشف موافق الإنسان إزاء العالم والآخرين وتأتي الشخوص ماثلة أمامنا في سياق فردي جماعي، وتبعا لذلك فإن الوجوديين يعلقون آمالا كبيرة على نمط جديد من الادب و الرواية بوصفهما كشفا عن الوجود بأسلوب حي مشخص لا نكاد نجد له نظيرا في أي أسلوب آخر من أساليب التعبير لهذا السبب إعتمدت الرواية الفلسفية من قبل العديد من الروائيين الغربيين دون أي تأخير او حرج، ولهذا فمن الصعب أن نحيط بكل الإتجاهات الأدبية التي تسير في هذا المسار الأدبي الفلسفي بسبب تعدد المنطلقات التي تدعو إلى هذه العلاقة التضايفية بعدما كانت في القرن الماضي تتجه إلى العلم وتتخذ من منهجية المثل العليا للمعرفة الفلسفية ولكن هذه الوجهة تغيرت بعد الحرب العالمية الثانية التي غيرت خريطة التفكير الفلسفي وسمات علم الجمال في القرن 20م هو اعتماده علي تحليل الخبرات الشعورية والقدرات التلقائية التي تظهر أثارها في التعبير الأدبي والفني ومن أبرز الإتجاهات التي دافعت أراءها عن هذه الرؤية الأدبية الفلسفية الإتجاه الوجودي الذي يمثله الفيلسوف الفرنسي الوجودي ألبير كامو ALBERT CAMUS (1913-1960)، فإذا كان سارتر أديبا متميزا في صناعته الأدبية والفلسفية من خلال أعماله الموزعة على ثلاثة أنماط: النمط الفلسفي، النمط الأدبي والنمط المزدوج في علم الجمال، فإننا نجد كامو أديبا بل أكثر من هذا متأملا ومتمردا على الواقع، حيث كتاباته الأدبية والمسرحية عنوانا لفكره الأدبي والجمالي، وهذا الأديب الذي ولد في حي من أحياء الجزائر العاصمة من أب فرنسي فقير يشتغل في الفلاحة، وأم منظفة المنازل، عاش في حضن أمه بسبب مقل والده في الحرب العالمية الأولى، ورغم هذه المعاناة إلا أنها لم تمنعه من الإشتغال في الجامعة ثم في الصحافة مع جريدة الجزائر الجمهورية وبعد ذلك دخل عالم المسرح الذي وجد فيه متعة خاصة، وذلك من خلال تقلده لهذه المناصب أبدع كامو كتابات متميزة يعبر فيها عن القيم الإنسانية وحياة الحرمان والفقر التي عاشها، كما لم يمنعه ذلك من دراسة الفلسفة مثل أبحاثه حول أفلاطون – القديس أوغسطين، كيركيغارد، مارسيل بروست، ودوستويفيسكي.

جاءت أعمال كامو مقسمة إلى روايات ومسرحيات، فالروايات نجد: قصة طاعون، الإنسان المتمرد، العرش، أسطورة سيزيف، رسائل إلى صديق ألماني وأعراس، أما المسر حيلت نجد: عودة الفتى الضال، الإخوة كرامازوف، ليجولا، العادلون، حالة حصار.

لقد كانت ثورة كامو ضد التيارات الحديثة والمعاصرة في علم الجمال بالغة النقد وصريحة التعبير خاصة في رده على تلك التيارات التي تخنق عالم الأدب والفن وتقيد الأديب، ودعى إلى مقاربة فلسفية أدبية ويرى أن الأدب له وضع خاص يتجاوز فنونا أخرى كالشعر، الموسيقى والتصوير في عملية التعبير.

فعمل الأديب يضاهي عمل الشاعر والرسام عندما يتصور الوقائع كما هي ويجسد إبداعاته في الكتابة ويلتزم بموقفه في التأثير على إرادة الجمهور لأنه شاهد على عصره وهو ما يخول له معنى الالتزام الذي يقع على عاتقه في رسالة الأدب وأن الواقع هو المادة الفنية للإبداع.

كما يرى في كتابه "الانسان المتمرد" أن ما أفرزته الحربين العالميتين من دمار وفوضى هو مؤشر على إيقاظ الفيلسوف والفنان على حد سواء للتفكير في إبدراع عالم يسوده النظام والأمان والحقيقة الوحيدة في هذا العالم هي حقيقة وهمية أنتجت مفاهيم الفلسفة الوجودية كالعبث، القلق، اللامعقول، التمرد، الحصار وهي تمثل معوقات الحرية وتجاوز هذا العالم يكمن في التمرد عليه وعدم تقبله بأسلوبه إبداعي في إعادة تشكيل الوجود وصياغة عالم يسود فيه النظام والوحدة وهذه

الوظيفة يقوم بها الفنان المتمرد عندما يفرض أفكاره في صورة عمل أدبي أو فني، فالرواية حسا كامي هي أصدق تعبير عن الرفض والتمرد وهي بمثابة اللسان الذي ينطق عن أصالة الحياة والوجود حيث يقول: إن الرواية تصنع المصير بالقدر المطلوب" وبناء الرواية في نظراؤه يعتمد على عاملين أساسيين وهما: حرية الإختيار وتجاوز الواقع ويرتبط هذين العاملين بمدى قابليتهما على التأثير في الجمهور والمتلقي فالأسلوب التعبيري حسب كامي هو أن يكون فيه نوع من الخروج من المألوف أو المزج بين عالم الخيال وعالم الواقع لأداء وبلوغ وظيفة التأثير وعدم الإنصياع للواقع العبثي وهو ما يسميه "كامي" بالتطبيع الأسلوبي ويقصد به إزاحة الواقع العبثي وتشكيل واقع آخر يمكن الأديب من خلق عالم بديل عن العالم الواقعي ليؤدي رسالة معينة عن طريق قدرات ومواهب إبداعية يفرضها الأديب، فأحيانا يعجز العالم الواقعي عن التعبير عن بعض الحقائق وهذه الحقائق تتضح أكثر فأكثر في الرواية، وبالتالي يصبح التمرد في الفن يحمل أبعادا قيمية ويمثل دعامة من دعامات الأدب الحقيقي وعنصرا بارزا في بناء الرواية.

يجعل كامي من الرواية مدخلا لدراسة الفلسفة الوجودية ذلك أن التطبيق الفلسفي الكلاسيكي الذي يرى أن دراسة الوجود يتطلب معطيات ووضعيات وفضاءات واقعية فإنه مع كامي أصبح يتجاوز هذه المعطيات إلى عالم لا واقعي، خيالي بأسلوب عفوي تلقائي نجد له أثرا بارزا في رواية أعراس التي تعتبر من أعماله الكبرى التي تسير في خطين متوازيين خط الأدب وخط الفلسفة وكان كل من الخطين يكمل الآخر ويفسره لكن عن أية رواية يتحدث كامو في الجزائر وما خصائصها الأسلوبية والفنية؟

يتمحور النص الروائي في الغالب حول قصة خيالية محكومة بنظام تتابع فيه مجموع الأحداث نسميه بالحبكة وتنقسم إلى قسمين: روايات في الأدب الشرقية وروايات في الأدب الغربية.

بالنسبة للقسم الأول نجد السيرة الذاتية، الرواية الشطارية (التشردية)، الرواية التاريخية، الرواية العاطفية والرواية التراسلية، أما القسم الثاني الذي ترجم منه إلى العربية نجد الروايات البوليسية، روايات الخيال العلمي، روايات المغامرات.

كما أن النص الروائي لا يحتوي فقط على الحبكة "تتابع الأحداث " بل يمر عبر خمسة مراحل في هذا التتابع وهي: حالة البدء، علامات الانطلاق، المرحلة الوسطى للفعل أو الحدث، تدخل قوة ثانية، حالة النهاية، كما يلحق بهذه المراحل الزمن الروائي أو زمن السرد وإيقاعه ثم القاء الروائي ووظيفته.

تعتمد رواية السيرة الذاتية على السرد باستعمال ضمير المتكلم مع وجود نماذج في استعمال ضمير الغائب، وهي تروي قصة حياة هذا الضمير ويحاول إيجاد تراكيب لمراحل حياته وتكوين شخصيته أما الرواية الشطارية (التشردية) فإنها تتكلم عن المهمشين وعن التسكع وهي تدين بشدة المجتمع وتقترح نظرة خاصة له والرواية التاريخية تتحدث عن فترة ما تسبق الراوي وتحاول أن تتجاوز الحاصر من خلال التركيز على الوقائع التاريخية وتنمو في الغالب إلى إقامة وظيفة تعليمية تربوية.

والرواية العاطفية تغلب عليها سمات الحب والانتقام والغيرة على باقي مكوناتها، أما الرواية التراسلية فإنها تكتب في شكل مراسلات متبادلة بين الشخصيات أو تكتبها شخصية واحدة وقد تقوم كل رسالة مقام فصل.

يقصد بالزمن الروائي مدة تتابع الأحداث من حيث الطول والقصر بطريقة مباشرة أو بطريقة غير مباشرة بواسطة مؤشرات مثل الحالة العامة لتلك الفترة من حيث الفصول، عمر الشخوص، اللباس ... إلخ.

إما إيقاع الزمن الروائي يتحدد من خلال العلاقة بين زمن الرواية وزمن السرد لإبقاء القارئ متشوقا ومهتما إما بالاسترجاع أو الوقفات (الاستطراد والوصف) أو التسارع من خلال الحذف.

القضاء الروائي: هو مجموع مختلف الأمكنة التي تجري فيها الأحداث وتتطور فيها الحبكة ويمكن توزيعها على ثنائيات متعارضة مثل أمكنة عامة (مدينة) أمكنة خاصة (قرية)، مكان تخيل، مكان واقعي، بدون اقصاء مترادفات هذه الأمكنة كالمسالك والممرات، مع مراعاة إما الوصف الذاتي أو الوصف الموضوعي.

يساهم القضاء الروائي في الايهام بواقعية الأحداث إلى درجة التعبير الذي يشد القارئ ويؤثر فيه، كما يسمح هذا القضاء بالتكهن بما سيحدث في النهاية.

وانطلاقا من هذه العناصر المصاحبة للنص الروائي نطرح التساؤل الآتي: ضمن أي شكل من أشكال الرواية يمكن موضعة رواية أعراس الفيلسوف والأديب ألبير كامو؟

إن علاقة الانسان بالمكان لا تقف على ركن واحد وهو العلاقة الحميمية الوجودية بل تحدو نحو ارتباطه بجمالية هذا المكان، الذي فرض عليه أفكاره وإبداعاته من خلال الأسلوب وتعدد الأمكنة وديناميكية شخصياتها وهذا ما نجده حاضرا في رواية أعراس التي يصور فيها كامو بل ويزخرف فيها فسيفساء بادئا بتيبازة مرورا بجميلة والجزائر العاصمة وصولا إلى الصحراء.

أعراس في مدينة تيبازة/ يترائى للوهلة الأولى الاعجاب المنقطع النظير للأديب وهو يصف المدينة وصفا خلا بتضاريسها لدرجة أنه يوظف مفردات من التراجيديا اليونانية.

في الربيع تيبازة تسكنها الآلهة، ديونيزوس، ... كما نجده ينحت مفاهيم رائعة مثل الخرائب، ومفردات من العامية الجزائرية: "الأشجار الآن عامرة بالعصافير"، ويلاحظ الدارس أن كامو ينتهج فضاءا مكانيا وزمانيا رائعين قابلين للوصف وحتى الإبداع إذن فهو قضاء مفتوح، وعند قراءتنا للفضاء الأول نجد تقاربا بين ما عايشه كامو في تيبازة وما كتبه عنها رغم أنه لم يتجول فيها كثيرا، تتابع الأحداث قصير، الشخوص غائبة، إيقاع الزمن الروائي سريع لأنه بصدد اعجاب بمكان، يشوق المتلقي للمزيد من الوصف والسرد.

الريح في جميلة: يواصل كامو سلسلة وصفه لجمال بعض الأمكنة وهذه المرة مدينة جميلة خاصة جمالية الانصات إلى صوت الريح في الطبيعة، تتابع الأحداث قصير، الشخوص غائبة، إيقاع الزمن الروائي سريع، ومن حيث الأسلوب بسيط يتنقل فيه من عالم الحاضر إلى عالم الخيال مثل: "إن ما يدهشني دوما هو فكرة أفكارنا عن الموت".

الصيف في الجزائر: يستهل كامو في بداية وصف المدينة بعلاقة وجودية بينه وبين المكان إلى درجة أن هذا المكان يصبح شخصا عزيزا عليه: "إن الحب الذي تتبادله مع مدينة هو على الأغلب حب سري...

الفضاء الروائي مفتوح فيه من وصف الأمكنة إلى درجة التشبيه بأمكنة أخرى، أما في بلكور وباب الواد، هناك أسطحة إيطاليا، أديرة أوروبا التلال البروفانسية.

الشخوص حاضرة يستعير بها للإدلال بالفارق الموجود بين الفئة المثقفة التي تنتظر إلى الحياة والوجود والفئة العامية مثل: كان غوته وهو يحتضر ينادي النور ... فإن الشيوخ الجالسين في صدر المقاهي يستمعون إلى تبجحات الفتيان بشعورهم الملصوقة.

إيقاع الزمن الورائي بطيء لأن الأديب يستعرض يوميات الجزائري في فصل الصيف: "الأيام تتوالى"، ومن حيث الأسلوب الخروج عن المألوف في التعبير عن موضوعة الموت كما فهمها الجزائري لكن في فهم كامو "الموت" هو تجلي من تجليات الحياة في عبارة مأثرة: "إن كل شيء هنا يتنفس القرف من الموت في بلد يدعو إلى الحياة، ومع ذلك فتحت أشجار هذه المقبرة بالذات يضرب فتيان بلكور المواعيد، وتستسلم الفتيان للقيل والمداعبات.

في الصحراء: يستخدم كامو مصطلح الصحراء للتمويه فقط حيث نجده يستعرض سيرته الذاتية ويعود بنا إلى ما عايشه في إيطاليا التي أعجب بها كثيرا بثرائها الفني الزاخر بلوحاتها الفنية بفنانيها إلى درجة أنه يشبه هذا الثراء ويتساوى في شساعته بصحراء الجزائر، بحيث أنه يدفعك إلى الكتابة والابداع وينسيك منخفضات الوجود كالتعاسة مثل عبارة: لا شيء باطل كأن يموت المرء من أجل الحب، إنما الحياة أجدر به، وفي عبارة أخرى: إن العقل بعد أ يأسره الجمال يبيت لا يتغذى إلا من العدم.

في نهاية المطاف يقول كامو: من المحسوس أن المقصود هذا الشروع برسم جغرافيا لصحراء معينة، أكن هذه الصحراء الفريدة لا يشعر بها إلا من كان قادرا على الحياة دون أن يروي ظمأه بسراب ماء أبدا، وآنذاك فقط تعمر بمياه للسعادة الحية.

هذه المحطات الأربعة التي أسردها كامو هن جمالية المكان في رواية أعراس إنما تمثل فضاء الرواية السيرة الذاتية دونها كامو في بداية الأمر على شكل مقالات ما بين 1936-1937 ثم طبعت في عدد صغير من النسخ عام 1938 في مدينة الجزائر، وهذه الرواية لا تعبر في حقيقة الأمر عن الأفراح وإنما شكل من أشكال التغني بجمال المكان والانبهار بما تحيط به رغم ما يحويه من منغصات ومعوقات الوجود الإنساني خاصة في بلد مثل الجزائر التي عاش في حي من أحيائها.

استطاع كامو أن ينفذ إلى أعماق النفوس بما أوتي من قدرة على سبر أغوار الحياة الإنسانية وماله من براءة في التصوير الواضح لخفايا وأسرار الطبيعة حتى يجعل من صوره الحية ألسنة فصيحة تخاطب مشاهدها باعثة في فكرة يقظة وفي عقله نورا وفي نفسه بهجة.

شكل موضوع العلاقة المتداخلة بين الأدب والرواية عند ألبير كامو مجموعة من التمثلات التي تختفي وراء عالم الوجود الإنساني الغامض، وانسياق الأدب بين العقل والمشاعر في رحلة البحث عن الهوية والمصير وسط تطورات الحضارة والعلم وفي كل هذه الحالات هناك روابط وثيقة تظهر أحيانا متداخلة وأحيانا أخرى متفاعلة لكنها وبأي صورة ظهرت كانت تعكس حاجة الأدب إلى الفلسفة في عمليات تبادل تفاعل تداخل حيث يظهر الانسان في صورة مأساة وضحية ويلتمس وجوده الضائع ومصيره الغامض وسط العلم ومأزق الحضارة، ولهذا كان للفلسفة تأثير عميق ينساب بصور مختلفة إلى مضمون الأعمال الأدبية كما إلى شكلها وأنواعها الفنية المتعددة.

إن هذا التزاوج بين الأدب والرواية في رواية أعراس هو أساس نجاح شكلي فني في صياغة مؤثرة للغاية ومن خلال جمالية مدهشة، وهذا النجاح ليس نجاحا لفكر فلسفي هام من جهة ولا لشكل أدبي رائع من جهة ثانية، بل هو نجاح فني جمالي يحمل من الفلسفة همومها وآفاقها وجذريتها ويبقى أدبا جميلا أخاذا، ورواية أعراس لكامو هي بمثابة تكثيف حاد لمواقف فلسفية عديدة ووقائع وجودية تطرح نفسها أمام البشر واكتسحت حياتهم الاجتماعية وحتى النفسية ووجودهم اليومي الممتلئ بالهموم والأسئلة والتحديان الميتافيزيقية ولكن رغم ذلك نجد أن كامو كان ذكيا في أسلوبه وتصويره هذه الحقائق من خلال جمالية المكان التي جعلها ديكورا لعمله الروائي معتمدا فيها على أساليب وصيغ وأشكال فيها نوع من الالتزام والمسؤولية في التعبير عن

تجربة وعي متفرد وحافلة بكشوفات أسلوبية ولغوية خالدة وهي قد حاولت أن تشق طريقا شكليا متميزا بلغة خاصة تتحاشى الابتذال والتبسيط والتجريد المثالي.

إذا كانت الفلسفة في القرن الماضي متجهة إلى العلم ومتخذة من منهجه المثل العليا للمعرفة فإنها قد واجهت الكثير من الإشكالات على مستوى العلوم الإنسانية والاجتماعية خصوصا بعد الحرب العالمية الثانية التي غيرت خريطة التفكير والخطاب وميكانيزماته وأنتج هذا التعبير مناهج جديدة مستمدة من تحليل اللغة ودراسة الأدب والشعر مما أفرز اتجاهات فلسفية معاصرة في علم الجمال كالاتجاه الوجودي والاتجاه الحدسي والاتجاه في علم الجمال التلقي بحيث أنها كانت بمثابة أهم سمات علم الجمال في القرن العشرين وكان لها وقع على مستوى الأنساق البصرية وطفت معها إلى السطح إشكالات الخطاب الأدبي والفني كمشكلة التعارض في التبليغ بين الشكل والمضمون فيي الخطاب الأدبي والفني، لذلك اعتمدت بعض الاتجاهات على استراتيجية لتحليل الخبرات الشعورية والقدرات التلقائية في عملية التواصل والتبليغ والتي تظهر آثارها في التعبير الأدبي والفني ومن أبرز هذه الاتجاهات: الاتجاه الوجودي والاتجاه فيي علم الجمال التلقي.

بالنسبة للالتجاء الوجودي ممثلا في جان بول سارتر وألبير كامي نجد أنهما من كبار الفلاسفة والأدباء الذين نادوا بتجانس الأدبي والفني خدمة طروحاتهم الفلسفية لذلك نجد أعمال سارتر متراوحة بين الأعمال الأدبية نذكر منها رواية الغثيان La Nausée ومسرحية الذباب، وأعمال مزدوجة في علم الجمال وهي ما الأدب؟ الخيال والخيالي.

ففي كتابه ما الأدب؟ يذهب سارتر إلى القول بأن الأدب له وضع خاص وقضاء خاص يضاهي فن الشعر والموسيقى والتصوير ذلك أن الأديب يصور الواقع كما هو ويلتزم بموافقه في التأثير على إرادة الجمهور لأنه شاهد على عصره وهو ما يخول له معنى الالتزام الذي يقع على عاتقه في رسالة الأدب وأن الواقع هو المادة الفنية للإبداع.

كما يرى كذلك في كتابه "الخيال والخيالي" أن أشكال التعبير الفني ليست مشخصة فقط في الرسم والموسيقى والنحت وإنما هناك مجال آخر يبدع فيه الفنان إلا وهو الخيال الذي له دور فعال في التعبير عن قوى خفية للذات المبدعة واعتبره ابداعا حرا وعالم الخيال هو عالم الحرية المطلقة التي يجد فيها الفنان ضالته في الابداع، ويقصد سارتر بالخيال قدرة الفنان على نفي الواقع وابداع عالم بديل له وهذا العالم مرتبط بموضوعات شأنه شأن الإدراك، ففي فضاء الخيال يتم التحام الوعي بالموضوعات بطريقة تلقائية عفوية فجائية تأتي في لمح البصر لأن الخيال هو ملكة الإبداع صور لا متناهية لا ترتبط بالواقع، وأحيانا أخرى ننطلق منها لنؤسس لها.

ينطلق سارتر في بناء المماثلة من خلال كون أن هناك أعمال فنية يتدخل فيها الخيال لكي تؤدي وظائفها على أكمل وجه، ففي المسرح مثلا يعبر الفنان عن خياله في تناوله لموضوع معين عن طريق المماثلات المادية Analoga وهي جملة الحركات والأصوات والإيماءات التي يقوم بها الفنان عندما يستحضر الشخصية المطلوبة في النص أو السيناريو ليؤدي دورا معينا، وبذلك يكون للخيال وجود من نوع خاص أما الحركات والأصوات هي مجرد وسائط مادية وفق القاعدة L'Action Précédé la Parole وهي مبدأ شائع في فنون الأداء والفرجة، بحيث لا يبدل الفنان أي جهد لإيصال وتبليغ رسالة ما من خلال فن الإيماءات في فترة الثلاثينات من القرن الماضي.

لقد جعل سارتر من المماثلة مدخلا لدراسة الأدب وفنون الأداء ذلك أن الموجودات الواقعية لا تعبر دائما وبالضرورة عن طبيعتها الحقيقية، كما أن حضور المبدع في كلا العملين (الرواية أو المسرح)، يعني وجوده اللاواقعي الخيالي عند إيداع لعالم

بديل عن العالم الحقيقي، بحيث يستطيع العالم اللاواقعي أن يعبر عن موضوعات يعجز العالم الواقعي التعبير عنها وبالتالي يجر المبدع معه المتلقي والجمهور إلى فضاء خاص بشده بل ويتعلم أشياء جميلة.

أما بالنسبة للرواية نحن لا نشك بأنها قدمت في شكلها العام نقلة نوعية متطورة مما يفسر لجوء العديد من الفلاسفة والادباء إلى الأنواع الروائية للتعبير عن أفكارهم الفلسفية وهذا ما نراه متجليا في عدد من روايات سارتر وألبير كامي وديستويسفسكي، تولستوي، تشيكوف، غوركي، هيمنغواي وبيكت وويلز ولورنس وبروست وبلزاك ...، فهؤلاء كانوا روائيين فلاسفة وإن كانت فلسفاتهم قد بقيت مطوية خلال مجموعة من المواقف البشرية التي عاشتها شخصياتهم الروائية الخالدة.

فإذا كان سارتر أديبا ومسرحيا متميزا في صناعته الأدبية والفلسفية والفنية، نجد أن الفيلسوف الفرنسي الآخر ألبير كامي كان أدبيا متمردا على الواقع من كثرة تأملاته حيث جاءت كتاباته الأدبية صارخة وضاربة في عمق فكره الجمالي، فاطلاعه الواسع على الأدب والفلسفة مكنه من ابداع أعمال أدبية روائية ومسرحية تنعكس حياة الفقر والحرمان التي عاشها، إذ غلب على أعماله التعبيرية، فبغض النظر عن عدم كونها مماثلة إلا أنها أدت وظائفها التبليغية في التصوير والتعبير حيث يرى في روايته "الانسان المتمرد" أن الحربين العالميتين الأولى والثانية كان لها مفعول على حياة الأدباء والفلاسفة والفنانين حيث أيقظتهم وأشعرتهم نحو التفكير في إعادة بناء عالم يسوده النظام والأمان بدل الفوضى والدمار فالحقيقة المرة في هذا العالم هي حقيقة وهمية يسودها الظلام والعبث واللامعقول وهي كلها تشكل معوقات الحرية والتالي فهي عدوة الأدب والفن.

يرى كامو أنه يمكن تجاوز هذا العالم في التمرد عليه وعدم تقبله بأسلوب إبداعي يتمثل في ما يلي:

"إعادة بناء الوجود بصورة مجازية بصياغة عالم يسوده النظام والوحدة بحيث أن هذه المهمة لا يقوم بها إلا الفنان المتمرد عندما يفرض أفكاره في إبداع عمل أدبي أو فني".

الرواية الفلسفية هي أصدق تعبير عن الرفض والتمرد وهي بمثابة اللسان الذي ينطق عن أصالة الحياة حيث يقول كامو في رواية الغريب L'étranger: "لم يكن في استطاعتي مطلقا أن أندم على أي شيء فقد كانت دائما مأخوذا بما سوف يحدث ... بما يمكن أن يقع اليوم أو غدا ... إن الرواية تصنع المصير بالقدر المحتوم، وبناء الرواية في نظره يعتمد على عاملين أساسيين وهما: حرية الاختيار، وتجاوز الواقع ويرتبط هذين العاملين بالأسلوب (النص) للتأثير على الجمهور والمتلقي فكريا ووجدانيا وهذا الأسلوب يميل إلى المسائلة حيث يتداخل فيه الخيالي بالواقعي وهو ما يصطلح على تسميته كامي بالتطبيع الأسلوبي".

ولا يرتبط هذا الأسلوب فقط بالرواية بل كذلك بفنون الأداء كالمسرح، وهنا يظهر تداخل وتجانس الأدبي بالفني.

فالتطبيع الأسلوبي هو إزاحة الفنان للواقع العبثي وتشكيل واقع يسوده النظام عن طريق قدرات ومواهب إبداعية يفرضها الفنان عند معالجته لموضوع واقعي يتيح له المجال ضده بأسلوبه الخاص، حيث يصبح التمرد في الفن موضوعا من موضوعات الرواية الفلسفية يحمل أبعادا قيمية ويمثل دعامة من دعائم الأدب الوجودي وعنصرا بارزا في بناء الرواية.

وبناءا على ما سبق ذكره نجد بأن الأدب والرواية هما نمطان اساسيان من أنماط الفلسفة الوجودية يهدفان إلى معالجة الواقع المعاش بأسلوب فلسفي يصل إلى الملتقي من خلال المفاهيم التي يوردها الأدب مثل القلق، العبث، اليومي...

فالأدب في الفلسفة الوجودية هو ذلك الأدب يستلهم موضوعاته من الوجود الإنساني وما يصاحبه من هم وقلق... أما الرواية في الفلسفة الوجودية فهي تلك الرواية التي تجعل من الوجود والواقع مادة التفكير الفلسفي وهي تخرج عن تقاليد الرواية الكلاسيكية في مبادئها وعناصرها التكوينية، ويمثل كل منهما (الأدب والرواية والمسرح) كشفا عن الوجود بأسلوب حي

مشخص لا نكاد نجد له نظيرا في أي أسلوب آخر من أساليب التعبير ولهذا السبب اعتمدت هذه الأنماط من قبل العديد من الروائيين الغربيين والروائيين العرب دون أي تأخير أو حرج.

إذا تأملنا عن بعد أعمال كامو الأدبية والمسرحية يشدنا ذلك التجانس بين الأدبي والفني في أعماله، وأسلوبه الصارخ والفعال في التبليغ وهز المشاعر حيث نجد الروايات: قصة الطاعون، الانسان المتمرد، العرش، أسطورة سيزيف،... أما المسرحيات: عودة الفتى الضال، الإخوة كرامازوف، ليجولا، العادلون، حالة حصار.

وفي كل هذه الحالات وبأية صورة ظهرت هذه الأنماط فإنها تعكس حاجة الأدب والفن لعمليات تبادل وتفاعل وتداخل وخاصة في الوقت الحاضر حيث يظهر الانسان في صورة مأساة وضحية ويتلمس وجوده الضائع ومصيره الغامض وسط العلم ومأزق الحضارة، ولهذا كان لهذا التداخل تأثير عميق ينساب بصور مختلفة إلى مضمون الأعمال الفنية والأدبية في شكل مماثلة (إيماءة) أو في شكل لغة تخاطب، فهي بشكلها وأنواعها الفنية المتعددة والزاخرة تؤدي وظيفة التبليغ والتواصل مع الواقع والافراد.

تأتي هذه المقاربة الاستطيقية في الفهم والتلقي لتشكيل خطاب أدبي وفني محاولة تكريس مبدا التبليغ والتواصل في عالم الوعي الجمالي بين الفنان والمتلقي في حقل الدراسات الاستطيقية التي كانت ولا تزال تواكب العلوم الإنسانية والاجتماعية ولهذا الغرض حاولت الاتجاهات الفلسفية المعاصرة في علم الجمال السالفة الذكر ان تؤسس لقاعدة استطيقية في العلاقة الجمالية التبليغية الفنان-العمل الفني-المتلقي والتي يحدوها الفهم سواء تعلق الامر بالمماثلة المادية في طابعها الشكلي على أنها الاسلوب الانجح في عملية التبليغ ومن جهة ثانية قد تحتاج الى القراءة الأدبية والكتابة كإجراء مكمل ومتمم تظهر اثاره في التلقي، فالنص الادبي والمسرحي يحتاج الى المماثلة المادية والى القراءة وفن الكتابة باعتبارهما محركا البحث في الفهم والتلقي.

ان قراءة هذه الاستراتيجية في الخطاب الفلسفي الادبي والفني ومحاولة تأصيلها واغناءها لدليل على امكانية ميلاد قاعدة فلسفية جمالية تؤمن بالقول ان كل اشتغال ادبي او مسرحي يقوم دون ادنى شك على رؤية فلسفية لا يكتفي بإنتاج المعرفة الصرفة بل بإبداعها وحجب جميع الأطر والقيود التي مورست على الادب والفن خلال حقبة من الزمن، لذلك تتيح هذه المقاربة فضاءا خصبا لأسلوب جديد في عالم الفن والادب وهو ادراك المعنى في العمل الفني وادراك المبدع لذاته في العمل الفني وادراك المتلقي والجمهور لذاته من خلال تواجده في عالم الفنان والعمل الفني معا ان ما اسماه الاتجاه الوجودي بالمماثلة المادية يشير الى ذلك الحوار بين المشاهد والفنان أو بالأحرى الى علاقة تبادلية بين المؤول والنص او العمل الفني وهي علاقة أن باخر، وكل حوار يقتضي توجيه انباهنا وجسدنا في اتجاه الشخص او العمل الفني فالحوار الجسدي تنجلي فيه العلاقة من خلال الحركات، نبرة الصوت، تعبيرات الوجه وهي كلها تساهم بفاعلية في إنجاح الحوار وتبليغه.

الشكر والتقدير

الشكر والتقدير

يتقدم المؤلفان بخالص الشكر والتقدير إلى المؤسسات والهيئات العلمية والرياضية التي أتاحت التقارير والوثائق والمصادر المعرفية المتعلقة بإدارة التعددية اللغوية في الأحداث الرياضية الكبرى، والتي أسهمت في بناء التصور النظري والاستراتيجي لهذه الدراسة. كما يثمنان الجهود البحثية والمؤسسية المبذولة في تطوير خدمات الترجمة والتواصل متعدد اللغات، ولا سيما

التجارب المرتبطة بتنظيم بطولات كأس العالم السابقة. ويأمل المؤلفان أن تسهم هذه الدراسة في إثراء النقاش الأكاديمي حول التخطيط اللغوي للأحداث الرياضية العالمية، وأن تقدم إضافة معرفية وعملية تدعم الاستعدادات اللغوية والتواصلية لاستضافة المملكة العربية السعودية بطولة كأس العالم 2034.

الموافقة الأخلاقية

تندرج هذه الدراسة ضمن البحوث النظرية والتحليلية ذات الطابع الاستشرافي، إذ تستند إلى تحليل الأدبيات العلمية والتقارير المؤسسية والوثائق والمعلومات المنشورة والمتاحة للعموم، دون إجراء تجارب على البشر أو جمع بيانات شخصية مباشرة من المشاركين. وبناءً على طبيعة البحث ومصادره، لا تستلزم الدراسة الحصول على موافقة مسبقة من لجنة أخلاقيات البحث العلمي. وقد روعي في إعدادها احترام مبادئ النزاهة الأكاديمية والأمانة العلمية، من خلال توثيق المصادر والالتزام بحقوق الملكية الفكرية والتمييز بين المعطيات المستمدة من المراجع والتصورات الاستراتيجية التي يقترحها المؤلفان.

مُساهمات المُؤَلِّف

حسين أبو رياش: المساهمة في بلورة الإشكالية البحثية والتصور المفاهيمي للدراسة، وتطوير الإطار النظري المرتبط بالتخطيط اللغوي والمشهد اللغوي، وتحليل الأدبيات العلمية والتجارب الدولية ذات الصلة، والمشاركة في صياغة النتائج والتوصيات ومراجعة المخطوط العلمي.

مشاري الحربي: المساهمة في تطوير التصور الاستراتيجي للدراسة، وتحليل الخصوصيات اللغوية والمؤسسية للمملكة العربية السعودية، ودراسة الإمكانات البشرية والتكنولوجية المتاحة لإدارة التعددية اللغوية خلال بطولة كأس العالم 2034، والمشاركة في صياغة النموذج المقترح وتحرير المخطوط ومراجعته.

وقد أسهم المؤلفان في المناقشة العلمية للمضامين الأساسية للدراسة وتطوير استنتاجاتها، وراجعا النسخة النهائية للمخطوط ووافقا على تقديمها للنشر، مع تحملهما المسؤولية العلمية المشتركة عن محتواها.

بيان الإفصاح

يقر المؤلفان بأن هذه الدراسة أُنجزت لأغراض علمية وبحثية مستقلة، وأن الآراء والتحليلات والمقترحات الواردة فيها تعبر عن اجتهاداتهما الأكاديمية، ولا تمثل بالضرورة المواقف الرسمية للمؤسسات الجامعية التي ينتسبان إليها أو الجهات الرياضية والتنظيمية المذكورة في البحث. كما يصرح المؤلفان بعدم وجود تضارب في المصالح المالية أو المهنية أو المؤسسية من شأنه التأثير في موضوعية الدراسة أو نتائجها أو توصياتها.

التمويل

حصل هذا البحث على المنحة رقم (801) من المرصد العربي للترجمة التابع لمنظمة الألكسو، وبدعم من هيئة الأدب والنشر والترجمة بالمملكة العربية السعودية.

نبذة عن المؤلفين

حسين أبو رياش باحث أكاديمي متخصص في دراسات الترجمة، ارتبط بقسم اللغات الحديثة والكلاسيكية في جامعة كينت (Kent State University) بالولايات المتحدة الأمريكية، حيث تابع دراساته العليا في الترجمة وعمل مساعدًا لتدريس اللغة العربية. تتركز اهتماماته البحثية في الترجمة السمعية البصرية، وترجمة الأفلام والسترجة، والترجمة الآلية، وتطبيقات الذكاء الاصطناعي التوليدي في الترجمة، ودراسة العمليات المعرفية المرتبطة بإنتاج النصوص المترجمة وتلقيها، إلى جانب لسانيات المدونات وتحليل الخطاب والتواصل بين الثقافات. أسهم في نشر مجموعة من الأبحاث العلمية في مجلات أكاديمية دولية، تناولت معالجة الترجمة لدى المشاهدين، والجهد المعرفي في التحرير اللاحق للترجمة الآلية، وجودة الترجمة السمعية البصرية، والتقنيات الحديثة في الترجمة الفورية. كما اهتم بتطوير الأدوات الرقمية المساعدة على الترجمة وتعليم اللغات، وحصل على تقدير أكاديمي في مجال الابتكار في التدريس الجامعي.

مشاري الحربي أكاديمي ومحاضر بجامعة حفر الباطن (University of Hafr Al Batin) بالمملكة العربية السعودية، متخصص في الترجمة التحريرية والشفوية والتقنية. حاصل على درجة الماجستير في دراسات الترجمة والترجمة الشفوية من جامعة إلينوي في أوربانا-شامبين (University of Illinois Urbana-Champaign) بالولايات المتحدة الأمريكية سنة 2021، وعلى درجة البكالوريوس في اللغة الإنجليزية والترجمة من جامعة القصيم سنة 2015. يمتلك خبرة أكاديمية ومهنية في تدريس الترجمة العلمية والتقنية، والكتابة الأكاديمية، والترجمة الإبداعية، وعلوم اللغة الإنجليزية. كما يتمتع بخبرة في الترجمة التقنية والتوطين اللغوي للتطبيقات الرقمية، واستخدام برامج الترجمة بمساعدة الحاسوب وإدارة المصطلحات والمدونات اللغوية. شارك في تطوير البرامج والمقررات الجامعية وأنشطة ضمان الجودة الأكاديمية، وله إسهامات في مشروعات الترجمة التطوعية والمهنية. وتشمل اهتماماته التطبيقية توظيف التقنيات الرقمية في تحسين جودة الترجمة وتعزيز التواصل بين اللغتين العربية والإنجليزية.

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بيان إتاحة البيانات

تعتمد هذه الدراسة على مصادر ثانوية منشورة ومتاحة للعموم، تشمل الأدبيات الأكاديمية والتقارير المؤسسية والإحصاءات والوثائق المتعلقة بالتخطيط اللغوي والترجمة والخدمات التواصلية في الأحداث الرياضية الكبرى. وقد أُدرجت المصادر المعتمدة ضمن قائمة المراجع بما يسمح للباحثين بالرجوع إليها والتحقق من المعطيات المستندة إليها. ولا تتضمن الدراسة، بحسب طبيعتها النظرية والاستشرافية، مجموعات بيانات أولية مستقلة جُمعت من مشاركين بشريين أو بيانات شخصية تستلزم إجراءات خاصة للوصول إليها. كما تتضمن المقالة الجداول والنماذج التصورية والمقترحات الاستراتيجية التي تشكل مخرجات التحليل، بما يتيح للباحثين الاستفادة منها وتطويرها في دراسات لاحقة، مع الالتزام بقواعد الاقتباس العلمي وحقوق الملكية الفكرية.

الموافقة الأخلاقية

تندرج هذه الدراسة ضمن البحوث النظرية والتحليلية في مجالي الفلسفة والأدب، وتعتمد على تحليل النصوص الفلسفية والإبداعات الأدبية والمراجع المنشورة. ولا تتضمن الدراسة تجارب على مشاركين بشريين أو جمع بيانات شخصية أو إجراء مقابلات ميدانية؛ ومن ثم لا تستلزم الحصول على موافقة أخلاقية من لجنة مختصة.

مُساهمات المُؤَلِّف

تولى الدكتور **نور الدين بلعز** مسؤولية إعداد البحث بجميع مراحله، بدءاً من صياغة الإشكالية وتحديد الإطار النظري والمنهجي، مروراً بجمع المصادر والمراجع وتحليل النصوص الفلسفية والأدبية المرتبطة بأعمال جان بول سارتر وألبير كامو، وصولاً إلى تفسير النتائج وصياغة الاستنتاجات وإعداد النسخة النهائية للمقالة.

بيان الإفصاح

يصرّح المؤلف بعدم وجود أي تضارب في المصالح المالية أو المهنية أو الشخصية من شأنه التأثير في موضوعية البحث أو نتائجه. كما يؤكد استقلالية المعالجة العلمية والتحليلية للموضوع، والتزامه بمبادئ النزاهة والأمانة العلمية في توظيف المصادر والمراجع.

التمويل

لم يتلقَّ هذا البحث أي تمويل أو دعم مالي مباشر من مؤسسات حكومية أو هيئات خاصة أو منظمات غير ربحية. وقد أُنجز في إطار المجهود البحثي المستقل للمؤلف.

نبذة عن المؤلفين

بلعز نور الدين دكتور باحث أكاديمي بجامعة أبي بكر بلقايد، تلمسان، الجزائر. تتناول اهتماماته البحثية القضايا المرتبطة بالفلسفة والأدب وعلم الجمال، ولا سيما العلاقة بين الفكر الفلسفي والإبداع الروائي والفني. ويهتم بدراسة الفلسفة الوجودية وتجلياتها في الخطاب الأدبي، وتحليل الأبعاد الجمالية والفكرية في أعمال الفلاسفة والأدباء، ومنهم جان بول سارتر وألبير كامو.

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بيان إتاحة البيانات

تعتمد هذه الدراسة على تحليل نظري ونقدي لنصوص فلسفية وأعمال أدبية منشورة، إلى جانب مجموعة من المصادر والمراجع العلمية ذات الصلة بالفلسفة الوجودية وجماليات الرواية. ولا تتضمن الدراسة بيانات ميدانية أو مجموعات بيانات

تجريبية مستقلة. وترد المصادر المعتمدة ضمن المراجع والهوامش الواردة في المقالة، بما يتيح للباحثين الرجوع إليها والتحقق من الأسس المعرفية والتحليلية للبحث.

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Perpetuity of the Digital Past and the Scales of Legal Justice

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Abstract

This study examines the problematic of privacy in the digital era amid the ongoing tension between the imperative of "digital memory" and the entitlement to the "right to be forgotten." The research investigates the philosophical and epistemological shift brought about by modern technologies, wherein memory has transformed from its selective human paradigm anchored in an existential equilibrium between recollection and forgetting into an extended artificial infrastructure characterized by absolute permanence, infinite replication, and autonomy from human will. The study aims to conceptualize the right to be forgotten as a modern legal mechanism and a philosophical necessity that prevents the fixation of an individual's identity within their past informational footprint, thereby granting them a second chance to reconstruct the self and transcend past negative occurrences. Furthermore, the research highlights the conflict between this right and competing constitutional mandates, such as freedom of expression and the public's right to know, while addressing empirical challenges like the transnational nature of the Internet and the hegemony of Big Tech conglomerates. The study concludes by recommending a paradigm shift from rigid statutory rules to a flexible, judiciary-led approach grounded in the principle of proportionality and *ad-hoc* evaluation, ultimately balancing the protection of human dignity with the free flow of information.

Keywords: Digital Memory, Right to be Forgotten, Privacy, Digital Panopticon, Principle of Proportionality

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Introduction

Human nature was divinely endowed by the Almighty Creator with the faculty of "innate forgetting", serving as a fundamental biological and psychological prerequisite for existential equilibrium, self-reconstruction, and the transcendence of past grievances and transient errors. Nevertheless, the contemporary digital revolution has upturned this cosmic equation, giving rise to what is conceptualized as the "absolute digital memory". This artificial cognitive structure is inherently characterized by permanence, infinity, and an unprecedented capacity for algorithmic archiving and data storage, entirely immune to the dual factors of time and obsolescence.

In the face of this incessant influx of data, Cyberspace has morphed from a medium of connectivity into an instrument for freezing identity and perpetuating the "digital past" of individuals. Consequently, human beings have been rendered captives of their historic informational footprint, left vulnerable to perpetual social stigma and psychological duress that pose a grave threat to human dignity and private life. Out of this structural tension emerged the "Right to be Forgotten on the Internet", manifesting as an existential necessity and a modern legal mechanism. It endeavors to re-engineer time within the digital ecosystem and empower individuals to liberate themselves from the perpetuity of forced data retention by compelling tech giants to delete their data or restrict access to it.

However, the enforcement of this right does not operate within a comfortable legislative vacuum; rather, it collides with the "scales of legal justice" and its traditional doctrines, standing as a stumbling block before intricate and complex counterweights. It oscillates between safeguarding the inalienable, personality-rooted rights to privacy and dignity on one hand, and protecting the public rights of society, such as freedom of expression, the right to information, public access to data, and the preservation of the collective historical memory of nations on the other. More critically, an unchecked expansion of this right risks transforming it into a vehicle for concealing truths, selectively reconstructing reality, and obstructing judicial accountability by erasing the vestiges of crimes.

Hence, to what extent can the contemporary legal system and the judiciary bridge the existing legislative loopholes and attain the standard of proportionality and balancing on the scales of justice, between the perpetuity of digital memory that immortalizes the defamatory past of individuals, and the recognition of the right to be forgotten as a mechanism for safeguarding human dignity, without jeopardizing the public interest and society's right to knowledge and history?

Chapter I: The Essence of the Right to be Forgotten on Internet for Individuals

In most comparative domestic legislations, we find provisions for the "Right to Legal Rehabilitation" (Expungement) as a concept akin to the right to be forgotten. Under this mechanism, individuals convicted of judicial sentences are entitled to request the expungement of such records from their criminal record certificate after the lapse of a

specific period determined by the state's procedural laws. Even if judicial authorities retain these precedents in their physical archives or internal electronic databases via a secured intranet, such retention remains strictly confidential and accessible solely to authorized personnel particularly if these individuals return to the corridors of justice. Consequently, following a favorable judicial ruling for rehabilitation, these criminal certificates are issued clean to their holders.

This legal mechanism enables individuals with prior convictions to reintegrate into society and exercise their rights without third parties gaining access to their past. While this mechanism is deemed highly positive in terms of the psychological rehabilitation of former offenders, especially if they relocate from their original residence or move away from social circles aware of their past, the same inherent right exists biologically within human beings, as God has divinely endowed them with the blessing of forgetting, ensuring their lives are not continuously disrupted by accumulated sorrows.

Conversely, neither this divinely ordained faculty nor the mechanism of legal rehabilitation exists when it comes to publishing private matters on the Internet. In the digital realm, deleting or removing such information is profoundly difficult, and at times, utterly impossible. This is particularly true when psychological suffering intensifies for the affected individuals, who find no viable path toward putting their past to rest.

From this juncture, legal scholars, lawyers, and even members of the judiciary diverge on the necessity of adopting forgetting as a fundamental privacy right, which in turn falls under the broader umbrella of human rights, lauding its profound merits. On the other hand, internet search engine operators, politicians in certain nations, and even some legal scholars and judges do not recognize forgetting as an established right. Instead, they view it as a counter-revolution against freedom of opinion, media freedom, and the right of access to information. Some aspects of this perspective hold a degree of validity, particularly in non-democratic or dictatorial states, where this mechanism could potentially be exploited as a tool to obliterate all criminal or unlawful traces committed by natural or legal persons within these countries, or even by their accomplices abroad.

Accordingly, throughout this chapter, we shall shed light on the following points:

- **Section I:** The Conceptual Definition of the Right to be Forgotten on Internet for Individuals
- **Section II:** The Legal Nature of the Right to be Forgotten on Internet for Individuals

Section I: The Conceptual Definition of the Right to be Forgotten on Internet for Individuals

Many individuals, particularly children, often commit uncalculated errors when publishing their digital privacies on the Internet, whether in the form of photographs, videos, or other personal data. Such actions are frequently driven by spontaneous moments or a lack of sufficient awareness regarding the perils of cyberspace and its permanent

nature. However, the predicament does not cease at the boundaries of publication itself; rather, it exacerbates when this data transforms into archived and stored content within the information systems of tech giants, such as Google, Apple, Amazon, Microsoft, and Facebook (Meta). These conglomerates often retain publishing rights or act as data controllers, frequently refusing or delaying compliance with requests for data deletion or the de-referencing of electronic links associated with these privacies.

The gravity of this situation intensifies given the profound psychological and social repercussions resulting from the perpetual dissemination of such data. It can morph into a permanent source of social stigma or psychological duress, thereby jeopardizing the individuals' present and future. Furthermore, this impact may occasionally extend to their physical health, given the intrinsic correlation between the psychological and somatic dimensions. Confronted with this reality, a fundamental question of a legal and sovereign dimension arises: To what extent have states sought to intervene to protect the rights of their citizens or residents within their territories, by empowering them to compel digital corporations to respond to requests for the deletion or de-referencing of electronic links that immortalize their personal data, especially those that have become a psychological burden or an infringement upon their human dignity?

This inquiry leads us to what is recognized in contemporary jurisprudence as the "Right to be Forgotten", conceptualized as a modern legal mechanism aiming to restore equilibrium between the individual and cyberspace by enabling them to control the continuity of their informational existence. On this basis, this section sheds light on this right through the following subsections:

- **Subsection I:** Definition of the Right to be Forgotten on the Internet for Individuals
- **Subsection II:** Characteristics of the Right to be Forgotten on the Internet for Individuals

Subsection I: Definition of the Right to be Forgotten on the Internet for Individuals

Moath Suleiman Al-Mulla conceptualized the right to be forgotten as: "A right that vests individuals with the legal instruments necessary to assert their right to be forgotten online, achieved by restricting the retention of personal digital data and rendering it susceptible to erasure." (Mulla, 2018). Globally, the right has been defined from a techno-legal standpoint by researchers Salvatore Villella and Giancarlo Ruffo as follows: "The right to be forgotten vests individuals with the entitlement to demand the removal of anachronistic or detrimental data from the public domain." (Vilella, 2025). In relation to informational independence, the formulated definition dictates that" the right to be forgotten is invoked… to embrace a wider paradigm pertaining to informational self-determination. " (Terwangne).

Conversely, the European Commission defines the concept as follows: "The right to be forgotten constitutes the entitlement of individuals to no longer have their personal data

processed, and to ensure its erasure once it ceases to be necessary for legitimate purposes." (Commission, 2012), and in the words of Jeffrey Rosen, the prominent American legal academic and constitutional writer: "The right to be forgotten tackles a critical issue inherent to the digital age: fleeing one's internet past is now exceedingly difficult, given that every image, status update, and tweet persists permanently in the cloud." (Rosen, 2012)

Accordingly, I define the right to be forgotten as follows: "It is the legal authority that intermediates between the right to privacy and the public interest, empowering individuals to effectuate the erasure of their digital data from the internet. Consequently, the exercise of this right is strictly contingent upon statutory law, judicial rulings, and court decrees."

Section II: Legal Attributes of the Right to be Forgotten Online for Individuals

The right to be forgotten online represents a novel category of rights precipitated by rapid technological evolution and the expansion of cyberspace, alongside the attendant threats posed to personal privacy and reputation. Given the current ease of data dissemination and protracted retention, historical digital footprints remain incessantly active in the lives of individuals. Against this backdrop, the necessity emerged to establish this right as a legal instrument enabling individuals to exercise autonomy over their digital assets and ensure their protection.

Consequently, the right to be forgotten online possesses several characteristics that reflect its juridical and practical essence, parsed as follows:

- **Novelty and Recency:** Formal legal and jurisprudential engagement with this right is exceedingly nascent, spanning a temporal horizon of less than a single decade.
- **Expansive Victimization Threshold:** Violations may potentially encompass tens of millions of victims, owing to systemic technical vulnerabilities scattered across web applications, most notably service-oriented software.
- **Internet-Centric Causation:** The causal link connecting the injured party to the tortious actor is inherently bound to the infrastructure of the internet as a virtual publishing instrument.
- **Juristic Flexibility:** It is a malleable prerogative that can toggle between an inviolable personality right and a collective public right. In most scenarios, judicial adjudications and court decrees act as the definitive instruments to dismantle ambiguity within legal disputes, frequently necessitating judicial activism (*jurisprudence*) to bridge statutory voids or ambiguous codifications.
- **Temporal Perpetuity:** It represents a temporally continuous right; it addresses historical digital inputs that exert ongoing effects on the present, allowing the claimant to legally arrest their prospective endurance and perpetuation across cyberspace.

- **Spatial Restriction to the Digital Realm:** Its enforcement matrix is tethered to the digital space, where compliance is monitored and regulated through judicial rulings addressing technical, visual, and electronic interfaces.
- **Applicability Despite Indirect Contributory Fault:** The right remains invocable by the aggrieved claimant even when they have acted as an indirect catalyst to the harm, occurring when the individual fails to deploy the most secure and efficacious digital mechanisms to insulate the processed electronic data.
- **A Multi-Stakeholder Prerogative:** The operationalization of the right to erasure involves a complex web of actors directly tied to the containment of digital data:
  - **Digital Host Platforms:** Intermediaries technically hosting the data. Functioning essentially as passive repositories, active content curation remains a secondary, non-compulsory obligation. Standardizing this responsibility demands transnational codification and bilateral alignment between digital giants like Google and sovereign nations, an infrastructure already verified in state-level counter-terrorism operations.
  - **The Injured Subject:** The petitioner seeking the removal of personal digital footprints. This right accommodates both natural persons and legal persons (encompassing both public law and private law entities). Crucially, the State retains the authority to assert this right if a cyber-publication threatens its constitutional stability.
  - **The Intentional Tortfeasor:** The individual who maliciously weaponizes personal information to cause moral or financial prejudice. Faced with non-compliance from this actor, the injured party must bypass them to petition the content aggregator directly or initiate formal litigation.
  - **The Unintentional Infringer:** Entities that disseminate data absent any animus nocendi (intent to harm) yet produce adverse moral or material consequences. This paradigm predominantly includes public and private journalistic institutions that regularly digitize current events involving private citizens.
  - **Internet Search Engines:** Transnational corporate entities responsible for harvesting and indexing digital metadata. As private international legal persons operating beyond strict territorial boundaries, compliance is mediated through international treaties, national laws accepted via terms of service, or judicial mandates. However, enforcement often collides with competing fundamental rights, such as freedom of speech, journalistic liberty, academic and scientific research, law enforcement tracking, and historical accountability.
  - **Syndicated Cyber-Actors:** Sophisticated hackers who infiltrate private networks and electronic accounts to execute unauthorized data leaks across the public domain.

- **Special Provisions for Minors:** The aggrieved party may be a minor, in which case the right to erasure is invoked on their behalf by a legal guardian, custodian, or a designated caregiver.
- **Exemption from Traditional Legal Maxims:** This right is not currently bound by the classical legal maxim *"No right is lost as long as there is a claimant seeking it."* This modern prerogative triggers an inherent jurisdictional conflict with transnational private corporate entities, such as Google, that operate outside the scope of absolute state sovereignty. Consequently, when the Court of Justice of the European Union (CJEU) adjudicated a pivotal case regarding the right to be forgotten against Google, it rendered a compromise judgment. This ruling affirmed the entitlement of data subjects within the European Union to demand the erasure of their digital data and mandated Google's compliance, yet restricted this obligation strictly to the EU's geographical jurisdiction. By *argumentum a contrario* (inverse implication), EU citizens cannot compel the global de-indexing of links across third-party states, nor can non-EU citizens assert this right with equivalent efficacy. Nonetheless, this analysis reflects the general rule, leaving room for evolving exceptions given the recency of the right and its reliance on international political consensus.
- **Intersection with Psychological and Physical Well-being:** This right is intrinsically linked to psychological health, and by extension, physical health. The de-indexing or removal of prejudicial digital inputs serves as a catalyst for restoring the psychological and somatic well-being of the aggrieved individual. Accordingly, the petitioner possesses the legal standing to initiate litigation under the doctrinal umbrella of rights inherent to personality (*droits attachés à la personne*), specifically the fundamental rights to health protection and the preservation of human dignity

Section III: The Juristic Characterization of the Right to be Forgotten Online for Individuals

Scholars frequently diverge regarding the dogmatic foundation of the right to be forgotten; some classify it as an inviolable personality right, thereby framing it as a strictly private prerogative. This classification applies uniformly across both terrestrial environments and cyberspace, as long as the core metadata relates to the individual's private life. It represents the inner sanctum of personal privacy that the data subject shields from public exposure motivated either by the need to rectify erroneous data or to protect their moral integrity and social environment.

Nonetheless, an alternative doctrinal approach views the right to be forgotten as expanding far beyond the traditional matrix of privacy. This paradigm incorporates the collective interest of mankind in accessing historical archives or scientific data essential for addressing contemporary existential dilemmas. Consequently, this right is argued to

surpass the classical boundaries of personal autonomy, ultimately converging with the outer limits of collective human rights or the public domain.

Yet, an essential inquiry arises: does this juristic characterization vest the right-holder with the legal standing to initiate litigation to enforce this right?

To address this, a taxonomy of distinct scenarios must be delineated:

- **Domestic Litigation Against Digital Service Providers:** Initiating lawsuits for the right to be forgotten against natural or legal persons operating commercial entities, websites, or digital service platforms located within the same domestic jurisdiction.
- **Transnational Litigation Against Digital Service Providers:** Initiating lawsuits for the right to be forgotten against natural or legal persons operating commercial entities, websites, or digital service platforms located outside the territorial borders of the state.
- **Litigation Against Digital Media Corporate Bodies:** Initiating lawsuits for the right to be forgotten against legal entities operating within the digital journalism and media sector across its tripartite modalities: audio, print, and visual media.
- **Litigation Against Intermediary Search Engines and Tech Conglomerates:** Initiating lawsuits for the right to be forgotten against algorithmic search engines and multinational digital conglomerates (Big Tech), including Google, Apple, Amazon, Meta (Facebook), Microsoft, among others.

Nevertheless, a substantial portion of these judicial claims faces summary dismissal in numerous jurisdictions due to a lack of substantive legal basis , routinely predicated on the absence of explicit statutory codifications in this domain. Consequently, seasoned litigators frequently initiate identical actions by bypassing the explicit invocation of the digital right to be forgotten; instead, they anchor their claims within established privacy paradigms, such as the right to live with dignity and the right to safeguard confidential personal data.

In contrast, certain jurisdictions have successfully leveraged regulatory pressure on internet conglomerates to insulate the digital privacy of data subjects within their territories. This is epitomized by the U.S. framework governing the privacy of children under the age of 13, which strictly conditions online data processing upon verifiable, explicit written parental or guardian consent. Similarly, British statutory instruments safeguard the digital privacy of minors under 16. Ultimately, the European Union remains the singular supranational bloc that has institutionalized a comprehensive digital privacy matrix protecting all natural persons residing within its geopolitical jurisdiction.

Furthermore, both the European Parliament and the Court of Justice of the European Union (CJEU) have played a pioneering role in institutionalizing the digital right to be forgotten. Under this framework, data subjects residing within EU Member States possess the legal capacity to initiate judicial proceedings against Big Tech conglomerates, such as

Google and Apple seeking the total erasure and de-indexing of their personal digital inputs that infringe upon their psychological integrity or human dignity. Crucially, these legal actions may also be pursued as class actions or collective redress, institutionalized by delegating authority to qualified European non-governmental or voluntary organizations. This treatise provides comprehensive analytical studies of these regulatory frameworks.

Chapter II: The Functions and Boundaries of the Right to be Forgotten

It is evident that the right to be forgotten does not merely constitute a technical extension of the right to privacy; rather, it reflects a qualitative paradigm shift in the architecture of contemporary legal thought. Jurisprudence is no longer restricted to safeguarding private life within its classical dimensions of isolation or secrecy. Instead, the law now intervenes in a highly convoluted domain: regulating the nexus between the human subject and their digital memory.

Within classical societal frameworks, oblivion was an organic phenomenon indeed, a fundamental prerequisite for psychological and social equilibrium inherent to human nature. It enabled individuals to reconstruct their identities and divest themselves of historical encumbrances. Conversely, the digital revolution has inverted this dynamic; memory has been externalized, rendered permanent, and made susceptible to infinite retrieval, culminating in what may be conceptualized as the "perpetuation of the past." Against this backdrop, the right to be forgotten operates as a legal mechanism designed to reintroduce the temporal dimension into the digital ecosystem, thereby empowering the individual to govern the continuity of their informational presence. (Mayer-Schönberger, 2009).

From a philosophical perspective, this prerogative signals a transition from the mere protection of privacy toward safeguarding the individual's temporal identity. This encapsulates the subject's right not to be reductively defined by their past, ensuring instead the latitude for personal evolution and transformation. Consequently, it converges with the doctrine of human dignity-viewed not merely as a shield against unwarranted interference, but as the autonomous capacity for self-reconstitution over time.

Nevertheless, this right does not operate in a vacuum; it is contingent upon intricate and delicate balancing tests, particularly regarding its interplay with freedom of expression and the public's right to know. An over-extension of this right risks erasing historical truths or facilitating the revision of history, whereas an undue restriction threatens to condemn the individual to perpetual captivity within their digital past. Against this backdrop, its essence emerges as a malleable and dynamic construct, continuously sculpted by technological mutations, jurisprudential evolution, and societal imperatives. Therefore, comprehending the right to be forgotten extends beyond delineating its statutory scope; it necessitates a rigorous analysis of its functions and limitations within the structural tension between oblivion as a human necessity and memory as a collective societal value.

Premised on the foregoing, this subject will be analyzed in accordance with the following structural taxonomy:

- Subsection I: The Operational Functions of the Right to be Forgotten
- Subsection II: The Jurisdictional Boundaries of the Right to be Forgotten

Section I: The Operational Functions of the Right to be Forgotten

The relationship between digital memory and the right to be forgotten reveals a complex dialectic that cannot be absolutely resolved in favor of either party, as each represents a fundamental dimension of contemporary social organization. Digital memory is essential for ensuring transparency and knowledge, whereas the right to be forgotten is necessary for protecting human dignity. It operates to achieve several functions, such as:

- **Rebalancing the relationship between the individual and technology** in favor of digital systems, where the right to be forgotten serves as a mechanism to restore this equilibrium by limiting the dominance of digital memory and enabling the individual to regain control over it. (Ausloos, 2020)
- **Providing a legal tool to resist technological dominance,** provided the most appropriate codification for the right to be forgotten is established, regardless of how the value of this digital data and information changes over time. (Ambrose, 2013)
- **Protecting psychological and social health,** as the perpetual circulation of negative information frequently leads to prolonged social stigmatization that induces isolation. In contrast, the right to be forgotten contributes to rehabilitating the individual, alleviating psychological burdens, and safeguarding dignity and reputation, thereby facilitating social integration. (González, 2014)
- **Empowering individuals to control their digital past,** granting them decision-making authority over their data through the ability to delete it, restrict access to it, and prevent its redistribution. Consequently, the individual transforms into an active agent in managing their digital identity rather than being merely a subject of digital processing. (Ausloos, The Right to Erasure in EU Data Protection Law, 2020)
- **Enhancing trust in the digital environment** through the recognition of the right to be forgotten, which transforms the fear of digital privacy infringement into an incentive for active participation in the technological revolution.

Section II: The Jurisdictional Boundaries of the Right to be Forgotten

While digital memory frequently preserves invaluable cognitive and archival assets, it simultaneously harbors the risk of algorithmic hegemony. Conversely, though the right to oblivion embodies profound humanistic value, it risks mutating into an instrument for truth obfuscation. Consequently, the quintessential challenge does not reside in granting absolute supremacy to either paradigm, but rather in institutionalizing a delicate balancing test (*mise en balance*) between the logic of digital retention and the imperative of the digital right to be forgotten. This equilibrium must safeguard individual autonomy without fracturing collective societal interests. Framed by this doctrinal tension, the structural limitations of the right to be forgotten are delineated as follows:

- **The Constitutional Friction with Freedom of Expression and Journalistic Liberty:** The right to erasure frequently collides with free speech and the freedom of the press. Compelling the removal of data may inadvertently suppress information of public concern, thereby imposing impermissible restrictions on journalistic liberty and the public's right to know (Ricœur, 2004).
- **The Overriding Prism of the Public Interest and Criminal Prosecution:** The activation of this right is heavily contingent upon public interest considerations, particularly where it intersects with the mandate of public prosecutors to initiate and pursue public criminal actions (*laction publique*).
- **The Preservation of Historical Integrity and Public Personas:** The right to oblivion exhibits a unique tension with historical preservation when applied to public figures who command public attention. An unfettered expansion of this right risks inducing historical revisionism and eroding the integrity of collective digital archives (Rosen, The Right to Be Forgotten, 2012).
- **The Dilemma of Transnational Codification and Extraterritoriality:** The absence of a unified international regulatory framework severely undermines the efficacy of this right, given that the architecture of the internet inherently transcends Westphalian sovereignty and territorial state borders (Kuner, 2013).
- **The Hegemonic Infringement of Big Tech Monopolies:** The systemic corporate harvesting of personal privacy by multinational tech giants routinely frustrates the practical execution and enforcement of the right to be forgotten (Zuboff, 2019).
- **The Ad-Hoc Relativity and Elasticity of Judicial Remedies:** Characterized by inherent relativity, the judiciary habitually addresses this right through a meticulous, case-by-case assessment (*in concreto*), balancing competing fundamental rights before delineating the exact parameters of protection (CJEU, 2014).
- **The Peril of Truth Obfuscation and the Subversion of Accountability:** An over-extended application of data erasure risks expunging datasets of critical judicial or security relevance. By suppressing factual realities or selectively reconstructing historical truths, it directly compromises forensic investigations and subverts legal accountability. (Rosen, The Right to Be Forgotten, 2012).

Chapter III: Privacy between Digital Memory and the Right to be Forgotten

The digital revolution has brought about a new reality that reshaped traditional legal concepts, foremost among which is the concept of privacy. Privacy is no longer merely a

right associated with private life in its spatial and temporal dimensions; rather, it has transformed into a complex problematic where technical, legal, and philosophical dimensions intersect. The massive advancement in data storage and processing technologies has led to the emergence of what can be termed "digital memory." This is a memory that is not subject to the natural rules of forgetting that characterize humans; instead, it is predicated on accumulation, continuity, and permanence. In contrast to this indefinite extension of digital memory, the "right to be forgotten" has emerged as a modern legal mechanism. It aims to empower individuals to regain control over their personal data by requesting its erasure as a general rule, or at least restricting access to it as an exception. However, the relationship between these two concepts is not one of complementarity, but rather one of perpetual conflict and tension, which poses a fundamental problematic regarding the future of privacy in the digital age.

Accordingly, it can be argued that digital memory is not merely a technical evolution, but rather a profound cultural and philosophical transformation that has reshaped human relationships with the self, time, and society. It is a memory that neither forgets nor forgives, leaving no room for natural forgetting, which places it in direct conflict with human nature that is fundamentally based on change and reconstruction. Consequently, understanding digital memory cannot be achieved within a purely technical framework; rather, it must be approached as a philosophical-legal problematic that touches the core of human dignity and paves the way for the emergence of new rights, foremost among which is the right to be forgotten. Through this chapter, we aim to analyze this conceptual and empirical tension existing between the nature of digital memory and the limits of the right to be forgotten, ultimately evaluating the feasibility of achieving a legal equilibrium between them.

Accordingly, we shall shed light on the following two sections:

- **Section I:** The Essence and Characteristics of Digital Memory
- **Section II:** The Right to be Forgotten as a Philosophical and Legal Necessity in the Face of Digital Memory

Section I: The Essence and Characteristics of Digital Memory

In the digital era, the concept of memory is no longer confined to its human dimension; which is inherently linked to consciousness and perception. Rather, it has undergone a radical shift toward a new paradigm that can be described as "extended artificial memory." This paradigm transcends the boundaries of the human brain to reside within complex technical structures based on the continuous storage and processing of data. Consequently, digital memory does not represent a mere technical apparatus for preserving information; rather, it constitutes a new epistemological framework that reshapes the human relationship with the past, present, and future (Mayer-Schönberger V. D., 2009). Within this framework, digital memory can be defined as (Solove, 2008): a technical system designed for the digital storage and preservation of individuals' private information,

intended for the utilization of the whole or part thereof for multifaceted purposes, without being diminished by the passage of time or the human capacity for recollection.

Subsection I: The Philosophical Shift in the Concept of Memory

From a philosophical perspective, human memory is predicated upon selection and forgetting just as much as it is upon recollection, given that forgetting constitutes an essential function for the psychological and existential equilibrium of human beings. Indeed, humans cannot exist without forgetting, as it allows for the reconstruction of the self and the transcendence of negative experiences. However, digital memory inverts this equation, as it operates through the following modalities:

- Accumulation instead of selection
- Perpetuation instead of forgetting
- Recording instead of experience

These modalities constitute the grand paradox when contrasted with human memory, which is divinely fashioned by the Almighty Creator upon:

- Qualitative selection instead of accumulation
- Relativity between perpetuation and forgetting
- Selective recording anchored in lived experiences

Thus, digital memory; although ostensibly appearing as a neutral technical tool is, in its essence, subject to the logic of algorithms and computational systems; a logic that radically differs from that of human memory. While human memory is selective, prone to forgetting, and governed by time and experience, digital memory exhibits a quasi-absolute character, predicated on continuous storage, instantaneous retrieval, and technical permanence. (Stiegler, 1998) Hence, it can be characterized as a semblance of an absolute memory not in the sense of perfection, but in terms of liberation from the constraints of forgetting and human time. It neither forgets nor deteriorates, nor does it reconstruct the past as human consciousness does; rather, it renders the past perpetually present, readily recallable at any given moment (Belkeziz, 2019), with the exact same intensity and vividness.

This induces a profound transformation in the relationship between the human being and their temporality, even altering their relations with the alterity (the other). The past is no longer transitory; rather, it becomes protracted within the present, thereby obliterating the existential function of forgetting a function that historically permitted the individual to reconstruct the self and transcend past transgressions. In this sense, digital memory ceases to be a mere repository for information; it transmutes into an identity-fixation mechanism, potentially confining the individual within an antecedent image that fails to reflect their subsequent development. Consequently, within the digital milieu, the human being is threatened with becoming a captive of their digital footprint, particularly regarding negative information or occurrences that have lost their contemporary relevance yet remain circulated by virtue of the logic of algorithmic proliferation and reproduction. (Zuboff, The Age of Surveillance Capitalism, 2019)

Herein lies the conceptual paradox: while technology purports to enhance human knowledge, it can devolve into an instrument that freezes the self rather than enabling its transformation. From this perspective, the right to be forgotten emerges not as a secondary legal privilege, but as a indispensable mechanism for reintroducing temporality into the digital space, and restoring equilibrium between a memory that never forgets and a human being who inherently requires to forget to overcome a past that has adversely impacted their psyche, and equally requires *to be forgotten*, meaning that others forget all that pertains to their past.

Subsection II: The Characteristics of Digital Memory in its Philosophical and Legal Dimensions

Digital memory does not merely represent an incidental threat to privacy; rather, it constitutes a profound structural threat through a set of characteristics with philosophical and legal dimensions, the most prominent of which are:

- **The Characteristic of Permanence:** Wherein digital memory retains individuals' private information without temporal limitations. This creates the dialectic of the human right to be forgotten. While the human memory gradually erases a vast amount of data over time, digital memory preserves everything, causing identity fixation in the past and eliminating the possibility of personal transformation, thereby undermining the concept of a second chance. (Gillespie, 2018)
- **The Characteristic of Infinite Proliferation of Private Information:** To a degree that may lead to a loss of control. This is because digital memory is predicated upon the principle of infinite replication, whereby information can be reproduced and disseminated across multiple spheres without spatial or temporal constraints. This characteristic exerts a detrimental impact on privacy, leading to a loss of control over personal data and the dissolution of boundaries between the private and public realms.
- **The Characteristic of Autonomy from Human Will:** Wherein digital memory continues to operate independently of the data subject's intent. Private information can be disseminated without the owner's authorization, and continually recirculated despite explicit objections or non-compliance with erasure requests. This underscores that the human being has become a captive to their private information rather than its master, owing to digital dependency on systems and algorithms. (Zuboff, The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power, 2019)
- **The Characteristic of Continuous Identity Reproduction:** Through the perpetual utilization of private information to construct a digital profile for the individual, aiming to interpret their behavior and predict their future conduct.

Section II: The Right to be Forgotten as a Philosophical and Legal Necessity in the Face of Digital Memory

If digital memory has spawned a new paradigm that can be characterized as "absolute recollection", whereby information is liberated from the constraints of time and forgetting, and stored within technical infrastructures capable of permanent retrieval and infinite redistribution; this was not merely a neutral technological evolution, but a profound transformation in the existential structure of the human being. The human being is no longer an entity living within a linear temporality where the past is transcended; rather, they have become encompassed by a digital memory that perpetually reproduces this past, imposing it upon them as a permanent present. Consequently, the right to be forgotten emerges not merely as a techno-legal mechanism aimed solely at data erasure, but as a profound philosophical response to the ontological imbalance between humanity and technology. This right reflects an attempt to reintegrate the human being within their own temporality, in the face of a technological time that recognizes neither obsolescence nor forgetting, and threatens to reduce human identity into a static, immutable record.

From a philosophical perspective, the right to be forgotten is intrinsically linked to the notion that forgetting is not a deficiency of memory, but rather a fundamental condition for human freedom. It permits the individual to reconstruct the self, transcend errors, and maintain a relative detachment from their past. Conversely, within the digital environment; where this possibility is obliterated by virtue of permanent storage and perpetual redistribution, the human being is threatened with being reduced to their informational footprint, rather than their evolving reality.

Hence, the right to be forgotten constitutes, in its essence, a right to time, a right to reshape identity, and a mechanism to resist the digital fixation of the self. This right is not merely a right to erase information; rather, it is a right that prevents the past from becoming a perpetual constraint upon the present, and a right to be forgotten to the exact extent that the individual requires to forget.

On this basis, the right to be forgotten is not a right to expunge the past, but rather a right to liberate the present from the hegemony of the past. Consequently, its analysis necessitates an approach from two complementary angles: first, as a philosophical concept reflecting profound transformations in the human relationship with memory, time, and technology, which will be addressed in Subsection I; second, as a modern legal mechanism engendered by legislative and judicial evolution to regulate the digital space and achieve an equilibrium among rights, which will be examined in Subsection II.

Subsection I: The Philosophical Foundation of the Right to Be Forgotten

When delving into the intellectual dialectic of the right to be forgotten juxtaposing the human memory divinely fashioned by the Almighty Creator with digital memory; we can extract the philosophical foundation of the right to be forgotten through the following dimensions:

- **Forgetting as a Prerequisite for Human Existence:** Philosophical thought universally consensus that forgetting is not a deficiency of memory; rather, it constitutes an indispensable function for human life. The philosopher Friedrich Nietzsche asserted that the human being cannot exist without forgetting, given that absolute recollection induces an existential paralysis, rendering the individual incapable of transcending their past. Consequently, we deduce that the right to be forgotten is not merely an instrument for liberation from the past, but a mechanism for psychological equilibrium through the reconstruction of the self. (Nietzsche, 1997) Conversely, the absence of the right to be forgotten within digital memory completely obliterates this vital function.
- **Forgetting as a Condition for Controlling the Temporal Dimension:** Temporality cannot be reduced to an antecedent moment or a fleeting past mistake resulting from an individual's immaturity. However, digital memory structurally freezes the human being within their past as a temporal dimension, potentially converting them into a static entity, thereby obstructing future-oriented thinking and the fluid reshaping of identity. (Ricœur, 2004)
- **Forgetting as an Ethical Dimension for Self-and-Alterity Tolerance:** Forgetting facilitates social reintegration. Accordingly, judicial rehabilitation mechanisms manifested in the expungement of criminal records following the statute of limitations; serve as a concrete expression of both individual and collective manifestations of the right to be forgotten, which ultimately safeguards and preserves social cohesion (Arendt).

Subsection II: The Right to be Forgotten as a Modern Legal Mechanism

Prior to the massive digital revolution, forgetting was naturally achieved through the passage of time. However, with the emergence of digital memory, such forgetting has become impossible, thereby necessitating legal intervention to regulate forgetting as a codifiable extension of a natural right. This personal legal right to be forgotten can be instantiated through the following dimensions:

- The erasure of personal data
- The restriction of access to such data
- The prevention of its recirculation

However, the right to be forgotten is not exercised in an absolute manner; rather, it is subject to rigorous legal and judicial constraints. It constitutes one of the rights inherent to personality, which exhibits an elastic nature in its temporal dimension, owing to a set of intersecting balances that collide with it, such as:

- **The Conflict Between the Right to be Forgotten and Freedom of Expression and the Right to Know:** Manifested in the freedom of the press, the public's right to information, and the documentation of individuals' histories that are intrinsically linked to the history of nations.

- **The Conflict Between the Right to be Forgotten and the Judiciary and Justice:** Whereby this right could devolve into a mechanism for distorting facts, leading to the concealment or alteration of criminal evidence; essentially reconstructing reality in a selective manner.
- **The Conflict with Empirical Challenges of Implementation:** Driven by numerous factors, most notably:
  - The transnational nature of the Internet.
  - The hegemony of Big Tech conglomerates (e.g., Google, Amazon, Meta/Facebook, etc.).
  - The absence of globally unified legislation.

By successfully codifying the right to be forgotten, it becomes possible to dismantle the monopoly of digital memory and reintegrate forgetting into the digital ecosystem. This empowers individuals to control their past privacy, construct their future identity, and mitigate the psychological harm to which they are subjected. (Mbah, 2022)

On this basis, the principle of proportionality and balance stands as one of the most critical requisites for codifying this right when transitioning its intellectual philosophy into a legal framework. In this transition, numerous intricate details must be meticulously considered, most prominent of which are: (Kaur, 2024)

- **Ad-hoc evaluation:** Assessing each case of the right to be forgotten individually on its own merits.
- **The nature of the information:** Taking into profound consideration the specific character of the data subject to the right to be forgotten.
- **The nature of the harm:** Determining whether the damage is moral (reputational) or material, and whether it is actual or potential.
- **Delineation of liability:** Accurately defining and establishing legal responsibility.
- **Determination of the public interest:** Identifying and weighing the overarching public benefit.
- **Determination of the personal interest:** Assessing the scope and legitimacy of the individual's private interest.

Even when the legislative authority fails to keep pace with rapid digital evolutions, the judiciary plays a complementary role through the totality of its jurisprudence to fill various legal lacunae.

Thus, it becomes evident that achieving an equilibrium between digital memory and the right to be forgotten cannot be accomplished through rigid rules, but rather through a flexible, judiciary-led approach predicated on the principle of proportionality and anchored in a set of intertwined criteria. Consequently, the judiciary becomes the cornerstone in constructing a legal framework capable of reconciling the protection of human dignity with the guarantee of the free flow of information through:

- **Establishing judicial precedents** issued by supreme judicial bodies.
- **Harmonizing judicial interpretations** emanated from various courts.

- **Developing legal concepts** pertaining to the right to be forgotten via legislative initiatives of the Ministry of Justice acting as a regulatory authority responsible for drafting substantive and procedural bills.

Furthermore, this study demonstrates that privacy in the digital age is no longer a static right; rather, it has transformed into a dynamic concept oscillating between the logic of digital memory and the logic of the right to be forgotten. While the former threatens privacy by perpetuating data, the latter seeks to restore equilibrium by empowering individuals to command their digital past.

Conclusion

Based on the rigorous analysis and conceptual framework developed throughout this research, we conclude that the dialectic between digital memory and the right to be forgotten is not merely a technical dispute over data erasure or retention mechanisms; rather, it constitutes an existential and philosophical struggle wherein contemporary humanity seeks to reshape dignity and freedom in the face of technological hegemony. This study has demonstrated that digital memory characterized by its absolute permanence, infinite replication, and autonomy from human will has induced a structural rupture in "human temporality." By freezing the dynamic identity of the individual, it has rendered the past a perpetual constraint that dominates the present and forecloses the future, thereby undermining the fundamental "concept of a second chance" upon which psychological, social, and legal equilibrium has historically been predicated.

In response to this technological encroachment, the scholarly originality of this thesis lies in conceptualizing the "right to be forgotten" not as a peripheral legal privilege or a legislative luxury, but as an indispensable philosophical necessity and a vital response to reintroducing the human temporal dimension into cyberspace. From this perspective, striking an equilibrium between an individual's right to protect their informational footprint and conflicting constitutional mandates; such as freedom of expression, the public's right to know, and historical documentation presents the ultimate challenge for modern legislative frameworks.

Given the frequent lag of traditional legislatures in keeping pace with the exponential leaps of transnational Big Tech conglomerates, the core recommendation of this study emphasizes a paradigm shift from "rigid statutory rules" to a "flexible, judiciary-led approach" grounded in the principle of proportionality and *ad-hoc* evaluation. Delineating the boundaries between the public and private realms within the digital milieu requires the synchronization of legislative and judicial efforts. This ensures that technology does not devolve from an instrument of human knowledge into a digital panopticon that perpetuates transgressions and obliterates the capacity for personal transformation and growth. Ultimately, the right to be forgotten remains the cornerstone for reclaiming human existential sovereignty over personal data, and the primary safeguard against the artificial memory swallowing the essence of human consciousness.

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Ethical approval

Ethical approval and informed consent are not applicable to the study as described. This article is based on doctrinal legal analysis and philosophical discussion of published sources and does not involve human participants, animal subjects, or primary personal data collection.

Author contributions

Ali Latreche: Conceptualization, methodology, investigation, formal analysis, writing-original draft, and writing-review and editing. As the sole author, he takes responsibility for the arguments, interpretations, and conclusions presented in the article.

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Ali Latreche is a legal scholar affiliated with Ahmed Draia University of Adrar, Algeria. His publications address labour law, trade union freedoms, legal drafting, and the legal and ethical dimensions of digital technologies. His work includes studies on arbitration in Algerian labour law and the linguistic characteristics of legal rules. In the present article, he examines digital memory and the right to be forgotten, focusing on privacy, human dignity, and the balancing of individual rights against the public interest.

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Data Availability Statement

No original empirical datasets were generated or analysed in this study. The analysis draws on published legal materials, judicial decisions, and scholarly literature identified in the article and its references.

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The Legislative Elections of July 02, 2026, in Algeria: A Reading of the Results and Outcomes

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Abstract

Elections represent one of the most critical mechanisms relied upon by ruling elites to institutionalize democratic thought within their political systems. They serve as the primary gateway for institutional building and the fundamental mechanism that allows citizens to express their will by selecting their representatives in the state's political institutions. This dynamic was witnessed in Algeria on July 2, 2026, through the legislative elections held under stable social and political conditions. Hundreds of candidates competed within both partisan and independent lists, presenting their platforms and orientations to secure a seat within the legislative body. Accordingly, this research paper attempts to examine the Algerian legislative elections of July 2, 2026, the circumstances surrounding their organization, the resulting outcomes, and their impact on the institutional framework of the Algerian political system.

Keywords: Elections, Democracy, Institutional Building, Legislative Elections, Algeria

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Introduction

Elections serve as the primary institutional vehicle through which citizens exercise political agency and articulate popular sovereignty within representative councils. As an indispensable cornerstone of democratic consolidation, the electoral process functions as an empirical gauge for democratic depth and a catalyst for institutionalizing good governance, principally by codifying the peaceful transition of power through transparent, competitive contests. Furthermore, the typological architecture of these contests is structurally contingent upon the state's constitutional design and electoral engineering, bifurcating into presidential, legislative, and sub-national ballots, as well as plebiscites; each operating as a distinct modality to optimize civic integration into the polity.

The legislative elections of July 2, 2026, represent a pivotal juncture in Algeria's electoral history, signaling the eighth parliamentary iteration since the 1989 pluralistic transition and the second following the transformative 2019 popular Hirak. Synthesizing the dynamics of the Algerian polity, these elections serve as the definitive gateway for shaping the National People's Assembly (the lower legislative chamber). Beyond its primary constitutional prerogative of statutory enactment regulating the political system, this institution empowers popular representatives to bridge the periphery-center gap by channeling constituent anxieties into the policy-making sphere, while simultaneously institutionalizing accountability through systematic oversight of the executive's policy agendas.

Therefore, through this research paper, we will attempt to address the reality of the legislative elections witnessed in Algeria on July 2, 2026, alongside an analytical reading of their results and the outcomes that will reflect on the institutional building of the Algerian political system, by answering the following main problem:

How did the results of the July 02, 2026 legislative elections contribute to the institutional building of the Algerian political system?

To answer this problem, we have divided this study into the following axes:

- **Theme I:** Elections as a Mechanism for Democratic Consolidation
- **Theme II:** The General Context of the July 2, 2026 Legislative Elections in Algeria
- **Theme III:** A Reading of the Election Results and Their Impact on the Institutional Structure of the Algerian Political System

Axis 1: Elections as a Mechanism for Democratic Consolidation

1. The Concept of Elections and Their Importance

Linguistic Definition

Linguistically, election means selection or picking. From it, "he elected the thing" means he chose and extracted it (Al-Massari, 2019, p. 25). The plural form *Nukhab* (elites) refers to the chosen individuals among people. An elite represents the select choice of anything; thus, it is said, "he came among the *Nukhab* of his companions," meaning the

best of them. It is also stated in Arabic lexicons that *Intikhab* is a verbal noun derived from *Intakhaba* (he elected), *Yantakhibu* (he elects). The active participle is *Muntakhib* (voter/elector). To elect someone means to vote in their favor, choose them, and cast a vote for them. Ultimately, election is the act of choosing (Mansour, 2022, p. 334).

Idiomatic Definition

Terminologically, an election is a legal procedure whose system, timing, and location are determined by a constitution or a regulation. By virtue of this procedure, one or more individuals are chosen to head or gain membership in a council, a syndicate, a seminar, or similar bodies. Election represents the method used to select individuals to occupy specific positions based on voters' choices. On the other hand, election is considered the fundamental rule of the democratic system (Al-Massari, 2019, p. 25), as it is the tool that enables the democratic selection of rulers.

The aforementioned definitions conceptualize the phenomenon of elections through two distinct analytical lenses:

A. **The De Jure (Legal-Normative) Perspective:** This dimension prioritizes codification, constitutional mandates, and regulatory frameworks as the primary instruments structuring the electoral process. It posits that statutory articles define the ontological nature of elections and dictate the parameters governing their execution.
B. **The De Facto (Empirical-Procedural) Perspective:** This approach operationalizes elections as the foundational catalyst for democratic praxis. Within this paradigm, systemic democratization is empirically measured by the degree of institutional fidelity to regulatory frameworks, thereby establishing elections as the primary conduit for the peaceful transition of power.

Furthermore, Al-Musallamani (as cited in Abdel-Aal, 2017, p. 17) conceptualizes the electoral mechanism as a representative delegation wherein a minoritarian cadre is selected to embody the majoritarian populace within decision-making structures. This formulation explicitly isolates two quintessential agency-holders: the candidates and the electorate. Consequently, Al-Musallamani's framework underscores the primacy of these core stakeholders, demonstrating that the presence of both candidacy and suffrage is an ontological prerequisite for the manifestation of any electoral process.

Types of Elections

In many political systems, elections are categorized into the following distinct forms:

First: According to the Institutional Criterion

Under this framework, elections are classified based on the specific institutions to be established, and they are divided into:

- **Presidential Elections:** The mechanism through which the Head of State; the supreme authority in the country is elected. Political systems vary in their electoral methods; the President may be elected **directly** by the citizenry, who

choose from among the candidates via an absolute majority, or **indirectly** through popular representatives within elected bodies, most commonly the Parliament.

- **Legislative Elections:** The process by which citizens **directly** elect their representatives to the legislative body (Parliament). These representatives are tasked with articulating public concerns, advocating for voter interests, and enacting legislation on their behalf.
- **Local Elections:** Ballots conducted at the sub-national level, enabling members of a local community to choose their representatives within municipal or regional councils (**"Wilaya" / Provincial Councils**). These bodies are responsible for local governance and regional development initiatives, meaning these elections are strictly confined to a defined geographical jurisdiction.
- **Professional and Trade Union Elections:** Contests held within union branches and professional bodies to select officials across administrative apparatuses and institutions. These elected members are mandated to defend the labor rights and professional interests of the workers and employees within their respective sectors.

2. Typology Based on the Electoral Methodology Criterion

Under this analytical framework, electoral systems are categorized according to their operational voting modalities, structurally bifurcating into:

- **Direct and Indirect Electoral Modalities:** Direct elections empower the electorate to exercise unmediated suffrage, casting ballots directly for legislative and executive representatives without intermediary delegation. Conversely, indirect elections employ a multi-tiered (typically two-tiered) voting architecture; the general electorate selects a college of electors or delegates, who subsequently appoint the final representatives. This indirect configuration is institutionalized across several comparative contexts, including Algeria for the constitution of the Council of the Nation (the Upper House), France for the Senate elections, and the United States within its presidential primary mechanisms (Douzi, 2019, p. 39).
- **Secret and Public Balloting:** Secret balloting requires voters to choose their representatives in complete privacy, shielded from public view, ensuring no external interference or prior knowledge of their electoral preference and ultimate decision. This safeguard protects voters from potential duress that could compromise their free choice. In contrast, public balloting requires voters to openly declare their choice, a method typically observed during votes on draft bills within parliaments (Douzi, 2019, p. 40).
- **Single-Member District (Individual) and Party-List Systems:** In a single-member system, the state is divided into small, equally proportioned electoral districts, each represented by a single seat; the voter selects one candidate from

among those running for that specific seat. In a party-list system, voting is conducted based on slates offered to the electorate, with each list comprising a group of candidates. The list system is further categorized into: **Closed Lists**, where voters cannot modify the ballot and must accept or reject the entire list as a whole; **Open Lists**, where voters can freely cast preference votes for specific candidates within their chosen list; and **Flexible (Preference-based Closed) Lists**, which allow voters to alter the internal ranking of names on their chosen list without adding or deleting any candidates. (Yaiche Tammam, 2016, p. 74)

3. The Structural Nexus Between Elections and Democratic Consolidation

The ontological relationship between elections and democracy is fundamentally symbiotic; indeed, substantive democracy is conceptually untenable without periodic, competitive ballots that authentically translate popular sovereignty into institutional governance. Consequently, electoral integrity serves as an empirical benchmark for measuring the depth of democratic consolidation. However, the operational efficacy of the ballot box is contextually contingent upon the structural nature of the political regime and its prevailing electoral engineering (Abdul-Redha, 2022, p. 144).

Intellectual Enrichment: Crucially, a regime's adoption of electoral mechanisms does not prima facie signal a trajectory toward democratization. This analytical distinction underscores that while elections are a necessary condition for democracy, they are not a sufficient structural guarantee. Since the post-Cold War systemic shift of the 1990s, numerous hybrid and competitive authoritarian regimes have institutionalized multi-tiered elections to garner external legitimacy. Yet, these processes frequently degenerate into electoralism—a procedural facade devoid of substantive democratic pillars such as the rule of law, institutional checks and balances, and a vibrant civil society. Therefore, democratic transition is only verified when elections transcend mere proceduralism to embody non-negotiable democratic standards that challenge the pre-existing power monopolies of the ruling elites (Abdul-Redha, 2022, p. 145).

Axis 2: The General Context of the July 2, 2026 Legislative Elections in Algeria

The general context surrounding the legislative elections held on July 02, 2026, was characterized by relative stability. Nationally, Algeria implemented a new administrative division, elevating ten delegated sub-prefectures (*Wilayas Déléguées*) to full-fledged provinces (*Wilayas*) with plenary powers, pursuant to Decree No. 26-06 dated Shawwal 16, 1447 AH, corresponding to April 04, 2026. Consequently, the total number of provinces-acting as electoral districts-rose to 69 *Wilayas*, encompassing 1541 municipalities (Law No 26-06, 2026, p. 06), each allocated parliamentary seats. This administrative shift prompted a redistribution of seats and adjusted parliamentary representation across numerous provinces. Law No. 26-07 dated Shawwal 20, 1447 AH,

corresponding to April 18, 2026, subsequently defined the electoral districts and the number of seats to be contested in the People's National Assembly, which totals 407 seats. (Law No 26-07, 2026, p. 05)

The enactment of Organic Law No. 21-01 relative to the Electoral System introduced substantial amendments designed to strengthen the electoral process. It fortified the mandate of the National Independent Election Authority (*ANIE*), strictly defining its role as an investigative and oversight body. Conversely, the logistical preparations for the elections were institutionalized as the core responsibility of administrative bodies, primarily the Ministry of the Interior, Local Authorities, and National Planning. Furthermore, the amendments mandated periodic updates to the electoral rolls to guarantee registration accuracy, regulated election campaigns within a clear chronological timeline, enforced non-discrimination among contenders, and mandated greater transparency in campaign financing. The revised law also prioritized youth and female political inclusion, requiring a 20% quota for youth and a minimum 30% quota for women on electoral lists (Bouhania, 2026, p. 21). By establishing clearer and more precise legal eligibility criteria, access to the electoral contest was decoupled from traditional patronage networks and financial influence. This shift advanced the principle of equal opportunity, facilitating the emergence of new political actors and the injection of fresh elites into state institutions. Additionally, more precise mathematical mechanisms were introduced for seat allocation based on demographic density per district, thereby enhancing proportional equity.

Socioeconomically, the domestic landscape remained stable due to continuous state intervention aimed at safeguarding public welfare, particularly for low-income brackets, through substantial wage hikes for civil servants, retirees, and workers. The ruling elites actively raised the minimum wage (*SNMG*) for low-income laborers and employees a trajectory that remains a foundational cornerstone of Algeria's domestic policy. Concurrently, the state guaranteed the supply of essential consumer goods to the domestic market while rigorously combating all forms of speculation and fraud to preserve social peace. This prevailing social climate on the eve of the legislative elections provided a constructive environment for candidates to formulate their platforms. It enabled them to address systemic socioeconomic imbalances, ranging from living standards and infrastructure deficits to local development projects, while facilitating an evaluation of the expiring legislative term (2021–2026).

The Electoral Campaign for the Legislative Elections of July 02, 2026

Initiated on June 09, 2026, the electoral campaign for the legislative elections of July 02, 2026, extended over a twenty-one-day statutory period as mandated by the electoral framework, providing a legal window for candidates to advance their political agendas. From a conceptual standpoint, the campaign represents a definitive temporal anchor within the electoral process, functioning as the immediate prelude to the ballot. Throughout this interval, political actors systematically engage the citizenry, leveraging persuasive techniques to condition voting behavior and secure electoral mandates within

representative bodies. The campaign thus operates as a structured, sustained, and strategic promotional apparatus managed by candidates or political organizations. By capitalizing on communication networks, media outlets, and strategic messaging, these actors attempt to align the electorate's choices with specific candidate or party list trajectories (Al-Amarat, 2020, p. 35). To dissect these dynamics, this study introduces an empirical evaluation of the political communication vectors utilized during the campaign, the structural discourse adopted by candidates, and the operational mechanisms deployment to propagate their platforms.

A. The Nature of Platforms Adopted by Candidates and Political Parties

An electoral platform constitutes a cohesive framework of values, principles, and ideological tenets that guide a candidate's political conduct, outlining the prospective public services and policy implementations they pledge to deliver upon election (Khairi, 2018, p. 300). Functioning as a strategic roadmap, it addresses the core issues occupying the electorate's priorities during a specific electoral cycle. Consequently, (Africa)., 2021, p. 03) the platforms presented by candidates for the legislative elections held on July 02, 2026, exhibited variance in several aspects; nevertheless, the vast majority converged on socioeconomic dimensions and localized regional development frameworks (*Development Local*) tailored to each of the country's provinces (*Wilayas*). Electoral platforms serve as the primary political message through which candidates seek to persuade voters to cast ballots in their favor. Accordingly, most platforms advocated by contenders during the campaign were structurally rooted in the empirical socioeconomic realities experienced by the constituents within their respective electoral districts.

The social dimension represents a highly sensitive leverage point utilized by candidates to resonate with voters and secure their support, as it is intrinsically linked to their daily lives and societal welfare. Key themes, such as regional development, investment promotion, employment creation, fostering youth competencies, and expanding female political representation dominated the political discourse. Furthermore, candidates emphasized the legislative oversight role of parliamentarians by proposing concrete policy solutions to systemic issues that the outgoing legislative assembly (2021–2026) had failed to resolve. This thematic focus is entirely consistent with the structural nature of legislative elections, which center on electing representatives mandated to articulate and convey the constituent grievances and structural challenges faced by the populace within their districts.

B. The Nature of Political Discourse Employed During the Legislative Elections of July 02, 2026

Political discourse constitutes the fundamental instrument upon which candidates and ruling elites rely to elucidate their electoral platforms. As defined by Philippe Breton, political discourse is a human activity that assumes multifaceted communicative modalities and diverse mediums, aiming to persuade an individual, an auditor, or a public

to adopt a certain stance or share a particular opinion (Boubekri, 2013, p. 168). It is, inherently, a discourse of political substance or one that encapsulates political ideas, addressed to an intended recipient to influence them and convince them of its content. (Ukasha, 2004, p. 45)

Accordingly, the political discourse during the July 2, 2026 legislative campaign was predominantly centered on driving mass voter turnout and securing ballots. Across various campaign rallies, political parties and candidates prioritized appeals for high participation over the articulation of electoral platforms; the very cornerstone of impactful political discourse. Consequently, the political rhetoric appeared superficial, failing to achieve the standard of effective political communication. Emphasizing concrete programs and policy plans designed to defend societal interests and introduce strategic updates is what empowers political discourse; it transforms voter turnout into a natural byproduct of the electorate's genuine conviction in a specific candidate or party list. This fundamental dimension was fundamentally lacking in the political rhetoric deployed by candidates during these legislative elections.

Consequently, this communicative failure reduced the electoral rhetoric to a superficial spectacle, exposing the existential crisis of contemporary political discourse which failed to achieve communicative efficacy. Philosophically, the vitality of democratic discourse is ontologically dependent upon the presentation of rigorous, executable platforms and systemic reforms aimed at advancing the commonwealth. It is this programmatic depth that intellectualizes the electoral contest, rendering voter turnout an act of conscious political agency predicated on genuine normative alignment. However, within the empirical theater of these legislative elections, this vital dimension was entirely evacuated. The candidates' discourses degenerated into a form of political commodification devoid of programmatic substance, thereby failing to cultivate the subjective conviction necessary to transform the electorate from passive observers into active participants in the polity.

On the other hand, the slogan adopted by the National Independent Authority for Elections (ANIE), namely: *"Be a Partner and an Actor in Decision-Making: Vote and Participate,"* aligned significantly with the same trajectory, which primarily manifested in the call for massive participation in this electoral milestone. This slogan emphasized the imperative of participation through voting, which is conceived as the primary gateway to activating the citizen’s role in shaping political decisions. This is theoretically achieved through the optimal selection of representatives in the legislative branch, which is tasked with enacting legislation and monitoring the executive bwranch's actions.

From a third epistemological perspective, political incumbents leverages their prior tenure within elected councils; spanning sub-national (municipal and provincial) and national tiers (the National People's Assembly and the Council of the Nation) to orchestrate a discourse centered on retrospective accountability and empirical efficacy. Within this rhetorical framework, legacy achievements are operationalized not merely as historic records, but as a form of accumulated political and symbolic capital designed to structure voter preferences. By converting past administrative performance into a

foundational baseline, these candidates utilize pragmatist signaling to mitigate the voter's cognitive uncertainty. Philosophically, this strategy shifts the electoral paradigm from speculative programmatic promises to verifiable, real-world utility, positioning the incumbent's field performance as the ultimate empirical metric for shaping civic conviction and validating political agency.

C. Mechanisms Adopted by Candidates to Elucidate Their Programs

The communicative mechanisms employed by candidates to canvas voters and solicit their ballots varied, manifesting as follows:

- **Electoral Rallies:** Electoral rallies organized by candidates during election campaigns serve as platforms that facilitate direct confrontation with their electorate. Through these venues, candidates present their electoral programs and showcase their capacity to deliver optimal public services. Such rallies offer a pristine opportunity for the candidate to expound upon their electoral platform firsthand before citizens. (Al-Dirbas, 2021, p. 29) Consequently, they constitute one of the primary mechanisms upon which candidates rely to bolster their public image and political presence among the masses. This importance is amplified by the fact that these rallies are predominantly animated by the political party's Secretary-General or high-ranking cadres from the national bureau, thereby conferring a substantial mass attendance upon the electoral gathering.
- Indeed, the legislative elections of July 02 in Algeria witnessed numerous electoral gatherings, exceeding 3,900 public rallies across various provinces of the country, during which candidates exploited all venues designated for free expression. However, the fundamental challenge confronting candidates during these rallies was mass political apathy and low voter turnout. Most electoral gatherings during these legislative elections suffered from a conspicuous absence of voters. This phenomenon is attributable to several considerations, notably the ineffectiveness of the adopted political discourse; which focused heavily on inducing electoral participation rather than elucidating programs coupled with the widening chasm that the Algerian voter perceives between discourse and political practice. Consequently, this crisis of confidence compelled candidates to hold their rallies within indoor halls and enclosed spaces rather than open public squares.
- **Field Visits (Proximate Campaigning):** Field and community visits refer to those field tours undertaken by candidates to neighborhoods, villages, marketplaces, streets, cafes, and various public spaces where citizens congregate. The objective is to establish proximity and ascertain the challenges confronting them. Candidates dedicated these field interactions to meeting diverse societal strata to explain the adopted voting mechanism. Notably, the Algerian electoral system following the Hirak movement underwent a paradigm shift in its voting method,

transitioning from a closed-list system to an open-list proportional representation system. Accordingly, candidates prioritized in their field tours explaining the optimal method of casting ballots, emphasizing the selection of a specific candidate over others within the same list. This dynamic inherently mirrored the acute intra-list competition among candidates running under the same electoral banner.

- **Utilization of Information and Communication Technologies (ICTs):** Media and communication tools represent some of the most pivotal and widely utilized mechanisms in electoral campaigns, owing to their efficacy and distinct features, amplified by the technological evolution sweeping across most media platforms. Among the communication mediums most extensively deployed during the legislative campaign of July 02, 2026, social networking sites predominantly Facebook stood out. The political exploitation of Facebook has significantly evolved globally since Barack Obama's landmark presidential campaign in the United States, subsequently proliferating across most global electoral campaigns. This widespread adoption is due to its intrinsic characteristics, such as user-friendliness, rapid dissemination across various societal strata, and the live-streaming feature documenting candidates' activities during their campaigns. Consequently, the vast majority of candidates maintained dedicated campaign accounts and pages to broadcast all electoral activities, including rallies, field visits, photographs, campaign posters, and other promotional events
- Alongside social networking sites, traditional media and communication channels-namely radio and television played a pivotal role. The Algerian electoral system guarantees all candidates equal access to public media and communication outlets, applies equally to candidates representing political parties and those running on independent lists (Ordinance No. 21-01 of March 10, 2021, p. 16). Accordingly, the Public Establishment of Algerian Television allocated four Algerian radio channels and six public television channels, in addition to local radio stations, all dedicated to presenting and elucidating electoral platforms, pursuant to the provisions of Article 78 of the Organic Law Regulatory of the Electoral System.
- Among the innovative communication mechanisms deployed in these legislative elections, candidates harnessed Artificial Intelligence (AI) tools for the first time in the history of Algerian elections. This was aimed at marketing their images and activities on social media pages, leveraging the distinct capabilities of AI applications, such as high efficiency in designing and producing images, video excerpts, and documentation of field visits.
- Concurrently, some candidates utilized podcasting techniques to showcase their programs, broadcasting them on social media platforms in the form of talk-show episodes. In these sessions, the candidate was hosted to address their core aspirations, platforms, and future visions in the event of winning the electoral

contest. This novel approach adopted by candidates emulates the talk shows produced by Western media during electoral cycles, such as in the United States and France countries that have made advanced strides in the realm of political marketing. This technique played a substantial role in bringing candidates closer to the voting public and providing a clearer elucidation of their visions for the legislative elections contested by Algeria on July 02, 2026

Axis 3: A Reading of the Election Results and Their Impact on the Institutional Structure of the Algerian Political System

The curtain fell on the legislative elections on July 2, 2026, at 8:00 PM across the entire national network of 13,664 polling centers and 63,385 polling stations. According to the final results certified by the Constitutional Court, voter turnout reached 21.24%, marking a regression from the 23% recorded during the 2021 legislative cycle. This contraction stems from multiple variables, chiefly the electoral timeline; holding the ballot in July; the peak of summer heat disincentivized voters, particularly in the southern regions which historically boast robust participation figures. Structurally, the declining participation underscores that political communication during the campaign trail lacked the efficacy required to catalyze voter engagement.

In political sociology, the success of political communication is directly indexed by turnout; persuasive communication mobilizes the electorate toward the ballot box, whereas its failure induces apathy. The rhetorical focus dominating the campaign was overwhelmingly centered on driving voter turnout, thereby sidelining substantive policy platforms and the intrinsic value of elections as a cornerstone of democratic consolidation. Moreover, candidates struggled to market themselves effectively to inspire electoral confidence. Ultimately, this confluence of factors precipitated the distinct drop in voter turnout observed in this legislative cycle."

the final results, as ratified and officially proclaimed by the Constitutional Court, were distributed as follows (The Constitutional Court, 2026, pp. 07-08)**:**

No.	Political Party / Electoral List	Seats Won (2026)	Seats Won (2021)	Net Change (Seats)	Status / Trend
01	National Liberation Front (FLN)	**91**	**98**	-7	Decline
02	National Democratic Rally (RND)	**74**	**58**	+16	Significant Growth
03	Future Front (El-Moustakbal)	**56**	**48**	+8	Growth
04	Movement of Society for Peace (MSP)	**43**	**65**	-22	Significant Decline
05	National Construction Movement (El-Binaa)	**40**	**39**	+1	Stagnant
06	People's Voice Party (Sawt El-Chaab)	**16**	**03**	+13	Rapid Growth
07	Socialist Forces Front (FFS)	**12**	/	+12	New Entry (Return)
08	New Dawn Party (El-Fadjr El-Jadid)	**06**	**02**	+4	Growth

09	Freedom and Justice Party	**06**	**02**	+4	Growth
10	El-Karama Party	**05**	**01**	+4	Growth
11	Front for Justice and Development (FJD)	**04**	**02**	+2	Growth
12	Rally for Culture and Democracy (RCD)	**04**	/	+4	New Entry (Return)
13	Tajamou Amel El Djazair (TAJ)	**03**	/	+3	New Entry
14	Workers' Party (PT)	**03**	/	+3	New Entry (Return)
15	New Generation (Jil Jadid)	**03**	**01**	+2	Growth
16	Ennahda Movement	**02**	/	+2	New Entry
17	New Algeria Front (FJA)	**01**	**01**	0	Stagnant
18	National Democratic Alliance (ANR)	**01**	/	+1	New Entry
19	Front of Good Governance	**01**	**02**	-1	Decline
20	Front of Independent Citizens	**01**	/	+1	New Entry
21	Algerian Renewal Party (PRA)	**01**	/	+1	New Entry
22	National Unity and Development Party	**01**	/	+1	New Entry
23	Independent Lists (Al-Ahrar)	**33**	**80**	-47	Severe Collapse
-	**Total Seats**	**407**	**407**	**0**	**Consolidated**

Table 01: Comparative Distribution of Seats in the National People's Assembly Between the 2021 and 2026 Legislative Elections

From the comprehensive table above, it is evident that national parties have maintained their leadership within the Algerian political landscape. However, no single political formation secured an absolute parliamentary majority. This fragmented configuration grants the President of the Republic full latitude and political comfort in appointing a Prime Minister, pursuant to Article 103 of the 2020 Algerian Constitution, which stipulates: *"The Government shall be led by a Prime Minister if the legislative elections result in a presidential majority. The Government shall be led by a Head of Government if the legislative elections result in a parliamentary majority. The Government shall consist of the Prime Minister or the Head of Government, as the case may be, and the ministers who compose it."* (Constitution of Algeria, 2020, p. 25)This constitutional mechanism clearly demonstrates that these legislative elections preserved the institutional framework established after the 2021 legislative ballot, yielding no structural transformation in the political architecture of the Algerian system.

On the level of specific party performances, the National Liberation Front (FLN) maintained its vanguard position, leading the National People's Assembly with 91 seats marking a slight decrease of 7 seats compared to the 2021 elections, where it captured nearly 98 seats. Concurrently, the National Democratic Rally (RND) advanced to second place with 74 seats, rebounding significantly from its fourth-place finish in 2021 with 58 seats. The Future Front (El-Moustakbal) secured the third position with 56 seats, climbing from fifth place in the 2021 legislative elections where it held 48 seats. These outcomes are heavily underpinned by the solid grassroots base that national parties historically enjoy

in Algeria, enabling them to canvas and harvest seats across most electoral districts at an average rate of one or two seats per constituency.

As for the Islamist current represented by the Movement of Society for Peace (MSP), the National Construction Movement (El-Binaa), the Ennahda Movement, and the Front for Justice and Development (FJD), its performance witnessed a noticeable regression in the current legislative elections. The Movement of Society for Peace (MSP) secured 43 seats, dropping to fourth place after having ranked third in the 2021 elections with 65 seats, marking a significant loss of 22 seats in the present ballot. Conversely, the National Construction Movement (El-Binaa) harvested 40 seats compared to 39 seats in the 2021 elections, indicating that El-Binaa successfully maintained its parliamentary weight within the National People's Assembly. Meanwhile, the Front for Justice and Development (FJD) obtained only two seats, a decrease of two seats from the 2021 elections where it held 4 seats. The Ennahda Movement, which boycotted or did not contest the 2021 elections, managed to secure two seats.

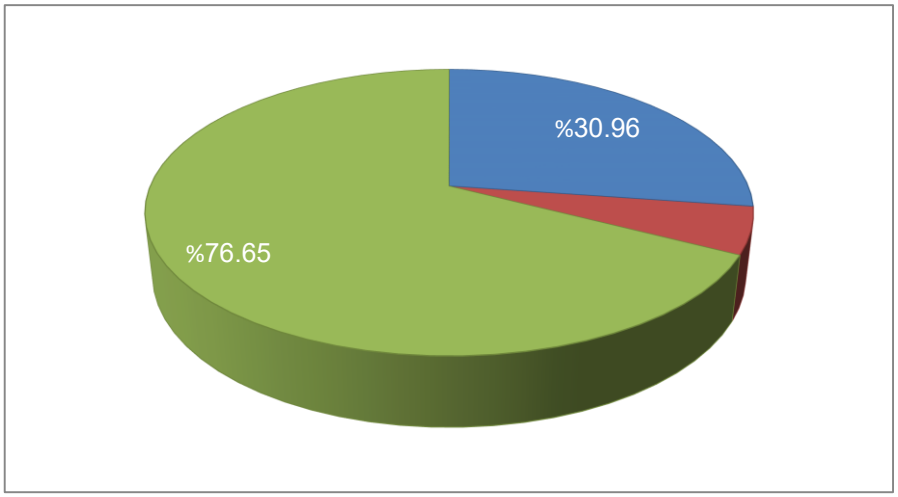
This downturn experienced by the majority of Islamist parties is primarily attributable to the widespread electoral apathy that characterized the recent legislative elections. Although the decline in voter turnout negatively affected all participating party lists and formations, its repercussions were disproportionately severe for the electoral base of Islamist parties. Furthermore, Islamist currents in Algeria are grappling with an internal structural crisis, characterized by factionalism and the splintering of Islamist forces into competing partisan factions. This fragmentation has led to decay in organizational momentum and a conspicuous absence of major political initiatives. Additionally, their electoral discourse appeared less capable of absorbing the social transformations sweeping through Algerian society, particularly among the youth whose priorities have shifted toward employment, education, and housing. All these interconnected factors contributed to the dispersion of votes among Islamist parties that share the same ideology, reference, and platform, yet fiercely compete against one another. (Lahouazi, 2026)

As for the independent lists, their performance witnessed a severe decline, securing approximately 33 seats compared to the 2021 legislative elections, where they captured nearly 80 seats, ranking second. This regression is primarily attributable to the sharp contraction that characterized the candidacy process; the number of lists submitted to the National Independent Authority for Elections (ANIE) for the ballot of July 02, 2026, was limited to 144 lists, in stark contrast to the 1,244 lists submitted in 2021, of which 1,208 were validated. In the 2026 legislative elections, only 131 independent lists were validated, representing a mere 16.5% of the total electoral lists inside the country and abroad. This quantitative reduction implies that independent lists did not enter the race with the same numerical weight as in 2021, which directly eroded their aggregate electoral base in 2026.

From another epistemological vantage point, independent lists suffer from an inherent incapacity for institutional structuring within the legislative architecture. This structural deficit was empirically validated following the 2021 legislative cycle, where numerous independent lawmakers within the National People’s Assembly swiftly underwent a

process of partisan absorption, integrating into pre-existing, highly structured blocs. Philosophically, this phenomenon underscores the perils of *atomized pluralism*; independent actors inherently lack the organizational scaffolding, systematic ideologies, normative axioms, and historical path-dependencies that institutionalized political parties possess. Deprived of these structural anchors, these legislators lack the collective memory and experiential maturity required to navigate the Byzantine complexities of the polity. Consequently, their rapid capitulation to the executive agenda; specifically through the ritualistic declaration of allegiance to the President's program exposes a profound ontological contradiction. This political mobility effectively illustrates a calculated detachment from their pristine campaign pledges, morphing into a pragmatic strategy of elite co-optation that betrays the very essence of representative mandate.

The proportion of parliamentary seats by gender and educational attainment



- **Youth representation rate : 30.96 ◦/°**
- **Women's representation rate : 6.14 ◦/°**
- **University graduates' representation rate : 76.65 ◦/°**
- **Source:** Compiled by the researcher based on the final results proclaimed by the Constitutional Court.

According to the data proclaimed by the Constitutional Court, youth representation (members under the age of 40) in the National People's Assembly reached 126 seats, accounting for 30.96% of the parliamentary body. This marks a slight decrease of 8 seats compared to the 2021 elections, where the same demographic captured 134 seats. Nevertheless, this proportion remains largely acceptable and aligns perfectly with the engineering of the Algerian electoral system, through which the legislature aims to guarantee that youth occupy one-third of the seats within the legislative institution. Concurrently, women's representation fell to 6.14%, securing only 25 seats, which represents a decline of 8 seats compared to the 2021 ballot where women held 33 seats.

In terms of educational attainment, the number of seats won by university graduates reached 312, representing 76.65% of the assembly. This reflects an increase of 36 seats compared to the 2021 elections, where the same category held 276 seats. This trend serves

as a highly positive indicator given the critical functions structural to the legislative branch, namely enacting and drafting legislation, exercising oversight over executive branch actions, and ratifying the state budget, among other duties structural to the members of the National People's Assembly. These complex responsibilities demand highly qualified representatives capable of analyzing draft bills with a deep level of technical comprehension and expertise, in addition to their political role in articulating the grievances and demands of the citizens within their respective electoral districts.

Conclusion

In light of the aforementioned analysis, it can be concluded that the legislative elections witnessed by Algeria on July 2, 2026, took place within a highly stable socio-economic and political climate. This cycle was notably characterized by the implementation of a new administrative territorial redistribution, under which several delegated provinces (*wilayas déléguées*) were promoted to full-fledged provinces, thereby gaining their distinct institutional representation within the legislative body. Candidates contested this second legislative milestone post-the 2019 popular Hirak movement through a political discourse primarily designed to incentivize political participation and electoral turnout, rather than addressing core issues of local development, improving living standards, consolidating security and stability, or supporting youth among other structural grievances central to citizens within their immediate environments.

On the level of specific party performances, the ballot revealed a significant contraction in the number of seats won by the majority of political formations. This regression is a direct corollary of the historically low voter turnout, which plummeted to 21.24% of the total electorate. This ratio clearly reflects the persistence of chronic voter apathy among a vast segment of society that has detached from representative institutions, leading to a visible decline in political engagement. Furthermore, this outcome demonstrates the structural failure of political parties to convince citizens of the imperative of massive turnout and mobilization at the ballot boxes, despite the repetitive appeals made by candidates throughout the electoral campaign. This continuous decline in participation rates has evolved into a primary challenge and a strategic hurdle confronting various political parties in Algeria, whose operational dynamism has become strictly confined to electoral cycles for receding entirely in their aftermath only to resurface with the next ballot.

Regarding the institutional architecture, the 2026 ballot yielded no structural innovations across all political dimensions. The final results ratified and proclaimed by the Constitutional Court on July 18, 2026, preserved the pre-existing institutional layout of the Algerian political system. No single partisan formation secured an absolute parliamentary majority that would legally enable it to lead the government. Consequently, under the current configuration, the President of the Republic will naturally proceed to appoint a Prime Minister, given that the ballot produced a comfortable presidential majority that guarantees the continuity of executive orientations and the implementation of the

presidential platform. This layout ultimately ensures a form of institutional stability and systemic equilibrium between the legislative and executive branches of the political system.

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Ethical approval

This study relied exclusively on documentary analysis and aggregate, publicly available legal and electoral data. It did not involve human participants, animals, interviews, surveys, experiments, or personally identifiable information. Therefore, institutional ethical approval and informed consent were not required.

Authors' Contributions

Abdellah Djaafri and **Houari Laabed** jointly contributed to the conceptualization and design of the study, the collection and examination of official legal and electoral materials, the interpretation and analysis of the election results, and the preparation of the original manuscript. Both authors participated in reviewing and editing the manuscript and approved the final version submitted for publication.

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Data Availability Statement

All data supporting the findings of this study were obtained from publicly available official sources, including the final election results proclaimed by the Constitutional Court, the relevant electoral legislation, and records published in the Official Gazette of the Algerian Republic. The data compiled and analysed by the authors are presented within the article and its tables, and all underlying sources are cited in the reference list. No confidential, proprietary, or separately archived dataset was generated for this study.

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The Subversive Work: A Cathartic Project

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Abstract

This article examines subversive writing in the Moroccan Francophone novel as both a project of catharsis and a mechanism of critical representation of society. The first part analyzes the literary work as a site where the writer effaces himself in favor of language, establishing a shared liberation with the reader, which questions ideological dependence on the West beyond geopolitical independence. The notion of sacrifice, particularly in Serhane's work, is examined as an inverted myth, in which patriarchal power turns into episodes of violence legitimized by a distorted religious discourse.

The second part proposes an analysis of subversive characters as mirror-figures of everyday life - the fqih, the father, the madman - revealing the mechanisms of power and hypocrisy that dominate the real space. This article ultimately questions the capacity of this literary catharsis to bring about an effective reform of the social structures it denounces.

Keywords: Subversion, Catharsis, Mirror-figure, Postcolonialism, Identity

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L'oeuvre subversive: projet de catharsis

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Résumé

Cet article examine l'écriture subversive dans le roman marocain d'expression française, comme étant un projet de catharsis et un mécanisme de représentation critique de la société. La première partie analyse l'œuvre littéraire comme lieu d'effacement de l'écrivain au profit du langage, instaurant une libération partagée avec le lecteur, qui interroge la dépendance idéologique à l'Occident au-delà de l'indépendance au niveau géopolitique. La notion du sacrifice, notamment chez Serhane, y est étudié comme un mythe inversé, où le pouvoir patriarcal se mue en épisodes de violence légitimée par un discours religieux déformé.

La seconde partie propose une analyse des personnages subversifs comme figures-miroirs du quotidien - le fqih, le père, le fou - révélant les mécanismes de pouvoir et d'hypocrisie qui dominent l'espace réel.Ce présent 'article interroge, en définitive, la capacité de cette catharsis littéraire à opérer une réforme effective des structures sociales qu'elle dénonce.

Mots-clés: Subversion, Catharsis, Figure-miroir, Postcolonialisme, Identité

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1. Introduction

La subversion dans le roman marocain d'expression française dépasse la notion basique de la dissidence : elle se mue en un espace de catharsis, là où l'écrivain et le lecteur s'engagent pour briser le mutisme de la colonisation des imaginaires, héritées de l'histoire coloniale, de la société et de la pratique religieuse figée

Dans la première partie, nous traiterons l'œuvre subversive comme un moyen de catharsis, en montrant l'effacement de l'écrivain au profit du langage laissant libre court à la libération et comment la notion du sacrifice se métamorphose en un mythe inversé, en citant la figure patriarcale comme étant un bourreau au nom d'une religion prise à contre plongée.

La seconde partie sera consacrée aux personnages subversifs, véritables « personnages-miroirs » de la société. La figure du *fqih*, du père et fou reflètent la déchéance et la crise d'une société hantée par le pouvoir, véhiculée par la soumission et l'hypocrisie.

2. L'œuvre subversive: un projet de catharsis

Lorsqu'on parle de la solitude de l'œuvre, il faut la mettre en relief par rapport à celui qui l'écrit et celui qui la lit. Il s'agit d'un attachement dépendant de deux mondes : celui de l'écrivain et celui du lecteur.

Ces deux éléments se définissent à travers la solitude. Une solitude qui permet au langage de faire « apparaître en disparaissant dans le vide silencieux de l'œuvre » (Blanchot, 1988, p. 12). Autrement dit, l'écrivain retrace le destin du lecteur tout en le faisant apparaître dans l'œuvre à travers l'effet du miroir.

Le lecteur se voit dans l'œuvre tandis que l'écrivain s'efface en cédant la place au langage. L'écrivain est l'intermédiaire du silence, un *kafka* d'imaginaire, un signe d'absolu dégarni : « le 'Il' qui se substitue au 'Je', telle est la solitude qui arrive à l'écrivain de par l'œuvre, 'Il' ne désigne pas le désintéressement objectif, le détachement créateur.

« Il » ne glorifie pas la conscience en un autre que moi, l'essor d'une vie humaine qui, dans l'espace imaginaire de l'œuvre d'art, garderait la liberté de dire « Je ». « Il », c'est moi-même devenu personne, autrui devenu l'autre, c'est que là où je suis, je ne puisse plus m'adresser à moi, et que celui qui s'adresse à moi, ne dise pas « Je », ne soit pas lui-même » (Blanchot, 1988, p. 19). Une relation d'interférence et de métabolisme cédant la parole au monde à travers le murmure de l'écrivain subversif rejetant le principe d'une *prolixité* du déjà-dit, du déjà-consommé et du déjà- consumé.

L'espérance d'une libération exige une libération du passé. Une mission délicate pour celui qui n'arrive pas à mieux gérer son présent. Un être ancré dans son absence : « absence d'être ». Un être effacé, un être perdu. Un être marqué par le manque. Ceci nous pousse à penser le temps : le temps réel marqué par un temps mort, d'une société au sein d'un mort- terrain, incapable de donner sens à son présent.

Une société impersonnelle. Elle se métamorphose en un « On », un espace obscur qu'on ne peut illuminer par la falsification d'une écriture hantée par la mise en valeur

d'une identité- illusoire. Une société fascinée par la culture de l'Autre qui donne en effet cette vision d'aveuglement :

> « vision qui n'est plus possibilité de voir, mais impossibilité de ne pas voir, l'impossibilité qui se fait voir, qui persévère, toujours et toujours dans une vision qui n'en finit pas » (Blanchot, 1988, p. 23).

L'œuvre devient un projet de catharsis ouverte pour la revendication des actes inhumains des dits : « humains ». C'est un accarement réciproque entre l'écrivain et le lecteur. L'œuvre devient « la recherche de son origine » (Blanchot, 1988, p. 35) à travers cette voix errante entre le mutisme du monde et la soif de dire, de parler, de revendiquer et de témoigner une histoire d'un peuple déchu.

Une œuvre de conflit dont l'ancre pue la désespérance. Une œuvre qui se positionne entre le projet originel de l'écrivain solitaire qui s'auto-marginalise. Une écriture autre, qui se diffère et qui donne accès au recommencement. Nous pouvons dire que l'œuvre littéraire s'inscrit dans la continuité et l'inachèvement :

> « Une œuvre est achevée, non quand elle est, mais quand celui qui du dedans y travaille peut aussi bien la terminer du dehors, n'est plus retenu intérieurement par l'œuvre, y est retenu par une part de lui-même dont il se sent libre, dont l'œuvre a contribué à le rendre libre » (Blanchot, 1988, p. 48).

L'écrivain dans sa mission subversive mène un combat à travers le temps, il est obligé de terminer l'œuvre « condamné à en finir » (Blanchot, 1988, p. 74) et à lutter pour son projet dissident : « condamné à se défendre jusqu'à la fin » (Blanchot, 1988, p. 74), il est censé de changer les normes afin de se libérer : « promis à renverser la condamnation en délivrance » (Blanchot, 1988, p. 74) . Il s'agit d'une manipulation des circonstances pour les mettre au service de la création et de la liberté par la suite.

Le temps de délivrance est une nouvelle phase de recommencement, un nouvel état de survie, durant lequel, l'écriture devient une « forme de prière » (Blanchot, 1988, p. 68) élévatrice de toute forme d'oraison périssant l'humanité en la livrant au destin hasardeux. Il s'agit d'une décolonisation comme étant une réaction culturelle éveillée, fondée sur la réalité du peuple marocain après l'indépendance géopolitique, il faudrait une indépendance idéologique et comportementale d'un individu « civilisé », conscient de ses droits et de ses devoirs comme l'affirme Laâbi, il s'agit d'une indépendance réduite :

> « de vains slogans tant qu'il n'y aura cette reprise en main de notre personnalité, tant que l'approfondissement de nos réalités présentes demeurera un mouvement de bascule giratoire à la surface, velléité dans les fameuses discussions sérieuses. A la base de tout combat, il y aura une prise de

> conscience mure par la connaissance ardue, l'apprentissage des réalités proches et lointaines » (Laâbi, 1966, p. 6).

L'œuvre dissidente est une démarche de quête de salut là où il n'y a plus de salut. Sacrifier son temps pour faire du Présent une autre version. Faire de la chute une nouvelle phase de libération , Laâbi le confirme ainsi :

> « Décoloniser l'histoire » est significatif à cet égard et permet de fonder l'espoir en un décollement […] Nous n'avons pas encore buté contre ces cycles de charcuterie des valeurs, contre ces impasses qui ont conduit certaines civilisations à la débilité, au scepticisme absolu […] Si l'homme s'est achevé ailleurs par son propre langage ou ses propres création, nous voulons démontrer qu'il ne s'est embourbé que parce qu'il a voulu jouer le jeu, que parce que l'appareil économico- social qu'il a constitué, a agi plus vite que lui, le domestiquant au lieu qu'il soit domestiqué et orienté » (Laâbi, 1966, p. 7).

L'indépendance ne serait jamais digne de porter son nom lorsqu'on est face à une discrimination injuste des femmes. Au nom de la religion, on tombe dans les inégalités des genres. Décoloniser l'histoire c'est faire rupture avec le souvenir nostalgique du passé et aller progressivement vers la réforme du présent.

On se veut indépendant mais on est toujours dépendant de l'Autre comme l'affirme Laâbi :

> « Le phénomène colonial a été, en effet, une grave perturbation dans notre histoire […] Je crois, pour répondre aux termes d'un essayiste marocain que si « l'Occident nous colle à la peau », nous aussi, nous collons désormais à la peau de l'Occident. Tant que l'Occident n'aura pas entrepris une hygiène totale, ne sera pas dégagée de sa bourbe universaliste en nous embourbant par généralisation, nous resterons une écharde de mauvaise conscience, inexorablement plantée en lui. Et nous ne cesserons jamais de le guetter dans ces faux-pas et faux-fuyants comme il nous a guettés depuis des siècles dans notre naïveté, barbarie et fatalisme. Ceci, pour une clarté des idées, même si elle s'exprime dans la violence » (Laâbi, 1966, p. 7).

Ce rapport colonial persiste malgré l'indépendance géopolitique, on est souvent incapable de se détacher complètement des effets néfastes de colonisation. On tombe toujours dans l'imitation au niveau même de la prise des décisions. L'identité collective se fragmente au nom de l'ouverture sur l'Autre. On est affligé par deux réalités : la crise

d'identité collective et la tendance de vivre en dépendant d'une ouverture, qui met l'originalité de notre identité sous sa tutelle. Fallait-il sacrifié l'histoire de notre pays au hasard d'une ouverture colonisatrice ?

La notion du sacrifice revient dans notre corpus et spécialement chez Serhane et Khaïr-Eddine. Un sacrifice inversé à travers l'expérience de la subversion. Il est question de sacrifier son temps, son présent pour délivrer l'avenir :

> « Ce qui est demandé à Abraham, ce n'est pas seulement de sacrifier son fils, mais Dieu lui-même : le fils est l'avenir de Dieu sur terre, car c'est le temps qui est en vérité, la Terre Promise, le vrai, le seul séjour du peuple élu et de Dieu en son peuple. Or, Abraham, en sacrifiant son fils unique, doit sacrifier le temps, et le temps sacrifié ne lui sera certes pas rendu dans l'éternité de l'au-delà : l'au-delà n'est rien d'autres que l'avenir, l'avenir de Dieu dans le temps. L'au-delà, c'est Isaâc » (Blanchot, 1988, p. 27).

Par contre le sacrifice est un mythe inversé dans l'œuvre *Messaouda* là où le père essaie de donner une justification d'abandon à son fils : « - Ibrahim n'était ni juif ni chrétien…Il voulait sacrifier son fils...

Visiblement, le père avait appris des choses depuis qu'il nous avait quittés. Il savait maintenant qu'Ibrahim n'était ni juif ni chrétien et se plaisait à me le répéter comme pour me persuader que notre séparation l'avait remis sur un bon pied. Pourtant, tant de choses restaient entre nous que nous devions régler avant l'aube.

> - Ibrahim….
> J'attaquai :
> - N'était ni juif ni chrétien et après ?... » (Serhane, 1983, p. 200).

Nulle excuse ne serait valable pour justifier toutes les crimes paternels commis à l'égard de ses enfants et de son épouse.

Ce mythe inversé du sacrifice renverse les rôles. Dans la mesure où le fils est en situation d'attaque et le père en situation de défense. Le père pour se défendre, il fait appel à la religion pour manipuler psychiquement le fils-révolté :

> « C'est ça votre tradition ! Comment peut-on permettre à quelqu'un de ton âge de multiplier légitimement ses crimes sexuels en donnant naissance à des victimes dont il ne pourra jamais s'occuper convenablement, des enfants qui sont appelés à être orphelins d'un jour à l'autre…En attendant, ils font l'apprentissage de la vieillesse et de la folie en contemplant ta face blafarde et tes souvenirs froissés. Tu vieillis chaque jour de mille ans et chaque jour, tu les tues un peu avec toi » (Serhane, 1983, p. 201).

Des enfants sacrifiés comme une offrande, ils sont livrés au hasard du temps. Enfants, victimes de la sottise paternelle. Un père qui se vante de piété sacrifie sa progéniture au temps. Il tentait à imiter Ibrahim le prophète.

Le problème qui se pose c'est le fait de transformer le « sacrifice suprême » en une véritable blessure de l'âme enfantine. La religion advient une malédiction exercée par les adultes.

L'enfant se révolte contre ce type de châtiment vécu au quotidien pour lequel on ne trouve aucune justification, à part la religion prise comme un refuge. Elle représente le pouvoir paternel. Un père irresponsable :

> « Nous étions cloués comme le péché à la mélancolie du passé. Et le rire était exclu. Tu nous avais mal préparés à cette vie de mensonge et de corruption, à cette vie séchée, brûlée par ce souffle de haine qui provient des cœurs. Le calcul froid et le profit…Tu nous a toujours trempés ! Mi, cloitrée. Tu n'étais qu'un monstre d'égoïsme, un monstre qui ne savait pas rire, qui ne savait pas regarder un arbre ni parler à un enfant ; une brute comme les autres et nous avons grandi à côté de ton mensonge avec l'incertitude du lendemain et la peur du néant… » (Serhane, 1983, p. 211).

L'auteur trace la réalité à travers l'effet du miroir entre les personnages fictifs et les personnes réelles.

3. Les personnages subversifs ou personnages-miroirs

Le personnage est un « être de fiction », « un lexème » selon l'analyse structurale. Il est :

> « un signe de langue qui se trouve dans un système de signes, le texte littéraire. Le personnage n'existe donc pas en dehors du livre, en dehors des mots ; il est un « être de papier », c'est une construction du texte. Le personnage est produit par ce que le narrateur dit de lui, par ce que les autres personnages disent et font avec lui, par ce que lui-même dit et fait ».

L'effet du reflet entre le fictif et le réel se traduit à travers la représentation des personnages subversifs qui représentent les êtres dans leur réalité.

Dans Cet axe, nous allons essayer d'analyser les qualifications des personnages des œuvres subversives. Quelles seraient donc leurs typologies, leurs désignations. S'agit-il des personnages référentiels (des personnages qui renvoient à l'histoire) ou des personnages déictiques (porte-parole de l'auteur) ou des personnages anaphoriques (qui ne d'offrent aucune réalité extérieure et qui n'envoient pas à l'auteur » ?

Cet axe est fondamentalement basé sur l'image des éléments fictifs en rapport avec le réel des écrivains- créateurs. C'est une représentation d'une identité tiraillée entre le

pouvoir et la soumission. Notre corpus trace le portrait des personnages selon des critères de force et de faiblesse que nous mettrons en valeur.

Généralement, la figure du *fqih* est une représentation symbolique de la religion. C'est une cause littéraire simulée pour justifier le pouvoir de l'homme issu d'un culte qu'on rend à la divinité : « Le *fqih* c'est le père, la mère, le professeur et le protecteur contre l'enfer » (Serhane, 1983, p. 45). Ce scrupule n'émerge pas une grande exactitude au niveau de la croyance.

La religion est considérée comme étant une référence à appliquer avec une grande délicatesse. Ceci nous pousse à définir ce personnage comme étant un sujet qui soulève tant de polémique. Il est le porte-parole de la religion, des valeurs humaines mais aussi une personne à qui on attribue le pouvoir surnaturel pour délivrer l'humanité d'un mal moral ou pour ensorceler :

> « …Tout est faux, tout est mensonge…je suis votre père, mes enfants, je suis la parole qui ne faiblit pas…abandonnez la planche et rejoignez- moi dans la sérénité […] Tenez-vous par le sexe et admirez ce magma de seins qui perfore le ciel » (Serhane, 1983, p. 48).

Mettre cette image à l'échelle du questionnement, c'est avoir la volonté de tracer ce contraste concernant la représentation religieuse et cette valeur sociale qu'on lui accorde.

Cette dualité choquante des valeurs quasiment paradoxales. Une pratique religieuse mise à l'écart de la raison. Or, faut-il suivre le même courant social ou aller à contre- voie pour réinstaurer une loi fondée sur des piliers solides. Une loi qui de redonne sens à la vie collective et qui nous permettra par la suite de récupérer sa propre identité perdue. Voire même effacée.

Le portrait qui fait du *fqih* l'homme intouchable, la source du pouvoir et le véritable exemple à imiter, à obéir ne se limite pas dans la secte religieuse en rapport direct avec la société. C'est un élément omniprésent dans la littérature maghrébine subversive traitant le rapport de dominance et de dissidence. Ce qui nécessite un aperçu concernant la condition sociale et religieuse.

Le critère hiérarchique basé sur un culte hérité, issu des coutumes que l'on doit respecter aveuglement :

> « Après la démission aussi subite qu'inattendue du *fqih*, je ne retournerai plus au *m'sid*. Le père avait commencé à se méfier de la parole sacrée et m'avait confié à la sensibilité de la maitresse d'école » (Serhane, 1983, p. 48).

Ce personnage devient pour les écrivains subversifs un élément de révolte. Nous analysons cette image du *fqih* en tenant compte des trois perspectives : religieuse, sociale, psychologique tout en démontrant l'aspect subversif et démystificateur à travers quelques passages.

Les sociétés maghrébines (marocaine, en guise d'exemple) sont basées sur un système des mœurs qui déploient la religion comme une référence, une source pour gérer les comportements. Une façon pour gouverner.

En revanche, ce processus religieux connait plusieurs troubles au niveau du fonctionnement que ce soit au sein de la famille, de la tribu, de la communauté ou de la société en général :

> « Une vie qui nous ressemble ou à laquelle nous ressemblons. Avec notre lot de fatalisme, d'attentisme, de passivité, de "Dieu fera ce qui est bien pour nous ! Qu'Il ouvre devant nous un passage dans les endroits les plus encombrés ! Qu'Il nous comble de ses bienfaits et de sa miséricorde ! " » (Serhane, 2002, p. 38).

L'usage de la religion comme étant un pouvoir a contribué à la genèse d'une parole subversive luttant contre les coutumes paralysantes et faisant appel à une logique critique.

Le *fqih* advient le sujet de contestation dans le roman maghrébin subversif : « Nous accumulions tant de haine au fond de nous, envers le *fqih*, le Coran, le père et toute la société qui nous enfermait très jeunes dans la logique de la violence et de la soumission » (Serhane, 2009, p. 38). En effet, cette revendication dissidente de la part des écrivains maghrébins est due au conflit au niveau de représentation de ce personnage.

Elle nous permettra de l'identifier au niveau psychologique en mettant le point d'incise sur les différentes postures contradictoires qui font de lui un symbole de déraison religieuse. Aussi, il nous sera utile d'interpréter les controverses qui tournent autour de ce personnage comme étant une source du savoir et de délire :

> « Et si cet homme, qui semblait tout connaitre de l'Islam, avait tort ? Impossible, puisque le *fqih* de l'école coranique soutenait la même chose. C'était l'évidence même ; celle qui n'admettait ni questionnement, ni équivoque » (Serhane, 2009, p. 147).

Cette incohérence au niveau identitaire prouve le choix de ce personnage. Elle démontre l'instauration d'un nouveau discours, d'une nouvelle critique perçante et d'une nouvelle conception sociale et religieuse.

Sachant que la religion musulmane a laissé son impact sur la vie sociale et culturelle des sociétés maghrébines :

> « Je m'interrogeai. Nous sommes un peuple élu et Dieu nous a voulus la meilleure des communautés, pourquoi alors s'acharnait-Il à étaler sa misère sur ma famille ? Pourquoi ne répondait-Il jamais à mes incessantes invocations ni à celles de ma mère ? Je suis né dans la religion de mes parents. Je

> n'avais rien demandé à personne, rien choisi » (Serhane, 2009, p. 147).

En revanche, est-il facile d'approcher une interprétation d'une écriture maghrébine subversive d'expression française et de cerner l'écart entre deux mondes, deux cultures, deux langues, deux civilisations quasiment différentes ?

La contextualisation des œuvres du corpus, nous a permis de comprendre la représentation du *fqih* dans une sphère sociale tiraillée entre deux pôles paradoxaux : conformisme et révolte.

Les œuvres de notre corpus s'inscrivent dans une continuité de révolte, de rejet de toutes doctrines traditionnelles. Il est aussi question de subvertir les normes d'une société troublée par la pesanteur de colonisation, le mirage d'un sacré falsifié, autrement dit un sacré profane au niveau de pratique.

Il est question d'un processus social et familial basé sur l'injustice. Revendiquer ce quotidien exige l'identification du réel à travers la fiction tout en faisant des personnages fictifs un modèle de dénonciation des personnes réelles :

> « Pourquoi Allah n'avait-Il pas entendu ses suppliques ? Dormait- Il encore à cette heure de la journée ? Ou avait- Il décidé de se boucher les oreilles devant les milliards d'appels qu'Il recevait en PCV à la longueur de temps de la bouche de millions de fidèles en difficulté ? A moins qu'Il n'ait décidé de prendre congé le jour où ma génitrice avait le plus besoin de Lui ? Que penser de tout cela ? Rien. Il ne fallait rien penser de Dieu car Dieu est impensable » (Serhane, 2009, p. 211).

Les écrivains s'engagent, militent dénonçant la réalité en réconciliant l'acte subversif à la parole dissidente.

Cette tendance de désenchantement fait appel à des nouvelles perspectives concernant le projet d'écriture. La revendication d'une nouvelle colonisation au terme spirituel malgré l'indépendance géopolitique, le refus de cette tyrannie exercée par le *fqih* au nom de la religion. Parole mensongère laissant un écart conflictuel entre acte et parole. Une hiérarchie héritée et méritée annonçant l'échec et faisant appel au changement : « La langue n'a rien à voir dans la libération du pays. C'est d'ailleurs une langue de mécréants et il vaut mieux s'en tenir éloigné.

Il n'y a que la parole de Dieu qui puisse venir à bout de ces démons ! Priez sur le Prophète et raisonnez avant de vous engager sur des chemins de traverse ! Suivez le droit chemin du Livre et les prescriptions de notre Prophète, que le salut et la prière soient sur lui, sur sa famille, sur ses compagnons jusqu'au Jugement dernier » (Serhane, 2002, p. 86). Une manipulation idéologique au nom de la religion.

Une subversion contre le *fqih* suscite une vigilance particulière : « La question de Bassou était pertinente et la colère de Si Hamza injustifiée. Bassou avait mis le doigt sur l'engagement et le sacrifice. Si Hamza se réfugiait dans la passivité et la résignation » (Serhane, 2002, p. 70). Le passage suivant illustre les deux tableaux de la réalité des sociétés musulmanes à travers l'évocation de deux catégories :

Des militants pour la liberté et pour la dignité d'une part et des misérables passifs qui se réfugient dans le discours religieux d'une autre part :

> « Je vous vois pensifs et passifs comme des veuves. Je me suis dit qu'il fallait secouer un peu l'outre de votre conscience […] Vous êtes les morts-vivants […] Vous jubilez devant la dignité des autres alors que la vôtre est souillée par la colonisation. Vous vous lamentez sur la liberté des autres alors que la vôtre est dans la boue […] Nous mourrons tous dans notre lit, de la mort des faibles, des lâches et des impuissants ! » (Serhane, 2002, p. 70).

Il faut savoir penser la condition réelle, au lieu de digérer à pleine gorgée la parole du *fqih* qui pue la passivité. Si la religion ne permet pas de vivre librement et dignement, elle serait qu'une nouvelle version d'occupation, une occupation spirituelle qui paralyse la conscience et la volonté.

Certainement, il faut lutter pour sa liberté, la liberté de son pays, mais comment peut-on atteindre cet objectif si on est accablé de passivité ?

Le *fqih* interprète la réalité selon une seule explication : le destin lié à la volonté de Dieu. Par contre, ne fallait-il pas réagir pour changer les circonstances ? L'occupation n'est pas seulement géographique mais elle est plutôt idéologique. On ne peut en aucun cas obtenir des résultats différents lorsqu'on déploie les mêmes réactions ou lorsqu'on est accablé dans autre misère pleurant le sort et suppliant Dieu pour résoudre nos problèmes.

Le portait du *fqih* se dégrade, il perd sa valeur en interpellant la raison. On doit repenser la religion dans le but d'interroger les actes et les paroles et d'en être responsable.

En somme, l'image du pouvoir du *fqih* est intimement liée à celle du père : un deuxième personnage représentant l'autorité, un pouvoir issu de la religion se métamorphosant en une sagesse mensongère. Toute la famille doit en tirer profit : « Assis en tailleur, nous devrions écouter la sagesse de la bouche du père. Nous étions trois ombres attentives. – Dieu a le Tout puissant a dit […] – Dieu a dit […] - Dieu a dit dans son Livre saint […] » (Serhane, 1983, pp. 18-19).

Pour le père Dieu a toujours des choses à dire pour écraser la famille et la soumettre sous l'autorité paternelle :

> « Dieu a dit…Merde ! Tu vomis encore, cochon ! Va-t'en, fils de chienne, va-t'en ! Tu manges en goinfre ; c'était à prévoir. Disparais de ma vue, Kaouad ! Maudite soit celle qui t'as mis au monde ! » (Serhane, 1983, p. 19).

Certainement la religion a tout dit pour que le père se vante des paroles religieuses. Elle a tout dit pour lui donner le privilège afin d'exercer sa propre violence sur sa famille. La question qui se pose la religion a –t- elle toléré d'être un pervers narcissique en déployant d'avantage le Livre sacré pour multiplier ses victimes ?

L'image du père domine notre corpus. C'est un personnage qui représente le pouvoir, la dominance, la religion, la virilité : « Notre vie était limitée à l'obéissance et au respect des adultes. Je devais donc obéir à Dieu- le- père » (Serhane, 1983, p. 118). Il occupe une place dans l'imaginaire de l'enfant révolté :

> « Nous étions sacrifiés au nom d'une éducation mystère. Chaque jour, nos parents multipliaient devant nous des mouvements qui nous étaient défendus, exhibaient en notre présence des attitudes qui nous étaient interdites.
> Ces conduites contradictoires nous enlisaient dans une existence de suspicion sans issue. Nous étions sans expérience et nous avions besoin de certitudes » (Serhane, 1983, p. 131).

La problématique intimement liée au rapport du père avec sa famille est complexe. Il faut l'analyser selon deux perspectives : l'écrasement de la femme et la révolte de l'enfant contre le père comme principe œdipien :

> « Je n'avais rien à craindre, je n'avais rien à perdre non plus. Je savais que je le tuerais. Je me répétais : « Il doit mourir ! » (Serhane, 1983, p. 29), pour me donner plus de courage. Je n'avais qu'à frapper. Un geste facile. Le sang giclerait, tacherait sûrement le mur. L'affront disparaîtrait. Le sang se coagulerait. Le corps de l'animal tomberait dans le silence et dans l'oubli. Nous serions tous délivrés, Mi, Hafid et moi » (Serhane, 1983, p. 29).

Ceci explique l'omniprésence de la figure de père, sachant que la femme est la personne la plus touchée par le pouvoir du conjoint.

Etant donné que le père est un père de foyer, un responsable de famille. La mère ou la figure féminine doit subir les recommandations de son époux :

> « Les enfants ont vite grandi, lui avait-il déclaré un jour. Il est néfaste pour leur éducation que tu continues à coucher avec moi dans le même lit, femme ! Va auprès d'eux ! Il faut les rassurer. Quand j'aurai besoin de toi, je te ferai signe dans le secret […] Mi accepta cette nouvelle offense sans broncher. Elle était soumise et résignée » (Serhane, 1983, p. 28).

Un exemple de soumission au sein du foyer, de la tribu et de la société :

> « Mi faisait partie de l'autre face de la société. Elle était de la race de déracinés, celle qui dérange le temps dans son immobilité. Et cette autre face de la société, c'est la face de la honte, des larmes silencieuses, des mots retenus…La face bâtarde qui regarde dans le silence maudit, les conditions d'impuissance, d'isolement et d'anonymat dans lesquelles elle se débat » (Serhane, 1983, p. 142).

La parole de la femme s'éclipse pour garder le profil d'une obéissante qui respecte le clan conjugal et social :

> « Rappelle- toi ! Ici, il n'y a plus de place pour toi, ni pour toutes celles qui sont mariées. […] Tu as déserté le foyer conjugal. Que diront les gens ? Où iras-tu après ? Quoi qu'il arrive, tu ne dois jamais quitter ta maison. Tu prétends qu'il t'a battue, quel mal y a-t-il à ça ? C'est son droit le plus absolu. N'est-il pas ton mari ? » (Serhane, 1983, pp. 73-74).

La figure féminine symbolise la sexualité, le sang lié à la virginité et à l'honneur familial.

La femme est un sujet de soumission et sujet de révolte de la part de l'enfant :

> « J'étais l'envoyé qui devait prendre la relève après le naufrage. Mi avait enfanté un « homme » (Serhane, 1983, p. 142). L'enfant devient le libérateur de sa mère « Je devins le sixième pilier de la religion de Mi » (Serhane, 1983, p. 142).

Etant donné que la condition féminine est une source de révolte du fils à travers son imaginaire, tout en voulant se venger du père par n'importe quel moyen. Même le rêve et le fantasme seraient éprouvent la blessure d'une identité enfantine volée et d'une dignité féminine mutilée :

> « Quand mon père parlait, je remontais dans mon passé le plus reculé pour essayer de l'identifier, de savoir où j'avais bien pu le rencontrer. Il s'était égaré dans les souvenirs vieillissants de mon enfance. Mon père, l'étranger ! J'essayais alors de le ramener vers ma sympathie, de le placer parmi les bonnes circonstances de ma vie révolue mais il se dérobait, il se glissait, il s'infiltrait dans les ténèbres de mon indifférence » (Serhane, 1983, p. 27).

En effet, un rituel subversif basé sur l'aspect de désacralisation du père par le biais d'un langage violent qui censure cette dominance masculine.

Il la démystifie en donnant valeur à l'aspect sexuel comme étant un thème tabou mais indispensable à traiter dont le besoin d'une catharsis sociale :

> « Le père nous quitta sans aucune gêne, sans aucun regret et partit à la recherche de nouveaux sexes imberbes. Mi s'y était opposé énergiquement, avec toute la puissance de ses larmes. Elle avait fini par accepter sa condition de femelle délaissée, devant le pouvoir des personnes extravagantes qui étaient au service, non pas de la loi et de la justice, mais des gens puissants, des gens riches et des gens « comme il faut » d'Azrou. Nous n'étions ni puissants ni comme il le faut. Le père avait de l'argent ; la loi était de son côté » (Serhane, 1983, p. 137).

La loi de la jungle sociétale où le plus fortuné résiste. Comment peut-on interpréter cette injustice masculine ? Dieu n'a-t-il rien dit ?

En somme, le père reste l'axe le plus important pour l'interprétation œdipienne qui exige l'effacement du père pour qu'il soit remplacé par le fils. Un acte qui traduit ce rapport de crise entre le père et le fils. Le père exerce sa violence, de ce fait c'est le symbole de tyrannie. Tandis que le fils influencé par les actes parentaux se positionne en contre- partie pour protéger sa mère. Il éprouve une contre- attaque et refus interrogeant la mère à propos de toutes les contradictions subies et vécues au nom du Livre sacré et du lien sacré :

> « -Dis- moi au-delà de tes paroles nos pensées, nos rêves de montagnes écroulés sur ta joue meurtrie par la première épreuve. Dis-nous le mensonge et le Livre sacré, le chapelet accroché à nos rêve, témoin du temps et de notre destinée » (Serhane, 1983, p. 147).

Ce portrait contrasté du père marque les indices d'un enfant traumatisé et entretient par cet effet une impression nébuleuse. Elle se nourrit d'un réel retracé dans l'œuvre fictive.

Par conséquent, l'œuvre subversive ne pourrait être qu'une vulgarisation de la réalité socio-historique dont l'objectif est cette revendication du pouvoir affligeant la dignité :

> «Dieu te recommande d'être bon et généreux pour ton épouse et tes enfants. Tu as failli à tes devoirs envers nous. Serais-tu devenu assez stupide pour désobéir au Tout- Puissant ? Serais-tu devenu aveugle au poing de sortir du rang ? Serais-tu devenu assez fou pour quitter le droit chemin tracé par Allah à ses fidèles ? Il n'aura pas de pardon pour toi ; tu es foutu et tu mourras de ta rage » (Serhane, 1983, p. 207).

Il est temps de mettre à nu certaines coutumes et vices sociaux, privant l'être de son honneur. Dès lors, l'écriture subversive s'avère un mal nécessaire pour remettre en question l'hypocrisie religieuse. Les tabous invisibles seraient des éléments d'inspiration pour revendiquer certaines pratiques et déclarer avec un style osé la défaillance d'une société injuste qui se vante d'une religion vue à contre- plongée.

La parole devient un outil de révolte pour un second personnage : le fou. Une figure emblématique de la subversion dans les œuvres de notre corpus faisant d'elles un espace où règnent des attitudes inadaptées, des réactions asociales.

Le fou symbolise la marginalisation et possède le droit et la liberté absolue de tout dire. Par ce fait, il échappe aux contrôles sociaux. Sa parole hors norme exprime le délire, la révolte, la violence, le trouble anticonformiste :

> « ...L'enfer ne vous épargnera pas bonnes gens…vos bonnes actions ne sont que mensonges et hypocrisie…Dieu ne peut être trompé par des apparences…vos cœurs bonnes gens sont pleins de haine pour votre prochain, votre frère…votre sang est noir comme du goudron…vos mains sont sales et vos sexes souillés » (Serhane, 1983, p. 57).

C'est une sorte de « déraison subversive » afin d'exprimer l'inavouable et de libérer la parole et la conscience.

Cette quête de libération nourrie l'autocritique et explique le drame d'une société ravagée par l'injustice, ruinée par des vices qui n'ont rien avoir avec la religion adoptée :

> « Attention ! Je ne suis pas fou comme vous prétendez…La folie, vous l'avez dans le cœur et dans l'âme…Vous êtes tous fou de la folie des chiens…Vous êtes fous et pervers…J'en témoignerai le Jour du Jugement dernier…Fous, fous, fous ô enfants de Aïcha Kandischa ! … » (Serhane, 1983, p. 68).

(Un choc de civilisation, un dilemme identitaire. Une véritable censure nostalgique liée au passé tout en ignorant le présent. Elle foisonne de haine et d'échec mettant la société face à elle-même à travers la confrontation des images contradictoires : « ...Le paradis vous attend bonnes gens, il vous attend…Ses portes vous sont grandes ouvertes, comme les jambes de Messaouda… » (Serhane, 1983, p. 56). Le fou ou le Fakir comme le nomme Sarhane dans *Messaouda* peint l'image d'une société en pleine déchéance en faisant appel à deux images : d'un côté, celle de Messaouda et d'un autre côté celle du paradis souhaité mais « perdu » : ses portes seraient- elles ouvertes devant ces gens ? Si Messaouda est une femme facilement acquise, le paradis ne le serait pas. Il faut le mériter pour pouvoir y accéder. Malheureusement, vue les actes de ces « croyants », le paradis reste qu'une rêverie hallucinatoire.

C'est dans cette spirale inachevée entre les mœurs héritées, la pesanteur religieuse ainsi que le regard condamné et condamnant de la société. La personne est invitée à forger sa personnalité, à trouver place au sein d'une société ravagée par une peste identitaire collectivement et individuellement troublée. Ceci explique les circonstances tragiques du vécu, ainsi que les traumas d'une identité fondée sur des blessures inaltérables.

L'itinéraire de ce pèlerinage identitaire est tracé par les auteurs et notamment par A. Serhane dans ses ouvrages et spécialement dans *Messaouda*, une intrigue d'un enfant hanté par un amour- œdipien à l'égard d'une mère soumise et d'un père autoritaire. L'enfant est tiraillée entre deux pôles psychosexuels paradoxaux : sexualité perverse et une autre basée sur le rituel musulman.

En effet le monde sexuel est fondé sur ce rapport du chiasme : de bestialité, de prostitution, de pédophilie (au sein du *msid*), polygamie (exercée par les hommes), la notion de la virginité qui peut être une condition obligatoire pour la femme présentée au mariage et au cas de sa perdition, la femme serait une offrande livrée à la prostitution *(Messaouda*). La circoncision (pour l'enfant), le bain maure (l'espace du fantasme enfantin). Un monde rythmé par des contradictions au niveau des valeurs, des croyances et des pratiques.

L'enfant va être un enfant-révolté contre les représentants de cette dominance : le père et le *fqih* en guise d'exemple. Sa révolte lui permettra de déchiffrer la complexité de cette sphère ruinée à travers le temps « historique » et l'attitude psychologique des individus « relations personnelles compliquées ». A travers cette confrontation, l'enfant-révolté va se métamorphoser en un adulte possédant une vision critique sur son monde, son histoire, ses relations. Il va repenser l'identité individuelle en repensant l'identité collective.

Nous pouvons dire que les romans de Serhane sont des ouvrages d'expérimentation dont la doctrine psychologique est très dominante traçant la réalité dont les personnes en souffrent aujourd'hui. Une crise d'identité, une crise de valeurs (Le Camus, 1985, pp. 81-83).

Les personnages chez Abdellatif Laâbi, nous pouvons les évoquer sous forme de trois images représentatives qui sont ainsi : le livre, le corps et la mémoire.

Pour mener à bien notre étude, nous avons déployé plusieurs approches complémentaires, la première partie s'appuie sur approche théorique de l'écriture empruntée à Maurice Blanchot et à sa réflexion sur l'espace littéraire et la solitude de l'écrivain. Nous avons déployé cette approche en mettant en relief le contexte postcolonial marocain, faisant de notre analyse une lecture symbolique évoquant les nuances du sacrifice.

La seconde partie repose sur une approche sémiotique du personnage qui permet d'identifier les figures étudiées et de leur donner une typologie (référentielles, déictiques, anaphoriques) en faisant recours à une lecture psychanalytique du rapport paternel en interpellant une méthode comparative basée sur l'effet de miroir entre fiction et réalité à partir de corpus de A. Laâbi et A. Serhane.

L'écriture subversive se révèle une catharsis à double sens : elle libère l'écrivain, effacé au profit du langage, et le lecteur, appelé à s'y reconnaître. Le mythe du sacrifice inversé chez Serhane illustre l'indépendance géopolitique et la dépendance idéologique, le père advient l'agent d'une violence légitimée par la religion faussement interprétée.

Les personnages-miroirs confirment ce constat : le fqih et le père deux figures du pouvoir instrumentalisé, tandis que le fou, seul affranchi des normes, devient la voix de la vérité. Ces résultats posent toutefois question : cette catharsis suffit-elle à transformer réellement les rapports de pouvoir, ou reste-t-elle limitée au texte ?

4. Conclusion

L'œuvre subversive se révèle un véritable projet de réconciliation : elle libère l'écrivain, et offre au lecteur un espace de reconnaissance. Cette dynamique s'inscrit dans une critique du rapport colonial dominant, que confirme le détournement du sacrifice, où le père instrumentalise la religion pour exercer sa violence et lui donnant un aspect légitime.

Les personnages-miroirs prolongent ce constat : le fqih et le père incarnent un pouvoir détourné, tandis que le fou, seul transgresse les normes pour avouer l'inavouable : dire une vérité dérangeante que la société refuse d'entendre. La fiction devient ainsi l'espace d'une contestation des rapports d'autorité et d'une quête identitaire inachevée.

La question que nous devons poser est la suivante : cette catharsis littéraire a-t-elle le pouvoir de transformer réellement les structures qu'elle dénonce, ou demeure-t-elle un miroir brisé d'une société qui refuse encore de s'y regarder ?

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Approbation éthique

Cette recherche repose exclusivement sur l'analyse critique d'œuvres littéraires et de publications scientifiques. Elle ne comporte aucune enquête auprès de participants humains, aucune expérimentation ni aucune collecte de données personnelles. L'approbation d'un comité d'éthique et le consentement éclairé ne sont donc pas applicables à cette étude documentaire et textuelle.

Contributions de l'auteure

Chaïmae Blilete a assuré la conception de l'étude, la constitution du corpus, l'élaboration du cadre théorique et méthodologique, ainsi que l'analyse et l'interprétation des textes. Elle a également pris en charge la rédaction et la révision du manuscrit et assume la responsabilité de l'ensemble du travail présenté.

Déclaration de conflits d'intérêts

L'auteure déclare n'avoir aucun conflit d'intérêts financier, professionnel ou personnel susceptible d'influencer la conduite de cette recherche, l'interprétation des résultats ou leur publication.

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À propos de l'auteure

Chaïmae Blilete est affiliée à la Faculté polydisciplinaire de Taza de l'Université Sidi Mohamed Ben Abdellah, au Maroc. Le travail présenté dans cet article porte sur l'écriture subversive dans la littérature marocaine d'expression française, en particulier sur ses dimensions cathartiques, identitaires et critiques. Son analyse articule théorie littéraire, sémiotique du personnage et lecture psychanalytique pour interroger les représentations de l'autorité et les formes de contestation dans les textes étudiés.

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Déclaration de disponibilité des données

Les matériaux sur lesquels repose cette recherche sont constitués d'œuvres littéraires et de publications scientifiques répertoriées dans la bibliographie. Les passages analysés et leurs références sont indiqués dans l'article. Leur consultation dépend des modalités d'accès des éditeurs, des bibliothèques et des plateformes qui les diffusent. Cette étude ne repose sur aucun jeu de données issu d'une enquête ou d'une expérimentation.

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