



## TRANSLATING AND INTERPRETING 'TOGETHERNESS' IN PIERRE FANDIO'S *LA PROMESSE DE MALINGO*

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### Abstract:

This research work seeks to ascertain the translatability of living together in *La promesse de Malingo* by Pierre Fandio into English as an asset for the sustainability of the united Cameroon. Five elements helped the researcher attain the above objective: multilingualism, implicit, explicit, bilingualism and onomastics. This study poses the problem of the strategies used by a translator to produce an equivalent effect in the minds of the receptors of the target text. Two hypotheses carried the researcher through the present research: the first one stated that Bilingualism, multilingualism, explicit, onomastics and implicit are situations of living together that exist in the novel *La Promesse de Malingo*. The second said that macro and micro translation strategies could be relevant for the translation of togetherness into English in the novel. A micro textual analysis of the novel with 50 excerpts obtained from the novel confirmed the presence of the above elements as situations of living together found in the novel. Foreignisation as a macro translation strategy had an 86% usage while literal translation as a micro translation strategy carried a 50% occurrence which is the highest as compared to other micro translation strategies. The polysystem theory, with a 60% usage, happens to be the key translation theory of this work, showing that although words are important in translation, the context plays a vital role. The latter conclusion helps ascertain the translatability of living together and thus validates the hypotheses of this research. Recommendations and suggestions for further research were thus made.

**Keywords:** living together, translatability, equivalent effect, novel

### Résumé :

La présente étude intitulée : vers une traduction du vivre ensemble au sein de la crise identitaire s'inscrit dans le domaine de la traduction littéraire. Elle vise à déterminer la traduisibilité du vivre ensemble dans l'œuvre *La Promesse de Malingo* de Pierre Fandio vers l'Anglais, comme un atout pour le maintien du Cameroun uni. Cinq éléments nous ont permis d'atteindre cet objectif : le multilinguisme, l'implicite, l'explicite, le bilinguisme et l'onomastique. Cette étude pose le problème des stratégies utilisées par un traducteur pour

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produire un effet équivalent dans l'esprit des récepteurs du texte cible. Deux hypothèses ont guidé le chercheur tout au long de la présente recherche : la première affirme que le bilinguisme, le multilinguisme, l'explicite, l'onomastique et l'implicite sont des situations de vivre ensemble qui existent dans le roman *La Promesse de Malingo*. La seconde affirme que les stratégies de macro et micro-traduction pourraient être pertinentes pour la traduction du vivre ensemble en anglais dans le roman. Une analyse micro textuelle constitué de 50 extraits du roman a confirmé la présence des éléments susmentionnés comme situations de vivre ensemble dans le roman. L'étrangéisation en tant que macro-stratégie de traduction a été utilisée à 86 %. Cependant, la traduction littérale comme micro-stratégie de traduction a été utilisée à 50 %, ce qui est le taux le plus élevé par rapport à d'autres micro-stratégies de traduction. La théorie du polysystème, utilisée à 60 %, s'est avérée être la théorie de traduction phare de ce travail ; ce pourcentage démontre bien que les mots sont tout aussi important que le contexte en traduction. Cette conclusion permet de vérifier la traduisibilité du vivre ensemble et donc de valider les hypothèses de cette recherche. Des recommandations et des suggestions pour la suite de la recherche ont ainsi été formulées.

**Mots clés :** vivre ensemble, traduisibilité, effet d'équivalence

## 1. Introduction

The translation of creative and dramatic prose has been a fertile ground in the history of translation from the pre- to the post- through the colonial period. According to Londers (2001: 4-5), literary texts have carried culture, languages, customs and traditions from one generation to the other and from one people to another via translation of these texts so as to reach a wider audience. The above-mentioned aspects of translation are elements of inclusion which bring in the notion of hybridity in literary translation, thus taking us to the very heart of our study on the strategies for maintaining an equivalent effect when translating togetherness amidst the identity crisis in Pierre Fandio's *La Promesse de Malingo*. The notion of living together has its full meaning is advocated for and emphasised in the context of conflict or crisis (UNESCO, 2019). Maintaining an equivalent effect is usually very challenging when translating literature because the focus is on the authors' style and the aesthetics of the source text. How, then, can togetherness be translated in the novel *La Promesse de Malingo* while maintaining an equivalent effect? Living together comes in as a response or as a natural immune defence in a community that values inclusion and hospitality. This trait is depicted and embedded in the core values of Africans irrespective of where they find themselves; it is a key asset for survival amidst conflict –resilience, as presented by the novel's author.

## 2. Background

In African literature, the theme of togetherness often explores the dynamic relationships and interactions between individuals, communities, and societies. This theme reflects how people coexist, collaborate, or clash within various social, political, and cultural contexts on the African continent. Authors and poets in African literature frequently delve into the

complexities of communal living, addressing issues such as unity, diversity, tolerance, conflict, solidarity, and resilience (Neba, 2023 :3). The portrayal of living together in African literature serves to illuminate the shared experiences, struggles, and triumphs of individuals and communities navigating the complexities of cohabitation and interconnectedness in a rapidly changing world. Through an array of narratives, characters, and settings, African literature offers nuanced perspectives on the challenges and rewards of living together harmoniously or in discord, shedding light on the universal human condition and the possibilities of building inclusive and sustainable communities (Halley *et al.*, 2023).

The history of living together in Cameroon is a complex and rich tapestry that reflects the country's diverse cultural heritage and social dynamics. Cameroon is known for its cultural and ethnic diversity, with over 200 different linguistic groups. Throughout its history, various ethnicities and cultural groups have coexisted in Cameroon, often influencing each other's traditions, languages, and ways of life.

### **2.1 Macro Translation Strategy**

Macro textual analysis of this study examines and analyses the overall structure, narrative elements, and themes found in *La Promesse de Malingo*. It involves understanding the broader context of the text and how its various elements interact to create meaning. The paratextual elements of this corpus include: the cover page, the publishing house, quotations, acknowledgments and the author's bibliography. It then focuses on the structure of the texts (content and form) and the author's style.

This analysis helps translators comprehensively understand the source text's structure, plot, characters, and themes. It allows the translator to make informed decisions about effectively conveying these elements in the target language while maintaining the integrity of the original work.

### **2.2 Micro translation strategies**

This analysis involves a thorough reading of the novel *La Promesse de Malingo* to identify aspects of living together. It equally helps extract instances of togetherness from the corpus.

### **2.3 Equivalent effect**

The equivalent effect as presented by Nida (1964), refers to the fact that the effect produced by a translation on its audience should be as close as possible to the effect the original text had on the recipients in the source language. The equivalent effect has been widely discussed in Translation Studies. He presents two forms of equivalence: *Formal equivalence approach* and *dynamic equivalence*. The formal equivalence approach tends to emphasize fidelity to the lexical details and grammatical structure of the original language, whereas dynamic equivalence tends to employ a more natural rendering but with less literal accuracy. According to [Eugene Nida](#), "*dynamic equivalence*", the term as he originally coined it, is the "*quality of a translation in which the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors.*" The desire is that the reader of both languages would understand the meanings of the text in a similar fashion.

## 2.4 Living together

The United Nations recounts that living together in peace is all about accommodating differences and having the ability to listen, recognize, respect and appreciate others. (UNESCO, 2019). The fact that this link between "peace" and "living together" is explicitly taken up by several of the national reconciliations following armed conflict may lead to the belief that the notions of conflict and peace are constituents of living together. No wonder, then, that United Nations texts describe "peace [as] an expression of living together". According to several publications, the ability to live together is based on a number of components linked to reconciliation: recognition of differences, non-violence and the fight against exclusion, consensus-building through listening and dialogue (United Nations, 2017).

According to the Council of Europe, the notion of living together emerged in the context of the reconstruction of Europe, which was aimed at restoring peace and reconciling nations. In the language of international organisations, two other concepts are used to talk about living together: security and inclusion. Security is seen as a preventive measure, an imperative if conviviality is to be guaranteed within societies. Inclusion is often expressed as opposed to exclusion (UCLG, 2007). It is conditional on the guarantee of equal rights and resources, enabling citizens to participate fully in society's economic, political, social and cultural development.

*"Living together means interacting, for this to happen peacefully and fruitfully in different communities, there need to be dialogue between the members of the community, different ethnic, religious and cultural groups. This cannot be a one-way process; the majority population must accept the minorities, and the minorities must accept certain 'rules of the game' including local responsibilities, even if these are new to them. This process of mutual adjustment can lead to friction and difficulties, which local and regional authorities must face."* (Council of Europe, 2010: 60))

The AIMF Standing Committee on Living Together on its part, defines living together as "a dynamic process put in place by every member of the community to promote inclusion, security and a sense of belonging. Promoting living together means recognising and respecting all forms of diversity, fighting discrimination and facilitating harmonious cohabitation. In implementing "Vivre ensemble", the various players in the community work together to promote shared values that contribute to peace and social cohesion" (Standing Committee on Living Together [AIMF], 2018)

In promoting inclusive environments that encourage the full participation of citizens of all origins in the democratic, social and economic life of communities, *Vivre ensemble* is a key component of the community's identity. It refers to challenges and initiatives related to the management of social and cultural diversity, social cohesion and day-to-day safety in urban areas (International Observatory of Mayors on Living Together, 2016)

Engho (2019:5) presents the concept and practice of living together in Cameroon as one which is anchored within the paradigm of Cameroon's socio-political development, and it is a vivid exposition of how the two Cameroons and their diverse communities are supposed to live following the understanding that the two territories and their leaders were established during the reunification talks around the early 1960s. According to this article, living together

in Cameroon entails human bonding and fairness, love, equality, responsibility, and accountability. It is not limited to the context of Cameroonians across the Anglophone and Francophone divide. It warrants Cameroonians on both sides of the spectrum to inculcate ethical, and societal principles such as mutual respect, recognition of different identities and cultures, and the promotion of an egalitarian society (Gil, 1976). Differences in cultures bring about rich cultural diversity, which is rather a force to reckon with as a people.

Social cohesion and living together increasingly appear to be a response by the public authorities to the emergence of identity claims in Cameroon in a context marked by the Anglophone crisis. Indeed, the socio-historical evolution reveals that living together in Cameroonian society changes considerably according to the social crises that animate it (Egho, 2019). As used in this work, living together refers to inclusion, making the stranger feel at home irrespective of the environment, the neighbourhood, the language, the ethnicity, the intellectual or cultural background of one. In other words, none of the former elements should be a cause of differentiation or exclusion, not even disability.

Manifestations of living together, as used in this study, are regrouped under the following categories:

- **Bilingualism** - the presence of French and English, French, pidgin and their instances of use by some characters, including explaining a word used in pidgin language or Ewondo into French.
- **Multilinguism** - the use of Ewondo, Pidgin, French, Ffulde, Eton languages, etc., spoken by characters in the novel for the sake of integration.
- **Implicit** - characters' actions depicting togetherness.
- **Explicit** - open or clear expressions of togetherness in the choice of words of the author or through the characters.
- **Onomastics** - made up of names, appellation or designation of characters in the novel.

### 3. Theoretical framework

This part of the literature review summarises theories related to this study and provides a link between these theories and the ongoing research. It presents the name of the author, the theory propounded by this one, as well as the tenet of this theory.

#### 3.1 The polysystem theory

This theory was developed by Itamar Even-Zohar in the 1970s. It is a sociological approach to the study of literature and culture. It suggests that every literary system is composed of interconnected subsystems, known as "*polysystems*", which interact and influence each other. According to Even-Zohar, a literary system is

*"The network of relations that are hypothesized to obtain a number of activities called 'literary', and consequently these activities themselves are observed via that network."* (Xizhi Zhang, 2014).

The polysystem theory emphasizes the idea that no literary system exists in isolation. Instead, it is part of a larger network of systems that share influences, norms, and cultural elements. Translatability refers to the ability of a text to be effectively translated from one language to another while preserving its meaning and cultural nuances.

The application of polysystem theory to the study of translatability, as is the case with this study, recognizes that translation is not a simple transfer of words from one language to another. It involves considering the dynamic interactions between the source and target languages, as well as the cultural contexts in which they are embedded.

### **3.2 The sociolinguistic theory**

The sociolinguistic theory of translation propounded by Peter Newmark (1988) focuses on the interaction between language, culture, and society in the translation process. It recognizes that translation is not only about transposing words from one language to another but also about conveying the meaning and culture of a source text to a target audience.

In translating *living together* into English, as expressed in the novel *La Promesse de Malingo*, the sociolinguistic theory will underlie the data collection. It will help the translator determine extra-textual elements taking into consideration the context of production. This theory will also help the researcher identify implicit moods of expression of *living together* in the novel based on the socio-cultural context.

### **3.3 The Skopos theory**

This theory was developed by Hans Vermeer in the 1970s, it is a functionalist approach to translation that focuses on the purpose or "*skopos*" of the translation. According to this theory, the primary goal of translation is to fulfill the communicative function or intention of the target text for its intended audience.

Overall, the Skopos theory highlights the importance of considering the function and intention of the translation rather than focusing solely on linguistic equivalence or fidelity to the source text. This study seeks to blend both the purpose of the translation which is to communicate information contained in this novel by Pierre Fandio in a way that would be understood by the target audience and maintain the aesthetics of the source text. In this vain, the Skopos theory will serve as a guide to the translator so that they may not lose sight of the reason (purpose) for translating this postcolonial Cameroonian literary work.

### **3.4 The linguistic theory**

The linguistic theory of translation, also known as the Equivalence Theory, is a translation approach that emphasizes linguistic equivalence between the source text and the target text. This theory, developed by theorists such as Eugene Nida (1952) and Charles Taber, views translation as a process of finding equivalent linguistic structures and meanings in the target language.

According to this theory, the translator's main objective is to preserve the meaning and form of the source text as closely as possible. The Linguistic Theory of Translation focuses on achieving linguistic equivalence between the source and target texts, prioritizing accuracy and fidelity to the original text. Although part of this theory is based on reproducing grammatical

structures from the source to the target text, it equally recognizes the importance of culture and context; it is that aspect which will be used to analyse instances of living together in *La Promesse de Malingo*. The fact that this translation exercise is done from one language to another compels us to pay attention to the grammatical structures, lexis, vocabulary, and style while acknowledging the influence of culture and context on translation to provide a good translation with an equivalent effect.

#### 4. *La Promesse De Malingo*

Karen (2020) presents *La promesse de Malingo* as a novel by Pierre Fandio that tells the story of a young heroine named Malingo and her journey through various identities. The novel explores themes of identity, migration, and resilience. This young African woman who leaves her country in search of a better life travels across three continents and meets a variety of people, facing challenges and sacrifices to fulfil her promise. It is a captivating story about perseverance and courage in the face of adversity.

This novel equally explores the vast cultural diversity of Cameroon with its multiplicity of ethnicities. This cultural and language scandal that Cameroon represents, as presented by Pierre Fandio in *La Promess de Malingo* exposes implicitly and explicitly aspects of living together amidst identity crisis as a survival mood in this biosphere.

#### 5. Research design

Two main approaches are used in the course of this work namely: the empirical approach and the theoretical approach. This is based on the type of research carried out. This work is a qualitative research study in literary translation, specifically on translatability. The empirical approach chosen allows for a textual analysis to be conducted to identify the textual manifestations of "*living together*" amidst the identity crisis in *La Promesse de Malingo*. The textual analysis method of Trudel, Simon and Vonarx (2007), as well as the Thematic Content Analysis grid (TCA) by Braun and Clarke (2006:84) will guide us in analysing elements of living together at two levels: the pre-textual level, and the textual level (micro and macro textual). After analysing and extracting both textual and pre-textual elements of the theme under study, possible translations will be proposed, and these will be interpreted, and conclusions will be drawn.

##### 5.1 Macrotextual analysis

*La Promesse de Malingo* is the first prose novel written by Pierre Fandio. It is written within the context of Cameroon French literature or francophone literature. Cameroon literature in French dates as far back as the 1920s. It is a type of literature written by Cameroonian authors in the French language. Understanding Cameroonian French literature or francophone literature provides an insight into this type of literature (Marcelin, 2004:2)

It is an autofiction which follows the canons of written prose, purely narration from beginning to end, subdivided into notebooks with each having a title. The narrator in the story is the heroine herself Luma Joy Abongwa alias Malingo. Her voice carries the readers from

the rising action to the climax... it is only at the level of the epilogue that Daddy Muledy recounts how it all ended. In addition, the use of personal and possessive pronouns justifies the genre of the novel as auto-fiction.

The novel is set in Great Soppo in the South-West region of Cameroon. this is seen at the level of the flash forward that opens the novel. There is a constant change of scenery from the South West to the Centre region of Cameroon, in various towns – from Mbalmayo to Yaounde, from the Centre region to the North-West region, Tatum, from Tatum back to Buea, from Buea to Kumba, from Kumba back to Buea. After this constant movement within the country in various towns and homes, the heroine takes us out of the country to Dubai, where she moves from one town to another and then finally comes back to Cameroon. This constant movement justifies the search for an identity, thus backing up the theme of identity crisis and migration. This constant change of scenery is successfully achieved by the main character thanks to living together, which comes in as a survival mood in this fierce environment dominated by a constant search for an identity.

## 5.2 Micro textual analysis

This analysis is made up of 10 manifestations of living together culled from the *Novel La Promesse de Malingo* in the six categories that characterize living together in the novel namely: implicit, explicit, bilingualism, onomastics, and multilingualism. Two instances were selected from each category to have a total of ten excerpts. These manifestations are analysed with the help of the thematic content analysis grid by Braun and Clarke (2006:84) as presented by Losenje (Losenje 2022:33).

### Excerpt 1

A. Semantic theme (identification)		
1.1	Source text	...comme tout camerounais qui se respecte ma mère parlait bien d'autres langues au quotidien. Avec mon père, le Pidgin et le Français, ....avec m'a sabine l'Eton et le Fulfulde,...a la boutique, des langues de l'ouest du pays avec des clients,... au marché Mokolo l'Ewondo ou l'eton avec les bayam sellams ...ma mère était une tour de Babel ou plutôt un centre linguistique. (p.35)
1.2	Element of interest	Comme tout camerounais qui se respecte ma mère parlait bien d'autres langues... bayam sellam ...ma mère était une tour de Babel ou plutôt un centre linguistique.
1.3	Context of production	The main character, in her narrative recounts
B. Latent theme 1 (description)		
1.4	Possible translation constraint	Socio-cultural and linguistic
1.5	Proposed translation	...like any self-respecting Cameroonian, my mother spoke many other languages on a daily basis. With my father, Pidgin and French, ....with m'a Sabine, Eton and Fulfulde, ....at the shop languages of the west region of the country with customers,... at the Mokolo market, Ewondo or Eton with the bayam sellam ... my mother was a Tower of Babel or rather a language centre.
C. Latent theme 2 (explanation)		
1.6	Macrotranslation strategy	Foreignisation
1.7	Microtranslation strategy	Literal translation
1.8	Translation theory	Sociolinguistic



1.9	Literary translation theory	Polysytem
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### Excerpt 2

A. Semantic theme		
1.1	Source text	Je retins seulement qu'il était de la toute première agglomération de la province du Nord-Ouest, après Babadjou ... de l'Ouest . je compris ainsi que comme <b>dans toutes les localités frontalières les populations y parlaient les langues des deux bords.</b> P.119
1.2	Element of interest	dans toutes les localités frontalières les populations y parlaient les langues des deux bords.
1.3	Context of production	Pa'a jeremiah the headmaster of Tatum primary school reassures the narrator based on his origin that he was from a villages a the borers between the west region and the north west region . with that , the narrator highlights the necessity for populations living at the bothers to use the languages spoken in either parts .
B. Latent theme 1		
1.4	Possible translation constraint	Not applicable
1.5	Proposed translation	I only remembered that it was the first town in the North-West region, after Babadjou ... in the West. I understood that, as in all border areas, people there spoke the languages of both sides.
C. Latent theme 2		
1.6	Macrotranslation strategy	Domestication
1.7	Microtranslation strategy	Modulation
1.8	Translation theory	Skopos
1.9	Literary translation theory	Philological

### Onomastics

A. Semantic theme		
1.1	Source text	C'est pour cela que je ne sais pas l'appeler autrement que « <b>Daddy</b> » . Mme Mouledi , elle est la mère que tout enfant rêverait d'avoir . je l'appel d'ailleurs « <b>ma'a Mouledi</b> »(p 15)
1.2	Element of interest	Daddy... .. ma'a Mouledi
1.3	Context of production	The main character Luma joy acknowledges being lodged and finding a father and a mother in the Mouledy couple living together
B. Latent theme 1		
1.4	Possible translation constraint	Socio-cultural
1.5	Proposed translation	That's why I don't know how to call her anything other than "Daddy". Mrs Mouledi, she's the mother every child dreams of having. I call her "ma'a Mouledi". Reason why I cannot call him with another name than "daddy" .mrs. mouledy , is the mother that every child would dream to have .i even call her " ma'a Mouledi"
C. Latent theme 2 (explanation)		
1.6	Macrotranslation strategy	Foreignisation
1.7	Microtranslation strategy	Borrowing
1.8	Translation theory	Linguistic
1.9	Literary translation theory	Formalism

<b>A. Semantic theme</b>		
1.1	Source text	<b>Mais chez nous, je veux dire là-bas chez les « anglophones », tout homme âgé que vous connaissez depuis longtemps est votre pa'a, dans les mêmes conditions, la femme c'est votre ma'a ou votre « Aunty »...chez nous chez les « francophones »...tout hommes qui peut avoir l'âge de votre père était « papa »... « tonton »...mama...tantine. P109</b>
1.2	Element of interest	Mais chez nous, je veux dire là-bas chez les « anglophones », tout homme âgé que vous connaissez depuis longtemps est votre pa'a... la femme c'est votre ma'a ou votre « Aunty »...chez nous chez les « francophones »...tout hommes qui peut avoir l'âge de votre père était « papa »... « tonton »...mama...tantine
1.3	Context of production	At the onset of the sixth notebook entitled my village, the narrator in form of introduction describes the francophone and Anglophone cultures. This description centers on the names given to people older than you; whether they are males or females. this specificity highlights identity crisis as well as the necessity to adapt ( living together )
<b>B. Latent theme 1</b>		
1.4	Possible translation constraint	Lexical
1.5	Proposed translation	But back home, I mean back there in the "anglophone" zone, any older man you've known for a long time is your pa'a in the same light, the woman is your ma'a or your "Aunty"...back home in the "francophone " zone ...any man who could be as old as your father was "papa"... "tonton"...mama...tantine
<b>C. Latent theme 2</b>		
1.6	Macrotranslation strategy	Foreignisation
1.7	Microtranslation strategy	Literal translation
1.8	Translation theory	Socio-Linguistic
1.9	Literary translation theory	Polysystem

## Implicit

<b>A. Semantic theme</b>		
1.1	Source text	<b>... chez nous, tout se paye a l'hôpital, directement de la poche du malade : de la consultation aux médicaments en passant par le lit et le repas... Mègni Chiéngang a pris en charge les premieres factures pour les trois premiers jours. pour le reste, l'on verra. p.107</b>
1.2	Element of interest	chez nous, tout se paye a l'hôpital, directement de la poche du malade ... Mègni Chiéngang a pris en charge les premieres factures pour les trois premiers jours
1.3	Context of production	Abongwa victor the heroine's father is admitted to the hospital and is diagnosed with a pulmonary infection. Hospital bills in Cameroon are paid directly by the patient. in the present scenario, the patient had no resources to pay the bills so, his neighbor , Mègni Chiéngang pays the firs bills for the first three days
<b>B. Latent theme 1 (description)</b>		
1.4	Possible translation constraint	Lexical
1.5	Proposed translation	... In our country, everything is paid for in the hospital, directly from the patient's pocket: from consultation to the medication, not forgetting the bed and the meal... Mègni Chiéngang has paid the first three days' bills.
<b>C. Latent theme 2 (explanation)</b>		
1.6	Macrotranslation strategy	Domestication
1.7	Microtranslation strategy	Modulation
1.8	Translation theory	Skopos
1.9	Literary translation theory	Philological

A. Semantic theme		
1.1	Source text	...Il mit ainsi un soin particulier à nous accompagner Lylian, Atanga et moi...combien de fois mes cadets et mois sommes allés chez lui afin qu'il nous aide a faire nos devoirs . <b>Mes cadets et moi pûmes ainsi passer le cap, avec moins de casse possible.</b> p.121
1.2	Element of interest	...Il mit ainsi un soin particulier à nous accompagner Lylian , Atanga et moi... Mes cadets et moi pûmes ainsi passer le cap, avec moins de casse possible.
1.3	Context of production	Pa'a Jeremiah is presented by the narrator as a mentor. He decides on the basis of his friendship with their grandmother to help joy and her siblings do their homework on a regular basis.
B. Latent theme 1		
1.4	Possible translation constraint	Linguistic
1.5	Proposed translation	He took it upon himself to mentor Lylian, Atanga and I ... my siblings and I went to his home countless times for him to help us do our assignments. My juniors and I were thus able to overcome this stage with little or no bruises
C. Latent theme 2		
1.6	Macrotranslation strategy	Domestication
1.7	Microtranslation strategy	Adaptation
1.8	Translation theory	Skopos
1.9	Literary translation theory	Philological

## Bilingualism

A. Semantic theme		
1.1	Source text	A Yaoundé, on appelait d'ailleurs le pidgin « <b>Broken English</b> » l' <b>anglais massacré ou fracassé</b> . P. 116
1.2	Element of interest	« Broken English » l'anglais massacre ou fracassé
1.3	Context of production	The heroine describes the pidgin language she uses and how different it is from that which is used by other speakers of the language in Tatum.
B. Latent theme 1		
1.4	Possible translation constraint	Lexical
1.5	Proposed translation	In Yaoundé, pidgin was referred to as "Broken English" « l'anglais massacre ou fracassé » in French
C. Latent theme 2		
1.6	Macrotranslation strategy	Foreignisation
1.7	Microtranslation strategy	Calque/explicitation
1.8	Translation theory	Linguistic
1.9	Literary translation theory	Linguistic

A. Semantic theme		
1.1	Source text	<i>Make <b>that sister</b> no come finish for Dubai hia! this place no fine fo hi. Make hi go back home oh. A beg!</i> (« Que <b>cette sœur</b> ne vienne pas finir (ses jours) ici a Doubai eh! Cet endroit ne lui siée manifestement pas quelle rentre au bercailoh. <b>je vous en conjure!</b> »). P.250
1.2	Element of interest	Cette sœur ...je vous en conjure
1.2	Context of production	Joy has been working in Doubai and the living conditions there are so hard on her that the Nigerian who is friend with Brian notices her state of health.
B. Latent theme 1		
1.4	Possible translation	Not applicable

	constraint	
1.5	Proposed translation	<i>Make <b>that sister</b> no come finish for Dubai hia! this place no fine fo hi. Make hi go back home oh. A beg!</i> (this sister should not come and die here . this environment is clearly not good for her. let her go home - <i>I implore you!</i> ) P.250
<b>C. Latent theme 2</b>		
1.6	Macrotranslation strategy	Foreignisation
1.7	Microtranslation strategy	Borrowing /modulation
1.8	Translation theory	Sociolinguistics
1.9	Literary translation theory	Polysystem

### Explicit

<b>A. Semantic theme</b>		
1.1	Source text	Ma'a Lum, pa'a lukong... bref <b>tout le village ou presque me parlais avec une certaine admiration...</b> en tout cas cette semaine eut un <b>effet très positif sur notre « vivre ensemble »</b> sur notre séjour dans ce village. (p. 124)
1.2	Element of interest	tout le village ou presque me parlais avec une certaine admiration... effet très positif sur notre « vivre ensemble »
1.3	Context of production	After the piece of drama presented in form of theatre in which joy played the main role; she becomes very popular and admired in Tatum.
<b>B. Latent theme 1</b>		
1.4	Possible translation constraint	Not applicable
1.5	Proposed translation	Ma'a lum , pa'a lukong in short. Almost everyone in the village spoke to me with a certain degree of admiration ...in any case, this week had a very positive effect on our "living together" on our stay in this village
<b>C. Latent theme 2</b>		
1.6	Macrotranslation strategy	Domestication
1.7	Microtranslation strategy	Modulation
1.8	Translation theory	Skopos
1.9	Literary translation theory	Philological

<b>A. Semantic theme</b>		
1.1	Source text	Car, au bout de trois années dans le sous-système anglophone, mes cadets et moi avions pu ainsi, au prix de beaucoup d'efforts, il est vrai, assurer <b>notre pleine intégration. Totalemment. la concession de pa'a lukong, elle, avait été un vrai cocon</b> pour mes cadets et moi p.136
1.2	Element of interest	notre pleine intégration. Totalemment. la concession de pa'a Lukong, elle, avait été un vrai cocon
1.3	Context of production	The narrator acknowledges their total integration into the English speaking sub-system of education at the verge of their departure from Tatum
<b>B. Latent theme 1</b>		
1.4	Possible translation constraint	Sociological
1.5	Proposed translation	for, after three years into the Anglophone sub-system, my siblings and I were able, to ensure our full integration at the cost of great efforts ... pa'a lukong's compound had been a real cocoon for my juniors and I.
<b>C. Latent theme 2</b>		
1.6	Macrotranslation strategy	Foreignisation

1.7	Microtranslation strategy	Modulation
1.8	Translation theory	Linguistic
1.9	Literary translation theory	Formalism

### Summary Table on Strategies and Technics Used

Macro strategies	Microstrategies	Percentages
Foreignisation	Literal translation	20
	Calque	10
	Borrowing	20
<b>Total</b>		<b>70</b>
Domestication	Modulation	20
	Adaptation	10
<b>Total</b>		<b>30</b>
Overall percentage		100

## 6. Conclusion

In translating togetherness with equivalent effect in the novel being studied, both translation strategies or methods are used – foreignisation and domestication. The table above shows a 60 percent use of foreignisation strategy, while domestication has a 40 percent occurrence. The frequency of use of these strategies in this analysis is made clear thanks to translation techniques such as literary translation with a 20 percent occurrence, modulation 40, calque 10, and local adaptation 10.

Modulation carries the highest percentage in terms of techniques, showing that in literary translation, change of viewpoint matters as it helps maintain an equivalent effect in the minds of the receptors of the target text.

### Conflict of Interest Statement

This article is the original work of the authors. It has not been published before.

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