

Transcreation Flexibility with Hybrid Multilingualism in Algeria

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Received: 09/02/2024,

Accepted: 10/04/2024,

Published: 30/06/2024

ABSTRACT: *This study aims to, first, track the origin of multilingualism phenomenon in Algeria, to identify its nature and status to the target audience. Second, it explores the flexibility of transcreation as a sophisticated technique of translation, to provide a baseline understanding of the transcreational act in translation field. In all, the study point uncovers the structural dimensions of translation via transcreation of the hybrid expression. In the theoretical section, the research collects scientific records of transcreation and projects them on the processing of the hybrid expression of multilingual nature by following the qualitative approach. In the practical section, the present study examines the transcreation of advertisements figures where code-mixing and code-switching practices are manifested to express hybrid multilingualism in the Algerian Daridja, as forms of content creation, concretised from the source-idea and the target expression poly-system. The results highlight the importance of understanding the mechanism of the target expression for its impact on the target audience and its capacity of generating content as forms of translation. The creation feature within transcreation technique helps building original contents with maximum flexibility. This study aims to cover the gap of 'very little is known' concerning the hybrid multilingualism nature and reality in Algeria, in order to enrich the literature regarding the identifiers of a society that seems somehow undiscovered to Academia folk. Moreover, the study contributes in the stability and the recognition of transcreation as a term and as an operating technique in translation academic studies and practices.*

KEYWORDS: content creation, Daridja, hybrid multilingualism, transcreation flexibility, idea elaboration, translation.

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1. Introduction

Boufoy-Bastick (2020:02) thinks that the double code is a reflexion of multilingualism and sustainability walking hand in hand, in order to maintain many cultural identities when the local becomes fused with the foreign codes. Vieira (2012:97) finds that De Campos (1981:208) identifies transcreation similarly, in the sense of fusing the local to the foreign traits, in order to create a new version when translating from different languages and cultures. Both hybrid multilingualism and transcreation fuse the local to the foreign. The present study sheds the light on this particular point of multilingual fusion via code-mixing and code-switching in advertisements figures and how to elaborate a new version from the idea of transcreating to the new target audience. This mixture works on the principle of keeping visible both the local and the foreign in a hybrid combination. Transcreation manages to keep this particularity for the sake of generating an original version that communicates better with the target audience.

Multilingualism practices differ, if comparing Canada, Switzerland and Belgium for instance to Algeria. Unlike the latter, people in these countries express in several languages. The multi-lingual practices are in geographically separated regions and in culturally distinguished communities, inside the same country. However, the multilingualism reality in Algeria is of a different category. It is a practice that goes beyond, to reach the level of changing the word and the sentence forms and structures. The multilingual expression appears in a more complex grammar, morphologically, phonologically and semantically, due to the use of code-mixing and code-switching. This complex multilingual expression constitutes the Algerian dialect, called Daridja. It is widely spoken in the country. However, Daridja is categorised as informal, since Arabic language occupies the formal use status, for its religious, historical and aesthetic values. Daridja is a combination of the local language with the foreign ones. This hybrid expression dresses a new socio-cultural identity. Multilingualism is then a hybrid expression of poly-system attributes. The poly-system expression and multilingualism imply the combinative nature of many languages to semiotics and culture systems. Each system adds to the other more value and impact, under identified space-time framing. These intertwined systems demonstrate the status of the multilingual expression, which is gained from the cultural background and under specific circumstances. To define multilingualism, Franceschini (2011:346) thinks that:

Multilingualism is based on the fundamental human ability to be able to communicate in several languages and it describes a phenomenon embedded in cultural developments. Therefore, it is marked by high cultural sensitivity.

The multilingualism is a fusion of not only languages but also local and foreign cultures. As a fact, any word has a meaning, but not all words have similar charge and impact. When words become linked to a cultural reference, their charge varies. The receptive culture decides which word should gain superficial or intensive value and impact on the target audience. This reality depends on the context of use and the space-time framing. Therefore, the Algerian dialect for its social status is capable of reaching a wider audience. The Algerian people from whatever social class or age uses the Algerian dialect in face-to-face conversation and in advertisements. Multilingualism is beyond the mere combination of the lingual diversity. It also refers to the socio-cultural features that identify its impact. In order to translate an expression that should not lose its meaning, cultural reference and impact, transcreation technique becomes in charge of making such a processing. Gaballo (2012) differentiates translation from transcreation as follows:

[W]e understand from the comparison between transcreation and translation is that transcreators are granted greater creative licence than 'simple' translators, while the latter are requested to take a faithful approach to translation. (Gaballo 2012, 101)

Transcreators have the 'creation' feature that generates content and keeps valid the impact of the new created expression. However, the translators' job is only limited to the transfer of the source expression, without having the licence to make creational changes. This comparative study appears so far able to classify transcreation as a change maker in the source expression, and the direct translation as the source expression preserver. Both approaches contribute at the transmission of the expression, but differently. Transcreation, known as the content creation technique, uses the target lingo-socio-cultural attributions and more as elements that build the new content from the target expression. The technique aims to engender an original content that communicates better with the target audience and under the criteria of the new space-time framing guidelines. These radical interventions in the source expression become the new demand in translation market, only because the target audience becomes prioritised more than ever in the transmission of the expression process. The target audience becomes an important figure and a standard in marketing and translation services industry, alike.

Translation Studies have witnessed several shifts. Translation scholars have worked on translation dichotomy, such as (Vinay and Darbelnet, 1958; Vermeer, 1978; Toury, 1978; Newmark, 1988; Venuti, 1995; Nord, 1997) and many others. Some of them introduced opposing procedures and others introduced opposing approaches or theories regarding the source or the target considerations, when translating. Transcreation is another scientific bringing to translation dichotomy. Transcreation opposes the direct translation approach. The first makes both the lingual exchange and the source content changes as intra- or inter-system renditions, in order to translate. The second makes only the lingual exchange, by keeping the source content intact on the level of its elements and the system rendition. Translation dichotomy is a collection of theoretical contributions that introduce translation procedures, approaches, strategies or theories as two opposing treatments of the expression when translating. This opposition has always dealt with the linguistic approach vs. the culture approach. In other terms, translation becomes concerned with both language and culture systems. Subsequently, it has released translation from the narrow treatment of the expression that the linguistic domination imposed for years.

Transcreation is categorised as the target-focused kind of translation. Applying the transcreational processing requires creating content of valid meaning, cultural reference and impact from the target expression, in its poly-system setting from language, culture...etc. Bernal sees that «'[t]ranscreation' [...] acknowledges the fact that it is consciously replacing [content] and references deemed too culturally specific» (Bernal 2006, 32). The change in content, usually, implies replacing the source cultural references with the new target cultural one, in order to keep the impact valid. Applying the standard translation prioritises transferring the lingual expression only, over its cultural reference and the impact that carries within to the target expression. Therefore, the present study aims to explore transcreation flexibility by projecting several scholars' contributions on transcreation characteristics for dealing with expressions that are more complex. The hybrid multilingual expression of code-mixing and code-switching is one of them.

The study addresses the two following questions. A. What identifies the nature of multilingualism in Algeria? The purpose is to explore the origin and the status of hybrid multilingualism in the country. B. What characterises transcreation to be able to process poly-system expressions? The objective is to explore the flexibility of transcreation technique through the idea elaboration as form of translation of the hybrid multilingual expression of lingo-socio-cultural attributions.

2. Literature Review

The theoretical collection highlights multilingualism practices. Moreover, it also demonstrates transcreation characteristics in dealing with such a complex expression. In Algeria, multilingualism is including all of the native, the local and the foreign languages, to make a hybrid expression called *Daridja*. Many languages and cultures have all created such a diversity due to the integrations of the local communities with the foreign settlers. To track such phenomena of multilingualism and socio-culturalism, the cause-and-effect relationship helps explaining the origin, the connection and the evolution of the Algerian dialect as a hybrid multilingual expression. In other words, these two intertwined factors of cause and effect highlight where observable changes lead to inevitable consequences.

Multilingualism in Algeria started with the coming of foreign settlers. Obviously, the intercultural relationship that has connected the local people to the foreigners has led to the creation of a fusion from several languages with the local one '*Daridja*'.

Multilingualism is a phenomenon that combines experiences of different people in specific societies. It concerns the development of knowledge and is observable in social interaction and discourse. Multilingualism is therefore complex in its foundation (social and cognitive) and in its practice. (Franceschini 2011, 351)

This kind of interaction creates a new identity to the multilingual expression, based on the space-time framing. Therefore, the Algerian dialect seems to have a unique identity for its hybrid nature and multilingual practices.

The theory of change defines transcreation in nature as in practice according to Leibniz (1676). For the record, transcreation is believed to be the philosopher Leibniz's neologism. He first developed the concept of transcreation in his dialogue, entitled *Pacidius Philalethi* (1676). The philosopher introduced transcreation as a change maker. Transcreation has made a leap in discipline where it becomes one of the most sophisticated translation techniques. It overcomes all translation challenges. «The relevance of transcreation is universal since it can be used as a device to break the myth of 'untranslatability'» (Gopinathan 2006, 04). When standard translation has faced impossible translations and errors making, transcreation becomes in charge of dealing with more complex expressions that are usually of a poly-system nature. The feature that overcomes all the difficulties is in 'the change making', in terms of new creations of content. Transcreation acknowledges the need for, and the function of, change when translating the source expression.

Before analysing the origin and the nature of multilingualism in Algeria, it is important to explore first transcreation flexibility from theoretical collection that demonstrates some characteristics of the technique. This collection highlights its capacity of generating content of hybrid nature, demonstrated in a multilingual expression (see the analysed and discussed advertisement figures below).

Transcreation characteristics	Theoretical projection
Written content creation.	Transcreation refers to the idea of «new writing» in translation, according to Mukherjee study (2004).
Recreations through intuitive, aesthetic, creative and imaginative processing.	Transcreation «certainly demands an intuitive and aesthetic recreation and the application of creative imagination» (Gopinathan 2006, 04).
Target-focused approach. People-oriented approach. Quality work.	«Proximity to the customer determines transcreation quality and that, in addition to in-country reviewers, also crowdsourcing could be considered as a possible help to ensure transcreation quality» (Gaballo 2012, 103).
Holistic approach. Elaboration process. Change maker process. Co-creation process. Creation approach.	Transcreation «is a holistic approach in which all possible techniques like elaboration, interpolation, [...] and] image change [...] are possible. In such [process], the translator enters into the sole of the original author and then he himself becomes creator» (Gopinathan 2006, 04).
Content creation from the source-idea (not necessary an actual source). Idea elaboration process.	Transcreation «requires [...] elaboration (the capacity to develop ideas) » (Gaballo 2012, 112).
Recreation process. Parallel creation approach. Opposing to literal translation.	«The translation of creative texts, de Campos argues, is always recreation or parallel creation, the opposite of a literal translation, but always reciprocal» (Vieira 2012, 114).
Culture-focused approach. Problem solver. Inter-system process. Challenging the untranslatability.	«Transcreation seems to offer a culturally-specific solution to the translation of marketing texts» (Gaballo 2012, 99).
Effective translation. Impact-focused approach. Target audience-focused approach. Specialised translation.	«Transcreation is basically understood by translation buyers as an effective way to ensure that the marketing message is culturally relevant and appropriate for the target audience» (Gaballo 2012, 103).

Table 1. Theoretical Projection on Transcreation Characteristics.

Transcreation is efficient in terms of overcoming translation challenges and meeting translation market needs. Transcreation is a target-focused technique. It prioritises the new target circumstances, over looking back to the source expression details, only. These scholars' perspectives regarding transcreation give an idea about the holistic scope of its practice in terms of using several change making procedures and processes to transcreate the source expression. The technique is obviously enjoying a wider accessibility than the standard translation processing. As long as creative translation is included and acknowledged as a kind of translation, transcreation is then never excluded from translation field, too. Despite their differences,

they both demonstrate the wide scope of translation practices, which are beyond the treatment of the mono-system issues of the language only and the source content boundaries.

3. Methodology

The present research follows the qualitative approach in order to, first, demonstrate multilingualism origin and reality in Algeria and second to shed the light on transcreation characteristics for generating content from the idea elaboration process as a form of translation. The connection between the two research topics of multilingualism and transcreation is in their similar nature of hybridity. They both break rules in order to deliver a formula out of intra-system setting of various languages fusion and poly-system aspects of language, culture and society traits. The hybridity of multilingualism is illustrated in code-mixing and code-switching, where the hybridity of transcreation is illustrated in dealing with poly-system and multimodal expressions.

The case study illustrates two advertisements figures for educational purposes, accessible on Instagram platform. Both figures demonstrate the transcreation of a foreign commercial campaign in Algeria. The transcreation started from the source-idea of addressing a niche market and a new target audience, according to the identifiers of the target country; Algeria. The idea elaboration process illustrates the transcreational act, where the source is only an idea.

4. Results and Analysis

The language is in constant change due to several factors. The space-time framing is one of them. This change is different from one speech community into another. Sometimes, the same spoken language happens to be in different geographical places, however, each language changes and evolves differently. Taking the example of the Arabic dialects, it is a fact that they all have derived from, and have been formed of, the Arabic language, but their existence in different space-time dimensions has made of them all distinctive lingual expressions. Historical, cultural, social, ideological, political and economic reasons contribute in the evolution of each dialect/language to mark the disparity. These circumstances initiate the modifications and identify the language in each horizon. They may neologise or make disappear words or even dialects and languages under the frequent or rare usability principle of the language.

Through the exploration of multilingualism in Algeria across history, we found that the country witnessed the arrival of different foreign communities from diverse linguistic and socio-cultural backgrounds. During the 19th and the 20th century, the south-west Europeans were settlers for 132 years, from 1830-1962 under the colonial French regime. Earlier from the 7th century and after, the Arabs of Banu Hilal and later of Banu Sulaym conveys from the Arabic peninsula have chosen to stay for good in Algeria. Subsequently, all these settlers have changed the Algerian lingual expression and culture. The inter-lingual and the poly-system practices have sustained the multilingualism in the country via code-mixing and code-switching.

4.1. Exploring Multilingualism in Algeria

The spoken languages in Algeria are either native, local, formal or foreign. The native languages represent the Berber varieties. The local language is the Algerian dialect. The formal languages are Arabic and Tamazight. The foreign languages are French, English, Spanish, Italian and Turkish. It is important to note that some foreign languages are widely used, such as French, and others are expressed on the level of the words loan and not for sentential use, such as Spanish. The co-existence of Algerians with foreigners, willingly or unwillingly, has created a hybrid multilingual expression reality, in the country.

The settlement of different speaking communities has initiated the change/evolution of the Algerian dialect. Mainly two settlers have a remarkable impact on the Algerian tongue: Arabs the conquerors and the colonial French. The foreigners' different reasons of settlement were due to religious and politico-economical motives. The consequences have created a hybrid expression system, attributed to all the multilingual communities that took Algeria as a place to settle in, for a temporary or a permanent time.

Thereafter, Daridja uses vocabularies from more than six languages. They have an impact on the way the Algerian people of nowadays communicate, from Arabic, French, Berber, Spanish, Turkish and Italian...etc., on a varying calibre of use. The Algerian legislative authority, in article 3 & 4, only approves Arabic and Tamazight legitimacy for the formal use. The rest of Berber varieties and the multilingual Daridja remain for the informal use. French and English are used in specific context, too, such as education, administration, business and diplomacy.

4.2. Algerian Languages Classifications

Local and foreign languages in Algeria derive from two phyla of the most spoken languages in the world: the Afro-Asiatic and the Indo-European. The Afro-Asiatic phylum includes Arabic, Daridja and Berber languages (Tamazight...etc.). The Indo-European phylum includes French, Spanish...etc. Frajzyngier (2018: 01) finds that «[s]ome Afroasiatic languages, such as Arabic [...] are spoken by millions of people [...]. As of the early 21st century, the phylum is composed of six families: Egyptian (extinct), Semitic, Cushitic, Omotic, Berber, and Chadic». Despite the disparity in languages classifications, both local and foreign languages are visible in Daridja. Therefore, the multilingual fusion is profound because it derives from two different languages phyla.

4.3. Languages Categories in Algeria

Verbal and written languages in Algeria are divided into four 04 main categories: spoken, official, foreign and written. It is also worth mentioning that some languages belong to more than one category, due to their use and status in the country.

Spoken languages	Official languages	Foreign languages	Written languages
<ul style="list-style-type: none"> • Daridja (hybrid multilingualism). • Berber languages (all Algerian varieties, such as Tamazight). • Arabic (on TV/Radio, News, religious lectures and prayers... etc.). • French 	<ul style="list-style-type: none"> • Arabic. • Tamazight. 	<ul style="list-style-type: none"> • French. • English. • Spanish, Italian and Turkish (with a minimal number of used vocabularies in Daridja). 	<ul style="list-style-type: none"> • Arabic. • Tamazight. • French (for administrative use). • Algerian Netspeak language.

Table 2. The Four Categories of Languages in Algeria.

To justify this diverse collection of languages, we had to go back and trace the footsteps of each outsider, in order to view the bigger picture of multilingualism in Algeria of today. According to Dourari (2014:35-36), all of the Phoenicians, the Romans, the Byzantines, the Arabs, the displaced people from Andalusia, the Turks and last the French brought something new to the Algerian community. Dourari finds that «[e]ach of these successive newcomers brought their language, lifestyle, and ways of life and left a more or less deep imprint on the local culture and language» (Dourari 2014, 36). In fact, it becomes challenging to a monolingual speaker to communicate with an Algerian who speaks Daridja. Many words, which belong to local and foreign languages, are taking parts in this variety. Therefore, the monolingual speakers always find it hard to understand the Algerian dialect, due to the lingual diversity of the Algerian tongue and, especially, to the hybrid use of multilingualism through code-mixing and code-switching.

4.4. Cultural Influence

There is always a tight connection between people and culture. People contribute in forming their own culture. They also become influenced by other people's culture, willingly or by force. According to Nye (2008), the soft and hard power concepts demonstrate the strategies of change in any given community. In Algeria, the soft power illustrates changes in the local culture due to the openness to the foreigners' cultural input. The hard power illustrates changes in the local culture due to the force of colonialism. In both cases, these factors identify the cultural diversity and the people, eventually.

The Algerian Arabs and Berber people have witnessed the coming of many settlers. For instance, the French with a colonial ideology targeted reshaping the Algerian identity from the roots by the hard power application. They failed in many attempts when they targeted the religion and somehow succeeded in making changes when targeting the language. Benrabeh finds that «[w]ithin a relatively short period of time, 132 years, the French occupation made a profound impact on Algeria's culture and linguistic profile. The influence was so deep that Algerian society was never the same again» (Benrabeh 2013, 24). Noticeable changes touched the Algerian culture. It is all now enriching the Algerian lingual and cultural repertoire. The Algerian people themselves have added, deserted or revived practices, generation after generation, based on space-time framing circumstances.

Culture and language are inseparable subjects. Their evolution marks an undeniable connection due to their reciprocal effect and influence. Judy thinks that the «equation language plus culture equals community» (Judy 1997, 107). The Algerian community took advantage of the hardship and ease time to make of itself what it is today: a unique multilingual country with a festive cultural diversity.

To summarise, language, culture and society represent the identity of any given country. These aspects take new forms due to several changes that are mainly illustrated under the space-time circumstances. The socio-cultural identity is a result of the cause-and-effect relationship. Therefore, the consequences manifest so clearly as changes/evolutions that explain the role of socio-cultural references. These references identify and manage all types of relationships.

4.5. Exploring Transcreation

Translation Studies have gone through stages when discussing translation practices. It is important to note that the scholarly climate has pushed the researchers to expand the concept of translation in meaning as in action all over the years. Translation becomes more interested in the socio-cultural features of the language and more. As a fact, if the world changes, views change. Subsequently, translation practices change, too. In other terms, the world changes through the evolution that touches language, culture and society. Views change through the different ways of perceptions that are mainly resourced from the target audience interpretations and expectations. Translation eventually changes through the purpose behind maintaining the impact valid on the new target audience.

Translation is only another form of communication, for its connection and transmission functions between the addresser and the addressee. If the communicative expression requires direct transfer, translation has the source-oriented approaches to apply, such as literal translation...etc. If it requires the indirect transmission, translation has also the target-oriented approaches to apply, such as adaptation...etc. Therefore, the evolution of the act of translating academically has first been discussed as a linguistic processing with Catford (1965) and many others. The second shift has discussed translation as a process that should turn the interest towards the theory of the target 'the Skopos' with Vermeer (1978) and the theory of culture with Nord (1997) and many others. The third shift has discussed translation as a process that needs a socio-cultural turn with Snell-Hornby (2010) and many others.

Each study has shed the light on a specific inclination when discussing the act of translation. Transcreation on its turn has emanated as well from the need for a technique that activates and validates the notion translation via creation under one formula. The shift explains the need to produce at the end an original content from the target mono- or poly-system expression. Transcreation is capable of facing the

unparallelism of expressions of socio-cultural distinctiveness from the source to the target. Gaballo (2012:111) sees that transcreation is having «the capacity of generating new, unheard-of solutions», for its ability in addressing successfully the target audience with impact.

To preserve the psychological sense of the text (and to render it understandable within the framework of the receiving cultures), translators were entitled not only to make radical changes to the literal meaning of the original text, but also to its reference. (Eco 2000, 16)

In other terms, changes are sometimes inevitable when translating. These modifications do not only touch the expression but also its reference. In this case, when the socio-cultural reference is not parallel from the source to the target, new elements from the target expression, which may seem different linguistically or culturally, manage to create the same impact of the source expression.

Transcreating advertisements for instance to the Algerian audience implies using elements from the target expression poly-system. It is true that multilingualism in the Algerian dialect has an informal use; however, this dialect is widely spoken, in the country. Multilingual practices are part of the local culture and society. Foreign words have gained more value, status and sustainability in the Algerian society.

The impact of the source content is kept by looking for what builds again that same impact, regardless of the linguistic and the socio-cultural aspects of the source expression. When these linguistic and socio-cultural aspects cannot be in parallel transmittable to the target expression, modifications are an available option and a feature in transcreators' hands. They modify the source expression in order to match the originality of effect in the target expression in its mono- or poly-system setting.

4.6. Transcreating to the Target Audience

Language, culture and society identify and express people's needs, opinions...etc. These three aspects happen to be very essential composers of the communicative expression. This triple combination has value and impact under the space-time framing that dictates what target reference to use to build the communicative content. Therefore, «[i]t is crucial to understand the target audience» (Nye 2008, 103). By understanding the mechanism of the target communicative expression, we furthermore understand its translation. The latter is only another form of communication that works on the transmission of the communicative expression to the new receiver. «La traducción es un acto de comunicación, se traduce para comunicar algo» (Cuéllar 2004, 04). Apparently in advertisements, stimulating both the emotional and the rational experiences of the target audience can only be possible thanks to the deep understanding of the communicative expression creation and translation via transcreation. Therefore, one of the clearest communicative expressions is the advertisement for carrying a message of meaning and impact. The nature of the advertisement expression engages the addressee (target receiver), in the created message (content) of the addresser (advertiser). This communicative relationship of mutual interest of give and take generates automatically a reaction, despite its diachronic rhythm. Verbal, written, manual, sound, or even memes and silence expressions are all information units that carry a message of important value in the advertisement message. Therefore, the commercial communication expresses the need of the communicator (advertiser) for being understood, and of the receiver (target client) for being served.

The use of the communicative expression of the advertisement has always a function and a purpose. The function of the message is in its ability of creating a comprehensible message. The purpose is in inciting the reaction of the addressee. To create the chance for the response to take place, there has to be the use of expressions of value and impact on the addressees. They eventually pay more attention to the content and probably take actions towards the introduced product or service in the advertisement.

If the expression, which is the language, the semiotics, the culture...etc., is in constant change, its translation should simply follow. «Translation, like society, has no option but to live up to the difference that inhabits texts, which are all the more enthralling the richer they are in diversity; otherwise, translation may run the risk of irresponsibility» (Ruano & Vidal Claramonte 2004, 82). The use of the local ways of

expression is nothing but an impact seeker, under the criteria of content originality. Translating other ways may engender an unfulfilling translational act when the main focus is only on the source lingual content. Communication and translation eventually are beyond the act of deciphering the lingual code. When it comes to the expansion and the translational act application on the culture expression system for instance, the translators face two challenging missions: the search for the cultural parallelism in the target expression or the change of the cultural reference due to the cultural unparallelism.

The communicative expression of the advertisement is powerful. Both linguistic and cultural aspects provide such a power under an identified social dimension. The mission of translating the advertisement is not that easy. This power has to be kept in the target expression and it should be resourced from the combination of the target language, the target semiotics and the target culture elements.

Soft power is a form of power based on a country's cultural resources. It is intangible relative, context-based and controlled largely by non-state actors. The relevance and ultimate effectiveness of soft power depends on the perception and response of its target audience. (Fan 2008, 156)

As long as the communicative expression of the lingual and the cultural aspects in the advertisement is representing a soft power, translation should also look for elements that equalise this power on the level of impact and its validity, and not necessarily on the level of the lingual parallelism only from the target expression. Eco finds that «[a] translator must take into account rules that are not strictly linguistic but, broadly speaking, cultural» (Eco 2000, 17). Therefore, the rendition of linguistic and cultural contents requires more than a direct transfer of words. Transcreation is a fulfilling approach to rely on, in such a case.

The interference of the cultural and the lingual aspects in the communicative expression of the advertisement requires more developed strategies, when translating. Gaballo, descriptively, defines the general act of translation in the context of studying transcreation as «a creative effort that requires interpretation and re-creation of the source text through the filters of the target language, culture and customs» (Gaballo 2012, 110). Therefore, the creational translation adopts a target-oriented processing that gives a chance to the content creation to take place when transmitting the source content. The source sometimes may only be an idea or an identified impact of the expression. Such a sophisticated processing can only be applicable through transcreation.

The two tables below demonstrate the hybrid multilingualism in Algeria. Code-mixing and code switching are common practices in Daridja. The French words in the table can hardly be replaced with Arabic words. For Spanish and Italian words, most of them are used in advertisements and song's lyrics. In Algeria, we find most of the advertisement production using hybrid multilingualism for its status and effect in the country.

French	English	Spanish	Italian (rarely used)
Adresse	Airbags	Babor	Mamma Mia
Ballon	Bluetooth	Carcasa	Mi amoré
Batterie	Cash	Casa	Vita
Ça fait...	CD	Fiesta	Viva
Ça y est!	Chat	Fresca	...etc.
Camion	Coach	Guerra	
Chargeur	Computer	Gusto	
Chef	Design	Negreta	
Chômage	Fashion	Olé Ola	
Code	Flash disk	Regla	
Connexion	Football	Sí	
Déclarer	Goal	...etc.	
Démarrer	GPS		
Direct	Hamburger		
Freiner	Internet		
Frottoir	Laptop		
Garage	Match		
Goût	Ok		
Hôtel	Radar		
Jamais	Sandwich		
Maquillage	Stop		
Photo	Story (social media)		
Plage			
Profiter	Tag (social media)		
Régler	Top		
Retard	Week-end		
Rideau	Wifi		
Stade	Zoom		
Ticket	...etc.		
Trottoir			
Vaccin			
Virus			
...etc.			

Table 3. Multilingualism via Code-switching.

Code mixing is a different reality of multilingualism in Algeria. Foreign words (mainly French) are blended with Daridja words and follow its grammar rules. It is another form of hybrid multilingualism.

Words or expressions in Daridja (transcripted in French)	Original form of words or expressions from French language
M'gagé	Engagé
Ma't'ratic	Ne rate pas
Ma't'déranginich	Ne me dérange pas
Remorqua	Remorque
Tabla	Table
Lamba	Lampe
Gamila	Gamelle
Cosina	Cuisine
Formage	Fromage
Carta	Carte
Mebronzé	Bronzé
M'coulé	Coulé
Mabloqué	Bloqué
M'perdi	Perdu
Metrini	Entrainé
M'soudé	Soudé
M'rappé	Rappé
M'virussi	Avoir virus
M'touché	Touché
M'chargé	Chargé
Meclassé	Classé
Lista	Liste
Pila	Pile
Tozina	Douzaine
Wzine	Usine
Cimma	Cimon
Meblessé	Blessé
...etc	

Table 4. Multilingualism via Code-mixing.

French language is almost used in every aspect of the socio-cultural life of the Algerian people. However, English vocabulary is used in topics mainly related to technology. As noticed, multilingualism is not a matter of using deliberately the foreign words. For the record, it takes few seconds in the mind of Daridja speakers to find their equivalents in the local language due to the profound lingual fusion and their constant use generation after generation.

The following figures are purely used for educational purposes only. They illustrate the use of multilingualism via code-switching and code-mixing as forms of translation via transcreation of advertisements to the Algerian audience with originality.



Figure 1. Pepsi Drink. Code-switching.
Source¹. Pepsi Algérie- Instagram (2023).



Figure 2. Pepsi Drink. Code-mixing.
Source². Pepsi Algérie- Instagram (2023).

In order to translate to the target audience, transcreation becomes in charge of creating original contents of valid impact, according to the mechanisms of the target expression poly-system and the target audience.

Figure 01 refers to the use of multilingualism via code-switching. The use of French language is in (L'AMBIANCE) - [Vibe], of English language in (Foot) and of Daridja in (تعيشها غير مع) - [you only experience it with]. In English, it would be [Football vibes! You only experience it with PEPSI!]. In code-switching, each word, be it local or foreign, is not changed. This fused formula expresses hybrid multilingualism in Algeria.

Figure 02 refers to the use of multilingualism via code-mixing. The use of French, English and Daridja is in (PEPSI MA TETRATACH F LES MATCHES) – [PEPSI CANNOT BE MISSED IN MATCHES]. Prefix (MA) and suffix (CH) express the negation form in Daridja. Prefix (TE) expresses the present tense with the pronoun (YOU). (TRATA) is the French verb (RATER) - [to miss]. (MATCHES) is the English word, used as borrowing in French and Daridja. In code-mixing, foreign words dress the grammar rules of Daridja. This formula expresses another hybrid multilingualism in Algeria.

Transcreation flexibility results the creation of original advertisements by using code-mixing and code-switching to reflect on the hybrid multilingualism reality in Algeria. Using such a setting of the expression from the target expression repertoire is intended to create a real experience of impact on the target audience from their reality. It is a content creation and an elaboration of the source-idea that aims to address a specific niche market and an identified target audience. The idea elaboration process identifies the transcreational act (Gopinathan, 2006; Gaballo, 2012) when the source, to start the translation from, is the purpose of generating a new version to a new target audience. The idea elaboration is the concretisation

¹Figure 1. Pepsi Algeria. (2023, January 30th). Figure of Pepsi Drink “افتح ببسي و عيش اجواء كرة القدم تاع الصبح” - [Open a Pepsi and live the right football atmosphere]. Instagram. Retrieved from <https://www.instagram.com/p/CoDAJyktHJF/?igshid=NzBmMjdhZWRiYQ%3D%3D>

²Figure 2. Pepsi Algeria. (2023, January 19th). Figure of Pepsi Drink “L'balon bla PEPSI ma 3andouch goût” - [The football without Pepsi has not a taste]. Instagram. Retrieved from <https://www.instagram.com/p/CnmzL87vOVb/?igshid=NzBmMjdhZWRiYQ%3D%3D>

and the creation of content. All these processes illustrate transcreation flexibility and uniqueness if compared to the direct translation approach.

5. Discussion

Code-switching and code-mixing are two kinds of hybrid multilingualism practices. However, they are categorised as an informal use of the language. Multilingualism reality in Algeria is quite different. Code-switching and code-mixing are widely used in face-to-face conversation as in advertisement and songs' lyrics. Transcreation adopts a very flexible processing with such a content.

Intercultural communication skills for the language services industry requires aware professionals who can bridge the gap between differences and adapt information and values in the best and most functionally efficient way. Internationalisation contexts call for interdisciplinary approaches and constant renewal of know-how to keep pace with the latest developments and needs. (Moron & Calvo 2008, 145)

The language services industry, which translation market provides, requires professionals who can create a content of lingual and socio-cultural aspects and more. To attain such a level is to be trained as a transcreator, and not only as a translator. Moreover, the in-country reviewers' consultations are highly recommended according to Gaballo (2012:103). The language connects to culture for value and intensity of the expression. Translating advertisement should be dealing with what is beyond the visible elements of the expression. It is a matter of understanding the meta-language and other systems of the expression for catching the impact. The exploration of the multilingual and the socio-cultural backgrounds of Algeria demonstrates that the communication is not a mere expression to understand and very challenging to translate to the target audience.

To translate to the target audience is to review first the target expression poly-system repertoire. When exploring the nature of the Algerian communication expression, hybrid multilingualism appears to be the first noticeable aspect. Therefore, when translating into Daridja for instance, code-mixing and code-switching take place to provide another original version that has been built from the target expression poly-system. Such a variety of the Algerian Daridja is an informal way of communicating; however, it is widely used in the country. It reaches all social classes of different ages and backgrounds. Undoubtedly, translation is not a matter of aligned words projection. The expression is the language system and beyond. It is a content of meaning and impact, regardless of the sign used. Valid meaning and impact are all the time linked to specific space-time circumstances and other factors that identify the context too.

Translation works on three levels: similarities, paralleled differences and unparalleled differences, in the peer target expression of whatever expression system. The similar expression can be translated literally by projecting the words from the source on the target language. The paralleled differences can be exchanged with the target element through adaptation application, for instance. The unparalleled difference can only be changed and recreated again or created all over new from the target expression poly-system via transcreation application.

6. Conclusions

Transcreation is a holistic approach. One of the valid processes, which is able to generate content, is the idea elaboration process. If transcreation creates content, the starting point of this creation can be an actual source as it can be an idea, which is the case of our present study. The idea elaboration process deals with hybrid content where intra- and inter-system renditions, the new target audience and the target expression poly-system become the elements to work on, when translating. The combination of language, culture and society impose many guidelines that identify the communicative expression, distinctively. Subsequently,

translation has no other option but to follow these guidelines. For such a rendition, translation offers transcreation services when addressing the target audience. Such a technique creates content to establish originality.

Translation is an act of communication. It keeps the connection between the addresser and the addressee. However, in some particular situations, the translator has no other option but to make changes on the source content, so that the new target audience receives an original content of valid meaning and impact. Advertisement is a type of such a kind. To capture the target audience's attention is an essential part of the success of the translation mission. The expression comes in many types, as it cannot always be an informative content. When the expression comes hybrid in nature for being multilingual, transcreation becomes in charge of its translation. Meaning and impact of the communicative expression are not always in parallel transmittable from the source to the target expression. Therefore, transcreation technique provides accesses of change making to build again the target expression. The technique is flexible in working with the expression transmission from an actual source or an idea elaboration only.

The research thematic progression introduces the attributions of Algeria from linguistic to socio-cultural backgrounds, illustrated in the hybrid multilingualism practices. In addition to that, the study introduces transcreation as a target-focused translation. It is noticeable that the target expression repertoire is becoming the criteria that the transcreator refers to when creating the new content. At this level, the target audience is taking the priority position over the source content, because their interaction matters, in the original or the transcreated version of the advertisement.

The transcreational processing refers to the act of producing a content that takes into account the validity of the content from two levels: the rational and the emotional aspects of the expression. These two levels of the expression decipherment are linked to lingual and socio-cultural attributions, which trigger these experiences of reactions. The wordplay, the perception-play and many other forms of the expression manipulations become strategies of generating a new content of effect. It is only possible when taking the target expression mono- or poly-system as a reference that measures the validity and the originality of the transcreated content.

Studying the hybrid multilingualism of the Algerian society demonstrates the act of communicating as interdisciplinary. Language, meta-language, culture, communication, society, history...etc are all connected to each other. No wonder if the study of translation is also that kind of act. If the communicative expression is hybrid in nature, translation should have the right tools to apply when transmitting such content. Exploring transcreation as a translation technique demonstrates that whenever the act of translation is facing challenging situations, transcreation with its creation feature and idea elaboration have always solutions. The technique works on generating content of original and valid meaning, in the target expression of mono- or poly-system, and on top of that, with a valid impact on the target audience. The impact is very necessary to be kept from the source to the target, because engaging the target audience in the transcreated advertisement is a proof of the success of the transcreational act.

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Figures

Figure 1. Pepsi Algerie. (2023, January 30th). Figure of Pepsi Drink “افتح بببسي و عيش اجواء كرة القدم ناع الصح” - [Open a Pepsi and live the right football atmosphere]. Instagram. Retrieved from <https://www.instagram.com/p/CoDAJyktHJF/?igshid=NzBmMjdhZWRiYQ%3D%3D>

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