CONNOTATION AND TRANSLATION OF ENGLISHNESS/ BRITISHNESS

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Abstract

This article is an attempt to explain the Englishness/ Britishness dichotomy and evoke the sonorous, glorious attributes of historic heritage and patriotic emotion that belong to England rather than Britain. Englishness and Britishness can be viewed as two entities making a clear dissimilarity between an ethnic and a civic identity embraced in political, and social pride, and nationhood. Another aim of this article is to portray the translation strategies used to convey the meaning of these national identity concepts.

Keywords: Englishness, Britishness, nationalism, nationhood, national identity

INTRODUCTION

For many decades, the question of the English national identity has been discussed, stressing the dichotomy between English national identity and British national identity. Before introducing the term nationalism as an ideology, the notions of nation and nationhood should be approached. National feelings and national identity appeared before nationalism as a philosophy, and these terms should be associated with "patriotism", "national pride", and "national consciousness". Nationalism is a doctrine about state and nation, and nationhood is a sentiment of inheritance of culture with well-established ethnic roots and cultural continuity [1].

Non-English citizens of the United Kingdom of Great Britain and Northern Ireland more often say "English" rather than "British"; the phrase "Lordly English", within the Englishness–Britishness dichotomy, subsumes British under English stressing and outlining the supremacy and imperiality of England over the British Isles. However, foreigners, and even Scots, Welsh, and Irish, sometimes may refer to "English" when they mean "British". It emphasizes the hegemonic attitude of the English reign in the international arena. The difference between these ethnic groups is not only in the phonological and morphological structures like accents, satirical coinages, and blendings but also in names and phenomena, heritage, and history [1].

"Britain" is apparently the most ancient term that dates back to the 4th century BC when the tribes recorded by the Greeks as Celts were living in Western Europe. Then the Romans turned the Greek "Pretanoi" into Latin "Britanni", later giving the feminine name "Britannia". Angles and Saxons, when invaded the island, ignored these names and called the island "Engla-land", but the name "Britain" did not disappear it was preserved in various forms, such as "Bretayne", "Breteyn", "Breoton". It returned to the language, during the reign of Henry VIII and Edward VI in the 16th century – when England and Scotland were united (with the effect of reconciling England and Scotland), then James I (1603) united "South Britain" and "North Britain" under the name of "Great Britain". The Act of Union with Scotland in 1707 coined the name United Kingdom of Great Britain, and from that point on, "Britain" came into the usage of "Great Britain".

"BRITISHNESS" – A MARK OF SOCIAL AND POLITICAL MATTERS

The majority of Scots, English, and Welsh do not think of themselves as British, while foreigners use British freely to denominate the trade, economy, and legal system. "British" is a term that does not refer to national identity but to social and political matters, such as passports, visa applications, and state matters.

Britishness was a phenomenon of social and economic structure. From the eighteenth century, the ruling class was the British that began under the rule

of Stuarts, when wealthy aristocrats started to intermarry with heirs and heiresses to preserve the inheritances within their families. Another remark that should be made in terms of ambiguities and overlaps is based on the distinction between the "British state" and "British nation". "British state" incorporates the British monarchy, British Parliament, British parties, British judiciary system, British legal system, British armed forces, and British civil services [1].

People from all the regions of the British Isles, being a part of this British Empire, have developed a British consciousness not only towards the inhabitants of the British Isles but for outsiders too. The outsiders were seen as rivals for power, superiority, and influence, as Great Britain was involved in so many wars. The development of the British industry, British Parliament, British monarchy, British civil service, and British trade union gave supremacy to "Britishness"- to all inhabitants of these islands.

British identity, in turn, is seen as the ruling class that has fortified the British economy, has spoken the same language, has shared the same religion, has invented the same scientific culture, has created the same literary culture and has manifested the same intellectual culture. For centuries there were shaped the circles of Britishness and blocks of Britishness that have developed this sense of consciousness. Definitely, there is much discussion on Scottish identity, Irish identity, and English identity that express certain attitudes, conduct, way of thinking, mentality, and perceptions on life [2].

Britain had to face the confrontation of national identity and independence, adjust to the ongoing changes, resist new demands, and keep its national identity. These facts can be clearly seen in the works of English writers who did not portray the effects of the resistance of the national culture with respect to the English culture. Other British nations stuck to their national identities to fight English oppression, so, in this way, Irish, Welsh, and Scottish nationalisms were born.

"ENGLISHNESS" - OUTLINING IMPERIAL SUPREMACY

The word "English" lost its connotation of "Angles" and meant the conglomerate of Teutonic peoples "Angles, Saxons, and Jutes" who conquered these territories in the fifth century. "English" came into history with a new force in the eleventh century to call all people living on the territory of the Northern islands "English" people becoming the dominant group controlling the ascendant and industrialized force. For more than a thousand years England has been the most influential state with the largest population and the usage of "England" and "English" prevailed over the "British", turning it into a highly emotive term. The image of the "English" has been growing to the effect of eulogies and apostrophes from Shakespeare to Brooke that increased the effect of unbeatable, aristocratic "English" [1].

So, "English" nationalism had two different operating sides: the external one through the politics of conquering the fifth part of the world and the internal side of the nationalism that consisted of the life of a race inhabiting the island with a limited mind. The "English" were caught together with the Scotts, the Welsh, and the Irish in the political war being leaders in this war; the same the "English" were caught within the British Industrial Revolution, the British Navy, and the British Empire. In this context, "English" felt to take it as its own merit when it was, in fact, a mutual effort of the Scotts, the Welsh, and the Irish.

The supremacy of "Englishness" is through the colonization of Wales by the English in 1415, which was a process of "civilising" the wild Welsh, through the colonization of Ireland performed with a more resisting force dividing the society into "foreigners" and "natives" designated in the religious differences. Quite another story is with the colonization of Scotland, that was able to keep its status of an independent kingdom and fought against the English with all their forces: physical and spiritual, known as Anglicization in Scotland [1, p.77]. One might say that "English" nationalism is an imperial nationalism as it is rooted in the colonial politics of expansion of England to create an overseas empire [3].

Many scholars have debated the fact whether "English" has the meaning of nationalism, patriotism, or imperialism. Liah Greenfeld in her book "Nationalism" (1992) states that "English" nationalism is the "template and

impulse of national consciousness" [1, p. 19]. But digging deep inside the problem of "English" nationalism, it can be stated that "English" nationalism compared to Finnish, Russian, French, Welsh, Scottish, or Irish nationalisms is very modest. It can be firmly stated that "English" nationalism is not observed, more than that, it is considered more of an unwillingness to accept reality.

A new genre of writing was established by a group of writers such as Edward Lytton Bulwer, Ralph Waldo Emerson, Hyppolite Taine, and Henry James who approached the "travel literature" of the 17th-18th centuries and described meticulously the "English" inhabitants and reinforced the dominance of the "English" in the works: *English Traits (1856), Notes on England (1860), English Hours (1905), England and the English (1833)*, *Journeys to England and Ireland* (1958). Much later Priestley, Morton, Orwell, Mike, Renier have continued the stance to prevail on the "English" depiction of the "English" character [1].

Some optimistic view on "English" nationalism reframes nationalism as an eccentric, pathetic form of belief that worships monarchy. While Americans believe that their history is exceptional, the French consider themselves educators of mankind, Russians think of themselves as privileged through the prism of religious beliefs, and Germans assume their superiority, in turn, "English" nationalism is pretty scanty [4].

English national identity looks humble on account that the English were in the middle of the global economy, empire, social life and political life: the English were deciding the political, social, economic Welsh, Scottish, Irish matters and issues. Another reason is that the English were not oppressed, they did not have to fight the foreign conquerors [5].

The path of the English was not an easy one, they blocked and slowed down their sense of own identity, the process of shaping the English character. Another impediment in the development of the English identity is the influence of the rest of the world on English nationalism. Much later, the loss of this gigantic empire conquered through the wars, spreading their language,

trade, and culture, left them with a bitter taste of once losing their grandeur [6].

TRANSLATION DIFFICULTIES ARISING WITHIN THE DICHOTOMY OF "ENGLISHNESS" AND "BRITISHNESS"

The aim of the section is to explore the translation techniques and strategies used to find the equivalent of "Englishness" and "Britishness" in the target language.

The historical evolution, the development of the national spirit, the fight for independence, and the struggle for national identity constitute essential factors in translating national identity terms such as nationalism, patriotic emotion, national patrimony, national consciousness, and other national values within the dichotomy "Englishness" and "Britishness". These national identity terms can be localized within Peter Newmark's classification of cultural words and fit into the category of concepts:

• Political and administrative
• Religious
• Artistic

Newmark also stresses the contextual factors and translation procedures that must be taken into consideration when translating cultural concepts that can be applied to translating national identity words within the dichotomy "Englishness" and "Britishness". The contextual factors are [7]:
1- Purpose of text
2- Motivation and cultural, technical, and linguistic level of readership
3- Importance of referent in SL text
4- Setting

5- Recency of the referent.

The translation procedures are [8]:
- transference or transliteration;
- naturalization, adaptation to pronunciation and morphology;
- cultural equivalent;
- functional equivalent,
- finding a neutral referent;
- descriptive equivalent;
- componential analysis;
- synonymy;
- loan translation;
- modulation;
- compensation;
- paraphrase;
- notes;
- couplets, a combination of other procedures.

Klingberg explains that the translator adapts the cultural context focusing on the national feeling, the national consciousness. Through these translation strategies, the translator allows the readers to familiarize themselves with the foreign culture and the context. [9, p.18]:
1) Additional explanations;
2) Paraphrasing;
3) Translation by explanation;
4) Explanations outside the text;
5) Substitution with an equivalent from the target language culture;
6) Replacement with a general equivalent;
7) Simplification;
8) Removal;
9) Localization.

Graedler [2000:3] outlines the following translation strategies that can fit in this translation setting as well [10]:
1. Making up a new word
2. Explaining the meaning of the SL expression

3. Preserving the SL term intact
4. Opting for a word in the TL that seems similar to the SL term.

V. Komissarov stated that the translator, in order to create a faithful translation, must take into account the specific particularities of the message transmitted by the author including their knowledge and experience. It should be taken into account the reality reflected by the historic patrimony, social, and political backgrounds, the character and the particularities related to the perception of these phenomena, to whom translation and many other aspects of intra-linguistic communication are addressed which influence the translation activity [11, p.40-41].

Also, R. Alvarez and M. Vidal's thoughts can be added. They consider that the choice and strategy of the translator represent a kind of voluntary act that reveals the history and the socio-political environment of the country [12, p.5].

Vanessa Leonardi's [13, p.86] comments on the effects of censorship on translation, admitting that translation and censorship are two completely opposite components of communication. Translation promotes the spread of information, and censorship reshapes it; both phenomena assume the negotiation of linguistic, national, political, social, and ideological boundaries between the source cultures and target culture. N.J. Karolides, M. Bald, and D.B. Sova [14] state that censorship can be based on four main groups: political, religious, sexual, and social criteria.

Between the source text and the target audience is an integral part of the dialogue, a fragile and unstable process of mediation between national, social, and political forces: the imposed norms of the publishing industry and the expectations of the reader, the reader's interpretation of the target text and assessment of the source culture [15, p.5].

Another dilemma in translating the national identity context within the dichotomy of "Englishness" and "Britishness" is the problem of domestication and foreignization of the source text proposed by Venuti. Domestication or naturalization strategy involves an ethnocentric reduction of the foreign text to the cultural values of the target language" [16, p.20],

which creates the sensation of lack of translation in order to reduce foreign elements within the target text, whereas foreignization strategy refers to the retention of cultural, national identity elements in the target text. Regardless of the chosen strategy, translators must guarantee the perseverance of the national pride, national consciousness, and national status of the country within the dichotomy of "Englishness" and "Britishness".

CONCLUSIONS

It may be concluded that the world was split into the grandest force – the English, who had the goal to educate humankind, and on the other extreme the undeveloped, rudimentary world. "Englishness" was associated with progress, science, evolution, magnitude, world economy, world trade, etc. [17].

Within the dichotomy of "Englishness" and "Britishness", the history, resonant culture, and prejudice of the Colonial Empire reflect the supremacy of "Englishness". Also, England manifested its force in the direction of unifying the nation into one kingdom. When speaking about the 19th and 20th centuries, "Englishness" and "Britishness" are interconnected and interchangeable.

To achieve a successful and faithful translation of the "Englishness" and "Britishness" dichotomy, the message of the source text filled with national sentiments must be conveyed through the appropriate translation strategies and techniques. This is to encourage and help the translators in the process of choosing effective translation techniques and strategies to mediate the message referring to historical heritage, nationalism, national identity, patriotism, etc. through certain cultural, political, and national references.

The immense number of books on "Englishness" and "Britishness", evoking the concepts of nationalism, national identity, national consciousness, and patriotism, have the function of instructing and educating readers through historical behaviour, shaping the peoples' mentality about the sacred national identity values. In this regard, translation is one of the ways to meditate on the national identity philosophies of life. Considering these features,

translators tend to apply strategies specific to preserve the national spirit in the translated text, in order to convey with great accuracy and precision the national background hidden in the source language. One of the most important tasks of the translator within the dichotomy of "Englishness" and "Britishness" is the exact transposition of the image of the national identity phenomenon, the correct interpretation of the nature, structure, and properties of these national identity values. The reader must understand the national, social, and cultural environment when reading about the national character of a certain country and its people. The translator must be aware that the national, social, and political vocabulary can be limited, representing another barrier to portraying the national status.

Therefore, the scientific relevance of this study consists in the fact that the process of making a faithful translation relies on the recognition of the historical heritage, preserving the national pride, and identity in the target text, choosing the corresponding translation strategy to emanate the national belonging.

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