TRANSLATION OF CHILDREN'S LITERATURE AND CULTURAL IDENTITY FORMATION

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ABSTRACT

Children's literature and its translation are considered new fields in the literature arena. In this paper, the issue of translating children's literature is addressed and the specific problem of children's identity formation in the Arab Islamic world is examined.

This study then explores translation theories related to ideology formation. Finally, suggestions and recommendations for preservation of cultural identity are put forward.

ACKNOWLEDGMENTS

CHAPTER ONE: INTRODUCTION

Children's literature is considered one of the most prominent doorways through which a child is first introduced and exposed to the real world. Its influence on the child's development and shaping of ideologies has been brought to the attention of many intellectuals and educationalists. Therefore it naturally followed that restrictions and limitations were applied on nations' governmental levels as means for controlling and manipulating the information accessible to children.

Yet the question that comes to mind is who bears the responsibility of supervising what is being written and/or translated for children and how is it being applied on real grounds? Furthermore, how is writing and translating children's literature affecting the structuring of a child's identity? And what are the means and mechanisms employed to accentuate these effects or rather, how is the lack of mechanisms in supervising children's literature on its various levels negatively influencing the child's identity formation?

This paper will strive to shed some light on some answers by presenting the views already put forth by scholars in this field in addition to giving an overview of the status of children's literature translation and its role in children's identity formation in the Arab Islamic world specifically. The following chapters will attempt to present a general view on the factors influencing Children's literature and its translation.

Chapter one is divided into two sections. Section one will give a review on the existing definitions in the field of children's literature and the controversies found in trying to define it, whereas section two will attempt to present a briefing on the history and development of children's literature both on the global level and the Arab Islamic world.

Section one of chapter two will move on to introduce the current situation of children's literature and the aims that it was employed in so far. The second section will attempt to point out the various problems encountering the field of children's literature which the reader will notice to be branching out and present on many different levels- political, social and economical.

The translation of children's literature is addressed in Chapter three. This chapter will try to give an overview of the status of the translation in addition to its relation with the status of writing for children's literature.

In chapter four, there will be a concise summary of some theories of translation in the first section and then the main theme of the paper, which is the influence of children's literature and its translation on children's ideology formation, will be highlighted in section two of the chapter.

Finally, some suggestions for the restriction of the negative influence of children's literature and its translation on the Arab Islamic child's identity and the development of the field will be put forward in the concluding chapter.

Overall, this paper does not endeavour to give the reader clear cut solutions or even representations of the influence and status of children's literature translation, for the presence of different views and perspectives makes it difficult to render final answers. But rather it is just an attempt to

portray and collect the existing data in this new field in hope that it can be used as a reliable base for future research and development.

CHAPTER TWO: CHILDREN'S LITERATURE: REVIEW OF RELEVANT LITERATURE

Defining Children's literature and its history of development are both controversial issues in the field of literature. This chapter will present the different views present in both arenas with an emphasis on the Arab Islamic world.

2.1. Definition of Children's Literature

Since what a literary author writes about is, more often than not, his or her perspective on life, society and ideology rather than the reality itself, there exists a controversy between the literary schools of thought in defining the concept of literature in general and what characteristics it possesses.

This makes it an even harder task to define children's literature (CL) as the fact remains that CL, being a new theme that has been introduced into mainstream literature, has not yet established norms and conventions. Furthermore, this also makes it open to different speculations and theories that might even be extreme, regardless of the fact that they were not scientifically proven or well researched.

A general definition of children's literature can be summarized as the literature that is aimed at children in their growing years and is suitable for their stage of mental and psychological development. This includes written material for children that are not yet interested in adult literature (AL) or do not yet possess adult reading skills (Bika'ee, 2003).

Roger Sale highlights the problematic issue of trying to define and categorize children's literature as follows:

'Children's literature is the only literary category that defines an audience rather than a subject or an author'(cited in Stahl, 1992, p. 12).

The age span for CL is believed to start from childbirth and specifically from the stories that are narrated to the child by its mother, i.e. oral literature, and can stretch to as much as 24 years (which is the complete childhood phase). In this case, CL would include both oral and written literature and comprises songs, theatre, poems, cinema, television and story.

The question that still concerns theorists of CL is does CL exist as a genre on its own or is it considered part of AL. There are opinions supporting both viewpoints each with their own supporting arguments which will be presented below.

2.1.1. Children's Literature as a Part of Adult Literature

Abu Mu'al (2000) defines general literature as the effect that is induced in a reader when reading or hearing the literature, be it with the aim of entertainment or mere interest, or the effect that induces change in the individual's stances and perspectives of life i.e. that moves our emotions and minds. For him, CL is a part of AL and therefore the same definition of AL applies to CL, only difference being that CL addresses a specific audience in the society.

He elaborates to say that CL links between tradition and social experiences which in turn pass down from generation to generation. It is a way of experiencing the deep meanings of life and preparing children for

exposure to the outer world by teaching them about life in the past, present and future. This is in addition to the fact that since adults write and narrate this literature, CL is not isolated from mainstream AL, as it is conveyed from the same ideology and imagination of the adult's who have the authority and power to control what is addressed to children.

Therefore, as the effect of literature is believed to be the same on both adults and children, CL cannot have a definition independent of AL and should not be considered a genre of its own because it just differs from AL in children's conception, mentality and experiences compared to adults.

2.1.2. Children's Literature as a Separate Genre

The other opinion claims that CL is a genre of its own and must be separated from AL in both definition and characteristics. Perry Nodelman states:

Children's literature is not just literature written for children in mind, nor is it just literature that happens to be read by children. It is a genre, a special kind of literature with its own distinguishing characteristics. Identifying those characteristics and defining that genre are the major tasks immediately confronting serious critics (cited in Gannon, 1992,p. 59).

Eman Bika'ee (2003) believes that CL is the product of literature that is addressed to children and takes into consideration their characteristics, needs and levels of development. But although CL is simple and straightforward it cannot be considered a smaller version of AL as it has its own characteristics that are related to the nature of children. Children cannot be considered young adults but rather they differ from them in both the degree of development and the direction in which they develop. Hence they have different needs and characteristics that are only inherent in their time span which will eventually disappear when these children grow up and reach the adulthood phase. In effect, writers of CL must take into consideration the child's abilities and stages of mental, psychological and social developments. Subsequently, this viewpoint concludes that it is faulty to deduce that AL can be transformed to CL by merely simplifying the language by which children are addressed.

2.1.3. Islamic Perspective on Children's Literature

As this thesis will focus on CL in the Arab Islamic world, it is essential to clarify how CL is defined and understood from an Islamic perspective.

According to Kilani (1998), unlike mainstream literature, Islamic literature emanates from an Islamic perspective derived from the Islamic monotheistic creed (Quran and Hadith) and the history of Islamic nations. This is not to say that Islamic literature should be isolated from society, for the Islamic author shoulders the responsibility of presenting society, depicting its problematic issues and analysing their dimensions objectively bearing an Islamic perspective and taking into account all literary factors such as entertainment and linguistic prose.

As for its differentiation from AL, Islamic CL is believed to only differs from mainstream Islamic literature in the fact that it is addressing children as a specific audience, and those children although have limited experiences possess unlimited and vast imagination.

Hence Kilani defines CL as the literature that is inspired from the Islamic values, principles and creed and is used as a basis to build the structure of the child mentality, psychologically, spiritually, attitude wise and physically. Furthermore, CL also contributes in building the child's natural skills and different abilities in accordance with the Islamic educational basis while bearing in mind the clarity of vision, logic and credibility. This literature includes story, theatre, acting, poetry, *nasheed* and song in addition to general every day manners.

2.2. History of Children's Literature

The evolution of CL has undergone various stages and upheavals which influenced the direction of the path taken in defining its role and characteristics.

In old times, literature was based on myths that were narrated orally and later progressed to stories that had influence on maintaining the tribe and preserving culture while bearing in mind the aim to instil tribalism in children's nature (Bika'ee, 2003).

Historians agree that CL existed where childhood existed due to it being part of the child's daily life, yet no CL documentation is found as it was not studied or recorded probably because of the conception that CL was considered part of the everyday duties of the family, grandmother, mother, father etc. As a result, CL was under the influence of personal or individual judgment and it became an essential part of inherited stories of culture and society i.e. folk takes and oral tradition.

Children did not have their own literature as an established field in the sense that became known in modern times until after the 20th century. There were factors that paved the way for CL through those who wrote stories that captured the children's interests and narrated them as tales. Children used to relate to CL orally and it was only after education was introduced that they started reading CL from books (Abu Mu'al, 2000).

In contemporary times, human sciences developed and research on child psychology increased. Child literature crystallized and started being addressed in 17th century Europe (Kilani, 1998). However CL become a specialized field of its own only after the separation of child psychology from general psychology in the 30s of the 20th century, despite the fact that it was slowly growing since the 17th century (Ba'albaki, 2000).

'Child literature' appeared as a specialized term in France in the 17th century but at that time, authors of CL used pseudonyms for fear of being demeaned in front of the general public as acknowledged writers. It was not until Charles Perreaux wrote the children's story 'Mother Goose' under a pseudonym that the general perception of children's authors changed. The book was well received and favoured by the public which drove Perreaux to write another children's story series but this time using his own real name (Abu Ma'al, 1998).

It was when Jean Jacque Rousseau took the first steps of studying children as individual identities that the angle of CL research in France changed into a more serious form during the 18th century. Later on, books like 'A Thousand Nights and One' were translated into French and the first

children's magazine in the whole world was issued. The stories aimed to entertain children and expand their imagination.

England followed on France's steps in CL development and started translating French stories. Industrialization in the early 19th century brought about the need for education so as not to threaten the security of the establishment. Sunday schools were first used as means of child education then later on progressed to the establishment of a national day school system which lead to the increase in demand for children's school books (Mdallel, 2003).

The Englishman John Newberry, who is considered the father of CL in England, was the first person in the world to form a children's library. He requested that literary authors write for children and simplify AL, like Robinson Crusoe and Gulliver's travels, according to their childhood stage. The 20th century witnessed the golden age for CL as the printing and publishing houses specializing in this field increased.

From there on, CL spread to other countries like Germany, Denmark, Italy, Russia, Bulgaria, America and Japan.

2.2.1. History of Children's Literature in the Arab world

There also exists controversy regarding the origins of CL in the Arab world. Was it actually present there all along or was the birth of CL in the Arab world a direct result of both its birth in 17th century Europe and the translation of literary texts from foreign languages into Arabic?

CL did not become a clear concept in the Arab world until the 20s of the 20th century (Kilani, 1998). It grew rapidly between the 70s and 90s until a number of well written literary texts were available in every Arab country and it is believed that CL started out as morals derived from stories of adventures and hardships of life due to the tough living environment. CL later on developed to father-child narratives of crops and environment in order to introduce children to life and have them learn through exposure.

Tribes were then formed and CL took up a new style of story telling which was based on war stories, chivalry and courage. Prior to Islam, AL, especially the renowned stories and news, used to work for children. Tribes recited poetry and stories of adventures, wars and victories and children at those times were able to grasp the concepts of culture and society through them. This form of social education was taken a further step by the women in the tribe who later on narrated the same stories to the children in a more simplified manner.

After Islam, storytellers acquired their CL from the stories recited in the Holy Quran which spoke of previous prophets, prophet Mohammad-Peace Be Upon Him-and past nations. The stories, simplified to suit children, later on expanded with the expansion of the Islamic nation to include the companions of the prophet, the history of Islam and its spread through out the world.

This brings us to the dilemma concerning the origins of CL. Bika'ee (2003) states that CL appeared in the Arab world in the 17th century as a result of the spread of CL from France and Europe in general. It appeared in Egypt in particular on the hands of Mohammad Ali and Rafa'a Al Tahtawi through translation, and Ahmad Shawqi who was considered the first person

to write a book for CL. The Arab world followed the footsteps of Europe and replaced the old Quranic schools with the European educational model after contacting the west through the colonization period (Mdallel, 2003).

Kilani (1998) on the other hand believes that the roots of CL in our world extend from the depth of Islamic history where it was performed as part of everyday duties of the family and community. Al Faisal (2001) supports this view and believes that despite the different opinions on this issue, Arabic CL began as poetry written for children and not in the form of novels and short stories and thus it existed in the Arab world before the translation of CL from other languages. She believes that the writing of stories like 'Kalila Wa Dumna' and 'A Thousand Nights And One' was in fact having Arab products revert back to Arabs through cultural exchange or acculturation i.e. it was a process of arabicization and not translation as these stories were Arabic in origin before being translated into French.

Despite the fact that the beginning of CL in its formal form differed in time between the Arabs and Europeans, the style of literature was similar. Many factors contributed to the development of Arab CL in modern times for several reasons and the most important ones were:

The appearance of the child in the global cultural arena.

Spread of education.

Acculturation.

External effects of the book, illustrations, pictures colours etc.

The language that addresses the child and is part of his language dictionary.

The understanding of the moral issues and its affect on child behaviour.

Whether CL is a genre of its own or not many questions still remain. It can be deduced from the above views that when examining these issues it is essential to take into consideration the perspective from which these definitions come from. When considering that children are just 'young adults' who view life and its experiences from the same spectrum as adults, it would be natural to assume CL to be part of AL. Whereas if one should look at children as individuals with distinctive needs and characteristics it might induce viewing CL as a separate genre. This factor is linked to the history of CL as it is related to the development of theories of child psychology which need to be addressed in a separate research study. The next chapter will examine the next stage of CL which is its aims and the problems associated with them and thus might help further grasp its alluded sense as a concept.

CHAPTER THREE: CHILDREN'S LITERATURE: THE CURRENT SITUATION

When examining CL and its translation, it is very significant to first look at the aims and usages that it has taken on during different times and places. Not only does this reflect a certain ideology in that given time span and culture but it also helps shed a light on the roots of the problems that have evolved in this field, as there exists a direct relation of cause and effect between them. This chapter aims to study these issues in more depth.

3.1. Aims and Usages

The developed studies and research in child psychology resulted in altering the old fashioned belief regarding the aim of education. To give a child some education used to mean accumulating the child's brain with as much information and data as possible. Modern studies stress that the aim of child education is not just to accumulate information but also to educate the child in all aspects of his or her life whether physical, emotional, mental or social without compromising one for the other.

Through out the development of CL no boundaries or rules were set to determine the real aim for CL and its role when addressing children. This it seems depends largely on the culture that CL is presented in and what it holds as its priorities. CL has always been considered a means for educating children and is related to didactics even though there have been changes in perspective regarding what is to be taught. This is a tendency which is gradually decreasing in the western world but is still alive in Arab societies (Mdallel, 2003). In general, CL should be able to satisfy the child's curiosity and imagination while providing experiences. Its importance also lies in the fact that it should enrich the child's language, knowledge, imagination, focus and entertainment.

According to Kilani (1998), the aims of CL are one of three, either to provide entertainment, didactics, or to combine both aims of providing entertainment and didactics. One view is that CL, whether in the past or present, aims to educate children and teach them good conduct, for what the role of CL should be is to help children understand the meaning of life and its repercussions and then help them understand the relationships present between them and others in the society they live in. The child should be able to use it as a tool to learn about his or herself and physical surroundings and environment in addition to social experiences which in turn makes CL not just a means of entertainment but also a means for acquiring knowledge and presenting human experiences.

Thus the main aim for CL is first didactic and not entertainment but nevertheless, entertainment is needed and must be used in order to establish the link between the idea the author wants to convey and the child. Therefore, creative writing skills are a necessity for every CL author to be able to merge both elements and achieve the required effect. CL must aim to appeal to children through benefit and entertainment by good plot, characters and artful writing skills and then only after achieving the entertainment would the author of CL be able to put forward the idea or concept that he or she wants to convey.

As for the Arab Islamic world, CL is mainly didactic and aims to teach children to grasp the dichotomy between good and evil (Mdallel, 2003). It is a form of translation of goals and aims and so is considered a means to an end and not an aim in itself. Promoting nationalism and Islam are major themes governing CL in the Arab world (ibid). In a study published in 2001, Arab scholar Aziza Manaa set the spreading of Islamic morals as the main aim for children's literature. For example, the *seera* (life story) of the prophet Mohammad-Peace Be Upon Him-is written for children with the intention of using him as a guide and idol for them and this stems from the heart of Islamic belief that Islam is a way of life.

On the other hand, there are who believe that CL should be written for the mere aim of pleasure and entertainment. Faiza Nawar (ibid), for example, criticizes the lack of imagination present in CL in the Arab world and blames it on the cultural taboos and religious constraints that govern any choices regarding writing for children.

3.2. Problems Encompassing Children's Literature

CL is still considered a marginalized concept in many cultures and has many boundaries which stand in the way of its development and progress as a professional field. The constraints and obstacles are present on many different levels. There are hindrances emitting from the governmental political situation of a given country, the authors of children's literature, the publishing houses, society and culture. This section will present these obstacles and will try to address the factors leading to their increase.

To begin with, it is not easy to undergo a research study on children's literature due to its marginalization and lack of institutions dedicated to children's literature in general, and in the Arab world in particular, as the field is still very new. Zohar Shavit argues

Because the field is new; the field is young; the field is currently establishing a range of sound and responsible scholarly work which is, at the same time, refreshingly stimulating. As a legitimate field of academic scholarship, **children's literature is only beginning to make a name for itself, yet its status is ambivalent and often patronizingly addressed** (cited in Suleiman, 2005, p. 2)**.**

3.2.1. Obstacles on the Academic Level

Suleiman (2005) believes that unlike the case in western cultures, CL in the Arab world is almost non-existent and the marginality of CL is evident on both the institutional and individual levels.

On the institutional level, there are no specialized departments in universities (this is also the case in western institutions), no Nobel Prize nominees, lack of books and resources on CL in libraries. On the individual level, writers use pen names to deny that they specialize in this field as it is considered of less importance than AL. Yet despite this, CL did exist in the Arab world as was mentioned above even if it was not in a documented form.

One of the major obstacles facing the development of CL is the lack of consensus between authors and educationalists on how to define it. The accumulation of CL makes it essential to be able to categorize this field

before attempting to study it, but since it has not been agreed whether to accept it as a genre of its own or as part of AL, it is inevitable that the first step in the path of studying CL is unstable.

A second important issue is the lack of documentation of CL in the Arab world. The only bibliographical guide available in the Arab world on CL is Al Hajji's book *'Bibliographical Guide to Arab Children's Books'* published in three volumes (Al-Hajji 1990, 1995 and 1999) which presents figures on the different genres of CL (Mdallel, 2003). This in itself reflects the problems existent in CL documentation as it is noticed that in volume one, which was between the period of 1950 and 1990, only 11 publications were documented before 1978. One reason can be that the author failed to find all the published titles during that period or it can be that one third of the bibliographical entries have no date of publication. This phenomenon is less apparent in volumes two and three. Moreover, volume one contains 1051 entries only whereas there is a total of 6000 entries in the bibliography. Furthermore, the bibliographical guide does not include publications from all Arab countries either because they are scarce, non-existent or the author was unable to find them all (ibid).

A third factor is the status of CL in the Arab world. Despite the increasing number of CL books and authors in the Arab world, it has been noticed that regardless of the quantity of CL currently available, the quality of the literature has taken on a low status. On the level of the CL authors, this is due to a number of reasons. The first reason is the lack of understanding of child psychology, situations, ability and needs in society. In order to address children, the CL authors must be well acquainted and well knowledgeable in issues concerning child psychology and development otherwise, they will fail in building bridges with the children in order to convey the message required or to achieve the entertainment effect. Authors tend to believe that the main criterion for CL is simplifying the language to lead to easy reading. But one must remember that children are honest critics who reject and accept openly with no reservations by simply relying on pure instinct and feeling of entertainment rather than literary academic skills, which they will not be expected to possess at this stage.

Therefore, for an author to be successful in writing CL he or she must abide by two necessary criteria, the first being knowledge of children's psychology or at least seeking the help of child psychologists and educationalists, the second is employing an entertaining and stylistic literary prose so as to capture the child's attention and interest (Kilani, 1998).

The second reason is the profit orientated perspective that the authors of CL might adopt. Due to the increasing need for CL in the market, publishing houses seek profit gain which in turn leads to CL being written for commercial purposes only rather than educational and/or entertainment. They are therefore consciously or unconsciously harming CL rather than benefiting it due to their ignorance of its characteristics and profit oriented aims. This attitude leads to publishing CL books that have no scientific or educational basis. Furthermore, CL books that do not have any literary characteristics start accumulating and in turn raise another question which is

whether these books should be actually considered as part of general literature mainstream. (Bika'ee, 2003)

A fourth obstacle that has to do with literary authors in general and CL authors in particular is their tendency to adopt an individualistic attitude in their work. What is meant by individualistic attitude is the lack of organization and planning amongst CL authors on what should or should not be written.

In her book, Al Faisal (1998) refers to three studies that analysed the moral content in the texts addressing the Arab child. The three studies had almost similar results. The main findings pointed to the individuality in proposing morality to children and the lack of a common value system amongst authors of Arabic CL because they concentrated on some morals and excluded others. For example, they concentrated on promoting values of knowledge, behaviour, success, freedom and patriotism and ignored values of forgiveness, modesty, obedience, religion and the unity of separated countries. The only evident reason is that the authors addressed issues from their own perspective, experience and education without acknowledging what their co-authors have put forth. If promoting the value of knowledge for example, is evident in one or two texts then it can be acceptable but when all the authors address this same concept then it becomes redundant and thus unacceptable and leads to a negative impact on children in general and CL as a field.

The current situation necessitates that the relationship of the Arab author with moral values elevates from the level of individualism to objectivity. Arab literalists seem to understand the importance of values but fail to realize its scientific nature i.e. its ability to direct the actions of children and the fact that they reflect reality of the environment and society around. The concepts of what is good and evil, right and wrong are relative which is why Arab CL authors need to detach themselves from personal prejudices and subjectivity. In order to overcome this dilemma there must exist a common basis for judgement. A solution proposed by Al Faisal (1998) is to study and analyze the history of the Arab Islamic heritage so as to come up with a system of values which promote a whole Arab child identity. This system, she believes, will then help in reflecting the present and in defining future ambitions and aims. A great challenge is set with this proposal. Various studies and research must be conducted, and cooperation between scholars and government officials on the level of all Arab countries must take place in order to reach a common agreement. This is in itself difficult to implement and adhered to as will be clarified later in the chapter.

Yet one must not overlook the fact that most authors of CL feel the need to carry the responsibility of promoting positive values to children through their individual experiences. But this should be done by forming a basis of agreement with co-authors in the same field on values that must be further promoted. As a result, the values will complete each other and one whole value system will be achieved rather than having to repeat what specialized institutions in education and child rearing already present.

3.2.2. Political and Cultural Obstacles

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One other factor that added to the negative effect of focusing on specific values and ignoring others is the Arab authors' reactions and experiences as a direct consequence of political separatism and media in the Arab world.

The political separatism that the Arab nations are suffering from resulted in the birth of governmental systems that differ in political policies and promote values that support their agenda and bring it to realization. The CL author is naturally both affected and restricted by the governmental system and values of his or her country and thus these values are endorsed in the texts written for the children while the values that the policy of his or her government does not promote or all together ban are consequently ignored.

This problem is further enhanced by the fact that Arab authors are not only affected by political separatism but are also being influenced by its repercussions and that is the current status of Arabic media. For example, during the Israeli occupation of Lebanon in 1982 and the national resistance in the south and later the Palestinian Intifada, the Arabic media was promoting the values of resistance, defending ones country and dying for it. These values were apparent in the texts of CL during that period. Accordingly, Al Faisal (1998) believes that CL is actually a follower of media and dependent on it rather than being the initiator of values. This belief was confirmed when these values gradually faded away from CL books after the media's interest in these issues decreased. Whether this phenomenon of focus and ignorance is a direct result of author individualism or influence of national policies, the main result is that CL remains not united.

The culture in which the CL exists in is a main player in influencing its direction. Nawar (Mdallel, 2003) believes that there is a lack of imagination in the Arab world due to the taboos and traditions which are a result of traditional education and religious affiliations (ibid). The didactics being the main concern in the Arab culture had most CL authors view the Arab child as an empty page that needs to be filled with knowledge. This unfortunately is the society's concept of what a child is and goes hand in hand with the school systems that share the same view and take the same stance of solely providing knowledge to the child. Therefore when a child approaches a literary text voluntarily in hope of finding entertainment and suspense and then ends up discovering that what is in those CL books are very similar to what is already being given in schools, he or she rejects such redundant literary work.

An interesting point that Suleiman (2005) brings up is that the marginality of CL also emits from the fact that some cultures assign the organization of CL at the institutional level to women. This might be due to the cultural and/or ideological belief that motherhood; hence womanhood and childhood go hand in hand. This is further accentuated by the fact that the audience of CL are children who hold a subordinate relationship to the adults who control what must be given to children; despite the fact that children are the ones that must acknowledge CL and determine whether or not this literature is for them. Thus women being already marginalized in most cultures, Arab culture being one of them, and CL being a new field

with a non-adult audience adds up to augment the peripheral condition of CL.

3.2.3. Obstacles in Publications

There are other apparent and concealed problems of Arabic CL, some of which are mentioned below. As for the apparent problems there is the lack of copies being published and accessible to children, probably due to the lack of profits gained from the books that are not considered commercial. Another constraint is the restriction of some books to travel across Arab borders due to either governmental bans or lack of organization and planning.

Some concealed but rather serious concerns facing CL in the Arab world and need more attention are the weaknesses of 'internal and external' effects present in CL. External effects refer to issues like the suitable size of the books, font, paper type, cover page etc. The internal effects are the concepts that help develop the spiritual imaginary world of children and their methodology of thinking and emotions, i.e. contribute in building their character.

The workers in the field of CL realize that the weaknesses present in the internal and external factors stem from the fact that CL authors did not study child psychology deeply enough and did not live with the Arab children to understand their needs, interests and perspectives. For as mentioned above, they thought that having literary skills was sufficient for writing and thus lost the factors that attract the child to the hobby of reading. Even when it comes to children's libraries, it was just an issue of book collection rather than choosing the proper book for the proper development stage and age span. There is also another evident concern that literary books prevail over scientific ones and that there exists a deficiency in books that teach children their rights and role in the society as individuals. All these problems reflect our understanding, or lack of it, of the significance of reading for children yet this does not mean that there is no positive progress in this regard but rather that these problems must be dealt with in order to prepare children to enter the 21st century.

As was evident from the above, the problems facing CL are a result of various factors most of which require adequately conducted studies and research. Yet many constraints might hinder such developments. The next chapter will look at the translation of CL and examine the factors enveloping its growth.

CHAPTER FOUR: THE TRANSLATION OF CHILDREN'S LITERATURE

When it comes to the translation of CL, many of the existing constraints are similar to those in its writing but with a more broader perspective taken into account and much more complicated factors playing major roles in the decision making process. As writing CL and its translation share similar factors, this chapter will give a brief overview of the obstacles they share in common and try to focus more on those issues which pertain specifically to the translation.

4.1. Lack of Relevant Data and Information

This situation cannot be more real than in a region like the Arab Islamic world. Translation is more or less a process of rewriting the original text while having the translator simultaneously add his or her personal touch as a reader who imposes on the translated text the reading experiences. Therefore just like writing for children, translating is governed by the translator's views and perspectives towards children and by the source and the target cultures.

When the Arabic society recognized the significance of CL in developing the child's intellect and morals, they realized that not enough reliable children's literature material was available and hence they turned towards translation. It seemed the natural way to teach the child about the sharing of knowledge and understanding other world cultures. Unfortunately these aims were not achieved as was anticipated on real grounds due to the individualistic nature of the CL translations (similar to what happened to CL writing), lack of organisation, supervision and scientific planning which resulted in adhocacy being the main characteristic of CL translations. For example, the focus on translating literary texts and the marginalization of scientific texts.

Many of the translations for children already fit the main themes present in Arabic children's literature which include genres of adventure, fairy tales and international children's classics. These show no elements of rebellion and correspond to the genre of story telling already existing in the Arab world. There are many translations of international children's classics like Lewis Carroll's Alice's Adventures in Wonderland Charles, Perrault's Cinderella, The Grimm Brothers stories and the list goes on. Another reason for these choices is that modern western literature addresses topics unfamiliar to the Arab Islamic societies and some even considered taboos such as juvenile pregnancies, drugs, sex etc.

There has been some Russian and Chinese literature translated into Arabic yet in the third volume of Al Hajji's bibliographical guide, which covers the period from 1995-1999, hardly any books translated from Chinese and Russian are present. This is most probably due to the collapse of the Soviet Union which lead to the diminishing of governmental interests in communist propaganda.

CL in the Arab world is believed to be impregnated with ideological and didactic concerns. Books that might reflect any counter ideology or anti general mainstream views are rare or nonexistent and the major genres

published for children in the Arab world can be classified as moral or fairy tales. This implies that the material for CL chosen to be translated from western sources will be restricted to the same categories which influence writing CL i.e. only those which do not break any taboos or contradict cultural and ideological beliefs present in the Arab world.

It is not an easy task to perform a general study on the translation of CL for several reasons. For one there is a scarcity of basic information required that could be used as data on which to build empirical and scientific research, for example, a list of translated works into Arabic. In the Al Hajji bibliography mentioned in the previous chapter, 11% of the total number of books published are translations for which 14.7% are fiction (Mdallel, 2003). These figures are misleading and cannot be depended on as there are different translations of the same books published by different publishing houses and individual translators. The author sites the example of Cinderella being published by several publishing houses and noted 15 times as an independent entry. This case is the same for other classics like Snow White, Little Red Riding Hood, Sleeping Beauty and Beauty and the Beast. If this proves anything it is the problematic issue of organisation and planning that is missing in the Arab world. Why should the same book be translated 15 times? Unfortunately, this evident disorganization on the level of the translators, publishing houses and educational centres only results in a waste of effort, time and money. One more example of lack of organisation shows many of the translated CL, especially from Russian, not bearing the names of the authors nor the translators. This phenomenon indirectly contributes in instilling negative values that deem it acceptable to ignore rights of authors and translators' in printing their names on the books.

This is the lack of information with regards to data, but as for information on the translators themselves and the context in which their activities take place, there too is a lot of ambiguity. The translated books do not present the political and social context of the activity. It is unknown what ideologies do the authors of the CL being translated or the translators themselves belong to, neither to what social or political affiliation, if any. Furthermore, it is unknown whether the translators of CL are authors of CL in their target culture or not. This is essential because the level of the translator's awareness of the children's status in his or her culture and the aims and reasons behind the translations play a major role for publishing houses and governments in general when choosing CL translated books.

As in the writing of CL, CL translation suffers from profit oriented publishers and authors who show no real interest in the CL translation quality both linguistically and morally and this consequently leads to low quality translation. For example according to Manaa's research (ibid), 8 translations out of 60 were word for word literal translations and 27 were published with neither the name of the author nor that of the translator.

Another common setback with CL comes from third translation. As most CL in the Arab world are translated from English and French and since many of these stories were translated before that from languages like Chinese, Indian, Spanish etc., it follows that this third translation results in

translation loss in the final Arabic text. The linguistic beauty and maybe even meaning might not have been well preserved and even distorted.

4.2. Cultural Influence

If one looks at the progress of CL translation into Arabic in the 20th century, it is evident that there was a difference between the quality of CL translation between the first half and the second half of the 20th century (Al Faisal, 1998). In the first half of the 20th century there was a clear effort to preserve the purity and precision of the Arabic language in the translation, so much so that at times the high linguistic level of Arabic translations were too complex for a child to understand and relate to, whereas in the second half of the 20th century, the concentration on the development and purity of the Arabic linguistic level was marginalized for the sake of conveying the meaning and trying to bridge the gap between the language and the child. This marginalizing of the Arabic language precision was also due to the fact that incompetent translators took over the task of translating for children. Those two time phases adopted opposite extremes. Maintaining the purity of Arabic linguistics for children and attempting to relate to them through simple straight forward language are both important criteria in translating CL yet one should never have to be compensated for the sake of the other.

There is another cultural factor which manifests itself in the translation of CL and acquires an angle not apparent in writing for CL. This angle appears as a result of the interaction or, as in the case of the Arab world and the west, clash between two different cultures. When the target and source cultures belong to two different ideologies and countries, it might prove difficult to share the source culture's environment with that of the target culture. This is further accentuated by the fact that the Arab-West relationship has had a long history of conflicts and antagonism starting from the Crusades and followed by the western colonisation in the late nineteenth century and the current Middle Eastern conflict. Not to mention that the west being considered the more dominant and superior culture makes the process of translation from English into Arabic a very sensitive issue that is undertaken with the utmost care. Politics of translation play a significant role in this case as with writing for CL. What is being translated and published depends largely on the social and political situation of that certain period of time as was evident in the previous example looking at the translations from Russian and Chinese before the collapse of the USSR.

Furthermore, there is also the predicament of Arabs and Muslims stereotypes already being embedded in the western cultures through the translation of Arabic literature into western languages. One example is the translation of 1001 nights (Arabian nights). These translations resulted in the well renowned Disney cartoon characters (Mdallel, 2003) like Ali Baba and Aladdin which are in turn retranslated back into Arabic, bringing along the negative stereotypes reflected in the western culture. This makes choosing the material for CL translation a more complicated task.

Finally when talking about the marginality of translating CL, it is but a continuation or rather an elaboration on the status of CL itself in the Arab Islamic culture. CL that is central in the source culture becomes marginal after being translated into the target culture. Accordingly, when the source

culture is already superior and the target culture is considered inferior, the status of translated CL takes a steeper downfall. Therefore, further to the marginality of CL presented previously, the marginality of translated CL especially in the Arab Islamic world is a result of it being non adult, non male *and* originating from a superior source culture where it is already marginal to begin with.

CHAPTER FIVE: TRANSLATION: A THEORETICAL PLAN

After having talked about CL and its translation and after having presented a brief overview about the factors influencing them, it is crucial to look at the methods and theories adopted in the translation process, if any, that would achieve the required effects. This chapter will put forth the evolution of the main translation theories then will proceed to discuss the ideology or cultural transfer that occurs with the translation into Arabic.

5.1. Translation Models

5.1.1. Linguistic Systems

5.1.1.1. Formal Equivalence: J.C. Catford

In his approach of equivalence, J.C. Catford, the British linguist and translator, replaces/substitutes source language (SL) with its equivalent form in the target language (TL). If *formal* equivalence is not attainable, e.g. adjective for adjective, then the translator should aim for textual equivalence as the next level. Textual level is achieved when any TL text or portion of text is

'observed on a particular occasion…to be equivalent of a given SL text or portion of text' (cited in Hatim,2001,p: 15).

According to Catford (Hatim, 2001), textual equivalence is achieved through 'translation shifts' which are two types, the level shift and the category shift.

Catford defines these shifts as follows:

1- Level shift is when a SL item has a TL translation equivalent at a different linguistic level from its own (grammatical, lexical, etc.)

2- Category shift is a generic term referring to shifts involving any of the four categories of class, structure, system and unit (Hatim, 2001, p. 15).

According to Hatim (2001), these level shifts are not straightforward and will involve translator's preferences in many aspects. This brings us to the validity of Catford's model. These shifts are based on linguistics and thus do not take into consideration cultural, textual, political factors etc. Furthermore, this approach is mainly theoretical and difficult to realize practically as there are various factors overlooked and it assumes that equivalence will be automatically achieved.

5.1.1.2. Dynamic Equivalence: Eugene Nida

Similar to Catford's approach, Eugene Nida, American scholar and Bible translator, looks at translation on the linguistic level. However, there is a difference between the two such that Nida takes into account the sociolinguistic aspect of translation and thus has a wider linguistic focus than that Catford adopts. Nida's main concern is the response or effect the translation has on the TL receiver. In other words, in order to judge if a translation is successful the receiver of the TL must have the same reaction the source text (ST) reader had. This form of equivalence is called dynamic equivalence (Hatim, 2001).

Dynamic equivalence differs from formal in the sense that formal equivalence often

'distorts the grammatical and stylistic patterns of the receptor language (cited in Hatim, 2001, p. 21)

where as dynamic equivalence translation seeks adjustments such as altering, adding or removing information present in the ST. For example, in Nida's translation of the Bible into the Eskimo language, he translates 'Lamb of God' to 'Seal of God' as the Eskimo culture is familiar with seals and not lambs.

As for the drawbacks of this approach, it stems from the fact that how the meaning of the ST is understood varies from one person to another and there is no definite line to draw and define meanings. Similarly, the reaction to translated texts in the target text (TT) varies too and what is a dynamic translation to one individual might not be the same to another. Despite this, Nida's approach is useful when translating ST where it is essential to maintain the intended meaning, as is the case with a religious text like the Bible.

5.1.1.3. Pragmatic Criteria: Werner Koller

The limitations of the linguistic system in translation paved the way to the introduction of the pragmatics viewpoint. The German linguist and translation theorist, Werner Koller, addresses this concept of pragmatics in equivalence by explaining that between the ST text and the TT text there exists a relationship which he calls equivalence relation (Hatim, 2001). The term 'equivalence' in this case is

'taken to be a relative concept in that it is subject to, on the one hand, the historical-cultural conditions under which texts and their translations are produced and received and on the other, to a variety of potentially conflicting linguistic-textual and extratextual factors and circumstances' (Hatim,2001,p:28).

Thus although the translation is still source oriented it takes into consideration the situation existing in the TT.

Koller proposes a framework of equivalence that has five different levels starting from minimum to maximum equivalence (ibid). The questions that arise are how does a translator measure what can be minimally achieved for a TT to be considered a translation of the ST and how much of the different levels are needed?

5.1.1.4. Textual Equivalence: Hatim and Mason

Hatim and Mason (ibid) take equivalence further by introducing a wider perspective on translation equivalence that takes into account the cultures involved through semiotic socio-textual practices that deal with macro-signs of text, genre and discourse. According to Hatim and Mason (Hatim, 2001),

'to communicate effectively, language users rely on their ability to deal with:

1- rhetorical purposes through texts (e.g. counter argumentation)
2- attitudes through discourse (e.g. racism)
3- rules of appropriateness in conventionalized communicative events or genres (e.g. a Letter to the Editor) (2001,p:121)

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These socio-textual practices reveal the situation in which a ST was written and later on translated. The choices of discourse taken are shaped by the ideology of the translator and the system for which he or she works in. Either the discourse is translated using the same ST genre and textual effects regardless of whether this translation will be acceptable in the TT or not, or the translator might opt for changing the content and style in order to adapt it to the TT reader discourse which might actually lead to a conscious or unconscious distortion of the ST.

5.1.2. The Cultural Model

5.1.2.1. Translator Invisibility: Lawrence Venuti

Having looked at equivalence under text linguistics, this section moves on to look at the cultural model which takes into account a more target oriented text rather than the source oriented text models mentioned above. This approach looks at cultural studies as an additional factor to methods influencing translation choices. Cultural theorist and translator Lawrence Venuti believes that a translation approach that includes cultural studies

'is concerned with how values, ideologies, and institutions shape practices differently in different historical periods' (cited in Hatim, 2001, p. 44).

He introduces the concept of translator's invisibility which tackles the extent in which a translator should be visible or in visible in the translation. For example, within the Anglo American culture, translators are highly invisible and are not allowed to interfere in the translation in a sense that introduces foreign or alien elements which might hinder the fluency of the reading. Thus the translations are transparent and are even considered originals. This, he believes, serves a political agenda and is a result of the hegemony of the Anglo American culture that wants to promote its own values within its national boundaries yet transfer their foreign values abroad. This is done by *domesticating* the translations within the culture and *foreignising* them in the other subordinate cultures. Domestication is when a translator brings the ST culture to the reader of the TT, as is the case in the West, and foreignisation is when the translator takes the readers of the TT to the ST culture and thus keeps all alien elements within (Hatim, 2001).

Domestication tends to exclude the ST culture and contributes in constructing stereo types of different nations similar to what happened in the Arab culture as will be elaborated on in the next section of this chapter. Yet the question is whether domestication is actually a wrong approach to adopt or is it a necessity when a nation looks to preserve its national identity.

5.2. Ideology as a Case Study

5.2.1. Cultural Penetration

There is no doubt that translation plays a very critical role in shaping the cultural identity and ideologies of people. So imagine how deep the impact would be when the audience happens to be young children who are still in the early stages of development and whose identities have not yet been firmly established in any form. These children would be easy receptors of anything that is new and different and thus it will be easy to impose on them

any form of values and beliefs. Themes of culture and ideology are very essential in translating CL as they play roles in shaping the child's cultural identity and world-view and in broadening the child's knowledge and understanding of other cultures (Inggs, 2003).

The main issue that should be addressed in this section is how ideology is embedded in the text and what strategies the writer and/or translator use to promote the views and values they aim for. According to Sutherland (ibid) there are three categories to achieve this aim:

1- Policy of advocacy which involves an active and motivated promotion of values.
2- Policy of attack which directly attacks an opposing ideology by use of irony and satire.
3- Policy of assent which indirectly verifies a dominant view in a certain society by inconspicuously reflecting the target reader's beliefs and ideologies.

The third category is usually the process used because when introducing new beliefs into a system, the target reader (TR) feels alienated from the text and is bound to reject it or at least feel suspicious and wary of the implied meanings. Due to these differences in cultural ideologies of the ST and TT, translators of CL sometimes might find it justifiable to manipulate or domesticate the text to bring it closer to the child for ideological and didactic reasons. Inggs (2003) states:

Such adaptations and adjustments to the plot, characterization and language provide considerable insight into the target language ideology, revealing a society's attitude to childhood and the content of children's literature. At the same time, the role of translated children's literature in furthering the understanding and tolerance of other cultures would be defeated if the translator attempted to remove all those elements specific to the source language culture (p286).

Yet the question is where do we draw the line between preserving cultural identity and allowing knowledge of other cultures to enter ours? In the USA for example, CL suffers from lack of internationalism where the CL books translated into English are few in number compared to the books translated from English in most countries of the world (Stahl, 1992, p. 19)). This exclusion of other forms of CL and cultural exposure reflects an ideology inherent in the dominant nations in the west. Whereas on the other hand, the number of translated works of CL into Arab is increasing alarmingly and Arab scholars have found this a threat to the cultural and identity development of the Arab child (Mdallel, 2003).

The fear of ideological penetration is not only inherent to the Arab Islamic world. Many nations share this worry and that is why some western European countries object to the presentation of some American cartoons (ibid). Therefore, censorship and/or manipulation are considered essential criteria and a normal reaction for any nation that is aiming to preserve the national identity of its people.

Literature is written for its own people to suit and fulfill their needs and requirements for identity development in their society and hence every culture views its ideology as the correct culture that should be promoted.

Yet it is the case that the strong and dominant nations are the ones that export their ideologies to try to enforce them on the weaker cultures in order to wipe out their national identities and assimilate them.

Therefore, when the receiving culture is subordinate, cultural penetration of a superior nation is likely to cause confusion and instability which as a result makes the receivers doubtful of their own values and turn to embrace the more alluring and new ideas coming from outside.

According to Al Faisal (1998), cultural penetration has two dimensions, political and social. On the political level, translators more often than not present ideologies which reflect those of their national government's ideology. For example, children from different cultures regard the rabbit as a lovable character. In a story of CL from a western nation embracing capitalism, the rabbit was presented as the devious and cunning animal that tricks the alligator and eats his eggs then getting away without punishment. He is the small creature that conquers the bigger animals using trickery which reflects the capitalist ideology and definition of success. On the other hand, he present a story from the communist perspective which portrays the rabbit as a peace loving friendly personality who gets along with all animals and whose aim is to learn and understand the world around him. So rather than competing with the bigger animals he befriends them and shares and exchanges knowledge.

On the social level, the children are presented with stories of science fiction that are coloured and imaginative compared to what they are receiving in the mother culture and thus they find themselves dreaming about this unreal world and eventually the reality in which they live in would seem dull and plain. Consequently, children would feel isolated from their current society and will suffer from unstable identities which will drive them to seek an alternative identity from the culture with the literature sovereignty.

Therefore, when publishing houses receive little supervision on both the governmental and unofficial levels, where no specialized team is employed for editing, it is natural to expect CL translations that promote values and ideologies that are anti Islam and contradict the Arabic culture through words, illustration and symbolisms.

The chapter on CL referred to the value system that Al Faisal (1998) suggested to promote in order to establish an Arab child identity. In order to be able to build it, it is essential first to define the characteristics of the Arab identity and to break out from the political separatism. There existed no Arab attempt to build such a system before the 2nd half of the 1980s. The Arab intellectuals and scholar's discussions on the issue of identity heated up in the late 19th century when they tried to balance between heritage and modernity stemming from the basis of linkage between Islam and Arabicism as features of the identity.

Unfortunately, the reality of political separatism did not pave the way for these intellects to achieve their dreams in having a united Arab identity due to the nations' governments having different views and interests in promoting its own values and political agenda.

5.2.2. Illustrations in Children's Literature

Another aspect of translation of CL that is not taken much to consideration is text illustrations in CL. Le Men states:

Illustrations may be studied from two perspectives: syntagmatically as a sequence of images in a single edition, or paradigmatically by reference to the iconographic transformation in successive versions of the same episode… or in one key illustration (cited in Suleiman, 2005, p. 6)

Any development or change in a culture's ideology can be detected in the translation or rather transference of illustrations in texts. Due to its significance in CL, transfer of visual material of the ST to the TT is called second tier translation whereas the translation of verbal materials from ST to TT is called first tier translation (Suleiman, 2005). Various cultural elements in CL illustrations manifest themselves both in the ST and TT. Alterations of skin colour, features and even basic factors like food and clothing in the TT reflect the target reader's views and perspectives.

But what happens when the TT culture accepts illustrations as they are with no interference? This is the case in the Arab world. Illustrations in children's stories are rarely if ever altered. Elements like beauty, good and evil are defined within these illustrations which find way into the TT children's minds. For example, in the Disney cartoons the hero or heroine are beautiful and fair skinned whereas the evil characters are usually portrayed as unattractive with dark features. This is further accentuated in the audiovisual versions of the stories.

Now that the various characteristics of CL and its translation have been presented, the next chapter will conclude and discuss alternative solutions that the Arab Islamic nations or any other nations in general can opt for in order to preserve and develop their children's cultural identity.

CHAPTER SIX: CONCLUSION

The theme considered in this paper did not aim to give specific elucidations as to what actions should be taken with regards to CL in the Arab world. This, as was clarified in the previous chapters, happens to be a very complex issue and what matters is the feasibility of any solution on realistic grounds. This concluding chapter will attempt to give pointers and guidelines towards measures of precaution that can be deemed applicable in our times.

One straightforward and simple solution might seem to be the domestication of all works of translated CL aimed at children in the first 7 years of their lives, which is the time phase when structuring principles and identity formation is most significant, after which exposure to foreign ideas and cultures, which do not contradict our own, can gradually be introduced.

This option although may possibly appear to be ideal is nevertheless not feasible. The technological revolution that the 20th century has witnessed paved the way for extensive cultural and ideological exposure. Television cables and satellites, Internet, books and magazines, all these contribute to the education and upbringing of children. Parents have no longer full control over what their children should or should not know, as the existing educational mechanisms, whether formal, or informal challenge the protectionist methodology in upbringing and introduce various obstacles in the way of monitoring the quality of information that play a role in shaping our children's identity. Due to this predicament, parents and communities caring to secure their children's identity must introduce innovative and creative alternatives to keep children from 'drifting away' and embracing a superior culture contradictive to their own.

There are a number of procedures that can be adopted with regards to CL. The first step can start by having the governments and educational institutions supervise the CL material that is being taught and sold. Supervision must be implemented on the levels of publishing houses, schools, imported books, local TV channels etc. In addition to this, it is absolutely vital that the quality of CL is enhanced. Writing skills, entertainment, external factors of books and television programs must be developed and filtered in order to be able to counter the challenge put forth by the more superior and advanced cultures.

Another important point made by Al Faisal (1998) previously, is to form an Arab Islamic moral system that completes and makes whole the representation of values presented for children. These should encompass elements such as culture, history of Arab nations, society etc. to educate the children and increase their awareness of their identity and roots. This way they will be able to stand up to cultural penetration and learn to both analyse and criticise it rather than blindly embracing its values. This factor although essential is difficult to render. The situation in the Arab Islamic world is very unique. It is dealing with a culture that has one language, similar histories if not the same, yet with extremely different political rules and regulations. The contradictive nature of the current circumstances necessitates intensive and extensive efforts on both the political and social levels before this theory can come into realization.

With regards to the translation of CL, Arab Islamic countries can seek alternative sources for ST material. There are other nations facing the same dilemma of maintaining their children's identity and fighting foreign cultural penetration. Many East Asian and African countries endeavour to promote values and ethics inherent to all human beings regardless of their beliefs and ethnicity; values that aim to build character rather than market commodities. Translations from these similar cultures ought to be enhanced and furthermore done directly by employing first translation and not third so as not to loose the meanings and effects intended in the ST. This raises the need to promote and encourage learning these languages and not just concentrate on the languages introduced by pervious colonizers.

As for translating works from cultures that contradict Arab Islamic values yet at the same time contain invaluable information which can contribute to the cultural identity formation of children, translators should opt for domesticating or even manipulating the ST to suit the needs of the TT culture. This methodology might seem controversial and unethical but since the aim of every nation, regardless of its size and strength, is to preserve its identity, it makes it essential that means should be employed according to priorities. Foreignization is important but a balance must be made, especially when dealing with children who are still developing and learning the ways of the world. The proposed suggestion of translating from eastern cultures satisfies two factors. First, there is an alternative literature for children and second, children are exposed to foreign cultures and are made aware that differences should be accepted and respected.

The solutions are not limited to what was presented in this paper and many research and fund must still be channelled to achieve this target. Yet it is very important when applying the above mentioned proposals that one must bear in mind that the aim is not to restrict or limit what children must know, because as was mentioned before, this is virtually impossible due to globalisation and technological revolution. The real aim is to grant children a chance to make a choice. Domesticating or manipulating some works does not mean that the children will not be aware that the original source is different. On the contrary, the original ST will most probably be there within their reach but what is gained is that the child will realize that there are other perspectives and angles of looking at things and thus will not absorb information at face value. Children will be able to develop and preserve their cultural identity when they learn to be thinkers rather than receivers, and translators have an obligation to persevere towards realizing this goal.

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