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Arrow of God and Anthills of the Savannah

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Identity Crisis in *Arrow of God* and *Anthills of the Savannah*

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Abstract

This study delves into the thematic exploration of identity crisis in Chinua Achebe's *Arrow of God* and *Anthills of the Savannah*. It examines how the protagonists in both novels grapple with the complexities of their individual identities within the context of colonial and post-colonial Nigeria. The analysis highlights the impact of cultural, religious, and political forces on their sense of self, as they navigate a changing African landscape. Drawing on the postcolonial discourse theory, the study elucidates the characters' internal struggles and external conflicts that arise from their attempts to reconcile tradition with modernity. Furthermore, it underscores the broader implications of identity crisis in the context of nation-building and decolonization. In conclusion, this research sheds light on the profound existential dilemmas faced by the characters, offering valuable insights into the broader discourse on identity and self-discovery in post-colonial African literature.

Keywords: Chinua Achebe; cultural displacement; decolonization; identity crisis; postcolonial discourse theory

Introduction

In her essay, "Ethnicity and Nationhood in Achebe's *Arrow of God*", Pao-I Hwang asserts that Nigeria can be seen as the making of a colonial regime, and not as a nation with people with solid precolonial identities. The novel depicts the hero's identity crisis trying to adapt to a nationalizing

colonial system, which disrupts the very making of his community, and threatens his sense of security. Hwang stresses the idea that African people should understand their precolonial roots in order to re-structure their communities accordingly. Nation building and ethnic co-existence are possible only if Africa's precolonial foundations are taken into consideration (Hwang 58).

African writers disagree about the use of colonial languages. Chinua Achebe thinks that English can be an effective tool for promoting Nigerian culture and thought. Unlike Achebe, Ngugi, renouncing the English language, believes that social and cultural promotion is possible through the use of the mother tongue. The works of Achebe and Ngugi are highly political. They unveil the problematic nature of nation building as well as identity (de)formation. *Arrow of God*, for instance, epitomizes the political displacement of a community with a precolonial identity to a postcolonial national identity (58).

Identity Crisis and the Need to Belong

In his work *Home and Exile*, Achebe ponders over the identity of his people. Should he describe them a "tribe" or a "nation"? He believes that the term nation is not without problems. He clearly experiences a state of unease calling his Igbo people a nation (Achebe, *Home and Exile* 5). Although *Arrow of God* was published in 1984, the beginning of British colonization of Nigeria, the novel deals with the identity crisis and nation building in Nigeria in 1960. In the novel, Achebe highlights the idea that modern concepts of Nigeria are based on the ultimate destruction of its precolonial identity. Indeed, the novel highlights colonial interruption of precolonial identity and the introduction of the ideals of progress and nationalism (Hwang 59).

Anthony D. Smith believes that the nation is a Western idea; this may explain why Britain found it very difficult to build "Nigeria". Smith distinguishes two models of nation: the ethnic and

the Western. The former emphasises “a community of birth and native culture,” whereas the latter focuses on “historic territory, legal-political community, legal-political equality of members, and common civic culture and ideology” (Smith 11). The damaging effect of colonial administration on the native life is expressed in the following government letter in the novel,

To many colonial nations native administration means government by white men. In place of the alternative of governing directly through Administrative Officers there is the other method of trying while we endeavor to purge the native system of its abuses to build a higher civilization upon the soundly rooted native stock that had its foundation in the hearts and minds and thoughts of the people and therefore on which we can more easily build, moulding it and establishing it into lines consonant with modern ideas and higher standards, and yet all the time enlisting the real force of the spirit of the people, instead of killing that out and trying to start afresh. We must not destroy the African atmosphere, the African mind, the whole foundation of his race (*Arrow of God* 55-56).

The letter implicitly hints to the establishment of a Western form of identity at the expense of a more ethnic African identity. The quote implies that “higher civilization” is Western civilisation and the “the soundly rooted native stock” is the ethnic identity of the Igbo people. The letter also reveals the contradictions of the British Indirect Rule in Nigeria that sought to employ non-white men, but at the same time to distrust them because they belong to a non-Western uncivilised system.

The political idea to unite diverse communities under British rule represents a disruption of the native culturally rooted system, creating an unnatural Western system. As a result, the community will undergo disintegration. Pao-I Hwang believes that the disintegration of the villages in *Arrow of God*, as well as the downfall of the protagonist is revelatory about the failure of the project of nationalism (Hwang 60).

Colin Newbury asserts that the British found it easy to maintain control over the colonies through Indirect Rule. He explains that the British succeeded in making a lopsided relationship with the original rules on one condition that Britain is recognized as the political master. Hence, Britain sanctioned corruption and granted privileges to her obedient nominal subjects (Colin 229).

Britain's introduction of Indirect Rule through appointing nominal subjects overrules the native chiefs as it questions their leadership, their resistance, and therefore their utility. In the novel, James Ikedi, and not the native priest Ezeulu, is appointed warrant or paramount chief on the basis of being "an intelligent fellow who had been among the very first people to receive missionary education" (*Arrow* 57). When Winterbottom, the District Officer, comes to ask Ezeulu, it is because the latter sided with him in a court case than because he is the chief of the six villages. Winterbottom nonetheless refers to him as a "fetish priest" rather than the chief priest, a title that would be an acknowledgement of the paramount importance of religion to chieftainship (Hwang 61).

Igboland was made of different states and each state was comprised of different villages sharing a common language and similar customs and ruled by an influential government. In the novel, Umuaro is described as a community in which,

the six villages – Umuachala, Umunneora, Umuagu, Umuezeani, Umuogwugwu and Umuisiuzo – lived as different peoples, and each worshipped its own deity. Then the hired soldiers of Abam used to strike in the dead of night, set fire to the houses and carry men, women and children into slavery. Things were so bad for the six villages that their leaders came together to save themselves. They hired a strong team of medicine-men to install a common deity for them. This deity which the fathers of the six villages made was called Ulu ... The six villages took the name of Umuaro, and the priest of Ulu became their Chief-Priest (*Arrow* 14-15).

Achebe's presentation of the six villages and their religious and political system is similar to Raisa Simola's historical account,

A village group is a political structure which consists of a number of villages. At the village-group level, a representative system has been adopted. At the village level of government, the accepted practice has been a direct democracy ... Each village is autonomous and sovereign in most matters affecting it. The village is then further segmented into a number of lineages and each lineage into major and minor sublineages. At the lineage level the most important ritualistic figure is the okpara. He holds the lineage ofo (a staff and symbol of power) which is very important in Igbo political processes. The compound then consists of a number of economically independent households, each with a man or a woman as the householder (Simola 64).

Though fiction, Achebe's rendition is close to realism and historical facts. His description of the workings of the Igbo society demonstrates how it is based on religion and traditions. The political union between the villages aims at facing external threats together and is strengthened by having a deity (Hwang 62).

The direct lines existing between the people of Umuaro prompt the smooth transference of power. Power in the community is sometimes achieved through inheritance and sometimes through personal achievement. Okonkwo in *Things Fall Apart* for instance gets his title through personal success. Ezeulu on the other hand inherits his title as Chief Priest from his father.

In his book *The Igbo of South-East Nigeria*, Victor Uchendu asserts that, in the Igbo community, a young man can receive a title and be prosperous, but to retain power over his peers and elders, his post "must not only be achieved, but constantly validated" (20-21). Thus, through its ancestral political dynamics, Umuaro proves to be an ethnic nation rather than a territorial one. Its social cohesion is based on cultural and historical bonds than political and economic ones.

The villages are politically governed by men of title, and these men represent a deity. In *Arrow of God*, Ezeulu represents Ulu and Ezidemili represents Idemili. Despite their title, these chiefs are not “kings” with absolute power. It is stated in the novel that Ulu was offered “to the weakest among them to ensure that none in the alliance became too powerful” (*Arrow* 15). The role of Ezeulu is to watch agricultural calendar, name festivals like the New Yam Feast, and to absolve people’s sins. Moreover, power in Umuaro is democratic and shared. All members of the community have a say and decisions are made through majority agreement.

Disrupting Identities in *Arrow of God*

What is worth mentioning in any discussion of Achebe’s *Arrow of God* is the disruption of the people’s ethnic identity by the postcolonial territorial identity introduced by the colonizer. Indeed, British colonialism caused social and political disintegration in its endeavour to build a nation on territorial considerations at the expense of ethnic identity. In the novel, this idea is reflected in three main events: the land dispute, the clash between the symbols of material wealth and the symbols of tradition, and the breakdown of the native socio-political structure (Hwang 63).

Land is conceived differently by the native people and the British colonizer. The presence of the colonizer is hinted to in the land dispute. Land disputes were not common before the arrival of the British colonizer; this suggests that its intervention in the native ethnic life causes the trouble. In order to pacify the situation between Umuaro and Okperi, Ezeulu refers to his father’s talk about the land,

‘my father said this to me that when our village first came here to live the land belonged to Okperi. It was Okperi who gave us a piece of their land to live in. They also gave us their deities – their Udo and their Ogwugwu’ (*Arrow* 15).

Nwaka, conversely, supports war, and like Ezeulu, he also refers to the past to make his point,

If Ezeulu had spoken about the great deity of Umuaro which he carries and which his fathers carried before him I would have paid attention to his voice. But he speaks about events which are older than Umuaro itself ... My father ... told me that Okperi people were wanderers. He told me three or four different places where they sojourned for a while and moved on again ... Would they go today and claim all those sites? Would they have laid claim on our farmland in the days before the white man turned us upside down? (*Arrow* 16)

Both of Ezeulu and Nwaka provide reasons for peace and war with Okperi. What is noticeable is that Ezeulu refers to his father to culturally and traditionally validate Okperi's right to the land, and to support peace with them as neighbours. Nwaka's position emphasises the role of the white man in disrupting peace and harmony of the villages (Hwang 64).

As Nwaka wins the vote, he chooses the hot-tempered Akukalia, whose mother is from Okperi, to negotiate peace. Nwaka and Akukalia's argument is that the white man is destroying relations of kinship existing between Umuaro and Okperi.

"I remember coming with my father to this very place to cut grass for our thatches," said Akukalia. "It is a thing of surprise to me that my mother's people are claiming it today." "It is all due to the white man who says, like an elder to two fighting children: You will not fight while I am around. And so the younger and weaker of the two begins to swell himself up and to boast." "You have spoken the truth," said Akukalia. "Things like this would never have happened when I was a young man, to say nothing of the days of my father." ... "What you should ask them," said the other companion who had spoken very little since they set out, "what they should tell us is why, if the land was indeed theirs, why they let us farm it and cut thatch from it for generation after generation, until the white man came and reminded them" (*Arrow* 20).

In this way, Akukalia and his friends refer to fathers to validate their ideas. They also focus on the responsibility of the white man in creating the problem, and further aggravating it by siding with one party, which leads to disequilibrium and disintegration (Hwang 64-5).

What is worth mentioning is that the British interfered with the people's sense of belonging overlooking the making of their precolonial history and identity. The symbol of this interference with the tradition in the British administration is Winterbottom. His biased account of the land dispute is quite different from that of Nwaka or Akukali,

The people of Okperi and their neighbors, Umuaro, are great enemies. Or they were before I came into the story. A big savage war had broken out between them over a piece of land. This feud was made worse by the fact that Okperi welcomed missionaries and government while Umuaro, on the other hand, has remained backward ... this war started because a man from Umuaro went to visit a friend in Okperi one fine morning and after he'd had one or two gallons of palm wine – it's quite incredible how much of that dreadful stuff they can tuck away – anyhow, this man from Umuaro having drunk his friend's palm wine reached for his ikenga and split it in two (*Arrow* 37).

Nwaka's account of the relationship between Umuaro and Okperi is the opposite of how Winterbottom described it. Indeed, they are not "great enemies" and the conflict ensuing between them is not due to the drunkenness of a visitor from Umuaro which results in the death of the host (Hwang 66).

Winterbottom's intervention to stop the war is merely a display of power, and this is clear in Simola's analysis stating British colonial intervention passes through three main stages, "the first pattern could be called 'letting the guns talk,' the second pattern combined diplomacy and war, and the third combined diplomacy and magic" (Simola 75). As such, British colonialism employs military force, political diplomatic negotiations, and finally religious and educational reshaping.

Arrow of God dramatizes the disintegration and ultimate downfall of the Igbo community because of the Igbo community (Hwang 67).

James Ikedi is the best example of British colonial interference and its repercussions. Ikedi is offered his position in British administration because of his intelligence, as well as his early Christian conversion. He echoes the character of Joyce Cary's Mister Johnson. What James Ikedi, Mister Johnson, as well as Winterbottom share is their attitude towards the black man as susceptible to corruption and self-aggrandizement. What is ironic is that they themselves are oppressors and fundamentally corrupt.

Winterbottom comments on Ikedi's behaviour as typical of an African who is primarily liable to "cruelty of a kind which Africa alone produced. It was this elemental cruelty in the psychological make-up of the native that the starry-eyed European found so difficult to understand" (*Arrow* 58). Winterbottom does not see that the act of appointing nominal subjects in place of rightful ones as Warrant Chiefs is politically detrimental to the Igbo system. These Warrant Chiefs represent the second stage of colonial interference: diplomacy and political intervention. In the Igbo system, legitimacy is given to fathers, ancestors, and elders. It is closely related to tradition and age (Hwang 68-9).

Later in the novel, the disintegration of the community leads to internal disruption at the level of the family and the individual. Only Akuebue, Ezeulu's friend, and Obika, his son, could understand his predicament. As troubles are attacking Ezeulu's compound, Matefi, Obika's mother, asks him to convince Ezeulu to challenge his god Ulu, Obika asks, "How can I listen to you when you join outsiders in urging your husband to put his head in a cooking pot?" (*Arrow* 212). Obika loves his father and pursues the tradition. He dies after performing tiresome funeral

ritual for a friend while suffering from illness. Ezeulu is deeply moved by the death of his son. He subsequently gives in to madness that saves him from witnessing the downfall his community and the tradition (Hwang 69-7).

After the colonizer threatens to destroy the community, Ezeulu sends his son to church to understand the religion of the white man. This is followed by the white man's total disruption of communal life. The disintegration of the Igbo community has two main implications. First, colonialism has a drastic effect on the colonized and its effect may last for a long time. Second, the past will always reappear in the colonial situation as the people aspire for preservation (Hwang 70).

JanMohamed explains the conflicting situation the colonized faces,

The limited choice of either petrification or catalepsy is imposed on the African by the colonial situation; his subjugation and lack of political power prevent him from constructively combining the [European and African] cultures and leave him more vulnerable to further subjugation. If he chooses to be faithful to the indigenous values, he remains, from the colonialist's view point a "savage" and the need to "civilize" him perpetuates colonialism. If, however, he attempts to espouse Western values, then he is seen as a vacant imitator without a culture of his own. Thus colonialist ideology is designed to confine the native in a confused and subservient position (JanMohamed, 1993, 5).

As for the preservation of the past and the tradition, Achebe asserts that the

autonomous Igbo villages and towns, so deeply suspicious of political amalgamation ... should ever face an enemy able to wield the resources of a centralized military power, acting directly or through local surrogates. They would need every fortification to maintain their delicate solidarity (Achebe, *Home and Exile* 17).

Ezeulu reverberates in the writer's quote as he continuously urges his people to take colonialism as a real danger. Ezeulu blames his people for getting involved in a war against Okperi

We went to war against Okperi who are our blood brothers over a piece of land that did not belong to us and you blame the white man for stepping in. Have you not heard that when two brothers fight a stranger reaps the harvest? (*Arrow* 131).

Arrow of God is about the replacement of traditional values and identities with foreign ones. Achebe calls for communal solidarity and ethnic pride. The novel depicts how Africa is measured by European standards (Hwang 70-1). Thus, Achebe is calling for ethnic reclamation.

Klein asserts that “Criticism may wish, accordingly, to distinguish between the ‘African’ novels of Achebe and Ngugi, respectively. Like British rule in Nigeria, Achebe leans towards the interaction of cultural identity and administrative coercion. An intrusive settler presence in Kenya, by contrast, turns Ngugi to material conflicts of race and class” (Chapman 154).

The Use of Pidgin in *Anthills*

Pidgin is also considered an important marker of identity. Nigerian Pidgin infuses linguistic forms from multiple sources, including African languages and English (Lynn 98). Pidgin is used to facilitate “interethnic communication” (Zabus, *The African Palimpsest* 73; Ashcroft, et al., 1998, 176). Gikandi asserts that Pidgin is “the previously disdained vernacular” that “challenges the norms of the ‘Queen’s’ English” (Gikandi, Ngũgĩ’s *Conversion* 234).

Achebe’s frequent use of pidgin in his novels is one indication that his work challenges the discursive and formal assumptions embedded in European discourse about Africa (Lynn 98). In *Anthills*, Beatrice Okoh and Ikem Osodi use pidgin to speak to less formally educated characters (Lynn 106). Elewa’s first speech in *Anthills* delivered to her lover, Ikem Osodi, is very revelatory about her personality.

“You explain what? I beg you, no make me vex ... Imagine! Hmm! But woman done chop sand for dis world-o ... Imagine! But na we de causam; na we own fault. If I no kuku bring my stupid nyarsh [arse] come dump for your bedroom you for de kick me about like I be football? I no blame you. At all!” (31; Achebe’s ellipses).

This speech by Elewa demonstrates signs of class. She lacks forms of Western-styled education, and she further has acquaintances from different linguistic backgrounds. She tends to use pidgin because she has a very limited fluency in Standard English (Lynn 106).

Elewa’s speech transcends not only social and educational disadvantages, but also the disadvantage of being a woman in a male dominant culture. Her speech is an indictment of the exploitation of women. Lynn affirms that “Achebe represents, in short, Elewa’s essential qualities through the vitality and content of the Pidgin English she speaks” (106).

Achebe’s rendering of speech in *Anthills* helps evoke character, and this is part of his social and political commitment (Lynn 106). In an interview conducted by Jane Wilkinson (1987), Achebe affirms that “the real Nigerian Pidgin [is] a language in itself, not something you can just cook up” (Interview with Jane Wilkinson 49). Thus, pidgin is very revelatory about each character’s linguistic identity (106-7). His remarks fit into his portrayal of Elewa,

“If I’m going to explore a certain kind of character, I must listen to this character. Before I can understand how his or her mind operates I must also know how he or she uses words. ... I must know what they sound like, I must know how they speak language. This character deserves to be listened to seriously, so that when I introduce what he’s saying, I’m doing this with integrity and you can recognize him through the way he uses language. Of course if you have the kind of linguistic richness that we have in a place like Nigeria, it’s an advantage to the writer. ... This dialogue must come from the source, from the people. This is part of commitment to the people. ... ” (Wilkinson 49)

Hence, “how [*a character*] uses words and how they speak language” lead to the reader’s understanding of Achebe’s characters (Lynn 107). Achebe’s shift of registers in *Anthills of the Savannah* is a clear indication of the fragmentation and identity (de)formation in the Nigerian society (Irele, 2002, 56-7).

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The First International Hybrid

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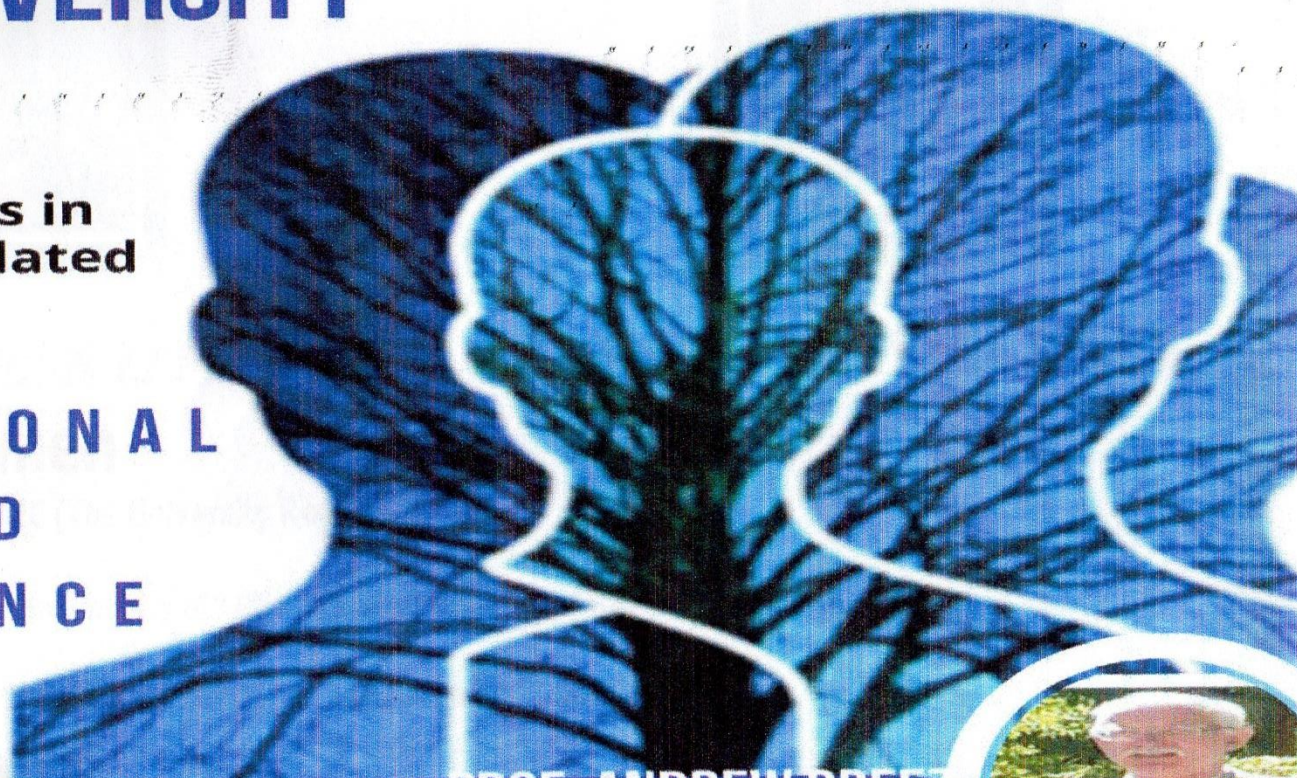
Conference Program

SAIDA UNIVERSITY

20-21 NOVEMBER 2023

Shaping Identities in
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DR. OMAR ZAGHWANI

PROF. ANDREW BREEZE



DR. IMEN BOUAMRA



PROF. BRAHIM OUARDI





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Monday, November 20th, 2023 (First Day)

Link: <https://www.conference.webalgerie.net/visioconference/>

Room One

Moderator of the Opening Ceremony: Ms. Chourouk SOUIDI, Saïda University

Moderator of the Plenary Session: Dr. Hanane RABAH, Maghnia University Center

9:30 - 9:40	OPENING CEREMONY	Opening Holy Quran recitation
9:40 - 9:45	WELCOME WORD OF CONFERENCE CHAIR	Welcome Remarks Dr. Nadia GHOUNANE, University of Saïda
9:45 - 9:55	INAUGURATION	Dr. Kamal NASRI, Head of the Department of English as An Honorary Chair Prof. Ben Yahia SAIDI, the Dean of the Faculty of Letters, Languages, and Arts as An Honorary Chair Prof. Fethallah TEBBOUNE, the Rector of Saïda as An Honorary Chair
9:55-10:10	KEYNOTE SPEECH	Prof. Andrew Charles BREEZE, Navarra University, Spain Arab Tales and Britain's Early Literature
10:10-10:25		Dr. Leslie R. MALLAND, Southern University and A & M College, Baton Rouge, LA, USA Interdisciplinary Approaches to Literature and Medical Humanities
10:25-10:40		Prof. Faisal Abdul Wahhab AL-DOORI, Tikrit University, Iraq W. B. Yeats's Cultural Identity
10:40-10:55		Prof. Azzeddine BOUHASSOUN, Ain Tenouchent University, Algeria Poetics of translation and the poetics of desire: A quest for meaning in Javier Marias' A Heart so White
10:55- 11:10		Prof. Hanaa BERREZOU, University of Saïda Blurring the Color Line and Shaping Métis Identity within Interracial Families in Sundee Frazier's <i>The Other Half of My Heart</i>
11:10-11:25		Prof. Mohammed Yacine MESKINE, University of Saïda, Algeria Atypie et paradoxes identitaires dans quelques corpus maghrébins : quelles approches; pour quels discours académiques ?

Coffee Break


SESSION 1	<p style="text-align: center;">Theme: The Translator's Voice in Shaping Identities (Workshop A)</p> <p style="text-align: center;">Link: https://www.conference.webalgerie.net/visioconference/</p> <p style="text-align: center;">Room One</p>
Time	<p>Moderator: Dr. Naima GUERROUDJ, <i>University of Saida</i></p> <p>Coordinator: Dr. Badra HADJ DJELLOUL, <i>University of Saida</i></p>
12:00 - 12:10	<p>1- Prof. Chérifa BELHOUTS, <i>Department of English/University of Boumerdes</i></p> <p style="text-align: center;">نقل الهوية إلى اللغة العربية ومراعاة السياق الثقافي للمتلقى في ظل الرقابة الذاتية</p>
12:10 - 12:20	<p>2- Dr. Mohamed KOUDEED, <i>University Kasdi Merbah, Ouargla</i></p> <p style="text-align: center;">The Role of Translation in Consolidating National Identity Pride</p>
12:20 - 12:30	<p>3- Dr. Saïda TOBBI, <i>Batna 2 University</i></p> <p style="text-align: center;">Lost in Translation: Difficulties of Preserving Cultural Identity in the Face of Linguistic Transformations</p>
12:30 - 12:40	<p>4- Dr. Sarah CHABANE CHAOUCH, <i>Mouloud Mammeri University of Tizi Ouzou</i></p> <p style="text-align: center;">Translation in Shala Ujayli's <i>A Sky So Close to Us</i>: Displacement, Identity and Voices</p>
12:40 - 12:50	<p>5- Dr. Ahmed Nouredine BELARBI & Dr. Lazhar SADOUKI, <i>Kasdi Merbah Ouargla University</i></p> <p style="text-align: center;">Transcultural Alchemy: Spellbinding Culture-Specific Elements in Literary Translation</p>
12:50-13:00	<p>6- Dr. Ouided SEKHRI, <i>Frères Mentouri Constantine 1 University</i></p> <p style="text-align: center;">Translation of the Anti-feminist Ideology in Brothers' Grimm Fairy Tales: A Corpus Based Study</p>
13:00- 13:10	<p>7- Dr. Meryem SEKKAL-BABOU, <i>University of Saida</i></p> <p style="text-align: center;">The Local Culture's Far-Reaching Stature in Translation</p>
13:10-13:20	<p>8- Dr. Naima GUERROUDJ, <i>University of Saida</i></p> <p style="text-align: center;">Translating Cultural Identity in Literary Text between Domestication & Foreignization</p>
13:20- 13:30	<p>9- Dr. Nawel MAROUF, <i>University of Saida</i></p> <p style="text-align: center;">The Role of Foreignization in Maintaining Identity (English Translation of Sinbad of the Arabian Nights by Sir Richard Burton)</p>
13:30 - 13:40	<p style="text-align: center;">Debate</p>

SESSION 1	
Themes: Literary Translation and Author's Identity/ Female Identity/ Maghrebian Literature and Identity Construction(Workshop B) Link: https://www.conference.webalgerie.net/visioconference/ Room Two	
Time	Moderator: Mrs. Lilya MAKHLOUF, <i>University of Saida</i> Coordinator: Dr. Ouardia Aouchiche Ait yala, <i>University of Saida</i>
12:00 - 12:10	1- Dr. Salim OUALI, <i>University of Saida</i> Mise en scène discursive de la paratopie en littérature migrante
12:10 - 12:20	2- Dr. Dounia BOUTIRNA, <i>University of Mouloud Mammeri, Tizi-Ouzou</i> L'impact de la langue sur la construction de l'identité dans les écrits de Malika Mokeddem
12:20 - 12:30	3- Dr. Mohamed SAYAH, <i>University of Saida</i> Image de la femme entre représentations symboliques et acquis socioculturels, dans le discours publicitaire algérien
12:30 - 12:40	4- Dr. Ouardia Aouchiche Ait yala, <i>University of Saida</i> La littérature Maghrébine d'expression française une identité écrite en français
12:40 - 12:50	5- Dr. MOUAZER Moussa, <i>University of Saida</i> Intersections et tensions dans la théorie littéraire contemporaine : cas du roman l'étranger d'Albert Camus
12:50-13:00	6- Dr. BOUKRI Souhila & Dr. OUANEZAR Amel, <i>University of Saida</i> L'hybridité culturelle : position entre l'incertain et l'incontestable dans Parle mon fils, parle à ta mère de Leila Sebbar
13:00- 13:10	7- Mrs. Fatima Zohra BEGHDADI, <i>University of Saida</i> De la fictionnalisation de soi à l'autofiction, une identité en construction
13:10-13:20	8- Mrs. Lilya MAKHLOUF, <i>University of Saida</i> La langue et l'espace comme facteurs de construction identitaire dans « Du rêve pour les oufs » de Faïza Guène
13:20- 13:30	9- Mrs. Wassila LATROCH, <i>University of Saida</i> L'identité à l'épreuve de l'altérité : construction/ déconstruction de Soi dans Si Diable veut de Mohammed DIB
13:30 - 13:40	Debate


SESSION 2	
Theme: Literature as a Field of Identity Construction/ Workshop (A)	
Link: https://www.conference.webalgerie.net/visioconference/	
Room One	
Time	Moderator: Dr. Nadja BOUSSEBHA, Ahmed Salhi University Centre of Naama Coordinator: Ms. Asma MAHBOUBI, University of Saida
13:40 - 13:50	1- Dr. Mallek BENLAHCENE, Batna 2 University Language fluidity and identity fluidity in Julia Alvarez's <i>How The Garcia</i>
13:50 - 14:00	2- Dr. Merwan MESSAOUDI, University of Saida The Metaverse and Its Impact on the Literary Domain: Identity Construction
14:00 - 14:10	3- Dr. Rawiya KOUACHI, Mohamed Lamine Debaghine Setif 2 University Identity Construction and Language in Arab Women's Writings: Leila Aboulela's <i>The Translator</i>
14:10 - 14:20	4- Dr. Abderrahim CHEIKH, Ouargla University Narratives of Empowerment: Literature and Identity in 'The Joy Luck Club'
14:20 - 14:30	5- Dr. Amaria MEHDAOUI, University of Saida Defying the Authenticating Machinery: A Reading of <i>The Life</i> by Omar Ibn Said
14:30 - 14:40	6- Dr. LAOUAMRI Mebarek, University of Jijel - Algeria The Conflict of Identity in Soyinka's 'The Lion and the Jewel'
14:40-14:50	7- Mrs. Soumia MAROUFI, University of Abdelhamid Ibn Badis- Mostaganem Unmasking Identity: An IFS Perspective on Yukio Mishima's 'Confessions of a Mask'
14:50- 15:00	8- Ms. Shyam GUIBADJ, Blida 2 University Lounici Ali Constituting Identity in 'The African Equation': A Multilingual Literary Exploration
15:00 - 15:05	Debate

SESSION 2	
Theme: Literature as a Field of Identity Construction/ Workshop (B)	
Link: https://www.conference.webalgerie.net/visioconference/	
Room Two	
Time	Moderator: Dr. Hayet MOKEDDEM, University of Saida Coordinator: Ms. Chourouk Farida SOUIDI, University of Saida
13:40 - 13:50	1- Prof. Mokhtaria RAHMANI, University of Saida Positive and negative portrayal of Igbo culture in <i>Things Fall Apart</i> : objective stance or a political-oriented standpoint?
13:50 - 14:00	2- Dr. Fatima Zohra GASMI, University of 8 Mai 1945- Guelma Deconstructing the Identity Map in Randa Jarra's <i>A Map of Home</i> (2008)

14:00 - 14:10	3- Dr. Soumia BENTAHAR, <i>University of Laghouat</i> "Bent and broken, but in better shape": The Train as Heterotopia for Shaping Identities in Abraham Verghese's <i>The Covenant of Water</i> (2023)
14:10 - 14:20	4- Dr. Hesna LABOUDI, <i>University of Constantine -1-</i> Roaming Identities in Postmodern Spheres: A Reading of Gamal Al-Ghitani's <i>Pyramid Texts</i> as a Translated Metafictional Text
14:20 - 14:30	5- Dr. Mira HAFSI, <i>Setif 2 University</i> Algerian Women Fiction Writers and their Contribution to Identity Construction
14:30 - 14:40	6- Dr. Fatima Zohra DIB, <i>Laarbi Ben M'hidi University of Oum El Bouaghi</i> Culinary Practice as a Strategy to Construct Diasporic Identity in Richard C. Morais's <i>The Hundered- Foot Journey</i> (2010)
14:40 - 14:50	7- Mrs. Imane CHEKHNABA, <i>University of Saida</i> The Role of Folklore in Identity Construction: A Case Study of Algerian "folk song" or "folk music"
14:50 - 15:00	8- Dr. Hayat MOKEDDEM, <i>University of Saida</i> Re-Imagining Noah's Boat in an (Un)Safe world through Ahmed Khairy Al-Omari '<i>Alwah Wa Dusur</i>' "Planks and Nails"
15:00-15:05	Debate

SESSION 3	
<div>  Themes: Literary Dialect between Linguistic and Stylistic Scrutiny/ Multilingual Literature/ Workshop (A) Link: https://www.conference.webalgerie.net/visioconference/ Room One </div>	
Time	Moderator: Dr. Otmane DRISSI, <i>University of Saida</i> Coordinator: Dr. Asma RAHMANI, <i>University of Batna 2</i>
15:05 - 15:15	1- Dr. Amina ABDELHADI, <i>Ibn Khaldoun University of Tiaret</i> Discourses of Online Hate Speech and Identity Construction: Identity can kill
15:15 - 15:25	2- Dr. Hanane RABAHI, <i>Maghnia University Centre</i> Language Diversity in Wassini Al Araj's "The Disaster of the Seventh Night after the Thousand"
15:25 - 15:35	3- Dr. Mohamed Akram ARABET, <i>Mohamed Lamine Debaghine Sétif 2 University</i> Good Girls Gone Bad: Breaking the Sexual Taboo in Ahlem Mostaghanemi's "Memory in the Flesh"
15:35 - 15:45	4- Dr. Lamia BENADLA, <i>University of Tlemcen</i> Rhetoric in the Algerian Verbal Heritage: Proverbs and Idioms
15:45 - 15:55	5- Dr. Amel MESLI, <i>Ecole supérieure de management –Tlemcen-</i> Vers la voie de l'identité dans la littérature migrante. Cas de « La voix de son maître » d'Azouz Beggag

15:55-16:05	6- Dr. Moulay Hacene Yacine & Dr. Brahmi Mohamed, <i>University of Ibn Khaldoun Tiaret & ENS Mostaganem</i>
16:05- 16:15	AI-Enhanced Interpretation of Visual Poetry: Analyzing Concrete Poetry and Calligrammes
	7- Dr. Nadia HAMIMED, <i>University of Abou Bekr Belkaid, Tlemcen</i>
16:15- 16:25	Literary Texts as a Sphere of Personality Formation
	8- Dr. Otmane DRISSI, Dr. Noureddine DERKI, & Mr. Nadir DRISSI, <i>University of Saida, University of Mascara, & University of Adrar</i>
16:25- 16:35	The Impact of Identity in Translating Local Terminologies: Mouloud Feraoun's Novel "Le Fils Du Pauvre" as a Case Study
	9- Ms. Fatima Zahra DEF & Ms. Lina SERIR, <i>University of Saida & University of Ain Temouchent</i>
16:25-16:35	Masks Fall Apart: Symbolism and the Quest of Identity
	Debate

SESSION 3	
	 Themes: Code Switching and Identity Construction/ Folktales, identity Construction, and Translation/ Workshop (B) Link: https://www.conference.webalgerie.net/visioconference/ Room Two
Time	Moderator: Dr. Nour El Houda REMIL, University of Saida Coordinator: Ms. Chourouk Farida SOUIDI, University of Saida
15:05 - 15:15	1- Dr. Chahrazed HAMZAOU, <i>Ain Temouchent University</i>
15:15 - 15:25	2- Dr. SILINI Roumaissa, <i>University of 20 August 1955, Skikda</i>
	Identity Construction via Code-Switching Strategy among EFL Lecturers and Students
	"It is a story that begins at the end and goes back to the beginning": Uncovering the Other Side of the Story in Kamel Daoud's The Meursault Investigation
15:25 - 15:35	3- Dr. Zahraa REZGA, <i>Mostaganem University</i>
	The Tensions of Post-War Britishness' Reconstruction: Official Planning Vs Literature
15:35 - 15:45	4- Dr. GUELLIL Assia, <i>Laghout University</i>
15:45 - 15:55	5- Dr. Nour el Houda REMIL & Dr. Sihem BOUBEKEUR, <i>University of Saida</i>
	Narrativism and Collective Identity Representation: Debating the Borderlines between Fact and Fiction in History
15:55- 16:05	6- Dr. Naima BOUKHELIF, <i>Ibn Khaldoun University, Tiaret</i>
	Google Translate as a Means of Production among University Teachers at Dr. Moulay Taher, Saida University
16:05- 16:15	7- Dr. Souhila BOUKHLIFA, <i>National Polytechnic School of Oran - Maurice Audin</i>
	Code-Switching and Identity Construction Among EFL Learners: The Case of EFL Master Students at Ibn Khaldoun University of Tiaret
	Shaping Identity through Cultural Translation in Nigerian American Literature

16:15- 16:25	8- Ms. Souhila TAIBI, <i>University of Tahri Mohamed Bechar</i> Code Choice as a means of Identity Construction: A Nexus Study of Shaping Identity and Code Choice in Algeria
16:25- 16:35	9- Ms. Tahani Baya ACHI & Dr. Amira HALIM, <i>Frères Mentouri University – Constantine 1</i> Multicultural Literature and the Risks of Misrepresentation
16:25-16:45	Debate

Tuesday, November 21st, 2023 (Second Day)

SESSION 1	
Plenary Session (Keynote Speakers) Link: https://www.conference.webalgerie.net/visioconference/ Room One	
Time	Moderator: Dr. Nawel OUEHBA, <i>University of Saïda</i> Coordinator: Dr. Naima GUERROUDJ, <i>University of Saïda</i>
09:30 - 09:45	1- Dr. Reshmi S, <i>University of Calicut, India</i> The Cultural Turn of Translation: Theory and Praxis
09:45 - 10:00	2- Dr. YOUSSEF ZAGHWANI Omar, <i>Director of the University of Benghazi Language Center, Libya</i> Challenges of Translating Quranic Verses into English
10:00 - 10:15	3- Dr. Imen BOUAMRA, <i>University of Manouba, Tunis</i> The Intersection of Language and Gender in Literature: An Analysis of Gender Portrayals in Selected Literary Texts
10:15 - 10:30	4- Prof. Brahim OUARDI, <i>University of Saïda, Algeria</i> Identité et Pratique Théâtrale en Algérie
10:30- 10:45	5- Mr. Jean, Rekdaï Jean Zamba, <i>University of Cape Town, South Africa</i> Flux Migratoire et Construction Identitaire dans Nous ; Enfants de la Tradition de Gaston Paul Effa
11:45 - 11:00	Debate

Coffee Break

SESSION 2	
Themes: Language and Gender in Literature/ Clash of Identities/ Workshop (A) Link: https://www.conference.webalgerie.net/visioconference/ Room One	
Time	Moderator: Dr. Kamal NASRI, <i>University of Saïda</i> Coordinator: Dr. Boualem BENGHALEM, <i>University of Ain Temouchent</i>
11:15- 11:25	1- Prof. Nassima KAÏD, <i>University of Djillali Liabes – Sidi Bel Abbès</i> “A Difficult Dance to Execute:” Writing at the Crossroads of Race and Gender in Zadi Smith’s <i>Swing Time</i> (2016)

11:25- 11:35	2- Dr. Wafa NOUARI, <i>Batna 2 University</i> The Representation of Culture, Gender, and Violence in the Literary Works by Algerian and English Women Writers Case Study: Assia Djabbar and Virginia Wolf Selected Works
11:35- 11:45	3- Dr. NAKLA Houcine Gherici & Dr. FEDJ Samia, <i>Hassiba Benbouali University of Chlef & University of Mostaganem</i> The Impact of the Others on the Construction of One's Identity in Yasmina Khadra's "What the Day Owes the Night"
11:45- 11:55	4- Dr. Toufik KOUSSA, <i>Mohamed Lamine Debaghine Setif 2 University</i> Problematic Language in the Works of Algerian Women Novelists Assia Djebar and Yasmina Salah: A Model for Analysis
11:55- 12:05	5- Dr. Fatima MESSAOUDI, <i>Si El Haoues University Center -Barika -</i> Gender and Feminism in Charlotte Bronte's The Professor
12:05- 12:15	6- Dr. Nadjia BOUSSEBHA, <i>Ahmed Salhi University Centre of Naama</i> Vicissitude of Gender and Subalternity in Mahasweta Devi's Short Story <i>The Breast Giver</i> -Translated and Introduced by Gayatry Chakravorty Spivak
12:15- 12:25	7- Dr. Kamal NASRI & Dr. Boualem BENGHALEM, <i>University of Saida & University of Ain Temouchent</i> Discursive Scrutiny of Gender and Power manipulation in Old Narratives: a Review of Power and Gender in the Illiad and the Odyssey
12:25- 12:35	8- Dr. Soraya ZIDANI, <i>Batna 2 University</i> Gender and Language Concerns in Literary Texts: Towards Identity Construction
12:35- 12:45	Debate

SESSION 2	
Themes: Shaping Cultural Identity through Translated Literary Texts/ Hybrid Identities through Muslim Women's Writings/ Workshop (B)	
Link: https://www.conference.webalgerie.net/visioconference/ Room Two	
Time	Moderator: Dr. Ahlem HAMZAOUI, <i>University of Blida 2</i> Coordinator: Ms. Asma MAHBOUBI, <i>University of Saida</i>
11:15 - 11:25	1- Dr. Khawla BENDJEMIL & Mr. Ali Djazil ZIOUCH, <i>University of 8 May, 1945 – Guelma</i> Unraveling Identity and Language in Translation: A Pragmatic Analysis of The Thief and the Dogs
11:25 - 11:35	2- Dr. Nawel OUHIBA, <i>University of Saida</i> Cartography of the Self: The Construction of a New Hybridity Consciousness in Dian Abu-Jaber's <i>Crescent</i>

11:35 – 11:45	3- Dr. Amina BOUMEDIENE , <i>Bel Hadj Bouchaib University- Ain Temouchent</i> EFL Students' Use of Google Translation in the Writing Classroom: A Blessing or a Curse?
11:45 - 11:55	4- Dr. Amel KHIREDDINE & Dr. Karima BOUHARROUR , <i>M'hamed Bougara- Boumerdes</i> Hybrid Identities in Farhana Sheikh's <i>The Red Box</i> (1991) and Monica Ali's <i>Brick Lane</i> (2002)
11:55 - 12:05	5- Dr. Sara ABDERRAZAG , <i>Mascara University</i> Crossing Borders in Diana Abu-Jaber's <i>Crescent</i> (2003)
12:05 - 12:15	6- Dr. Bachir SAHED , <i>University of M'sila</i> Identity Crisis in Chinua Achebe's <i>Arrow of God</i> and <i>Anthills of the Savannah</i>
12:15- 12:25	7- Dr. Nadir MHAMED , <i>AmmarThelidji University –Laghouat</i> Challenges in the Translation of Arabic Classical Poetry: An Examination of Proverbial Poetry Translation
12:25 - 12:35	Debate

SESSION 3	Theme: Cultural and Hybrid Identities through Literature/ Workshop A Link: https://www.conference.webalgerie.net/visioconference/ Room One
Time	Moderator: Dr. Bachir SAHED , <i>Msila University</i> Coordinator: Dr. Amel ZEMRI , <i>University of Saida</i>
12:45- 12:55	1- Dr. Hassiba KORICHE , <i>Ain Temouchent University</i> Indigenous Resilience amidst Colonial Arrival: An Exploration of Identity through the Protagonist in 'Things Fall Apart' by Chinua Achebe
12:55 - 13:05	2- Dr. Amel ZEMRI , <i>University of Saida</i> The Linguistic Variables in Literary Writings: A Brief Literature Review
13:05 - 13:15	3- Dr. Djamila MEHDAOUI , <i>University of Saida</i> Torn Halve Bodies in Jean Rhys's <i>Wide Sargasso Sea</i>
13:15 - 13:25	4- Dr. Soumaya BOUACIDA & Dr. Ikram LECHEHEB , <i>Skikda University, Algeria</i> Intertextuality as a Site of Cultural Memory in Toni Morrison's <i>Song of Solomon</i>
13:25 - 13:35	5- Dr. Lina SABBAH , <i>The Centre for Research in Amazigh Language and Culture, Bejaia</i> Edward Said's Orientalism Theory: The Interpretation of Cultural and Hybrid Identities and Its Impact on Migrant Literature
13:35- 13:45	6- Dr. Youcef Zineddine MOSTEFAOUI , <i>University of Saida</i> The Role of Intertextual Relations in Translated Arab Folklore in Shaping Identity

13:45- 13:55	7- Dr. Rabha RAOUTI , Dr. Nouria ALI RABAH , & Dr. Zakaria SELMi , <i>University of Saida</i> Exploring the Role of Algerian Dialect in Cultural Representation and Identity Expression in Abdelhamid Ben Hadouga's Novel 'The Wind of the South
13:55- 14:05	8- Mrs. BENELMOUFFOK Shahnez Soumaya, <i>University of Saida</i> Quest for Identity and Cultural Representation in Arundhati Roy "The God of Small Things"
14:05- 14:10	Debate

SESSION 3 Themes: Cultural Identities/ Identity Construction/ Literature in Diaspora/ Linguistic Innovations in Literary Texts Workshop (B) Link: https://www.conference.webalgerie.net/visioconference/ Room Two	
Time	Moderator: Dr. Mouna KOHIL, Higher National School of Technology and Engineering, Badji Mokhtar University-Annaba Coordinator: Dr. Nadia GHOUNANE, University of Saida
12:35- 12:45	1- Dr. Karima ABDEDAIM , <i>University of USTHB – Algiers</i> Exploring Cultural Identities: Understanding Identity Construction and Translation through Algerian Folktales
12 :45 - 12 :55	2- Dr. Khedidja CHERGUI , <i>L'Ecole Normale Supérieure de Bouzaréah of Algiers</i> Identitarian Breaches and Conciliations in Leila Aboulela's <i>Minaret</i> (2005)
12:55 - 13:05	3- Dr. Dr. Miloud BEKKAR , <i>Mascara University</i> Mapping the Way to a New Linguistic Innovation: Changes and Attitudes towards English Use in Social Media
13:05 - 13:15	4- Dr. Mayada SENOUCI & Dr. Khadidja HADJ DJELLOUL , <i>University of Saida</i> Scrutinizing Dialect Choice and Stylistic Connotations in the Algerian Trilogy (The Big House, The Fire, and The Loom) by Mohammed Dib
13:15 - 13:25	5- Dr. Mama GACEM , <i>University of Saida</i> Identity from a Discourse Analysis Perspective: An Articulation of a Repertoire of Voices and Spaces
13:25- 13:35	6- Dr. Mouna KOHIL & Ms. Sarra HADJAILIA , <i>Higher National School of Technology and Engineering, Badji Mokhtar University-Annaba & Badji Mokhtar Annaba University</i> Artificial Identities: Challenging the Representation of the Cyborg in Naomi Alderman's <i>The Power</i>
13 :35- 13 :45	7- Dr. Ounissa AIT BENALI , <i>Bejaia University</i> Shaping a New Identity through Education: The Case of Frederick Douglass's Struggle for Recognition
13:45- 13:55	8- Ms. Chourouk Farida SOUIDI & Ms. Asma MAHBOUBI , <i>University of Saida</i> The 'New Woman' in Post-War Literature: A Reader-Response Analysis of 'Breakfast at Tiffany's'
13:55- 14:05	9- Dr. Nadia GHOUNANE , <i>University of Saida</i> Identity Reconstruction in Arab Female Anglophone Literature in Diaspora: The Case of Leila Aboulela's <i>Minaret</i>

14:05 - 14:10

Debate

Closing
session
Link:

<https://www.conference.webalgerie.net/visioconference/>

Room One

Time

14:10

Conference
Recommendations

Dr. Nadia
GHOUNANE
as
The Conference Chair