

# Translation Strategies in Consumer-Oriented Texts: Are They Always TT-Oriented?

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## Abstract

This paper aims to analyse translation strategies in consumer-oriented texts involving the English-Arabic language pair on two scales, a general scale in light of Newmark's (1981) semantic and communicative strategies and a cultural scale under Venuti's (1995/2008/2018) two orientations in translation strategies, domestication and foreignization, to determine both overall and cultural tendencies of the chosen data. The study adopts a functional translation approach as a theoretical framework that serves to determine the purpose of employing different strategies at the macro-level. This examination helps to evaluate whether consumer-oriented texts lean towards a TT reader, i.e., having more communicative and domestication translation rather than semantic and foreignization translation. The results reveal that both semantic and communicative translation frequently occur in the general translation procedures used in the data of GCC in-flight magazines, which are used as a data sample of consumer-oriented texts. As for cultural strategies, the analysis shows that domestication is the predominant cultural strategy when translating these texts, occurring in around 98% of total cultural procedures.

**Keywords:** consumer-oriented texts, translation strategies, semantic translation, communicative translation, foreignization, domestication

## 1. Introduction

Translation strategy refers to “a coherent plan of action adopted by translators based on their intention with respect to a given text” (Delisle et al., 1999, p. 192). This is similar to what Molina and Albir (2002) mean by the same term but focuses on the process as a tool for solving translation problems. Molina and Albir see translation strategies as a mechanism that translators use during the whole translation process in order to find solutions to the problems they encounter (2002, p. 507). In this paper, translation strategies are based on contemporary translation theory studies that see ‘strategies’ as general approaches chosen by translators to produce a TT. In order to develop these ideas, the notions of ‘semantic’ and ‘communicative’ translation developed by Peter Newmark (1981) and ‘foreignizing’ and ‘domesticating’ strategies proposed by Lawrence Venuti (2018) will be considered due to their considerable impact on translation studies, as well as the suitability of these strategies for the study data. In fact, identifying strategies can help to broaden translation scholars’ knowledge of English-Arabic translation strategies in consumer-oriented texts, since this is the first study to concentrate on in-flight magazines as a data sample in the Arab world. It will also serve as a tool to determine the role of norms and translational practices when translating consumer-oriented texts from English into Arabic and vice versa. Therefore, this paper, based on functional translation theory, aims to explore the current tendencies in the translation of consumer-oriented texts involving the English-Arabic language pair using the selected translation strategies to evaluate the extent of the inclination to have more communicative translation as a general strategy and more domestication for cultural translations as a standard for TT-oriented translation.

## 2. Literature Review

### 2.1 Newmark's Semantic and Communicative Translation Strategies

Newmark developed the notions of ‘semantic’ and ‘communicative’ translation on the basis of his critique of Nida's ‘formal’ and ‘dynamic’ equivalence, which he regarded as having serious drawbacks, especially in relation to the notion of ‘equivalent effect’ (Nida, 2003). Newmark comments that the full concept of equivalent effect that Nida presents is something of an illusion and represents a “conflict of loyalties, the gap between emphasis on source and target language will always remain as the overriding problem in translation theory and

practice” (1981, p. 38). Thus, Newmark proposes semantic and communicative translation as an alternative to Nida’s formal and dynamic equivalence. Newmark distances himself from the full principle of equivalent effect in one particular case, i.e., ‘if the text is out of TL space and time’. He explains this by stating that the effect becomes ‘inoperant’ (Newmark, 1981, p. 39).

Newmark believes that the main concern of semantic translation is the message content of the text. Semantic translation is a method which focuses on retaining the precise flavour and tone of the original. It “attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original” (Newmark, 1981, p. 39). This means that semantic translation stays true to the ‘original culture’ and only guides the reader culturally when there are connotations in the meaning of the ST that might affect the essential content of the message (1981, p. 39).

Newmark states that semantic translation differs from literal translation in that it ‘respects [the] context’ and interprets and even explains metaphors and idioms when needed, while literal translation does not (Newmark, 1981, p. 63). Literal translation means word-for-word translation in its extreme version, and even in its weaker form, literal translation always sticks very closely to the lexis and syntax of the ST. Newmark also indicates that in semantic translation, the translator’s ‘first loyalty’ is to the ST writer, whereas in literal translation, the translator’s loyalty is generally to the norms of the ST (1981). However, literal translation is still the favoured initial approach in both semantic and communicative translation according to Newmark, i.e., Newmark believes that the translator should opt for a literal translation unless there is a good reason for doing otherwise. He states that literal translation is the basic translation procedure in both methods, so the process of translation starts there (1981).

Newmark defines communicative translation as a form of translation that “attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original” (1981, p. 39). He explains that communicative translation only functions to address the target reader and that readers of communicative translations will typically not face any difficulties with the text, given the large-scale transfer of foreign references into their own culture (1981). And yet, Newmark notes that the translator still has to respect the source-text content as the whole work is based on source-text material (1981).

Newmark proposes that where there is a conflict over possible translation strategies, communicative translation should always be the first choice (1981, p. 39). He clarifies that communicative translation must reveal the ‘force’ of the aim rather than the content of the ST, while semantic translation tends to give more information but is less effective for the TT reader (1981). In fact, Newmark prefers communicative over semantic translation in almost all translation contexts. He describes communicative translation as “smoother, simpler, clearer, more direct, more conventional, conforming to a particular register of language, tending to under-translate, i.e., to use more generic, hold-all terms in difficult passages” (1981, p. 39), whereas he says that semantic translation “tends to be more complex, more awkward, more detailed, more concentrated, and pursues the thought processes rather than the intention of the transmitter” (1981, p. 39). He also describes it as an over-translation method, because it strives to be “more specific than the original, to include more meanings in its search for one nuance of meaning” (1981, p. 39).

Newmark argues that nearly all texts require communicative rather than semantic translation, such as non-literary writing, informative articles and scientific and technological books (as cited in Chesterman, 1989, p. 129), while semantic translation is used in literary and religious writing as the significance resides in the expressions that form the ST (Chesterman, 1989, p. 129). Newmark also, however, highlights the important fact that, within the same text, there are sometimes areas that require semantic translation while other areas are best translated communicatively (1981, p. 40). In tourist texts, for example, it can be claimed that the main information of the text needs to be translated communicatively, whereas quotations and areas of stylistic significance may need to be translated semantically. Given this, he concludes that “all translations [are] in some degree both communicative and semantic” (1981, p. 62).

## 2.2 Venuti’s Domesticating and Foreignizing Translation Strategies

In discussing the translator’s invisibility (2018), Venuti traces the roots of foreignization and domestication back to the German philosopher Friedrich Schleiermacher, and his famous translation notions in the 19<sup>th</sup> century. Schleiermacher distinguishes two different ways of translating: either the translator moves the reader to the author or the translator moves the author to the reader. Thus, the goal of translation for Schleiermacher lies in the approximation of two persons and in enabling interpersonal comprehension (Venuti, 2018, p. 15). Venuti affirms that the translator cannot do justice to the target text using both basic methods and thus must choose one or the other. The first one is the domesticating method, which is “an ethnocentric reduction of the foreign text to

target-language cultural values, bringing the author back home” (Venuti, 2018, p. 15), while the second is the foreignizing method, which involves “an ethnodeliant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (2018, p. 15).

In relation to Schleiermacher, ‘domestication’ refers to the second method of translation, where the translator is invisible and the translation product sounds fluent and free of any trace of foreignness stemming from the SL culture (Venuti, 2018, p. 15). This involves the production of recognizable and familiar texts, and as a result brings it the foreign culture closer to the reader of the TL. Therefore, domestication requires adherence to domestic literary canons, i.e., choosing foreign texts carefully in a way that suits the translated text as well as developing an appropriate translation method (Venuti, 1998, p. 241).

Venuti believes that domestication should be rejected, because it does not respect the foreign culture and leads to a different experience from that intended by the original text (Venuti, 2018, p. 15). He explains that current literary translation practice in the United Kingdom and the United States (where the target text is in English), is “aggressively monolingual, unreceptive to the foreign, accustomed to fluent translations that invisibly inscribe foreign texts with English-language values and provide readers with the narcissistic experience of recognizing their own culture in a cultural other” (2018, p. 15).

This also reveals the prestigious position that the English language and culture currently enjoy, while undermining the position of minority languages used in STs. Venuti states that Anglo-American translation culture is dominated by domestication, and he uses the term ‘invisibility’ “to describe the translator’s situation and activity in this culture” (Venuti, 2018, p. 1). He clarifies that given that the theory and practice of translation in Anglo-American culture have been characterized by domestication, the main standard for assessing translation is fluency, and this can be done by looking at how closely the TT adheres to TL linguistic and cultural norms (2018).

The selection of domestication as a strategy might be affected by two main factors – economic and especially domestic. As for economic factors, Venuti believes that the enormous economic and political power acquired by scientific research after the Second World War, with innovations in advanced communications technologies, led to the dominant use of English to enhance the economic cycle of goods production (Venuti, 2018, p. 5). Thus, the dominance of transparency in English-language translation is clearly revealed by using a ‘plain style’ in English-language writing at that time, which aims at uniformity in spelling and grammar (2018, p. 6). As plain style has become a cultural trend, it seems unavoidable to deliver the idea of transparency in the area of translating from English in all types of texts (2018). On the other hand, domestication is also used to serve a specific domestic agenda. An example of this is when post-colonialists became aware of the cultural effects of differentials in the power relations between colonies and ex-colonies and as a result bemoaned this situation to reduce the ethnocentric action of foreign texts (Munday, 2016, p. 225). They also tend to practise domestication in translation in order to increase the effectiveness of former colonies and portray submissive nations, which are unable to appreciate the joy of freedom (Niranjana, 1992, p. 14).

This strategy refers to the first type of translation identified by Schleiermacher, where the translator “leaves the author in peace, as much as possible, and moves the reader towards him” (as cited in Venuti, 2018, p. 84). That means it transfers foreignness from the ST to the TT and keeps foreign elements clear and visible. Venuti makes it clear that foreignizing translation “signifies the difference of the foreign text, yet only by disrupting the cultural codes that prevail in the target language” (2018, p. 84). Thus, foreignization functions by registering differences in the linguistic and cultural elements in the TT, providing the reader with an “alien reading experience” (2018, p. 84).

Venuti sees foreignization as the preferred strategy choice, describing it as “highly desirable today” and “a strategic cultural intervention in the current state of world affairs” (Venuti, 2018, p. 16). Foreignization can be achieved by producing a non-fluent translation style that is designed to make the presence of the translator visible, as well as highlighting foreign figures in the ST. Venuti suggests that foreignization in translation is highly recommended as it is a form of resistance to racism and imperialism, and is thus in the interests of democratic geopolitical relations (2018, p. 16).

Although Venuti introduced the concepts of domesticating and foreignizing translation in the context of Anglo-American culture, focusing on the translation activities of literary translators who work in English, these concepts might also be valid in translating cultural aspects in other contexts as well. Venuti comments that notions of domestication and foreignization “can be productively applied to translating in any language and culture” (Venuti, 2018, p. 19). Needless to say, the nature of this study is very different from the context in which Venuti developed his theory. However, it should be borne in mind that utilizing foreignization in the translation

of tourist texts, as a genre of cultural texts, is more acceptable than domestication. This is because foreignization retains the semiotic potential of the cultural references of the ST and thus will inform the TT reader what exactly is the significance of cultural terms. Furthermore, foreignization helps in approximating meaning in the TT, which strengthens the accuracy and faithfulness of the translated text in relation to the ST.

### 3. Method

As the study aims to determine the extent of translation strategies in consumer-oriented texts, the data are based on total figures for the selected translation procedures to identify translation strategy tendencies based on two scales: overall translation strategies, and cultural translation strategies. The data comprise 40 GCC in-flight magazine articles along with their translations. The STs combined with the TTs make up a corpus of approximately 75,000 words, taken as an example of consumer-oriented texts.

The outcome of the composite model of translation procedures that was created by the author (Table 1) will be applied. The classification of each procedure into a suitable strategy is determined based on Vinay and Darbelnet's methods of translation (1995, pp. 30–42) and Dickins et al.'s degree of cultural transposition (2017, p. 36), noting that the result of translation procedures shows that there are no recorded occurrences of the adoption procedure, and the percentage of literal translation is equally divided between the two tendencies, because it is the only procedure that does not have a clear bias towards any method. As for the translation of names, four separate procedures/operations under cultural strategies will consider the results for these first, and then reclassify the total to identify the overall cultural orientation of the data.

Table 1. Composite model of translation procedures set for the study

No.	Procedure	
	Overall	Cultural
1	Borrowing/Transference/Cultural borrowing	
2		Exoticism
3	Literal translation	Literal translation
4		Calque/Through-translation
5	Transposition	
6	Modulation	
7		Adaptation/Cultural equivalent/Cultural transplantation
8	Communicative translation	
9	Implication/Translation by omission	
10	Explicitation/Translation by addition	
11		Translation of names (transference, substitution/transliteration, translation proper and modification)
12		Arabicization

This study adopts a mixed methods approach in which the content of the magazine works as the main source of the data. Each magazine is considered to be an existing 'document to be analyzed', in the terminology of the adopted research methodology. Document analysis refers to "a systematic procedure for reviewing or evaluating documents—both printed and electronic material" (Bowen, 2009, p. 27). Bowen clarifies that the contents of the data need to be examined and interpreted in order to produce meaning, gain an understanding and develop empirical knowledge. From a textual analysis perspective, the research data can also be seen as involving 'parallel texts'—a term used in translation studies to refer to corresponding original texts in different languages (Hartmann, 1980). In order to assess the translation process for such data, it is advisable to look at the texts from three aspects separately: the microstructural, the macrostructural and the holistic (Floros, 2004). The microstructural aspect deals with the word and phrase levels, which is suitable for investigating translation procedures, while the macrostructural aspect perceives a text by looking at the theme, pattern and class of each text, which is what translation strategies aim to do. The holistic aspect concerns the knowledge needed to understand the ST, as well as the context of knowledge of the ST, which supports both translation procedures and strategies in ensuring the translation investigation is accurate.

In terms of theory, the textual analysis follows a functionalist approach to translation analysis, where the function of a text in the target culture determines the method of translation. The main challenge in adopting this approach is in looking at the target text first in order to analyse the translation procedure, in contrast with the traditional equivalence paradigm of the linguistic-based approach, which examines the source text first in order to determine the nature of the target text in relation to this.

## 4. Analysis and Results

### 4.1 Analysis and Results for Overall Translation Strategies in Terms of Semantic and Communicative Translation

Figure 1 shows the overall percentage of each procedure, with procedures having a semantic orientation on the left and those with a communicative orientation on the right, on the basis of Newmark's theory of semantic and communicative methods of translation.

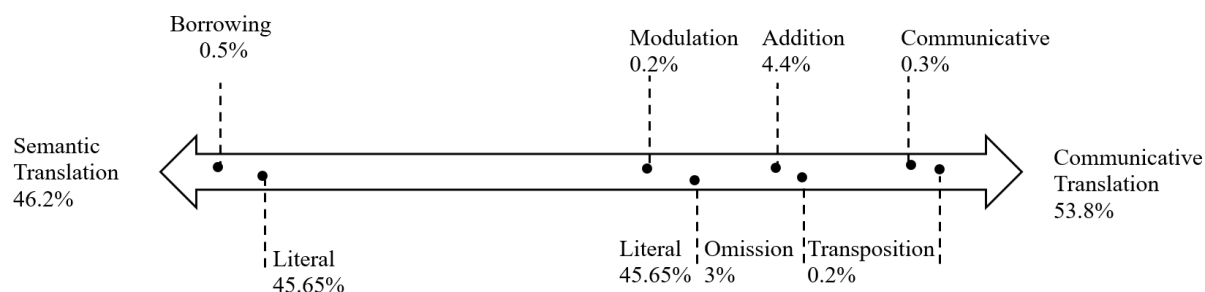


Figure 1. List of overall translation procedures used in the data according to Newmark's theory of semantic and communicative methods of translation in a paradigm

Two procedures, borrowing and 50% of the occurrences of literal translation, are oriented towards semantic translation. Together, these constitute 46.2% of total translation procedures. The rest of the procedures, i.e. translation by addition, translation by omission, communicative translation, modulation and transposition, along with the other 50% of literal translation examples, are orientated towards communicative translation, giving 53.8% for communicative translation-oriented procedures.

It is worth noting that the relationship between semantic and communicative translation contains some overlaps. The figure above situates each procedure at its most plausible point in terms of Newmark's theory. In fact, Newmark presents the key differences and connections between these two methods under seven points, which can be summarised as follows (1991, p. 10):

- 1) Literal translation is suitable in communicative and semantic translation.
- 2) Both semantic and communicative translation comply with the usually accepted syntactic equivalents in the TT.
- 3) Communicative and semantic translation may also coincide when the ST text conveys general rather than culturally bound information.
- 4) There is no single communicative or semantic method for translating a text, because these are in fact widely overlapping groups of methods.
- 5) Communicative translation is used more often than semantic translation in the majority of texts, such as non-literary writing and informative articles. However, original expressions in which the language of the writer is as important as the content need to be translated semantically.
- 6) A primarily semantic translation can also be strongly communicative.
- 7) Meaning is complicated: more communication, more generalization; more simplification, less meaning.

It is crucial to point out, from the list above, that the approximate percentages of semantic and communication methods of translation in the data agree with the idea that both methods are used in the process of transferring a text's content properly. In addition, communicative translation is favoured slightly more than semantic translation in informative articles. The results demonstrate that the translation procedures used in the data do not give rise to a TT that precisely reproduces the ST, but rather one that is meaningful and of high quality.

### 4.2 Analysis and Results for Cultural Translation Strategies in Terms of Domestication and Foreignization

In relation to Venuti's domestication and foreignization translation strategies, operations for the translation of names need to be categorized in order to locate them within the cultural translation strategies paradigm. An investigation of translation operations makes it clear that modification falls under domestication, since modification involves changing proper names to make them fit the conventions of the TL. Transference, by

contrast, is an unambiguously foreignizing strategy, since it involves retention of the ST form and script of the proper name without applying any changes in the TT. Substitution, or transliteration, includes those cases where the SL name has a conventional TL correspondent (Vermees, 2003, p. 93). On this basis, it falls under the domestication strategy. Finally, since translation proper involves translating proper names literally in the TT, whether whole names or parts thereof, it is included under the domestication strategy. Figure 2 combines the procedures for the translation of names with other cultural translation procedures, providing an overall analysis of cultural translation procedures, according to Venuti's translation strategies of domestication and foreignization.

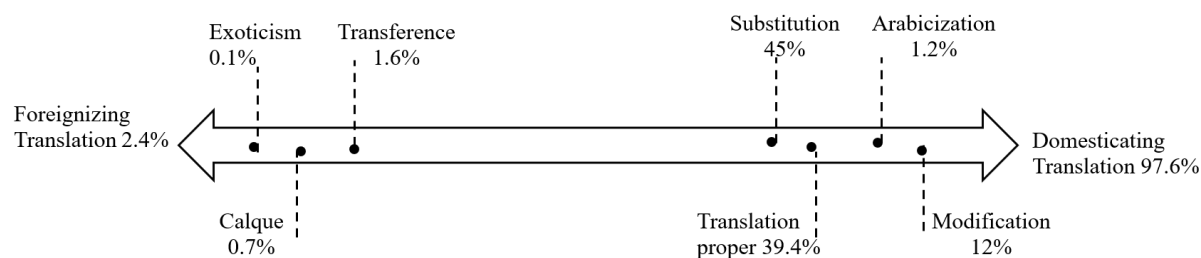


Figure 2. List of overall cultural translation procedures distributed according to Venuti's domesticating and foreignizing translation strategies

As the figure shows, domesticating translation is found in almost all cultural translation procedures with frequent occurrences in the data, and a percentage of 97.6%. This result offers clear evidence that domestication is the main trend in transferring cultural elements and proper names when translating consumer-oriented English-Arabic language-pair texts. Foreignizing translation, by contrast, is rare: only 2.4% of total cultural procedures lean towards foreignization.

Although Venuti believes that a translation product is not simply either domesticating or foreignizing, as these are not "neat binary opposition" strategies (2018, p. 19), the predominance of domestication in the data confirms the extreme preference for this strategy in the texts. Given that domestication is the dominant orientation in translating in-flight magazine articles both from English into Arabic and vice versa, the analysis of the results will focus on the effects of domestication.

Venuti does not favour the use of domestication as a translation strategy in all cases, because this involves neglecting the culture of the ST as well as ethnocentrism and potential racism in relation to the source culture (2018, p. 16). However, Venuti's criticisms of domestication arguably do not apply in the current study since here the purpose of translation is to understand cultural elements, where these exist, by employing procedures that help to explain these elements to the TT reader. Besides, Venuti believes that domestication is a way of imposing the values of English-language culture on foreign minority audiences, something which is not applicable to the current data (2018, p. 12).

Cultural elements in the consumer-oriented texts analysed in this thesis are mainly translated using domestication, but this cannot be seen as imposing English-language cultural values when translating from Arabic. This state of affairs might be attributed to globalisation, such that English is the second/foreign language in the Arabian Gulf region where the data originated. Thus, the translation of cultural elements from English is observed as the transfer of 'universal terms', rather than the imposition of English-language culture. In the case of proper names, domestication is also to be expected. Differences between scripts and phonological systems are additional linguistic barriers to the process of translating names. The translator here has no real choice, if they are to present a readily acceptable and comprehensible TL form, but to make changes that accord with the phonological system of the TL.

Unlike Venuti, Nida (2003) prefers domestication over foreignization (although he does not use these terms). He believes that a successful translation is produced when the TT meets the cultural expectations of its receivers, and that this is usually achieved by minimizing any foreignness and strangeness in the TT. Nida also points out that biculturalism is even more important than bilingualism in producing a true translation because the meaning of a word is only complete in the culture where it belongs (2001, p. 82). He accordingly concludes that cultural gaps are key challenges for translators, such that translating means 'comparing cultures' (2001, p. 34).

It is important to realize that Venuti uses the concepts of foreignization and domestication in relation to both the linguistic and sociocultural aspects of the translation process, while this study has only focused on sociocultural aspects. The reason for this is that the linguistic domain has already been investigated in this study under overall translation strategies in terms of semantic and communicative translation. Furthermore, the fact that the majority of cultural elements in the data are proper names also demonstrates that the translator needs to have a good sense of cultural sensitivity, even more than good linguistic ability, because culturally sensitive terms occupy an exceptional position in the language system (Zarei & Norouzi, 2014, p. 159). The translator has to insert missing information from his/her own repertoire, especially in relation to target-culture knowledge in order to produce an appropriate TT. Proper names cannot simply be translated according to any standard rules that are always operative in the translation process, as the most salient factor here is the culture of the TT reader. Indeed, more than one domesticating translation procedure may be used to render a particular proper noun in a given text for the same audience in order to address both the linguistic and cultural aspects of translating proper nouns.

#### *4.3 Translation Strategy Results and Functional Translation Theory*

Several similarities have been recorded between the results for the selected translation strategy scales and the viewpoint of the functionalist approach. In fact, one important principle of functionalism is the freedom given to the translator to choose which strategies and procedures work best in order to fulfil these functions in the translation process (Gentzler, 2001, p. 71). Translation for functionalists is not just an act of transfer but rather a communicative act that exists to produce a text that depends on the compatibility of the TT with the ST. Nord concludes that “translation allows a communicative act to take place, which because of existing linguistic and cultural barriers would not have been possible without it” (2007, p. 32).

On the one hand, by analysing the main translation tendencies, it was concluded that most cultural elements in the data are oriented towards domestication. Bringing the culture of the foreign text to a TT audience, which domesticating translation supports, could contradict the functional approach. While the function of data texts is to attract passengers to read the articles in these in-flight magazines, the necessity to produce a TT that has as much entertainment value and clarity as the ST explains the purpose of relying on domesticating translation. Under Skopos theory, coherence is a key element: a translation should be acceptable, such that it is as coherent as possible with the reader’s situation (Reiss & Vermeer, 1984, p. 113). That is to say, the TT should conform to the standard of intratextuality of the ST by being meaningful and consistent with the audience of the TT culture. Coherence and domestication are also mentioned by Hatim and Mason in explaining the status of domesticated texts. They believe that ST cultural values are expressed in familiar and unchallenging ways in the culture of TT via assimilation to the dominant culture, assuming this to be that of the ST (2005, p. 145). Furthermore, Skopos theory supports the fidelity rule, or as Vermeers terms it ‘intertextual coherence’, i.e., the faithfulness of the TT to the ST (Reiss & Vermeer, 1984, p. 139). Thus, translation from a functionalist viewpoint should be true to the ST in at least one of the aspects of content, form or effect. Z. Wang explains that “intertextual coherence should exist between source and target text, while the form it takes depends both on the translator’s interpretation of the source text and on the translation Skopos” (2018, p. 625). Since the data are regarded as belonging to the genre of informative texts, the translation product is expected to be a representation of the content of the ST, regardless of form and effect. Domesticating translation tries to retain the content of the ST whenever possible and only makes some alterations to the content to produce a TT which sounds more familiar to the TT reader, in contrast to form and style which might be changed completely. Overall, the main difference between these strategies lies in the fact that domestication is TT-oriented while foreignization is ST-oriented (Venuti, 2018).

On the other hand, the overall translation strategy leans towards communicative translation (on a continuum of communicative to semantic translation), which implies that significant freedom is given to the translator to make the TT accord with the knowledge and views of the TT reader. Again, the functional approach accords with communicative translation when it comes to producing a TT that is designed to serve the intended reader. Reiss and Vermeer believe that to translate is “to create a target text for a target audience to hit the given target under the given circumstances” (1984, p. 121). It is clear from the goal of communicative translation that there is a close connection between this and adherence to the functional approach, as Newmark explains that to translate communicatively is “to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership” (1988, p. 47).

#### **5. Conclusion**

In this paper, we have identified the orientations of the translation procedures used in the data on two scales: general and cultural. Having identified the most frequent translation procedures, based on the procedures listed in the composite model developed by the author, general translation strategies have been examined in terms of

semantic and communicative translation, while cultural translation strategies have been investigated in terms of domestication and foreignization. The results reveal that both semantic and communicative translation frequently occur in the translation procedures used in GCC in-flight magazine data, which can be taken as an example of consumer-oriented texts. Communicative translation is used in 54% of translation procedures while semantic translation is used in 46%. As for cultural strategies, the results show that domestication is the predominant cultural strategy when translating these texts, occurring in around 98% of total cultural procedures. Hence, it is concluded that even though the cultural elements in these data are mainly translated using domestication, this is not to be seen as imposing English-language cultural values when translating from Arabic but should rather be attributed to globalisation as well as the representation of cultural identity in both cultures, since it presents information about both Arab and Western cultures. The paper also reveals nexus between the results of translation strategy scales and the perspective of the functionalist approach, where freedom is given to the translator to make the TT accord with the knowledge and views of the TT reader.

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The journal's policies adhere to the Core Practices established by the Committee on Publication Ethics (COPE).

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### **Data availability statement**

The data that support the findings of this study are available on request from the corresponding author. The data are not publicly available due to privacy or ethical restrictions.

### **Data sharing statement**

No additional data are available.

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