التغريب والتوطين في الترجمة المنظورة بين الإنجليزية والعربية

Foreignization and Domestication in English Arabic Sight Translation

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Abstract

This term paper provides a clear explanation of the notions of Domestication and Foreignization in sight translation, as well as the ongoing controversies around these two fundamental translation methodologies that cover linguistic and cultural factors. The notion of domestication refers to a translation strategy that utilizes a lucid and fluid writing style in order to minimize the unfamiliarity of the foreign content for readers of the target language. Conversely, foreignization encompasses the production of a target text that intentionally diverges from the conventions of the target language, while retaining specific elements that reflect the foreign nature of the original text. In the field of modern international translation, Eugene Nida is widely recognized as a key advocate for the practice of domesticating translation. On the

other hand, Lawrence Venuti, an esteemed Italian scholar, is widely acknowledged as a representative for advocates of foreignizing translation and has made substantial contributions to the current scholarly conversation on this subject.

Keywords: Sight Translation Strategies- Foreinization- Domestication- Cultural adaptation- Linguistic Equivalence.

ملخص

تُقدّم هذه الورقة البحثية شرحًا واضحًا لمفهومي التوطين والتغريب في الترجمة المنظورة، بالإضافة إلى الجدل المستمر حول هاتين الاستراتيجيتين الأساسيتين في الترجمة واللتين تغطيان الجوانب اللغوية والثقافية. يشير مفهوم التوطين إلى استراتيجية ترجمة تعتمد على أسلوب كتابة واضح وسلس بهدف تقليل غرابة المحتوى الأجنبي بالنسبة لقراء اللغة المستهدفة. وعلى النقيض من ذلك، فإن التغريب يشمل إنتاج نص مستهدف يتعمد الابتعاد عن أعراف اللغة المستهدفة مع الاحتفاظ بعناصر محددة تعكس الطبيعة الأجنبية للنص الأصلي. في مجال الترجمة الدولية الحديثة، يُعَدّ يوجين نيدا أحد أبرز المدافعين عن ممارسة الترجمة الموطَّنة. من جهة أخرى، يُعترف على نطاق واسع بالباحث الإيطالي الشهير لورنس فينوتي كممثل للمدافعين عن الترجمة المغرّبة، وقد قدم إسهامات كبيرة في النقاش الأكاديمي الحالي حول هذا الموضوع.

الكلمات المفتاحية: استراتيجيات الترجمة المنظورة – التغريب – التوطين – التكييف الثقافي – التكافؤ اللغوي

Introduction

Domestication and foreignization are two fundamental translation approaches that offer linguistic and cultural assistance. The term was introduced by L. Venuti, an American scholar of translation theory, as mentioned in Schaffner's (work, 1995, p. 4). Venuti posits that the aforementioned methodology entails a process of modifying the foreign text in order to conform to the cultural norms and values of the target language, hence facilitating a sense of familiarity between the author and the reader. Conversely, the latter methodology entails applying influence on the cultural norms of the target language in order to emphasize the linguistic and cultural disparities

present in the foreign text, immersing the reader in an unfamiliar environment. (Venuti, 1995, p. 20) posits that In a general context, domestication refers to the procedure of rendering a foreign text into a target language in a coherent and polished manner, with the objective of minimizing the unfamiliarity experienced by the readers. In contrast, the concept of foreignization pertains to the deliberate deviation from target language rules in the creation of a target text, with the aim of preserving specific elements that reflect the foreignness of the original text (Shuttleworth & Cowie, 1997, p. 59). The continuous discussion surrounding the concepts of domestication and foreignization has been a topic of conversation for an extended duration. The predominant focus of translation studies prior to the 1950s and 1960s was mostly centered on linguistic aspects. During this period, a more structured approach that focused on language started to develop (Jeremy, 2001, p. 9) . Since its inception in the 1970s, the cultural turn has been the subject of intense scholarly analysis, with researchers examining it from many angles that encompass social, cultural, and historical elements. The dichotomy between domestication and foreignization as divergent approaches in translation can be understood as a cultural and political expression of the ongoing debate surrounding liberal and literal translation (Wang Dongfeng , 2002 , p. 24) . Hence, it is crucial to acknowledge that liberal and literal translation should not be regarded as synonymous with domestication and foreignization, despite the potential existence of certain resemblances between them. The categorization of translations into domesticated and foreignized can be ascertained based on the extent of linguistic or cultural foreignness exhibited. Literal and liberal translations are two independent approaches utilized in the field of linguistics to address linguistic structure and transfer language. The concepts of domestication and foreignization are relevant to the interplay between two distinct cultural contexts. Domestication refers to the transformative process wherein the target culture supplants the source culture, whereas foreignization endeavors to uphold the distinctive attributes of the source culture. The concepts of domestication

and foreignization are relevant in circumstances when disparities exist in both linguistic portrayal and cultural relevance. According to (Nida, 2001, p. 82), the author asserts that biculturalism is more important than bilingualism in the context of accomplishing good translation. This is because the meanings of words are intrinsically linked to the cultures in which they are used. Translators have continuously faced difficulties while trying to navigate the cultural differences between the source and target languages. According to Christiane (Nord, 2001, p. 34) ,the act of translating entails the examination and comparison of different civilizations. Retrospective analysis can enhance the overall understanding of the subject matter being examined. To improve clarity, the author utilizes two indicators in this context: studying abroad and studying domestically.

Literature Review

St. Jerome's Latin rendering of the Bible thoroughly examines the controversy over the ideal approach to translation, specifically literal (word-for-word) versus free (sense-for-sense). For nearly a millennium, scholarly debate has focused on the translation of the Bible and other religious literature (Jeremy, 2001, p. 33). Domestication strategies can be traced back to ancient Rome, according to the Routledge Encyclopedia of Translation Studies (Baker, 1998, p. 242). As Nietzsche remarked, translation was viewed as a means of conquering throughout this time period. Prominent Latin poets such as Horace and Propertius translated Greek works into the context of modern Rome. Friedrich Schleiermacher, a notable philosopher and theologian, is credited with articulating a foreignizing strategy in German culture during the classical and Romantic periods. In his famous lecture "On the Different Ways of Translation," Friedrich Schleiermacher argued that translations into German should have distinct features that reflect the original language. Schleiermacher emphasized the significance of allowing readers to recognize the Spanish origin in a translation from Spanish, as well as the Greek essence in a translation from Greek. The individual reasoned logically and concluded that if all translations had identical readings and auditory qualities, the originality of the original work would be lost, resulting in a homogenization of the target culture. Eugene Nida, a well-known figure in translation studies, is widely credited with launching the debate on the duality of domestication and foreignization within the current international translation industry. The comments of Lawrence Venuti, an Italian scholar, have heightened the discussion. He can be seen as a representative of those who argue for foreignizing translation. Nida posits two primary translation orientations, formal and dynamic (or functional), each with its own set of equivalences. Formal equivalence focuses on the communication itself, including both form and substance. This method, like literal translation, seeks to provide a

more in-depth comprehension of the lexical, grammatical, or structural features inherent in a source text. The concept of functional equivalence is founded on the concept of equivalent effect, which states that the link between the recipient and the message should attempt to replicate the relationship between the original recipients and the source language message. Functional equivalency, as defined in the book "Language, Culture, and Translation," is the requirement for translated writings to be understandable to readers in a way that allows them to picture and appreciate the original material as the original readers would. The best characterization holds that those reading a translated text should be able to comprehend and evaluate it in a way that is essentially consistent with how the original readers did. Nida's concept of functional equivalence is grounded from biblical concepts and serves as a guiding foundation for translation, according to (Nida, 1995, p. 118). His translation work is of extraordinary quality, but it is motivated by a clear goal: to translate a Christian text in order to persuade people who do not believe in Christianity to adopt an alternative spiritual worldview. To promote comprehension and effective implementation among target language recipients, the biblical message expressing the concept of secrecy, originally conveyed in Latin as "do not let your left hand know what your right hand is doing," can be translated into English as "perform the action in a manner that conceals it from even your most intimate acquaintance." According to Nida, the first step in translation serves to preempt any potential problems. This approach may be considered useful in the context of Bible translation. When confronted with cultural influences in literature other than the Bible, however, relying simply on functional equivalency proves inadequate and possibly deceptive. Nida's concept of functional equivalence, according to Peter Newmark, has been criticized for oversimplifying and streamlining the text, potentially diminishing readers' interest and intellectual stimulation. According to Nida's work, 'Translating is Communicating,' which emphasizes the importance of producing a text that is both readable and comprehensible (while also emphasizing accuracy and

faithfulness), there is an inherent loss of meaning when numerous Biblical metaphors are omitted from the translation. According to Nida, these metaphors, which the reader may struggle to understand, are important elements that should not be overlooked. According to (Newmark, 2001a, p. 51), Venuti's foreignizing strategy is situated within the framework of a confrontational monolingual cultural milieu, exemplified by Anglo−American culture. Venuti, a staunch supporter of foreignization, says that the mere goal and implementation of domestication include acts of violence. Domestication, according to the author, is an ethnocentric process that involves reducing the foreign text to match the cultural values of the Anglo−American target language. This entails the duty of providing a translation in a lucid, smooth, and inconspicuous manner in order to reduce the foreignness of the target material. The information is on page 146, according to Jeremy (2001). Venuti offers resistive translation, also known as foreignization, as an alternative to the traditional strategy of smooth translation. According to (Venuti, 1997, p. 242), foreignization necessitates the careful selection of a foreign text and the implementation of a translation approach that avoids the use of expressions that conflict with the prevailing cultural norms in the target language. Foreignization results in a product that is distinct from both the original text in the source language and the first text composed in the target language. Albrecht (1992:4) cites this. According to Venuti (1995: 20), the foreignizing strategy can be defined as a deliberate effort to introduce ethnodeviant elements into the target language culture, with the aim of highlighting the linguistic and cultural divergence of the foreign text, so transporting the reader to a foreign context. The author characterizes it as being of tremendous benefit in an endeavor to reduce the emergence of ethnocentric violence inside the act of translation. According to Jeremy (2001:147), the application of the foreignizing strategy has the potential to minimize the imposition of domesticating cultural values within the English− language domain. The concept of foreignization, as proposed by Venuti and his proponents, refers to a translation

process that purposely undermines fluency and generates a sense of estrangement. Its purpose is to bring attention to the translator's function by stressing the alien nature of the source material and preserving it from the ideological impact of the target culture (ibid: 147). According to Venuti, the concepts of domestication and foreignization might be interpreted as heuristic concepts rather than rigidly binary opposites. The potential interpretations of these phrases can change depending on the unique contextual conditions. The persistent factor is that domestication and foreignization address the subject of to what extent it indicates the special traits of that particular text. According to the material quoted previously (ibid: 148). Polysystem theory was formulated by Itamar Even-Zohar, a notable Israeli researcher, during the 1970s. The analysis of a piece of literature is undertaken within the framework of a literary system, which may be described as "a system of functions that govern the organization of literature and are in continuous interaction with other systems" (Tynjanov 1927: 71-72, Jeremy 2001: 109). According to Jeremy (2001: 109), literature is an inherent component of the social, cultural, literary, and historical context, with the system functioning as a fundamental notion. According to the polysystem hypothesis, translators working inside a strong literary polysystem prefer to use a domesticating technique, resulting in translations with a high level of surface fluency. In a less powerful cultural background, translators are more likely to use a foreignizing process or participate in resistance translation (Zohar 1978: 7-8). Andre Lefevere's and Susan Bassnett's works in cultural studies, which were published around the same time as Zohar's polysystem theory, offer a new perspective on the issue of domestication and foreignization. In general, Lefevere and Bassnett agree with Nida's argument on the fundamental legitimacy of expression. The difference is that Nida's equivalent focuses on linguistic features, whilst Lefevere and Bassnett strive for cultural resemblance. Both sides are focused on the target audience and the content's attributes. Bassnett goes on to argue that different historical epochs necessitate different translation norms. Domestication or

foreignization translation strategies have the power to both reflect and alter the social and cultural trajectory of current society. Hans J. Vermeer originated and expanded on the concept of skopos, taken from the Greek phrase for end or purpose, in the field of translation theory throughout the 1970s. Certain researchers, like as Christiane Nord, have expanded on the concept advanced by the second-generation Skopos theorists. According to Skopos's theory, the term "translate" refers to the act of creating a written composition inside a certain setting, with a defined aim and intended recipients, while taking into account the prevailing circumstances of the target context. According to Nord (2001:12), the Skopos rule has the highest priority among all translational actions according to Skopos theory. This rule's goal is to address the persistent quandaries concerning the conflict between free and faithful translation, domestication and foreignization, and other related issues. This implies that, depending on the precise reason for which the translation is required, the Skopos of a given translation assignment may entail the usage of domestication, foreignization, or a combination of both. What is not meant is that a competent translation must automatically adapt or change to the target culture's behavior or expectations, even if this is a generally held notion (Nord 2001: 29). Since the 1980s, the discourse around domestication and foreignization has been the topic of significant scholarly debate in China. In 1987, Liu Yingkai published "Domestication

– **The Wrong Track of Translation," in which he sheds light on the common practice of domestication in the Chinese translation industry. Domestication is manifested in five ways, according to Liu:**

(1) the overuse of four-word idioms; (2) the misuse of words with classical aesthetic qualities; (3) the misuse of abstract concepts; (4) the misuse of substitution; and (5) the misuse of allusions and visual representations. Domesticating translation, according to Liu (as cited in Yang, 1994: 269), involves modifying the source text (ST) in a way that may diminish the cultural elements unique to a particular nation

while simultaneously incorporating the ST's national attributes. Xu Yuanchong prefers the practice of domesticating translation. Xu (2000:2) recognizes the differences between Eastern and Western cultures and offers the concept of cultural rivalry as a means of bridging these gaps. In essence, a translator should effectively use the expressive powers of the target language to improve the aesthetic quality of the translated text. For example, Xu inserts a significant number of four-character phrases in his translation, as the use of such phrases is widely recognized as a distinguishing feature and asset of the Chinese language. The translator also has a predilection for incorporating vocabulary from classical Chinese literary classics into his translations. In 2002, the Chinese Translation Journal featured six articles exclusively on translation procedures in the context of cross-cultural communication. The prevalent viewpoint is that foreignization prevails in the majority of cases. Sun Zhili, a proponent of foreignization, believes that the primary goal of translation is to properly and thoroughly represent the conceptual content and stylistic features of the original text. Sun Zhili (2002:40-44) predicts that foreignization will become the preferred form of literary translation in China during the twenty-first century. Individuals have differing perspectives about Sun's viewpoint. Cai Ping, for example, believes that domestication should be the primary focus of literary translation. According to Cai, the primary goal of translation is effective communication, which aids readers' comprehension of the original text. The use of an overly foreignized translation may result in a text that is too alien for readers to create a relationship with, limiting their capacity to fully appreciate and value it. According to Cai Ping's research on the history of translation, the practice of foreignization consistently evolves into domestication over time (Cai Ping 2002:39-41). Xu Jianping proposes a workable solution. The author categorizes source texts into two groups: those written in English and those written in Chinese. Xu contends that in the quest of cross-cultural communication, foreignization should be prioritized in English-Chinese translation, with domestication serving as a supplement. Domestication, on the other

hand, should be used to the fullest extent possible in the case of Chinese-English translation. The rationale for this phenomenon is that a significant fraction of Chinese readers who are ready to embrace foreign influences have a higher awareness of foreign culture than their international counterparts do of Chinese culture (Xu Jianping 2002: 36-38). A plethora of arguments regarding the benefits and drawbacks of domestication versus foreignization are provided from various perspectives. Both domestication and foreignization have advantages and downsides. Domesticating translation fosters improved reader comprehension and acceptance. Nonetheless, the target text's (TT) naturalness and smoothness frequently come at the expense of the source text's (ST) cultural and artistic elements. Foreignizing translation is a technique that preserves the formal aspects of the source text (ST) while also providing readers with cultural insights into the source language (SL). The addition of unexpected cultural images and linguistic elements, on the other hand, may overload the reader with too much information. In conclusion, both domestication and foreignization involve intrinsic losses that are unavoidable during the translation process. Without taking into account the contextual aspects relevant to the translation process, determining the optimal technique is difficult.

Sight Translation

Sight translation is commonly acknowledged as a form of linguistic practice that incorporates the essential skills of interpretation and translation. It holds significant value as a training tool for aspiring interpreters and translators, particularly during the initial stages of their training program in interpretation. The term "Speech-to-Text" (SIT) refers to the conversion of written text into spoken language. This definition underscores the significance of two primary language skills that are integral to the translation process and highlights their crucial role in rephrasing the source text (ST). Weber posits that students acquire the ability to perform effectively before

an audience, enabling them to effectively convey the ST and improve their proficiency in rapid coordination, which becomes essential in subsequent stages of the interpretation process. According to Weber, the presentation of information in a graphical manner within the context of Science and Technology (ST) facilitates comprehension and critical examination more effectively than the spoken presentation of information. The author argues that the teaching of this mode should be distinct from other modes of interpretation due to its essential role in both types of interaction and its significance as the basis for the acquisition of interpreting abilities. Moser–Mercer asserts that SiT, or Sight Translation, serves as a valuable pedagogical tool that enhances students' aptitude in the interpretation of source texts (STs) and readies them for subsequent stages of rendering methodologies. It is recognized as an initial stride towards the enhancement of their interpreting proficiency. As stated by Zheng (year), Simultaneous Interpreting (SiT) involves the replacement of a written message in one language with an oral message delivered in another language. This process requires the coordination of reading and speaking skills, as the source text (ST) is reformulated into a target text (TT) in a different language. According to Sadkhan, the implementation of SiT involves three distinct steps. The first stage involves sight reading, during which the interpreter visually reads the written material in the source language. The second stage is comprehension, when the interpreter mentally translates the text. Finally, in the third stage of transmission, the interpreter verbally translates the written language into the target language. In addition, it is universally acknowledged in all definitions that this particular mode of translation requires a specific degree of proficiency in the requisite language skills. The practice of consecutive interpreting is commonly seen as a foundational skill that serves as a precursor to two unique modes of interpretation, namely sequential interpreting and simultaneous interpreting. Consequently, many scholars and researchers have categorized consecutive interpreting as belonging to two separate domains: translation and interpreting. Sight

translation modes, such as SiT, can be executed in different modalities, but the underlying process seems to be similar as the translator engages cognitively with the source text (ST). In order to successfully carry out this translation task in each modality, the interpreter must take into account two crucial steps: perception and production. Situational Irony Theory (SiT) is categorized into many classifications according to its degree of complexity. Ivars, Sampaio, and Sadkhan (year) present a categorization of five distinct categories of simultaneous interpretation tasks wherein the interpreter effectively handles the workload.

There are various different types:

1. Proper SiT: This mode appears when a written material is translated for the first time and the translator has no time to prepare.

2. Prepared SiT: This method is easier than the first because the interpreter will have enough time to prepare.

3. Consecutive SiT: In this mode, summary translation is used to provide a concise overview of the written interpretation. This mode is thought to translate and interpret sight.

4. SiT in sequential interpretation: This is a process of oral reformulation of written information, which the speaker pronounces quickly and loudly.

5. SiT in simultaneous interpretation with text: This mode is the most complex since it involves simultaneous interpretation and visual translation of the written text.

This approach can be employed when the translator or interpreter possesses a copy of the written text. Hussein asserts that the regulation of SiT may be effectively achieved in many modes through the implementation of two essential processes that every vision translator must adhere to in order to achieve a satisfactory rendering of source text (ST) [4]. The process of translating visual stimuli There are two crucial factors that warrant consideration, namely sensory perception and the generation of auditory messages. These two cognitive

processes hold significant importance across various forms of sensory information transmission. The acquisition of basic linguistic skills is necessary for success in the field of Speech and Language Therapy (SiT). The proficiency of interpreters in language directly influences their performance during the interpretation process. Consequently, the effectiveness of communication, whether it is oral or written, relies on the interpreter's language skills. The attainment of effective verbal communication necessitates the possession of an extensive lexicon, mastery of diverse linguistic structures, lucidity of cogitation, and attentiveness to the intended recipients. Verbal communication abilities encompass several forms of linguistic expression, including writing, speaking, reading, and listening. Multiple studies have demonstrated that interpreters utilize different degrees of these skills, including writing (9%), reading (16%), speaking (30%), and listening (45%). This process encompasses two essential linguistic competencies that significantly influence the production of source texts (STs), wherein the translator utilizes their proficiency in both reading and speaking in the respective languages. The aforementioned abilities hold significance within the realm of instructing translation or interpreting since they are essential for pupils to improve their performance, which is closely linked to these aptitudes. Proficiency in reading. This attitude can be characterized as a means of enhancing a translator's comprehension of linguistic elements and proficiency in reading techniques. Furthermore, it can facilitate their comprehension and integration into the language- oriented component of the curriculum. The grammar-translation methodology is a conventional approach to intensive reading, wherein the instructor collaborates with students and employs their native language to communicate the meaning of the book on a sentence-by-sentence basis (Author, 9, p.25). Colina (2010, p.170) asserts that reading comprehension within the domain of translation encompasses several layers of information, an understanding of the reading process, and an awareness of the fundamental aspects of reading. These elements are essential for individuals engaged in the

practice of interpretation. Moreover, the act of reading for translation is inherently more intricate than reading alone, and it possesses a greater level of sophistication than previously acknowledged. Colin perceives a strong correlation between interpretation and reading. Nation (YEAR) outlines four essential strategies that learners can employ to enhance their vocabulary through the implementation of the extensive reading approach.

The aforementioned procedures are as follows:

1. Prior to engaging with the text, the student engages in a rapid scanning process and strategically identifies five to six specific words to focus on throughout the subsequent reading. This process enhances one's cognitive recognition of certain phrases, rendering them more perceptible upon subsequent encounters within the text.

2. During the process of reading, the individual has the opportunity to identify and document recurring terms in the text onto word cards, which can be utilized for subsequent study.

3. A more academically-oriented approach would involve students presenting to the class a word they encountered during their reading, providing an explanation of its meaning, its usage within the book, its grammatical classification, its etymology, and other relevant details. It possesses noteworthy attributes.

4. Utilizing a dictionary throughout the act of reading can prove advantageous.

Speaking proficiency. The acquisition of this particular language ability holds significant importance within the context of SiT. It is imperative for students to possess a high level of proficiency in written material, enabling them to effectively transfer and comprehend it into oral communication in the target language (TL).

Fluency, accurate pronunciation, a sufficient vocabulary, and a strong grasp of grammar are all crucial elements in oral translation, as they are in several language-related endeavors. Insufficient language proficiency can manifest in several ways, such as frequent pauses during speech, limited lexical repertoire, flawed utterances, and a deficient understanding of syntax. Under certain conditions, there exists a degree of interconnection between them. Occasional disruptions in the interpretation process might be attributed as the underlying factors contributing to insufficient grammatical knowledge and limited lexical resources. This implies that the absence of certain linguistic components has a direct and adverse effect on the level of proficiency. If the interpreter possesses a high level of proficiency in English or any other language, they will refrain from pausing during the interpretation process. While possessing a strong command of syntax and vocabulary is often considered advantageous, it is important to acknowledge that these skills alone may not suffice to address all challenges. The interpreter may experience difficulties with memory retention in order to recall all information accurately. Despite possessing a strong command of syntax, an extensive vocabulary, and accurate pronunciation, interpreters may encounter challenges in retaining a multitude of rapidly delivered sentences from the speaker. Moreover, the cause may be attributed to feelings of humiliation and nervousness experienced in a more expansive amphitheater setting. Both excitement and worry have the potential to result in inaccurate interpretations. Nation and Newton (10, p.152) posit that there exist certain prerequisites that must be fulfilled for a learner to attain proficiency in fluency during the course of a communicative endeavor. The aforementioned circumstances are of utmost importance when engaging in oral communication and should be adhered to in order to facilitate the gradual enhancement of the student's performance.

These are the conditions:

1. The focus of the action is around the concept of meaning. The primary

concentration of students is directed towards the transmission of messages, while simultaneously experiencing the pressure and tension associated with immediate and meaning-driven interactions.

2. Students engage in tasks whereby they are acquainted with all linguistic objects. Consequently, students will predominantly engage with conventional subjects and modes of discourse, alongside well-known vocabulary and structures. The activities are labelled as "practise" assignments due to the fact that the necessary information to complete them is already within the students' realm of experience.

3.   The learner is provided with encouragement and support to achieve a level of performance that exceeds their typical abilities. This implies that in the context of a fluency exercise, students are expected to exhibit increased speed in both speaking and comprehension, minimise pauses, and employ bigger premeditated units of language compared to their typical communication patterns. A fluency development exercise encompasses purposeful actions aimed at achieving an elevated level of performance, occasionally under specified time limitations.

The determination of the mean coefficient and percentage weight of items pertaining to the mastery of these skills becomes a crucial requirement for achieving successful completion of this work. The perception among students is that mastering Simultaneous Interpretation and Translation (SiT) is challenging when there is a lack of a clearly defined teaching strategy and the necessary abilities to effectively convert source text (ST) in the source language (SL) to target text (TM) in the target language (TL). The results of the inquiry demonstrate that the students understood the importance of language skills in developing their performance in SiT. The comprehensive assessment of outcomes is of utmost importance in the instruction of SiT, as it provides valuable insights into the students' viewpoints and learning experiences in the context of SiT. This study also examined the effects of

instructing and acquiring SiT principles on the preparedness of students for subsequent stages of interpretation. SiT serves as the fundamental basis for this form of interaction and enables students to effectively address any translation challenges that may arise during the interpretation process.

Foreignization and Domestication

The practice of translation has been observed for thousands of years; yet, it was not until the 20th century that it became a subject of extensive study and the notion of translation techniques got widespread recognition. During the 18th century, a period preceding the broad emergence of translation studies, Schleiermacher proposed a series of translation techniques that were later referred to as "Foreignization" and "Domestication." Translation tactics such as domestication and foreignization pertain to the degree to which translators modify a text to align with the cultural norms and expectations of the target audience. The act of domestication serves to establish a tighter proximity between the writer and the reader, while foreignization, on the other hand, aims to bring the reader into closer proximity with the writer. Can one technique be considered superior to the other? Is it possible to use them simultaneously?

The determination of whether a text should be domesticated or foreignized is contingent upon its intended objective. The process of domestication effectively removes any barriers or breaches of established norms, so ensuring that the reader remains unaware of the text being a translated version. Rather than imposing unfamiliar standards and concepts on the reader, the material is rendered more coherent and accessible. The immersion of the reader into an unfamiliar milieu occurs when a work is foreignized, thereby diminishing the integrity of the literary tradition.

The concepts of foreignization and domestication should be perceived as a spectrum rather than a binary opposition. One benefit of the process of

domestication is in its ability to facilitate reader comprehension and enhance emotional engagement by changing an object into a more familiar entity within the narrative. Instead of engaging in the game of "Xiangqi," a traditional Chinese strategy game, individuals may opt to participate in Chess, a strategic game that enjoys greater recognition among Western audiences. The lack of identification with any of the elements of a Translated works may lead a reader to experience a sense of isolation. The process of domestication facilitates the reader's understanding of the intended message in the original text. However, it is important to consider the potential implications on the correctness of the resulting target text.

The practice of foreignizing can exert a significant influence, however with a higher probability of yielding bad consequences and a lower likelihood of leaving the reader unaffected in its whole. The usage of this approach has the potential to serve as an unexpected tactical maneuver. The utilization of foreign norms in literature might potentially disrupt the reader's familiarity and contribute to the perception that they are engaging with a translated piece of writing. The inclusion of a foreign language within a paragraph has the potential to perplex the reader.

The attainment of a comprehensible text can be accomplished by the simultaneous utilization and mutual reinforcement of Foreignization and Domestication strategies. The utilization of foreignization in translation can be highly advantageous for translators as it enables them to fully immerse themselves in the target material. However, domestication often exerts a stronger impact on the reader, and the translator plays a crucial role in facilitating the attainment of fluency and naturalness in the translated work.

English to Arabic Sight Translation

The techniques employed in the process of translating a source text into a target language encompass the concepts of foreignization and domestication. The two notions under consideration are foreignization and domestication. Foreignization refers to the practise of preserving the linguistic and cultural attributes of the original text, whereas domestication seeks to adapt the source text in order to enhance its comprehensibility and familiarity for the intended audience.

Foreignization within an English-Arabic written transcription would entail using Arabic loanwords, calque, or transliterations. For instance, the English word "democracy" can be translated into Arabic as a loan-word "ديمقراطية" (dimuqratiyya) or calque "حكم الشعب" (ḥukm al- shaab) Domestication is also possible through the use of Arabic translations, paraphrases, and culturally- matched concepts. For instance, a translation of the English idiom "to kick the bucket" could be made in Arabic using a word "توفي", or its paraphrase "لفظ أنفاسه الأخيرة", or by replacing it with the suitable cultural expression انتهت رحلته

These include the translator's perception of whether the target audience is familiar with the source culture, the intention towards the target audience based upon whether it will be receptive to the source text, and the peculiarities of the source text depending on which kind of translation shall be applied.

Here are some specific examples of foreignization and domestication in **English-Arabic sight translation:**

Foreignization:

Loanwords: Another case of foreignization is the use of Arabic loanwords from English. This can be seen in some languages as for example use of the English "computer" loanword "كمبيوتر" (kumpyūtar) in Arabic.

Calques: Literal equivalents, or calques, are translations of source text expressions into target text expressions. To illustrate, the phrase "to kick the bucket" in English could be rendered as " لضرب الجرة" in Arabic.

Transliterations: The transliterations are an example of source text sounds converted into target text characters. Another example is that the English term "sushi" will be converted into Arabic as

" شِ سُو ي".

Domestication:

Equivalents: Target text expressions which carry basically same meaning with their source counterparts but have a closer association with the target community are called equivalents. For instance, "kurat al-qdam" would translate to the English word "football".

Paraphrases: A paraphrase is a rephrasing of an expression in source text using different words, although it conveys the same idea. This can be inferred using an example of the English idiom "to break a leg", which can be paraphrased by saying in Arabic "جيد أداء" (ʾadāʾ jayyid) means 'good acting.'

Cultural substitutions: The target text expressions that substitutes for source text expressions due to being a match of the cultural context. Take for instance the English idiom 'to spill the beans' which can be paraphrased as 'فضح السر' in Arabic.

Overall, these two strategies form an essential part of a translator's arsenal aimed at adapting a source text for a specific target audience. However, translators' selection of which strategy to apply is determined by such factors as target audiences' familiarity with the source culture, translators' purpose for the target audience, and also the nature of the source text itself.

Legal Language Examples

Foreignization

the English legal term "common law" could be translated into Arabic using the legal term " القانون العام" (al-qānūn al-ʿām).

"contract" is often translated into Arabic using the legal term "العقد" (al-ʿaqd). "equity" into Arabic using the concept of "العدالة" (al-ʿadāla).

"breach of contract" into Arabic using the phrase "خرق العقد" (ḵirq al-ʿaqd).

Domestication

"tort" could be translated into Arabic using the equivalent "الفعل الضار" (al-fiʿl al-ḍārr). "mens rea" could be paraphrased into Arabic as "النية الإجرامية" (al-niyya al-ʾijrāmiyya). "jury" into Arabic using the cultural adaptation "هيئة المحلفين" (hayʾat al-muḥallifīn).

Conclusion

The perplexing nature of foreignization and domestication has been a subject of ongoing contemplation among translators. The coexistence of foreignization and domestication is a sustainable approach in translation, as a competent translation does not disregard either foreignization or domestication. The translator must exercise judgment by considering a range of factors and subsequently choosing an appropriate option. The aforementioned examples exhibit a contradiction, although they possess an inherent complementarity. The utilization of excessive domestication and foreignization as translation strategies may not be optimal when aiming to achieve both fidelity to the original text and reader comprehension and acceptance. Consequently, it is advisable to adopt a unified approach in translation. Against the backdrop of globalization and increased cultural exchange, there has been a growing recognition of the importance of preserving individual and unique cultural identities. Consequently, there has been an observed increase in the level of tolerance towards such cultural diversity. A beneficial outcome can be achieved by the effective management of their unified and antagonistic interactions.

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