Translating Culturally-Loaded Phraseological Units: A Study of Foreignization and Domestication

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Abstract

This study critically examines the translational efficacy of domestication and foreignization strategies in rendering culturally embedded English idiomatic expressions into Arabic. Grounded in Venuti's conceptual framework and Sager's linguistic criteria notably inversion, omission, addition, and deviation the research interrogates how idioms, as culture-bound units, are mediated across linguistically and socioculturally divergent systems. Recognizing the communicative complexities inherent in idiomatic translation, the study posits that the choice of strategy directly affects semantic fidelity and audience accessibility. Four hypotheses are advanced, most prominently that domestication, despite its infrequent application, is superior in achieving both interpretive clarity and cultural appropriateness for Arabic-speaking audiences. This approach aligns the source-language

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idioms with target-language cultural norms, enhancing reader comprehension. Conversely, foreignization, while preserving source-text integrity, may impede interpretive fluidity due to its emphasis on cultural otherness. Through the analysis of ten idioms extracted from advanced English discourse, the research identifies three critical factors compromising translational quality: (1) reliance on dictionary meanings without contextual calibration, (2) neglect of cultural and pragmatic context, and (3) overuse of additive techniques that distort intended meaning. The research concludes that domestication more effectively preserves culturally nuanced semantics, facilitating meaningful cross-cultural communication. However, it cautions against overcorrection, advocating for a balanced translational praxis that harmonizes semantic precision with cultural resonance. Recommendations emphasize enhanced translator sensitivity to contextual and cultural variables to improve idiomatic accuracy in Arabic translation.

Keywords: context, cultural, domestication, foreignization, and semantic fidelity

ترجمة الوحدات الاصطلاحية المحمّلة ثقافيًا: دراسة في التغرّيب والتوطين

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المستخلص

تتناول هذه الدراسة بشكل نقدي مدى فعالية استراتيجيتي التوطين والتغريب في ترجمة التعابير الاصطلاحية الإنجليزية ذات الحمولة الثقافية إلى اللغة العربية. وترتكز على الإطار النظري لفينوتي والمعايير اللغوية التي وضعها ساغر، والتي تشمل الانقلاب، والحذف، والإضافة، والانحراف، في تحليل كيفية تكيّف التعابير الاصطلاحية، بوصفها وحدات مشروطة ثقافيًا، ضمن أنظمة لغوية واجتماعية-ثقافية متباينة. وبالنظر إلى التعقيدات التواصلية الملازمة لترجمة الوحدات العبارية، تفترض الدراسة أن اختيار الإستراتيجية الترجمية يؤثر مباشرة على دقة المعنى وإمكانية الوصول لدى الجمهور المستهدف. وقد طُرحت أربعة افتراضات، أبرزها أن التقريب، بالرغم من نُدرته في التطبيق، يُعدّ الأكثر فاعلية في تحقيق الوضوح التفسيري والملاءمة الثقافية للجمهور الناطق بالعربية، حيث يعمل على مواءمة التعابير الأصلية مع المعايير الثقافية للغة الهدف، مما يُسهّل الفهم لدى القارئ. وعلى النقيض من ذلك، فإن التغريب، رغم

حفاظه على أمانة النص الأصلي، قد يُعيق سلاسة التفسير بسبب تركيزه على التمايز الثقافي. ومن خلال تحليل عشرة تعابير مأخوذة من خطاب إنجليزي متقدم، تُحدد الدراسة ثلاثة عوامل رئيسية تؤثر سلبًا في جودة الترجمة: (1) الاعتماد على المعاني المعجمية دون معايرة سياقية، (2) إهمال السياقات الثقافية والبراغماتية، و(3) الإفراط في استخدام تقنيات الإضافة التي تُشوّه المقصود الدلالي. ويخلص البحث أن التقريب يُحافظ بدرجة أكبر على الدلالات الدقيقة المشروطة ثقافيًا، مما يُسهم في تحقيق التواصل الثقافي الفعّال. لكنها تحذر من المبالغة في تكييف النص، وتدعو إلى تبني ممارسة ترجمية متوازنة تُوفّق بين الدقة الدلالية والتناغم الثقافي. وتؤكد التوصيات على ضرورة تعزيز وعي المترجمين بالسياقات الثقافية واللغوية لتحسين جودة ترجمة التعابير الاصطلاحية إلى اللغة العربية.

الكلمات المفتاحية: التوطين، التغريب الثقافي، السياق، الأمانة الدلالية.

1. Introduction

The translation of culturally nuanced English idioms into Arabic, structured around two key areas: the nature of cultural units including elements such as text, discourse, and cultural features and the concept of translation, with a focus on the strategies of domestication and foreignization. The central problem addressed is the translators' struggle to convey cultural depth accurately due to misuse of literal dictionary meanings, lack of contextual awareness, and overreliance on additive techniques. The study aims to evaluate which of the two strategies better preserves semantic and cultural meaning while enhancing accessibility for Arabic readers. To achieve this, four research questions are posed: Which strategy more effectively translates idiomatic expressions? What challenges do translators face? How do cultural context and linguistic choices influence translation outcomes? And what role do semantic fidelity and cultural resonance play? The significance of this study lies in its contribution to improving translation practices by offering definitions, frameworks, and practical insights for both researchers and students. It underlines the importance of cultural awareness in translation and advocates for adaptive approaches that balance loyalty to the original with relevance to the target language and audience.

2. Cultural Translation and Phraseological Units

The text explores the pivotal role of cultural translation in rendering phraseological units such as idioms, proverbs, collocations, and metaphors across languages, emphasizing the need for nuanced understanding of linguistic and cultural contexts. It

highlights the complexity of achieving cultural equivalence and introduces Venuti's (1995) foreignization and domestication strategies as essential tools. Foreignization preserves the cultural essence of the source text, while domestication adapts content to align with target audience expectations, with the choice often shaped by audience familiarity, historical context, and translation purpose. Examples such as Arabic proverbs and Shakespearean texts illustrate how these strategies are applied across domains. The discussion extends to discourse analysis, citing scholars like Hatim, Mason, and Fairclough to underscore how meaning is socially and ideologically constructed. In domains such as political speech, literature, and advertising, strategy selection becomes even more context-sensitive, balancing comprehensibility with cultural fidelity. The text concludes that effective translation hinges on strategic choices tailored to genre, audience, and communicative goals, preserving the cultural identity embedded in phraseological expressions.

Phraseological units also known as idiomatic word groups are stable lexical combinations whose meanings are often non-compositional, meaning they cannot be deduced from the meanings of their individual components. They are a central focus within phraseology, a linguistic subfield that investigates fixed expressions from semantic, structural, and pragmatic perspectives. A.V. Koonin defines them as stable word groups with wholly or partially transferred meanings that demonstrate a high degree of lexical and grammatical cohesion, functioning as semantic wholes stored in the mental lexicon. Classification frameworks vary: semantically, Smirnitsky distinguishes between phraseological fusions (completely opaque, e.g., "kick the bucket"), phraseological unities (partially transparent, e.g., "spill the beans"), and phraseological collocations (bound by lexical valency, e.g., "make a decision"); structurally, they follow syntactic patterns such as verb + object or adjective + noun and encompass idioms, proverbs, similes, and phrasal verbs; functionally, they serve stylistic, expressive, or pragmatic roles in genre-specific textuality. These units are deeply rooted in cultural contexts, often conveying historical, folkloric, or societal meanings, which makes their translation particularly challenging due to semantic opacity and pragmatic variability. Translators frequently employ domestication and foreignization strategies to address these challenges. Furthermore, phraseological units possess cognitive and stylistic

significance, contributing to conceptual metaphor theory and enriching texts with intertextuality, rhetorical nuance, and humor.

3.Text, Discourse and Cultural Translation

The translation of culturally loaded phraseological units such as idioms, proverbs, and metaphors requires more than linguistic proficiency; it demands sensitivity to the cultural and discursive dimensions that shape meaning across languages. Text, as defined by Halliday and Hasan, refers to a unified linguistic entity, while discourse encompasses its sociocultural context (Fairclough, Schiffrin). This distinction is critical when rendering culturally embedded expressions, as literal translation often fails to capture their deeper ideological and historical connotations. Venuti's foreignization and domestication frameworks guide translators in either preserving cultural specificity or adapting expressions to target norms, a choice dependent on factors such as audience familiarity and textual genre. The translation of cultural terms introduces challenges when the source item lacks an equivalent in the target culture or holds a divergent intertextual status (Aixelá, Shuttleworth & Cowie). Culture, as understood by Newmark, Tylor, and Larson, is a multifaceted system of values, beliefs, and customs, intricately linked to language. Recent scholarship, particularly Bassnett and Lefevere's "cultural turn," emphasizes the importance of cultural context over linguistic equivalence in translation practice. Ultimately, effective cultural translation necessitates a balance between textual fidelity and discursive adaptability, with translators required to navigate not only linguistic boundaries but also the intricate semiotic and cultural networks that define human communication.

4. Cultural Considerations in Translation

The text underscores the integral role of culture in shaping language and meaning, especially within the realm of translation. It asserts that effective translation depends on a translator's ability to navigate not only linguistic structures but also the cultural contexts that inform them (Newmark, 1988; Katan, 2004). Language is presented as a vehicle for cultural transmission, with expressions such as idioms, metaphors, and cultural references requiring interpretive strategies that consider sociocultural connotations (Nida, 1964; House, 2015; Baker, 2011). Phraseological units like "kick the bucket" or symbolic

references such as the eagle exemplify the cultural specificity that challenges literal translation (Lakoff & Johnson, 1980). The text advocates for cultural literacy, emphasizing the importance of contextual knowledge—norms, traditions, and historical narratives—for translators to ensure semantic fidelity and audience relevance (Bassnett, 2014; Venuti, 1995). Ultimately, it posits that translation is a cross-cultural act, demanding a balance between preserving original meaning and adapting expressions to resonate within the target culture.

4.1 Challenges in Cultural Translation

1.   Cultural Untranslatability: Some cultural concepts and words do not have direct equivalents in other languages, making translation difficult. The German word "Schadenfreude" (pleasure derived from another's misfortune) is an example of a culturally specific term with no exact English counterpart. (Catford, 1965; Baker, 2011; Newmark, 1988).

2.   Maintaining Authenticity: Balancing fidelity to the source text with readability for the target audience is a significant challenge. Translators must decide how much of the original culture to retain while making the text accessible to readers from a different cultural background. (Venuti, 1995; Katan, 2004; Baker, 2011).

3.   Ethical Considerations: Translators must navigate ethical dilemmas, such as whether to domesticate or foreignize the text. Domestication can lead to cultural homogenization, while foreignization might alienate the target audience. (Venuti, 1995; Baker, 2011; Tymoczko, 2007). Strategies for Effective Cultural Translation

1.   Cultural Adaptation: This involves modifying cultural references to make them more relatable to the target audience. It is essential in fields like marketing and advertising, where cultural relevance is crucial for engagement. (Hatim & Mason, 1997; Katan, 2004).

2.   Use of Footnotes and Glossaries: Adding explanatory notes and glossaries can help readers understand culturally specific terms and references without altering the original text. (Newmark, 1988; Baker, 2011; Harvey, 2000).

3.   Research and Cultural Immersion: Translators should immerse themselves in both the source and target cultures to understand the nuances and context. Continuous learning

and research are vital for maintaining cultural accuracy. (Katan, 2004; Nida, 1964; Schäffner, 2003). Case Studies and Examples

1. Literary Translation: In translating works like Gabriel García Márquez's "One Hundred

Years of Solitude," translators must navigate the rich cultural landscape of Latin America. The magical realism genre itself is deeply rooted in Latin American culture, and maintaining its essence requires a deep understanding of the cultural context. (Bassnett, 2014; Landers, 2001; Lefevere, 1992).

2. Film and Media: Subtitling and dubbing involve significant cultural translation. For example, in the Japanese anime "My Neighbor Totoro," the translator must decide how to handle cultural elements like traditional Japanese festivals and food, ensuring they are accessible to international audiences while retaining their cultural significance. (Díaz Cintas & Remael, 2007; Nornes, 1999; Pettit, 2009).

3. Legal and Technical Texts: Even in seemingly straightforward translations, cultural differences can have profound implications. Legal texts often involve culturally specific legal concepts and terminologies that require careful translation to ensure accuracy and compliance with local laws. (Cao, 2007; Šarčević, 1997; Biel, 2014).

5. Newmark's Cultural Lexical Categories

Many taxonomies and classifications for cultural elements are provided to bridge the cultural gaps between languages (c.f., Newmark 1988; Baker 1992; Katan 1999, among others). Newmark (1988: 94) in his book, A Text Book of Translation, defines culture as "the way of life and its manifestations, which are unique to a society that uses a particular language as a means of expression". He also holds that most cultural-specific words belong to their particular languages, which makes literal translation difficult unless there is cultural overlap between the source language and the target language (ibid: 94-95). Foreign cultural words are classified by him into five domains:

1. Ecology (flora, fauna, winds, plains, hills)
2. Material culture (food, clothes, houses and towns, transport)
3. Social culture (work and leisure)

4.   Organizations, customs, activities, procedures, concepts (political and administrative,   religious, artistic, etc.)

5.   Gestures and habits

This research detected different examples of cultural word categories in selected culture specific proverbs. By way of explanation, let us consider these examples which are found in this novel for each of Newmark‟s (1988) classifications of cultural words: (Ecology, Material Cultural, Social Culture, Organizations, Customs, Activities, Procedures and Concepts, Gestures and Habits**)**

5.1 Ecology

Ecology refers to geographical features which include: flora, fauna, winds, weather, plains, and hills. These features, according to Newmark, are specific for their original countries and they are politically and commercially value-free (ibid: 96). Words of this type do not cause translation problem as they can render by adding a brief culture-free third term.

5.2 Material culture

This category includes the most widespread cultural elements in the area of translation. Under the material culture, Newmark proposes four main sub-elements: 1) food, 2) clothes, 3) houses and towns, and 4) transport. However, food terms are widely used in various settings: menus - straight, multilingual, glossed, cookbooks, food guides and tourist brochures (ibid: 97).

5.3 Social Culture

This category concerns with work and leisure words. In this area, Newmark (1988:98) distinguishes between two types of translation problems, denotative and connotative problems. He provides some examples of which expressions have a one-to-one translation and can be transferred into other languages, i.e., cake, chocolate (ibid). Words with connotative meanings are more problematic as they are believed to be kind of cultural-specific terms like the name of some games, i.e., snooker, squash. To illustrate, let us consider the example below where the translator has easily transferred the cultural words that denote leisure activities into TT.

5.4 Organizations, Customs, Activities, Procedures and Concepts

This category is briefly stated to political and institutional terms like organizations, customs, political ideas, social, legal and religious. Newmark (1988:99) argues that these terms are usually translated literally. They are divided by him into these sub-categories: historical, international, religious and artistic terms.

5.5 Gestures and Habits

Gestures and habits refer to non-cultural language (ibid). Newmark (1988:101) highlights the need to distinguish between the description and function of gesture and habit, especially in ambiguous cases. He gives some examples where a gesture occurs in one culture but not in the other, i.e., spit as a blessing. Culture-specific items (CSIs) are linguistic items that may pose problems for translation; because they are embodied in the ST and sometimes do not exist in the culture of the TL (Aixela 1996:57). CSIs are defined by Nord (1997:34) as "a cultural phenomenon that is present in culture x but not present (in the same way) in culture y". In a similar vein, Tobias (2006: 27) notes that CSIs are linguistic items that are embodied in the ST which do not exist in the culture of the TL and which may cause problems for translation due to the differences in cultural understanding. Obviously, these definitions show that many scholars agree with the fact that facing CSIs may cause different degrees of difficulty for the translator. For a fully transfer of CSIs from the ST to the TT, Larson (1984: 431) believes that the translator should be familiar with the rituals, values, beliefs and behaviours of one culture. To put this differently, the translator has to be an insider in both cultures (see insider-outsider perspective in this chapter). Therefore, a set of translation strategies are used by the translators to handle the CSIs, some of which aim to preserve the flavour of the original culture, while others try to guarantee issues such as naturalness, acceptability and readability in the target culture (cf. Newmark 1988: 81-90; Baker 1992: 72-77; Davies 2003:8384; among others).

For Baker (1992: 21) a culture specific item is a concept that is unknown in the target culture and it could be an abstract or a concrete one. It may refer to a religious belief, a social custom, or even a type of food. Such concepts are often referred to as „culture

specific". She suggests four strategies to translate the fixed expression which contains culture-specific items (ibid: 72-77):

1.   Translation by using an idiom of similar meaning and form. This involves using an idiom or fixed expression in the target language which has the same meaning and similar lexical items.

2.   Translation by using an idiom of similar meaning but dissimilar form. The idiom, here, has a meaning similar to that of the source idiom or expression, but consists of different lexical items.

3.   Translation by paraphrase is the third strategy of these four recommended by Baker (1992). It occurs when the expression cannot be found in the TL.

4.   Translation by omission is another strategy that Baker presents. It involves omitting the   idiom or the expression as it has no close match in the target language and cannot be easily paraphrased, or for stylistic reasons.

        Based on the above discussions, there are persistent attempts among translation theorists to bridge the gap between cultures. These attempts appear through the strategies created by these researchers, where they consider culture as a cornerstone for their translation strategies. They all agree to make the text available for the readers, whether by domesticating or foreignizing the text.

        The current research confines itself to the investigation of culture specific items in selected culture specific proverbs. In order to answer the research questions, the researcher has applied Newmark"s (1988) classification of cultural words categories. However, due to the limited space of this paper, two categories out of the five are selected, which are: (i) Organizations, customs, activities, procedures, concepts, and
 (ii) Gestures and habits.

 English: "A thumbs-up gesture is commonly used to indicate approval or agreement."

Arabic: "إشارة الإبهام لأعلى تُستخدم عادةً للدلالة على الموافقة أو القبول".

However, in some cultures, the thumbs-up gesture may have a different or even offensive meaning, requiring careful adaptation in translation

6. Translation Strategies

Free translation and literal translation are not synonymous to domestication and foreignization; however, they may sometimes overlap (Yang, 2010:77). To put this in a simpler word, domestication and foreignization may include other strategies that aim at the faithfulness to the ST or that aim at creating a text in a new, readable style. In this concern, Idrissi (2015:14) considers domestication and foreignization as "two headings located under the umbrella of translation strategies, which involve other different translation strategies that deal with linguistic

and cultural differences in translation".

In his book A Textbook of Translation, Newmark (1988:45) divides translation into eight methods in the process of translation, four are oriented to the SL, and the other four are oriented to the TL. The flattened V diagram below (quoted from ibid) illustrates these eight methods.

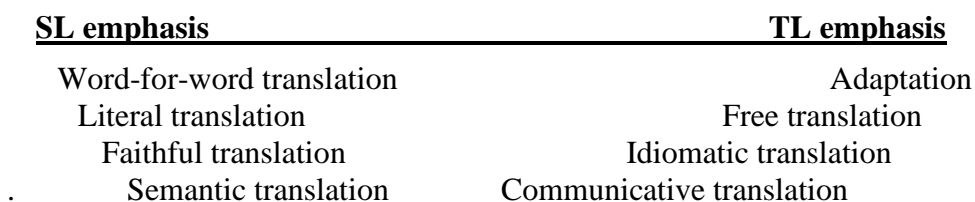| SL emphasis	TL emphasis
Word-for-word translation	Adaptation
Literal translation	Free translation
Faithful translation	Idiomatic translation
Semantic translation	Communicative translation

Figure 1: The flattened V diagram Newmark

By way of distinguishing between domestication and foreignization translation strategies, let us consider the following example quoted from Hassan''s (2014:14) book titled 'Between English and Arabic': 'A Practical Course in Translation'. It is interesting to note that different translation strategies have been used in translating the same ST. These translation strategies range from literal to free translation. The degree of freedom to add or delete also vary in these strategies.

However, all the strategies agree to preserve almost the same denotative meaning across the source language and target language.

ST: هو يحاول ان يركب الموجة

Literal (Foreignization): He is trying to ride the wave.

Faithful (Foreignization): He is trying to go along with trend.

Idiomatic (Domestication): He is Jumping on the bandwagon.

Free (Domestication): He just want to be part of the hype.

Another diagram that summarises the relationship between domestication and foreignization is the one suggested by the Chinese linguist, Xuxiang Suo (2015:177). Consider the following figure.
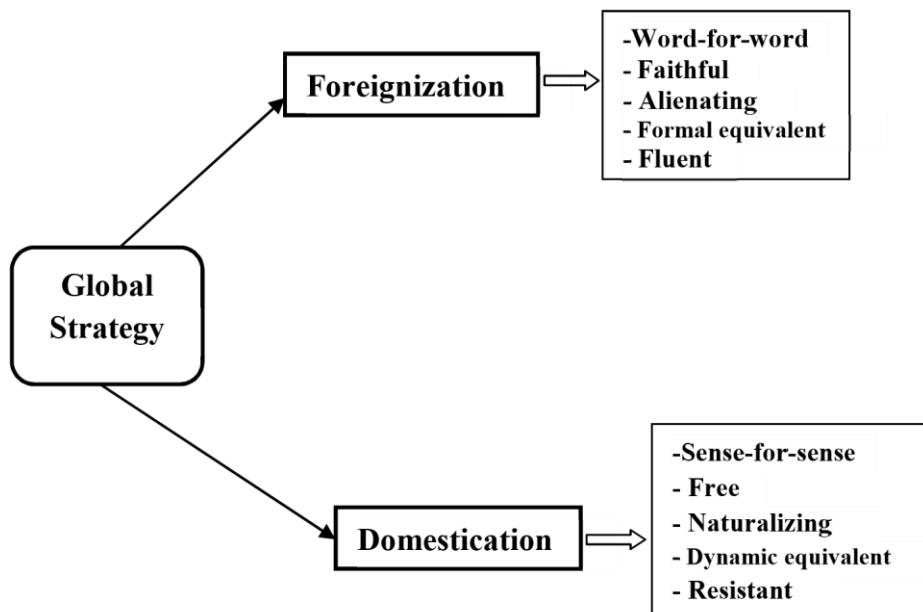

Figure 2: Suo's Translation Strategies

As can be seen, the conflict between the opposite strategies, that is, foreignization and domestication, goes deeper beyond the linguistic perspective to the cultural perspective. Suo builds his classification on some translation strategies which belong to other scholars (ibid). For example, Formal and dynamic equivalents proposed by Nida, and fluent and resistant translation by Venuti.

To summarize the above discussion regarding the relationship between domestication and foreignization and other translation strategies, Almanna (2014:39) holds that when the TT is domesticated it is (reader-oriented, i.e. Nida's dynamic equivalent, Catford's textual equivalent/ House's covert translation/ Newmarks's communicative translation / Gutt's indirect translation/ Venuti's domestication). By contrast, when the TT is foreignized it is (text / authororiented, i.e.

Nida's formal equivalent/ Catford's formal correspondent/ House's overt translation/ Newmark's semantic translation/ Gutt's direct translation/ Venuti's foreignization).

7. Modern Translation Theory

In the 20th century, translation theorists like Lawrence Venuti and Antoine Berman argued for the importance of foreignization. They believed that foreignization could challenge ethnocentric attitudes and promote cultural diversity. Domestication, on the other hand, was criticized for potentially erasing cultural differences and perpetuating cultural dominance. (Venuti, 1995:33; Berman, 1985:56).

7.1 Implications of Foreignization and Domestication

The choice between foreignization and domestication has significant implications for translation practices. Each approach has its advantages and challenges, and the decision often depends on the specific context of the translation. (Venuti, 1995; Munday, 2016; House, 2015).

7.2 Advantages and Challenges of Foreignization

Foreignization allows readers to experience the cultural and linguistic richness of the source text. It can promote cultural understanding and appreciation by highlighting the differences between cultures. However, foreignization can also make the translated text less accessible and harder to understand for the target audience. It may require readers to have a certain level of cultural and linguistic knowledge to fully appreciate the text. (Venuti, 1995; Chesterman, 1997; Munday, 2016).

7.3 Advantages and Challenges of Domestication

Domestication makes the translated text more accessible and easier to understand for the target audience. It can enhance the readability and fluency of the text, allowing readers to engage with the content more easily. However, domestication can also lead to the loss of cultural and linguistic nuances, potentially diminishing the authenticity and richness of the original text. (Venuti, 1995; Nida, 1964; Munday, 2016).

8. Venutis' Model of Domestication & Foreignization Strategies

To fulfill the aims of the present research and verify its hypotheses, both Venuti 's strategies and Sager 's model will be adopted. The seeds of domesticating and foreignizing translation can be traced back to the philosopher and theologian Friedrich Schleiermacher (Venuti, 1998:242). In an 1813 lecture '*On the Different Methods of Translating*', Schleiermacher argues that there are only two paths: "the translator can either leave the writer in peace as much as possible and bring the reader to him, or he can leave the reader in peace as much as possible and bring the writer to him"(Schleiermacher 1838:47 quoted in Gutt, 1998:50). The act of leaving the author in peace may be equated to foreignizing the text as much as possible, and the act of leaving the reader in peace may be equated to domesticating it (Venuti, 1995:19). Schleiermacher acknowledges that most translation is domesticating but he much prefers foreignizing strategy (Venuti, 1998:242).

Domestication and foreignization strategies have been debated for many years, but the first person to formulate them in their modern sense was Lawrence Venuti, an American translation theorist, who introduced them to the field of translation studies (1995) with his book: '*The Translator s' Invisibility: A History of Translation'*(Gile, 2009:251-52)**.**

SL Text (1):
You're kidding! If your husband heard that, he would **hit the ceiling.**

TL Texts:

1-.أنت تمزح! إذا سمع زوجك ذلك، فسوف **يضرب السقف**

2- لابد من انك تمزحي إذا سمع زوجك ذلك سوف **ينفجر غضبا**

3-هل تمزح؟ لو سمع زوجك ذلك **لانفجر غضبا**

4-انك تتمادى لو سمعت زوجتك ذلك **لجن جنونه**

5-انت تمزحين لو سمع زوجك ذلك **لغضب جدا**

6-لابد انك تمزح لو علم زوجك ذلك فسوف **يصل السقف**

Table (1):- Data Analysis: Text Analysis No. (1):

SL Text	hit the ceiling

Subjects	TL Texts	Assessment criteria				Translator's strategy	Appropriateness
		inversion	Omission	Addition	deviation		
1	يضرب السقف	+	-	-	+	Foreignization	-
2	ينفجر غضبا	-	-	-	-	Domestication	+
3	لانفجر غضبا	-	-	+	-	Domestication	+
4	لجن جنونه	+	-	+	-	Domestication	+
5	لغضب جدا	-	+	+	-	Domestication	+
6	يصل السقف	+	-	-	+	Foreignization	-

Discussion:

Analyzing the Arabic renderings of "You're kidding! If your husband heard that, he would hit the ceiling" through Juan C. Sager's Model of Translation reveals how each sentence reflects expressive, emotionally charged spoken discourse with interpersonal undertones, falling under Sager's typology of argumentative or expressive texts. These translations communicate disbelief, irony, or warning by using culturally rich metaphors like "يضرب السقف" and "ينفجر غضبًا," which require functional idiomatic equivalents in the target language to maintain the same emotional force—such as "go through the roof" or "explode with anger." Through Sager's preparatory and analytical phases, a translator would examine each structure—ranging from rhetorical forms to emphatic assertions, incorporating elements like modality ("لابد") and pragmatic signals (e.g., gendered speech and sarcasm). In the transfer phase, sentences like 1 and 3 adhere closely to the structure and idiomatic impact of the source, while 4 and 6 demonstrate creativity and variation that may slightly alter the metaphor but maintain expressive intensity. Finally, revision involves refining the tone, register, and sociolinguistic context to ensure the translation captures not just the lexical meaning but also the emotional resonance and communicative purpose, which is central to Sager's theory of translation as an intercultural, function-oriented act.

It is quite evident that the meaning of the underlined phraseological unit can mean either "explode in anger" or "go crazy". After that, it is far better to look for the exact equivalent to the phraseological unit under investigation.

From Table 1 above, it is seen that (Subjec1) and (Subject6) use the foreignization strategy to translate the phrase "hit the ceiling." Both translations retain the literal meaning, " يضرب السقف" and "يصل السقف" respectively. This approach preserves the original expression from the ST, albeit possibly unfamiliar to the target audience. Foreignization emphasizes maintaining the source text's flavor and cultural nuances, which can help readers gain insight into the original language and culture.

On the other hand, (Subject2) and (Subject3) adopt the domestication strategy. They transform "hit the ceiling" into the more familiar phrase "سوف ينفجر غضبا" or "لانفجر غضبا", which effectively communicates the intended meaning of "exploding in anger." This approach ensures that the target audience can easily grasp the message without any confusion. Domestication emphasizes clarity and readability in the target language, making the text feel more natural and accessible to the audience.

Finaly (Subject4) and (Subject5) , blending elements of both strategies. (S4) adapts the phrase to "لجن جنونه", which means "would go crazy." This captures the emotional impact of the original text while still feeling somewhat familiar to the target audience. The translation of (S5) adapts the phrase to "لغضب جدا", which translates to "would be very angry." This approach also ensures the message is clear and easily understood by the target audience.

Proposed Rendering

<div dir="rtl">

" ينفجر أو يستشيط غضباً"

</div>

SL Text (2):

Why don't you mind your own business and quit **keeping up with the Joneses**? You are just wasting your time.

TL Texts:

<div dir="rtl">

1-الأعمال التجارية ولماذا لا تمانعين في عملك الخاص الاستمرار في الإقلاع أنت فقط **تضيع وقتك يا جونز**

</div>

2ـ لماذا لا تلهو بشغلك وتمسك الصمت **انك تضيع وقتك**

3ـلماذا لاتهتم بشؤونك الخاصة وتكف عن مقارنة نفسك بالاخرين؟ **فانت تضيع وقتك فقط**

4ـلماذا تاخذك العزه بالاثم و**تضيع وقتك بالسير على اهواء جونز**

5-لما لاتهتم بشؤنك الخاصة وتتوقف عن الاقتداء بالغير **انت فقط تضيع وقتك**

6ـلم لاتهتم بشؤنك وتتوقف عن متابعه الاخرين تبدو **انك بدون عمل**

Text Analysis No. (2):

SLtext	keeping up with the Joneses					
Subjects	**TL Texts**	**Assessment criteria**				**Translator's strategy**	**Appropriateness**
		inversion	**Omission**	**Addition**	**Deviation**		
1	تضيع وقتك يا جونز	-	-	+	-	Foreignization	-
2	انك تضيع وقتك	-	-	-	-	Domestication	+
3	فانت تضيع وقتك فقط	-	-	+	-	Domestication	+
4	تضيع وقتك بالسير على اهواء جونز	+	-	+	+	Foreignization	-
5	انك بدون عمل	+	-	-	+	Foreignization	-
6	انك بدون عمل	+	-	-	+	Foreignization	-

Discussion:

This sentence has a direct and somewhat critical tone. It seems to be telling someone to stop focusing on others and their actions ("keeping up with the Joneses") and instead focus

on their own life. The phrase "keeping up with the Joneses" refers to trying to match others' lifestyle or possessions, often in a way that is unnecessary or superficial. The second part of the sentence, "You are just wasting your time," reinforces the idea that this behavior is not only unproductive but also pointless.

It's a strong statement, urging the listener to reconsider their priorities and avoid comparison to others. It could come across as dismissive, depending on the context and the relationship between the speaker and the listener.

Analyzing the Arabic renderings of "Why don't you mind your own business and quit keeping up with the Joneses? You are just wasting your time" through Juan C. Sager's 1989 SL Text model reveals varied strategies in handling directive, emotionally expressive sublanguage. Sentences like "فأنت تضيع وقتك فقط" and "إنك تضيع وقتك" maintain structural fidelity, preserving the directness and pragmatic force without syntactic or semantic deviation. In contrast, translations such as "تضيع وقتك يا جونز" introduce interpersonal emphasis by adding a vocative element—this shifts emotional tone but retains functional intent. The phrase "تضيع وقتك بالسير على أهواء جونز" demonstrates notable inversion and addition, creatively reframing the idiom while altering tone and metaphor, thus showing deviation from the original's colloquial critique. Meanwhile, "إنك بدون عمل" exhibits both inversion and deviation, reinterpreting "wasting time" as "unemployed," which intensifies social judgment but distorts the original meaning. Overall, these renderings illustrate how Sager's criteria—**inversion**, **omission**, **addition**, and **deviation**—operate as evaluative tools to assess functional equivalence and expressive nuance in sublanguage translation, balancing semantic fidelity with cultural and idiomatic resonance.In table (2) The Arabic translations of "quit keeping up with the Joneses" reflect varying strategies, specifically foreignization, domestication, or a mix of both. Here's a unified discussion of these approaches:

(Subject1) and (Subject4) use the foreignization strategy to retain the cultural nuance of the original expression. Both translations include "جونز," preserving the English cultural reference. However, while this strategy maintains the source text's flavor, it may seem unfamiliar or even confusing to Arabic readers. In (S1), the translator adheres to literal

translation, which results in awkward and unnatural phrasing. On the other hand, (S4) uses amplification by adding "تأخذك العزة بالإثم," creating a more dramatic tone while retaining foreign elements. (Subject5) applies modulation to adapt "keeping up with the Joneses" into "الاقتداء بالغير," ensuring the concept feels relatable. Lastly, (Subject6) simplifies the structure further through reduction and modulation, adding the idea of idleness with "تبدو أنك بدون عمل"to emphasize the intended tone.

Conversely, (Subject2) and (Subject3), adopt the domestication strategy, focusing on clarity and naturalness in the target language. These translations omit "Jones" and instead use culturally neutral or familiar terms, making the expression more accessible to an Arabic audience. For instance, (S2) employs adaptation and equivalence, replacing the phrase with culturally appropriate expressions like "تمسك الصمت." Similarly, (S3) relies on paraphrasing and generalization to convey the meaning by addressing comparisons broadly, as in "مقارنة نفسك بالآخرين."

Interestingly, the choice of translation strategy reflects different priorities. While foreignization preserves the cultural essence of the source text, it risks alienating target readers unfamiliar with the reference. In contrast, domestication prioritizes readability and cultural adaptation, ensuring the audience can grasp the intended message effortlessly. Translators may also opt for a mixed approach, blending elements of both to achieve balance, as seen in some translations.

Ultimately, the ideal strategy depends on the translation's purpose and target audience. Foreignization offers cultural insights into the source text, domestication ensures accessibility, and a mixed approach captures emotional resonance while maintaining readability. Each strategy has unique strengths, and the translator's decisions are guided by the context and desired impact on readers.

Proposed Rendering

" توقف عن مجاراة الاخرين"

9. Conclusion

The research comes up with the following conclusion: the translators have used two main methods of Venuti's strategies "Domestication" and "Foreignization". According to the research, foreignization strategy is loyal to SL text, while domestication strategy is loyal TL text. Domestication tries to make the text as conform as possible to the culture of target text. The successful strategy to translate cultural loaded is domestication. In foreignization strategy, the translator leaves the writer alone and moves the reader towards the writer. Most translators used foreignization strategy largely.

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