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Domestication and Foreignization in Translating Polite Tweets

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ABSTRACT

Translation strategies, domestication and foreignization bridge the linguistic and cultural gaps. Domestication adapts foreign texts for target readers, often sacrificing cultural nuances, as seen in historical examples like Rome's assimilation of Greek texts. Foreignization preserves the original text's cultural distinctions.

On social media like Twitter, translators face unique challenges with its character limit and specific lexicon. They must decide between domesticating tweets for clarity or foreignizing them to retain cultural elements.

This paper explores domestication and foreignization in historical and modern contexts, highlighting their implications for cross-cultural communication and translation on digital platforms like Twitter.

Keywords: Connotation, Verb, Tāaf, Qur'anic Context

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التقريب و التغريب في ترجمة التغريدات المؤدبة

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المستخلص

تعمل استراتيجيات الترجمة، التقريب والتغريب، على سد الفجوات اللغوية والثقافية. يعمل التقريب بتكييف النصوص الأجنبية لتلائم القراء المستهدفين، غالبًا على حساب الفروق الثقافية، كما يظهر في الأمثلة التاريخية مثل استيعاب روما للنصوص اليونانية. في المقابل يحافظ التغريب على التمايزات الثقافية للنص الأصلي .

و على وسائل التواصل الاجتماعي مثل تويتر، يواجه المترجمون تحديات فريدة من نوعها نظرًا للحدود والكلمات المعجمية المميزة. يتعين عليهم الاختيار بين تكييف التغريدات من أجل الوضوحية أو تغريبها للحفاظ على العناصر الثقافية.

تكشف هذه الدراسة التقريب والتغريب في السياقات التاريخية والحديثة، وتسلط الضوء على تداعياتها من اجل التواصل عبر الثقافات والترجمة على المنصات الرقمية مثل تويتر .

الكلمات الدالة: الأدب، التقريب والتغريب، التغريدات

1. INTRODUCTION

Translators face challenges in maintaining the complex balance of politeness, respect, and formality found in Arabic politeness markers, all while maintaining the message's contextual accuracy and cultural appropriateness in the English translation. These difficulties result from variations in linguistic conventions, cultural backgrounds, and the natural informality and concision of tweets.

The problem, therefore, lies in the need to identify and completely analyze the difficulties faced by translators in translating politeness markers in Arabic tweets into English on platforms like Twitter, because tweets are written and not spoken. Sometimes the tweet writer has a positive intention for his tweet as well as a negative one, or vice versa. Hence, understanding these challenges is essential for improving the quality of translation in digital communication and increasing cross-cultural understanding. Translation process includes transfer a source language (SL) text into a target language (TL) so as to make sure that the two languages` surface meaning will be nearly similar and the source language (SL) text`s structure will be preserved as closely as possible.

This study aims to answer the following research questions:

What are the cultural challenges encountered by translators when translating politeness markers in Arabic tweets into English? What strategies do translators commonly employ to overcome the difficulties in translating politeness markers, and how effective are these strategies in preserving the intended politeness meaning in English Tweets? What are the grammatical issues in translating politeness markers of Arabic tweets into English?

2. THE CONCEPT OF POLITENESS

Generally, politeness includes taking account of the feelings of others.

A polite person lets others feel comfortable. It involves treating people appropriately in the light of their relationship. Politeness is a phenomenon that people are not born with but were programmed to deal with it in a civilized way (Holmes 2008, p. 281). Politeness, as mentioned by Crystal (2003, P. 358), has the features of investigating the social behavior with respect to use expressions like deference, distance, courtesy, and rapport that include using suitable tones of voice, techniques, of mitigation and appropriate address forms.

Politeness can also be seen as a universal characteristic because it is a deeply value and it is also used to maintain the public image of people, who interact with each other. Online posts can be used as a source of natural communication because social media platforms are being used by more and more individuals to communicate (Li, et.al.,2016). Since politeness takes other's needs into consideration, it is crucial for communication (Suzila & Yusri, 2012).

For Lakoff (1972, p. 910) Politeness behavior is "what we think is appropriate behavior in particular situations in an attempt to achieve and maintain successful social relationships with others". Lakoff (1973) was the first linguist who studied pragmatic politeness, specifically in the linguistic competence. She links cooperative Gricean principles with politeness. She also applies these ideas by formulating rules of using politeness. Accordingly, Eelen (2001, p. 2) refers to her as "the mother of modern politeness theory."

According to Brown (1980), politeness is speaking and acting in a way that considers the feelings of the other person. whereas in the view of Adegbija (1989), being polite is connected to circumstances in which one speaks or acts in a way that is agreeable to the listener and acceptable in society and culture.

3. THEORIES OF POLITENESS

the famous and important theories of politeness that are used in this study will be Brown and Levinson's theory within politeness strategies and Venuti's theory in domesticating and foreignization strategies in translation.

3.1 Brown and Levinson's theory

One of the most important theories of politeness is. It is now known as the "face saving model," where 'face' is the central concept of this theory that represents the "public self-image" where each person wants to claim for himself. Therefore, people are inspired by their desire to maintain their face (Brown & Levinson,1987). Brown and Levinson's

concept (face) is originating from Goffman's (1967) theory, defines face as a person's positive social value or self-image, influenced by approval of society (Goffman,1967).

According to Brown and Levinson (1987) face refers to anything that is emotionally invested and needs to be present at all times during a conversation.

Goffman (1967) says that every person has positive and negative face.

According to Yule (2010): The "Negative face": is to be independent and free from any imposition. For instance, it is cold in here; isn't it?

Using indirect speech acts and giving the others more space and freedom is a negative face. While the "Positive face": is the need to belong to others, to be a member of any group and to be connected. Brown and Levinson claim that there are some types of speech acts, their use may threaten or damage persons face; these acts are named as face-threatening act (FTA) (Thomas,1995). "Face threaten act" may be seen when someone say something threatens someone's self-image, for instance; when someone use a direct speech to make someone else do something instead of using indirect speech act:

- Give me that pen! (Yule,2010).

Expressions such as criticism, disagreement, and disapproval, these acts threaten the positive face, will expressions such as request and order will threaten the negative face (Victoria, 2009).

Brown and Levinson (1987) think that on one hand people always have desire to maintain other people's face, on the hand other people will do the same in interactions.

3.1.1 Brown and Levinson's politeness Strategies

Brown and Levinson develop a theory of politeness in sociolinguistics, outlining strategies that people use to maintain face in communication. Face is the positive social value that an individual successfully maintains in any given interaction. The theory revolves around the notion of face-threatening acts (FTAs) and the strategies employed to decrease or avoid the potential threat to face (Brown & Levinson, 1978). In (1987) Brown and Levinson's politeness theory provides a comprehensive framework for understanding how individuals behave in social interactions by managing face and mitigating potential threats to it. The strategies are context-dependent and may differ across cultures and social contexts. The theory has been influential in the study of pragmatics and sociolinguistics, and it contributes to our understanding of communication strategies in different social settings. These strategies are summarized as follows:

A-Positive Politeness Strategies:

Positive politeness involves strategies that seek to emphasize and reinforce social bonds and closeness between interlocutors.

1- Using In-Group Identity Markers: expressing shared identities, affiliations, or commonalities to show a sense of belongingness.

2- Seeking Agreement: attempting to minimize differences and create harmony by seeking common ground or agreement.

Example (8): I totally agree with your perspective on that issue; it makes a lot of sense.

3- Avoiding Disagreement: politely avoiding explicit disagreement by hedging or softening statements.

Example (9): I can see where you're coming from, but have you considered this alternative viewpoint?

4- Using Hedges: employing language that softens the impact of the speech act, indicating uncertainty or flexibility.

Example (10): I'm not entirely sure, but I think perhaps we can consider another approach, Shall we?

Using Polite Indirect Requests: Making

5- Using Polite Indirect Requests: making requests indirectly to decrease the imposition on the other person.

Example (11): If it's not too much trouble, could you please take a look at this report when you have a moment?

Positive politeness is oriented towards a hearer's positive face which means the listener has the desire to be liked and approved of. Positive politeness aims at supporting the listener's positive face. Positive politeness strategies are exploited in order to decrease the threat to the hearer's positive face (Brown and Levinson, 1987, p. 101). The function of positive politeness is to fulfill the hearer's desire for acceptance and community. The speaker in positive politeness expresses support with the positive face of the hearer. Brown and Levinson (1987, p. 103) divide the positive politeness strategies into three mechanisms and each mechanism has its ways to be applied by some strategies, they are illustrated by the following figure:

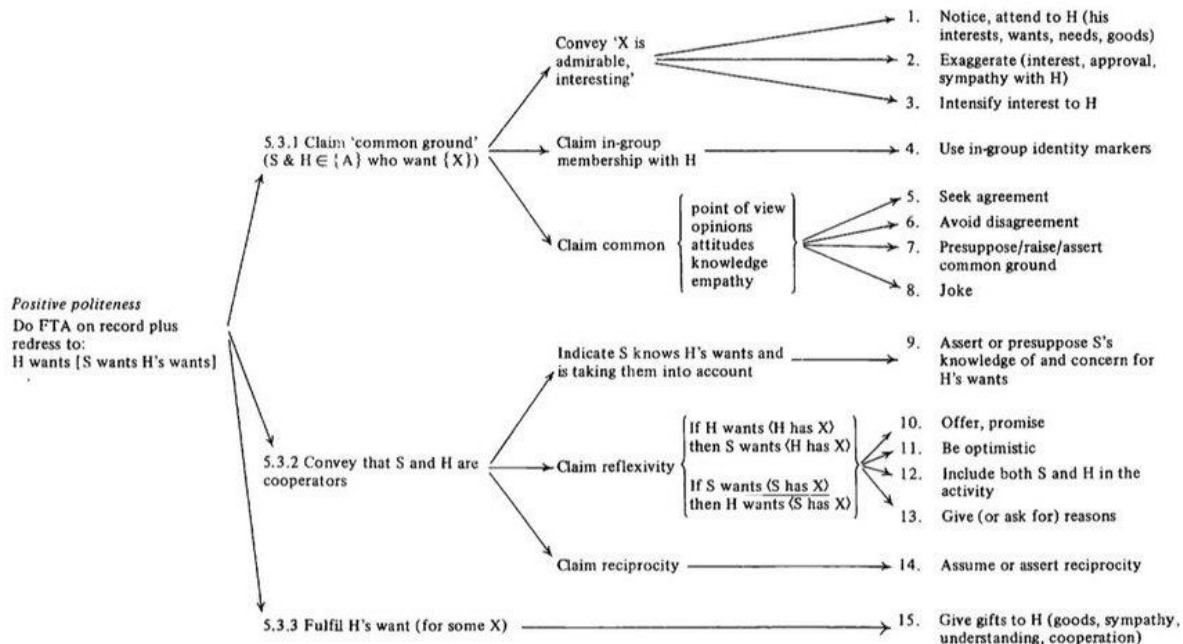


Figure (2.1): positive politeness Strategies adopted from Brown and Levinson (1987, p. 102)

According to Huang (2007:116) positive face means “an individual’s hope to be accepted and liked person by others”. As a result, positive politeness encourages us to maintain a positive attitude towards other people.

B-Negative Politeness Strategies

Negative politeness involves strategies that address the need to avoid imposing on others and respect their autonomy.

1- Polite apologies: expressing regret or apologizing to mitigate the impact of a potential face-threatening act.

for example, (12): I'm sorry to bother you, but could I ask for your assistance with this matter?

2- Hedging: Using a simple and humbled language to decrease the imposition and to show politeness;

for example, (13): I might be wrong, but I was thinking this proposal could be improved with a few adjustments.

3- Using formal titles and polite language: employing formal language, titles, or honorifics to show respect and maintain social distance;

for example, (14): Mr. Smith, would you mind sharing your ideas on this matter during the meeting?"

4- Offering options: giving the other person choices or options to allow them some control in the interaction; for example, (15)

: Whenever you have the time, could you choose between these two options for our next project meeting?

The function of negative politeness is to less and avoid the imposition of a face-threatening acts on a listener.

In Brown and Levinson (1987) there are ten strategies available to the speaker in negative politeness, the speaker can use to achieve what he wants and at the same time to save hearer's face and as it clarifies the following figure:

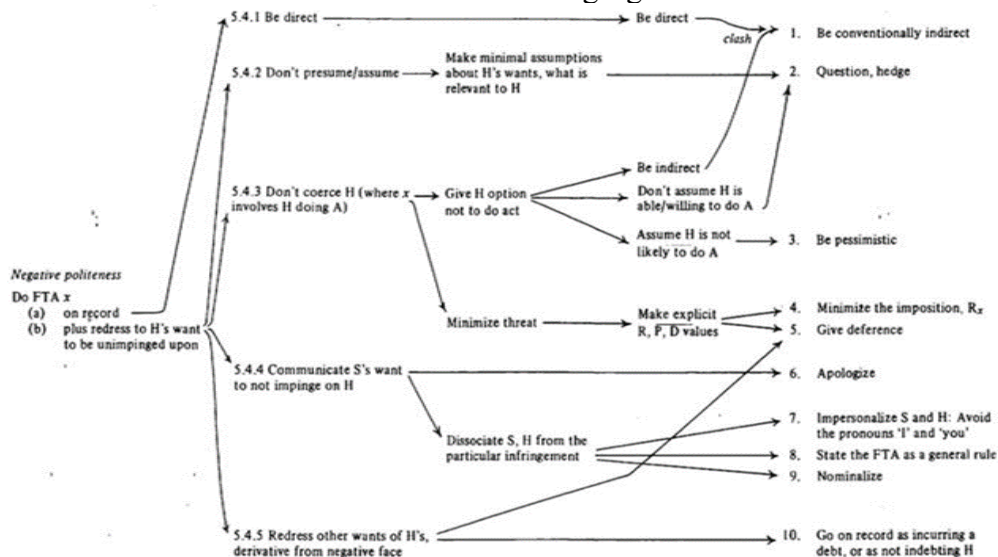


Figure (2.2): Negative Politeness Strategies from Brown and Levinson (1987:131)
C-Off-Record Indirect Strategies:

These strategies involve not directly stating the FTA but hinting or implicating it, allowing the interlocutor to save face by choosing not to respond.

- 1- Using indirect language: communicating indirectly, depending on implication and inference rather than explicit statements; for example, (16): I wonder if it might be worth considering a different approach to this issue.
- 2- Using metaphor and irony: employing figurative language to convey the message indirectly and play down the potential face threat; for example, (17): Well, that was a brilliant move," said with a hint of sarcasm to imply the opposite.

These examples illustrate how individuals can employ various politeness strategies to achieve specific communicative goals, whether it's maintaining rapport, avoiding conflict, or minimizing face threats. The effectiveness of these strategies depends on the social context, cultural norms, and the relationship between the interlocutors. (Sapitri, et. al, 2019).

3.2 Venuti 's strategies

For Venuti, domestication and foreignization strategies will be adopted to achieve the aims of the present study and to verify its hypotheses.

Translation problems are something not new to translators. There are indeed, cultural and linguistic differences cross various cultures and languages still present some serious obstacles for translators. To minimize such difficulties, different translation

strategies have been emerged and developed during the history of translation studies (Abderraouf ,2019). According to Venuti (1998), the roots of domestication and foreignization goes back to the theologian and philosopher Friedrich Schleiermacher. Schleiermacher in his lecture 1813 'On the Different Methods of Translation' states that there are only two opinions these are: "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, p.47 quoted in Gutt, 1998:50). The act of letting the author in peace refers to foreignization of the text, while the act of letting the reader in peace refers to domestication of the text (Venuti, 1995, p.19). Schleiermacher states that most translation is domestication but he prefers foreignization strategy (Venuti, 1998). Both strategies domestication and foreignization have been discussed for many years, but the American translation theorist Lawrence Venuti is the first to define them in the modern sense. He brings the concepts of domestication and foreignization strategies to the field of translation studies in 1995 with his book 'The Translator s' Invisibility: A History of Translation'(Gile, 2009).

Schleiermacher (1992) asserts that domestication and foreignization are binary opposites and they must not have mixed. The translator must choose one of them to use it. The results of combining the two approaches may lead to unreliable results. The reader and the author could miss each other. By contrast, Venuti clarifies that domestication and foreignization are two heuristic_concepts rather than binary opposites and designed to promote research and thinking. Domestication and foreignization have different meanings depending on the particular cultural context in which they are used, and their meanings can also change across time and space (Munday, 2001).

Different translation theorists have different opinions on domesticating and foreignizing strategies in translation practice, but both are influenced by specific social and cultural circumstances, making the choice crucial for translators. Domestication and foreignization are two translation strategies, both of them have been the subject of discussion for a long time in translation circle.

Domestication which is "a term used to describe the translation strategy in which a transparent, fluent style is adopted in order to minimize the strangeness of the foreign text for target readers" and the second term "is used to designate the type of translation in which a target text is produced which deliberately breaks target conventions by retaining something of the foreignness of the original" (Shuttleworth & Cowie, 2004, p59).

Domestication strategy, in 300 BC, Rome conquered Greece and the Romans began to regard translation as a sort of conquest (Tan, 1991). As a result, Latin translators removed culturally specific signs and added Roman culture markers and replaced Greek poets name with their own, presenting the translation as a Latin text. (Baker,1998). Nida suggested that the translator must be able to draw aside the curtains of cultural and linguistic differences so that people can see the significance of the original message (Nida & Waard, 1986).

An ideal translation should have the same effect on target readers as the source text, allowing them to understand and appreciate the text in the same way as the original

readers, ensuring a seamless and effective translation (Nida, 2000). In short, Venuti is seen domestication as a strategy used by translators to simplify foreign works for target language readers adopting natural source language style, fluent and replacing cultural aspects of the original text with SL and target language alternatives (Shuttleworth&Cowie,2014). For example; to domesticate this idiom, *بييع السمك في البحر* which means to describe premature declarations or assumptions, to domesticate this example to English it will be: To count your chickens before they hatch.

Another example; *الجمال لا يرى سنامه* which means that people often do not see their faults while being quick to criticize others, to domesticate this example to English it will be: people who live in glass houses should not theow stones.

And for **Foreignization**, the German theologian and philosopher, Friedrich Schleiermacher mentioned that, the translator make all efforts to maintain the unique characteristics of the original text while informing the intended audience with the linguistic and cultural distinctions of the source material. The translator must therefore translate in a "alienating" manner, directed himself using the language and ideas of the original work. the translator must value the foreignness and convey it to the target language (Monday, 2001). According to Venuti (2004), the goal of foreignizing translation is to show the linguistic and cultural differences of the foreign text rather than to remove it, which is also the fundamental idea of deconstruction. Also, Venuti (2008) stated that, when a translator using a foreignization strategy aims to broaden the scope of their translation practices to create a new condition for readability. For example; *بييع سمك في الماء* to foreignize this example to English: To sell fish in the water. Another example to the same subject, *الجمال لا يرى سنامه* to foreignize this example to English, it will be: The camel does not see its own hump.

4.TWITTER

Twitter is regarded as a microblogging and social network service that allows users to send messages, or what is called tweets. Tweets mean a short message and they are only limited to 140 characters (Agarwal, et. al., 2011).

Twitter is a microblogging platform that lets users send messages to persons they have decided to "follow," or what some users refer to as "tweeters. Social media users can communicate with each other in public by retweeting, which is denoted by the acronym "RT," or by chatting with another user directly by inserting their username in a tweet, using a feature known as @reply. Twitter has its own unique terminology, just like other social media platforms, the hashtag which is referred to by the sign "#" and then followed by a sentence to indicate the topic of the tweet (#hashtag), is one of the most significant of this usage (pew Research center,2009).

5. METHODOLOGY

This study employs qualitative analysis to investigate translation strategies specifically domestication and foreignization used when translating Arabic tweets into English, focusing on politeness markers. The study uses a qualitative approach to analyze translations sourced from Twitter, a platform characterized by a unique lexicon and character limit constraints. Brown and Levinson's politeness theory provides insights into

cultural implications of politeness markers, while Venuti's concepts of domestication and foreignization guide the analysis of translation strategies. Arabic tweets containing politeness markers and their English translations are collected using either the Twitter API. Sampling includes diverse content to ensure comprehensive analysis. Translations are categorized using Venuti's model to distinguish between domestication (adapting the text to target culture norms) and foreignization (retaining cultural and linguistic distinctiveness). Qualitative analysis identifies patterns and effectiveness of these strategies.

6. DATA DESCRIPTION

The researcher has chosen 5 samples from social media, especially from Twitter. These samples, sentences and phrases in the Arabic language relevant to the social issues in society, as these data are distributed to M.A. candidates.

7. DATA ANALYSIS

The analysis begins by presenting source language tweets followed by their translations. Then, these translations are analyzed according to the translation model used to characterize the translation strategies employed by the translators is Venuti's Model (2003). Next, the samples and their translations are discussed to identify the strategies of domestication and foreignization of translating, the researcher then suggests suitable translations.

Sample one: SI: جنات الخلد والنعيم ، أسد شامخ

TLT:

1. Paradise and bliss are like a lion.
2. In paradise you prouder lion.
3. A majestic lion, may Allah make him dwell in the gardens of eternity and bliss.
4. Gardens of eternity and bliss a proud lion.
5. To the garden of eternal Bliss, like a proud lion.

Discussion

There are several ways to detect the translations which use the foreignizing strategy pointed out by Venuti (2003). They are quite simple and include the retain of the elements which are associated with the source cultural and linguistic originality of the text which seems odd to the target language culture. These include "Paradise and bliss are like a lion," "In paradise you prouder lion," and "A majestic lion, may Allah make him dwell in the gardens of eternity and bliss." Translating each of these preserves cultural and religious context features such as "Allah" and "gardens of eternity" alongside maintaining the original imagery and structure. Such an approach ensures the cultural meaning of the original message even if it may seem a bit odd to readers with the English-speaking audience.

Further examples of foreignization include "Gardens of eternity and bliss a proud lion," "The eternal gardens and bliss, a proud lion," and "The place of paradise and luxury. A loft lion." These translations continue to emphasize the cultural and religious elements of the original text, reflecting the imagery and structure used in the source language. By doing so, they offer the target audience a direct experience of the source culture's values and expressions, making the cultural context more apparent and educational.

Two other translations are also from the foreignization approach because the translators do not alter the cultural references and the syntax. "To the garden of eternal Bliss, like a proud lion" and "Gardens of eternity and bliss are a majestic lion". This approach echoes Venuti's foreignization towards delivering the cultural controversialities of the original message in the target text. This means that this strategy could be described as the form of the communicative translation as it is aimed at transmitting the genuine meaning and the cultural context of the translated text to the target community while preserving the cultural values of the source language. These translations also adhere to the maxims of politeness by respectfully conveying the honor and bravery of the fallen officer. In each of these translations, words and phrases necessary for polite and courteous communication are used and no violations of the politeness maxims are mentioned, especially when it comes to remembering a fallen Iraqi officer who gave his life to save others. The best translation for this sample is Rest in peace, Oh Brave Man

Table 1 of simple 1:

SL1		TLT	Politeness strategies	Strategies of Translation	Problems of translation	Appropriateness
1	Paradise and bliss are like a lion.	Off-Record Indirect Strategy	+	-	-	-
2	In paradise you prouder lion	Off-Record Indirect Strategy	+	-	+	-
3	A majestic lion, may Allah make him dwell in the gardens of eternity and bliss	Negative Politeness Strategy	+	-	-	+
4	Gardens of eternity and bliss a proud lion	Off-Record Indirect Strategy	+	-	-	+
5	To the garden of eternal Bliss, like a proud lion.	Off-Record Indirect Strategy	+	-	-	+

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Sample Two:

SL: يا عمري ، اسم على مسمى

TLT

1. Ohh, what an appropriate name.
2. Oh my love, the name is suits you perfectly.
3. He personalized his name.
4. Oh my life, a name that suits his charectestics.

5. Yaa omry Aptly named.

Discussion

The translations given by the Iraqi students range between domestication and foreignization of the Arabic phrase: “يا عمري ، اسم على مسمى.” Domesticated translations are generally oriented to the target culture and are based on its idioms and expressions, while foreignized translations still contain elements of the source language. For instance, phrases like “Ohh, you are appropriately named” are translated into phrases like “Oh, my love, the name suits you is among the translations of the phrase that utilizes friendly ways of addressing someone or a friendly pattern of speaking for English discovering individuals.

some translations do not adapt the culture or language of the target text and mimic the Arabic phrase, which is an example of the foreignization technique. For example, ‘Yaa omry Aptly named’ retains the Arabic part ‘Yaa omry’ (Oh my life) with an infusion of English; therefore, it contains cultural essence. In the same manner, expressions such as ‘Oh my life, a name that has his characteristics,’ retain the feeling and form of the warranty when translated to English. Other translations like “He personalized his name” strike a balance between the two approaches by retaining some cultural elements while adapting others to English conventions while the literal meanings of the others have been adjusted to English. The combination of the domestic and foreign components proves that the students are also able to be very innovative and create a sense of the work in different language arrays and cultural contexts.

In essence, these translations provide an accurate convention of the Arabic proverbs: اسم على مسمى which is used when somebody can be described as being fit to the name they bear through their conduct and appearance.

The best translation for this sample is "aptly named".

Table 2 of sample2:

SL2	TLT	Politeness strategies	Strategies of Translation		Problems of translation		Appropriateness
			Domestication	Foreignization	Grammatical	Cultural	
1	Ohh, what an appropriate name	Positive Politeness Strategy	-	+	-	-	+
2	Oh my love, the name is suits you perfectly.	Positive Politeness Strategy	+	-	-	-	+
3	He personalized his name.	Negative Politeness Strategy	-	-	-	-	+
4	Oh my life, a name that suits his charectestics	Positive Politeness Strategy	-	+	-	-	+
5	Yaa omry Aptly named	Positive Politeness Strategy	+	-	-	-	+

Sample Three: SL: شكذ احب بساميرك

1. I like your ironic way.
2. I love your pragmatic criticism.
3. How much I love your backbiting.
4. I love your mother of savagery! / You just got burned.
5. I love your nails so much.

Discussion

Certain translations, in terms of foreignization, more closely resemble the original text by preserving aspects of the native language and culture. Examples include "How much I love your backbiting," which employs a phrase that may have special meanings in the source culture, "I love your pragmatic criticism," which reflects a distinct cultural appreciation, and "I like your ironic way," which maintains the ironic setting. In a similar vein, "I love your mother of savagery! / You just got burned" employs a direct cultural phrase that might not have a direct parallel in the target culture. It is worth noting that there are some translations in this case, such as "I love your nails so much," could be seen as both foreignized and domesticated depending on interpretation, as it retains a cultural metaphor or can be understood literally in a familiar context. It is also worth referring that this classification which is based on foreignization and domestication offer a general image on how closely each of the translations follows to the source culture or familiarizes to the target culture. It also worth mentioning that the translations elicited in this case are polite since they do not cause any violation of politeness principles. The best translation for this sample is "I like your pragmatics.

Table 3 of sample 3:

SL3	TLT	Politeness strategies	Strategies of Translation		Problems of translation		Appropriateness
			Domestication	Foreignization	Grammatical	Cultural	
1	I like your ironic way.	Negative Politeness Strategy	-	+	-	-	+
2	I love your pragmatic criticism	Positive Politeness Strategy	-	+	-	-	+
3	How much I love your backbiting.	Negative Politeness Strategy		+	-	-	+
4	I love your mother of savagery! / you just got burned	Negative Politeness Strategy	-	+	-	-	+
5	I love your nails so much	-	+	+	-	-	+

Sample four: SL: ما شاء الله عاد دجلة باجمل صورة

1. Mashala, Tigris has come back to its finest picture.
2. Allah bless, Tigris has returned in its most beautiful form.
3. God willing, the Tigris River has returned in its most beautiful form.
4. Wow! Tigris river returns shiny.
5. Wow Tigris returned it beautiful view

Discussion

The translations 1, 2, and 3 adopted a foreignization strategy by retaining cultural and religious elements from the original Arabic expression. Translations 4 and 5 used a domestication strategy by adapting the message to be more familiar and accessible to the target English-speaking audience. However, some translated texts demonstrate the foreignization approach due to the preservation of the Arabic cultural and religion references. For example, in translation 1 “Mashala” is used, thus, translating it into the English language would not be appropriate since it is a cultural reference. Likewise, in translation 2 there is “Allah bless,” staying true to the cultural and religious background of the idiomatic phrase. Translation 3 is quite cultural and keeps the idea of ‘God willing’ directly translating ‘ما شاء الله’ (Masha Allah). On the other hand, some translations change the expression and adopted a domestication approach, which made the expression more familiar to the ears of the target English-speaking audience. In translation 3, a phrase from English is employed, “Wow!” and the description is rendered into English and made more familiar to the reader. Whereas, translation 4 is rather more basic and simplified to the English-speaking audience with the use of ‘Wow’ as well as the direct portrayal of the event. All the translations keep a polite tone by using adjectives that reflect admiration of the Tigris River. The foreignization strategy preserves the cultural and religious features in the translated text which, when accompanied by deference and respect familiar in the target culture, enhances the text’s acceptability. For example, translation (1) "Mashala, Tigris has come back to its finest picture" is polite and respectful, preserving the cultural element of "Mashala" which conveys a positive and admiring tone. Also, translation (3) "Wow! Tigris river returns shiny." is polite, which involves "Wow!" to express excitement and admiration, making it relatable and friendly to English speakers.

The domestication strategy for the same message as above uses English to the English-speaking audience by translating the message into familiar English sayings. Both strategies effectively orientalise that even at the expense of the message being translated, the message that is being passed is pleasant and polite.

The appropriate translation for this sample is "Allah bless, Tigris has returned in its most beautiful image.

Table 4 of sample 4:

SL4	TLT	Politeness strategies	Strategies of Translation		Problems of translation		APP
			Domestication	Foreignization	Grammatical	Cultural	
1	Mashala , Tigris has come back to its finest picture	Positive Politeness	-	+	-		+
2	Allah bless, Tigris has returned in its most beautiful form.	Positive Politeness	-	+	-		+
3	God willing, the Tigris River has returned in its most beautiful form	Positive Politeness	-	+	-		+
4	Wow Tigris returns shiny.	Positive Politeness	+		-		+
5	Wow Tigris returned it beautiful view	Positive Politeness	+	+	-		+

Sample five: SL: الحمد لله على نعمة منتخبنا الله يحفظهم من عين الحساد همه و جمهورنا الحلو

1. "Thanks to Allah for the sake of our football team, May Allah protect them and our audience."
2. "Thanks God for his blessings, our national team, may God protect them from the envious eye, both the team and our wonderful fans." This translation keeps religious terms and phrases like "envious eye," preserving the cultural flavor and thus maintaining a foreignized tone.
3. "Praise be to Allah for the blessing of our team. May Allah protect them and our beautiful."
4. "God bless both, our team and their brilliant fans."
5. "Thanks Allah for saving our football team and Iraqi people."

Discussion

Translations 1, 2, and 3, are foreignized since they retain the religious terms and expressions, making them feel more foreign to an English-speaking audience. They can be shown as follows:

Translation 1: "Thanks to Allah for the sake of our football team, May Allah protect them and our audience." This translation retains the religious term "Allah" and includes religious expressions, making it distinctly foreignized.

Translation 2: "Thanks God for his blessings, our national team, may God protect them from the envious eye, both the team and our wonderful fans." This translation keeps religious terms and phrases like "envious eye," preserving the cultural flavor and thus maintaining a foreignized tone.

Translation 3: "Praise be to Allah for the blessing of our team. May Allah protect them and our beautiful." Using "Praise be to Allah" and other religious expressions, this translation maintains a foreign tone and cultural elements.

Translation 4: "God bless both, our team and their brilliant fans." This translation simplifies the religious expression to a common phrase in English, making it more domesticated and familiar to the target audience.

Translation 5: "Thanks Allah for saving our football team and Iraqi people." Despite using "Allah," the rest of the sentence is straightforward and familiar to English speakers, making it partially domesticated. In summary, translations 1, 2, and 3 making them feel more exotic and culturally specific, aligning with the foreignization approach. Conversely, translations 3, and 4 although they reference religious terms, adapt some parts to make them more familiar and accessible, thus leaning towards domestication. All the translations are appropriate and polite, as they avoid any expressions that might damage face or belittle social values. They consistently express gratitude, praise, and well-wishes, aligning with Brown and Levinson's politeness strategies by showing respect, care, and positive regard.

Generally, the translations are acceptable and manage to convey the intended message effectively. They appropriately use politeness strategies to maintain respect and affection, aligning well with Brown and Levinson's politeness norms.

Table 5 of sample 5:

SL5	TLT	Politeness strategies	Strategies of Translation		Problems of translation		Appropriateness
			Domestication	Foreignization	Grammatical	Cultural	
1	Thanks to Allah for the sake of our football team, May Allah protect them and our audience	Negative Politeness Strategy	-	+	.	.	+
2	Thanks God for his blessings, our national team, may God protect them from the envious eye, both the team and our wonderful fans.	Negative Politeness Strategy	-	+	.	.	+
3	Praise be to Allah for the blessing of our team. May Allah protect them and our beautiful audience from the eye of envy	Negative Politeness Strategy	+	+	.	.	+
4	"God bless both, our team and their brilliant fans."	Negative Politeness Strategy	+		.	.	+
5	Thanks Allah for saving our football team and Iraqi proprl.	Negative Politeness Strategy	+		.	.	+

8. FINDINGS AND DISCUSSION

The findings highlight the significant variation in translating impoliteness markers, with 5 translators addressing five Arabic tweets. The study identifies that the translators of politeness markers on Twitter predominantly face cultural challenges, comprising 94% of the difficulties, compared to 6% for grammatical issues. Translators employ two primary methods: domestication (57%), which adapts the source text to the target audience's culture, and foreignization (43%), which retains the original cultural references. While domestication requires careful handling to preserve meaning, foreignization maintains authenticity but may be less familiar to the audience. The findings emphasize the critical role of cultural competence in accurately translating politeness markers and highlight the need for further training to navigate cultural nuances effectively.

9. CONCLUSIONS

Conferring to the analyses approved above, the results of this study are as follows:

1. Table (1) illustrates the proportion of successful and unsuccessful attempts in translating politeness markers on Twitter. Out of a total of 50 translations, 73% were deemed appropriate, while 27% were found to be inappropriate. This indicates that the majority of translators were able to accurately render politeness markers from Arabic into English. However, the fact that 27% of the translations were inappropriate highlights the challenges involved in this process. Translating politeness markers is not straightforward, as it requires a deep understanding of cultural nuances and context. Differences in cultural background knowledge between countries and cities play a significant role in how politeness is perceived and expressed. As a result, translators must navigate these cultural variations to maintain the intended level of politeness in the translated text. This finding underscores the importance of cultural competency in translation work, especially when dealing with subtle linguistic elements like politeness markers. It also suggests that further training and awareness are needed for translators to improve their ability to convey these markers accurately across different languages and cultural contexts.

Table (1): Percentage of appropriate translation of the politeness markers in Twitter

Total Translator	Appropriate translations	Percentage
14	102	73%
	Inappropriate translation	Percentage
	38	27%
Total	140	100%

1. The translation methods used by translators of politeness markers on Twitter vary in their distribution. Translators who rely on foreignization methods account for 51% of the translations. This indicates that these translators tend to adapt the source text to make it more familiar and accessible to the target audience. However, this approach can be challenging, as it requires careful handling of cultural nuances and context to avoid altering the intended meaning. On the other hand, 49% of the translations utilize domestication methods, where the translators maintain the original cultural references and context of the source text. This approach highlights the significant cultural differences present in the language of politeness markers on Twitter. By preserving these cultural elements, translators aim to provide a more authentic representation of the source text, even if it may be less familiar to the target audience.

Table (2): The used methods of Translation

Methods	Used	Percentage
Foreignization	70	51%
Domestication	68	49%
Total	138	100%

2. It appears that translators face predominantly cultural problems, accounting for 57% of the challenges encountered, with grammatical problems constituting only 43%. As previously mentioned, politeness markers on Twitter, while linguistically simplistic on the surface, are loaded with cultural differences that make them challenging to interpret. Understanding and accurately translating these politeness markers require a deep cultural context. This significant disparity highlights the importance of cultural knowledge in the translation process, as failing to grasp the cultural nuances can lead to errors and misinterpretations, despite the seemingly simple grammatical structure.

Table (3): The translator's marked problems in translation politeness markers in twitter

Problems of Translation	Used	Percentage
Grammatical	18	43 %
Cultural	24	57 %
Total	42	100%

3. The data in the table (3) showcases the performance of various translators in successfully translating politeness markers on Twitter. Each translator's success

rate is listed, with Translators 3, 4, 5, 6, 8, 11, and 13 achieving the highest success rates at 8%. Translators 1, 7, and 9 have a 7% success rate, while Translators 2, 10, and 12 have the lowest success rate at 6%. The total number of successful translations is 102. This data highlights how cultural differences play a crucial role in accurately translating politeness markers from Arabic into English. Translators who understand and navigate these cultural nuances tend to have higher success rates, underscoring the importance of cultural competency in translation.

Table (4): The percentages of the translator's success and failure in translating the politeness markers in twitter

Translators	The number of successful translations	Percentage
1	7	7 %
2	6	6 %
3	8	8 %
4	8	8 %
5	8	8 %
6	8	8 %
7	7	7 %
8	8	8 %
9	7	7 %
10	6	6 %
11	8	8 %
12	6	6 %
13	8	8 %
14	7	7 %
Total	102	100%

Based on the results shown in Table (4) above, it can be concluded that translators of politeness markers in Twitter face challenges in translating politeness markers in Twitter from Arabic into English. The difficulties include electing a suitable translation method, lack of cultural knowledge, and grammatical problems.

4. The table (5) illustrates the various politeness strategies employed by translators and their respective usage frequencies. Positive politeness strategies, which aim to make the reader feel appreciated and foster a sense of camaraderie, were used 30 times, accounting for 30% of the total. Negative politeness strategies, which are more formal and respectful, often employed to avoid imposing on the reader, were the most common, with 62 instances making up 61% of the total. Off-record indirect strategies, the least direct approach where the message is implied rather than explicitly stated, were used 9 times, representing 9%.

Table (4.15): The Politeness strategies employed by the Translators

Type Strategy	Used	Percentage
Positive Politeness Strategies	30	30%
Negative Politeness Strategies	62	61%
Off-Record Indirect Strategies	9	9%
Total	101	100%

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