

Translating Culture-specific Items on the Jordan Tourism Board Website: Implications for Tourism Promotion and Cultural Representation

DOI: <https://doi.org/10.33806/ijaes1270>

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Received: 2.1.2026

Accepted: 17.9.2026

Published Online: 19.9.2026

Abstract: This study examines the translation of culture-specific items (CSIs) on the Jordan Tourism Board (JTB) website, focusing on whether translations tend toward domestication or foreignization and how Jordanian culture is represented for international audiences. A mixed-methods approach was employed, with the JTB website serving as the case study. A total of 1,178 CSIs were extracted, categorized according to Newmark's (1988) taxonomy, and analyzed in terms of his translation procedures. These procedures were then grouped within Venuti's domestication–foreignization framework to determine their overall cultural orientation. The CSIs were concentrated in material culture and institutional or conceptual domains, reflecting the website's emphasis on Jordanian heritage and cultural assets. The most frequent procedures were couplets, recognized translation, literal translation, transference, and through translation. Venuti's framework showed a predominance of intermediate procedures (54.3%), followed by foreignization-oriented procedures (29.0%) and domestication-oriented procedures (16.8%). This pattern suggests a translation strategy that balances accessibility with cultural visibility, conceptualized here as the “Accessible Other” strategy, while favoring cultural preservation when moving beyond the intermediate position. The study contributes to Arabic–English tourism translation research and highlights the potential role of translation in promoting culturally distinctive representations of Jordan to international audiences.

Keywords: Arabic–English translation, culture-specific items, domestication, foreignization, Jordan Tourism Board, tourism translation

1. Introduction

Jordan, a relatively young player in global tourism, has made progress in positioning itself as a distinctive destination. Tourism is a vital pillar of the national economy, with over 5.3 million visitors in 2019 contributing nearly 13% to GDP (MOTA 2020). The Ministry of Tourism and Antiquities, in collaboration with JTB, has used trade fairs, workshops, media campaigns, and familiarization trips to promote Jordan's cultural, historical, and natural heritage internationally (MOTA n.d.).

Despite its diverse attractions, including Petra, the Dead Sea, and the Baptism Site, Jordan faces competition from regional destinations such as Egypt and Turkey (MOTA 2020). Although tourism competitiveness may be influenced by factors including infrastructure, accessibility, marketing, and political stability, the quality of translated tourism materials is also relevant. Magablih, Abulhaija, and Abu Saleh (2010) highlight the need to scrutinize tourism publications, which contribute to Jordan's international image. High-quality translations can support persuasive communication by effectively informing and attracting potential tourists.

Tourism texts are strongly culture-oriented, particularly through CSIs (Muñoz 2011; Sabbagh 2020). CSIs are recognized as a key feature of tourism discourse, contributing local identity and connecting readers with destinations (Sulaiman and Wilson 2018; Sulaiman and Wilson 2019; Turzynski-Azimi 2020). Jordan's rich history and diverse cultural heritage, shaped by multiple civilizations, create a high-context cultural environment. Its multicultural composition, including expatriates constituting over one-third of the population, further adds complexity to tourism translation (Visual Capitalist 2022). CSIs may carry nuanced meanings, making their translation important for effective communication and the preservation of cultural identity (Sabbagh 2020; Turzynski-Azimi 2020). Losses in translating CSIs may result in misunderstanding or offense and may consequently affect the ability of tourism texts to inform and persuade potential tourists (Napu 2016; Napu 2019; Sulaiman 2020).

Despite the role of CSIs in tourism texts, research on their translation remains limited (Turzynski-Azimi 2020; Chen et al. 2023; Chen et al. 2024), with studies reporting mistranslations and inconsistencies (Magablih et al. 2010; Pratama et al. 2021; Metwally and Asiri 2023). Much of the literature focuses on Western languages (Sulaiman and Wilson 2019; Sulaiman 2020), while Arabic–English tourism translation remains comparatively underexplored (Al-Fahad 2012; Solimando 2015; Qassem and Sahari 2023). Previous research has mainly examined translation procedures, accuracy, or particular CSI types, with less attention to how broader strategic choices affect cultural representation. In particular, limited attention has been given to how domestication, foreignization, and other approaches may shape the representation and communication of source cultures to international audiences (Safi'i 2025).

Recent studies increasingly apply Venuti's (1995) domestication–foreignization dichotomy to examine how translators negotiate cultural distance and audience expectations (e.g. Turzynski-Azimi 2020; Zheng 2021; Alangari 2022; Ikawati 2022; Amenador and Wang 2023; Chen et al. 2024; Chen and Zhou 2024; Głodović 2024; Motiejūnienė and Mončytė 2024; Safi'i 2025). However, such research remains relatively limited in Arabic–English tourism contexts, particularly concerning how translation strategies may contribute to the construction and representation of national culture for international visitors. These studies indicate that translation choices may influence cultural representation, tourist experience, and destination image.

In light of the above discussion, there remains a need for further research into the translation of CSIs in Arabic–English tourism texts, particularly regarding the

translation procedures and strategies employed and their implications for the representation of cultural nuances. To address this gap, the present study investigates the translation of CSIs in Jordanian tourism texts by answering the following research questions:

1. Applying Venuti's theory of translation strategies, which specific translation procedures are predominantly employed in the translation of CSIs within tourism texts, and how do they shape the representation of cultural nuances?
2. How do the identified translation procedures and strategies contribute to the representation of Jordan as a tourist destination in English tourism texts?

2. Literature review

2.1 The concept of CSIs

Scholars widely recognize CSIs as words or expressions rooted in a source culture that lack direct equivalents in the target language, making their translation inherently challenging (Franco Aixelà 1996; Baker 2011; Pratama et al. 2021; Ikawati 2022; Chen et al. 2023). Baker (2011:18) defines CSIs as items representing "a concept which is totally unknown in the target culture," while Chen et al. (2023) highlight their difficulty due to the absence of cultural counterparts. Franco Aixelà (1996) emphasizes the translation problem arising from nonexistence or differing intertextual status in the target culture, and Ikawati (2022) stresses challenges in conveying their meanings across languages.

Various terminologies have been used to describe these phenomena, including "cultural words" (Newmark 1988: 86), "cultural-specific items" (Baker 1992: 21), "culture-specific items" (Franco Aixelà 1996: 56), "culture bumps" (Leppihalme 1997: 4), "culturemes" (Vermeer in Nord 2000: 204), and "realia" (Leppihalme 2001: 139), reflecting their multifaceted nature. This study adopts the term "culture-specific items" (Franco Aixelà 1996) to capture both tangible and intangible cultural meanings, aligning with the dataset and emphasizing cultural connotations over purely linguistic structures (Alangari 2022).

2.2 Taxonomies of CSIs

Translation scholars have not only furnished diverse interpretations of the concept of CSIs but have also proposed multiple taxonomic frameworks for their categorization, all aiming to organize culturally specific elements that pose translation challenges (Turzynski-Azimi 2020; Amenador and Wang 2023). Vlahov and Florin's (1980) concept of realia was among the earliest systematic frameworks proposed for the classification of CSIs. Newmark (1988) later offered one of the most influential classifications, grouping CSIs into ecology, material culture, social culture, organizations and customs, and gestures and habits.

Other models approach CSIs from linguistic or cultural standpoints: Pedersen (2005) differentiates intralinguistic and extralinguistic references; Katan (2009) outlines six cultural levels; and Guerra (2003, as cited in Guerra 2012) identifies geographic/ethnographic, folklore, everyday cultural, and socio-historical terms. Additional contributions by Baker (1992) and Nord (1994) highlight cultural

specificity, temporal distance, and inevitable loss in translating culturally embedded expressions.

Despite differing scopes, these taxonomies share a common purpose: helping translators detect culturally loaded items, anticipate difficulties, and choose procedures that preserve meaning and cultural resonance.

2.3 CSI translation procedures and strategies

In addition to diverse definitions and classifications of CSIs, scholars have proposed various translation procedures and strategies to address non-equivalence, or the lack of direct cultural or linguistic counterparts in the target language. Although CSIs may resist literal translation, they require informed, context-dependent choices rather than being considered untranslatable (Guerra 2012). This challenge has motivated the development of taxonomies for bridging cultural gaps since the 1970s (Narváez and Zambrana 2014).

Although numerous taxonomies exist, they often overlap (Alangari 2022). A common distinction is between procedures that preserve source-culture features and those that adapt references to the target culture (Amenador and Wang 2023). Foundational models include Vinay and Darbelnet's (1995) borrowing, calque, and modulation; Baker's (1992) cultural substitution, paraphrase, and omission; and Reiss's (1971/2000) function-oriented procedures.

Among these, Newmark's (1988) taxonomy offers broad applicability across culturally rich genres. His procedures, including transference, naturalization, cultural and functional equivalents, modulation, shifts, paraphrase, and notes, provide a flexible framework for tourism texts. Accordingly, Newmark's model is adopted as the analytical framework of the present study.

This study distinguishes between translation procedures and strategies. Procedures refer to techniques used to translate individual CSIs, such as transference, cultural equivalent, or paraphrase, whereas strategies represent the broader translational orientation guiding the selection of such procedures. Procedures therefore operate at the micro level, while strategies operate at the macro level.

At the macro level, the orientation of translation procedures towards the source or target culture is framed by Venuti's (1995) domestication–foreignization dichotomy, which serves as the primary theoretical reference for this study. However, this distinction reflects ongoing debates in Translation Studies. Ramière (2019) notes that scholars frequently differ in how procedures are labelled and categorized, highlighting the difficulty of establishing a unified model.

Dickins, Hervey and Higgins (2002) propose a continuum ranging from strong source-culture orientation ("exoticism") to strong target-culture orientation ("cultural transplantation"), with intermediate procedures such as calque, cultural borrowing, and communicative translation (Dickins et al. 2002: 29). This continuum suggests that strategic orientation may occur in varying degrees rather than as a strictly binary distinction, allowing for different levels of cultural mediation.

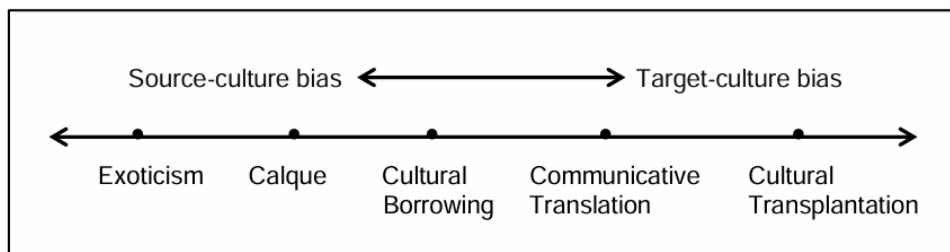


Figure 1. Strategic decisions on a continuum between the source and target culture bias (Dickins et al. 2002: 29)

Building on this continuum, Ramière (2016) argues that procedures can be mapped between Venuti's poles of foreignization, which retains source-culture characteristics, and domestication, which adapts the text to target-audience expectations. These poles may also be described as exoticism/assimilation or foreign/familiar, with a procedure's position determined by the degree of cultural mediation it introduces for the target audience.

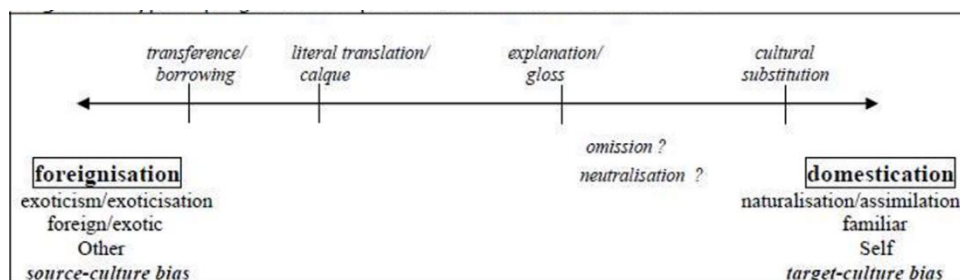


Figure 2. Typical progression of procedures found in the literature (Ramière 2016:11)

Some translation procedures, however, occupy a more neutral or intermediate position. These include omission and neutralization (Ramière 2016) as well as Newmark's (1988) recognized translation, couplets, notes, and reduction/expansion, which help maintain accessibility without heavily favoring either culture.

This study adopts Newmark's (1988) model of translation procedures as its analytical framework. Based on the domestication–foreignization distinctions outlined above, his procedures can be grouped as shown in Table 1:

Table 1. Newmark (1988) translation procedure orientations

Source Language-Oriented Procedures/ Foreignization	Target Language-Oriented Procedures/ Domestication	Intermediate/ Neutralizing Procedures
Transference	Naturalization	Recognized Translation
Through Translation	Cultural Equivalent	Couplets
Literal Translation	Functional Equivalent	Notes
Label Translation	Descriptive Equivalent	Reduction and Expansion
	Componential Analysis	Omission
	Synonymy	
	Shift or Transposition	
	Modulation	
	Paraphrase	
	Compensation	

This categorization provides a clear structure for analyzing CSI translation in tourism texts and for examining how translators navigate cultural distance through choices that either preserve, adapt, or balance cultural information.

2.4 Previous studies

Having established the theoretical foundations of CSI translation procedures and strategies, it is necessary to examine their application in previous empirical studies. This review identifies prevailing trends, methodological approaches, and research gaps addressed by the present study.

Venuti’s (1995) domestication–foreignization framework continues to inform tourism translation research across diverse contexts (Agorni 2016; Fuadi 2016; Turzynski-Azimi 2020; Zheng 2021; Alangari 2022; Ikawati 2022; Amenador and Wang 2023; Chen et al. 2024; Chen and Zhou 2024; Głodović 2024; Motiejūnienė and Mončytė 2024; Ling et al. 2019; Safi’i 2025). These studies examine how translation choices may affect destination authenticity, cultural representation, and cross-cultural understanding, using diverse methods, including qualitative textual analysis, corpus-based analysis, and mixed-methods designs.

Most studies report a tendency toward foreignization, with procedures such as exoticization, calque, and transference used to preserve cultural nuances (Alangari 2022; Ikawati 2022; Chen and Zhou 2024; Motiejūnienė and Mončytė 2024; Safi’i 2025). Alangari (2022) and Motiejūnienė and Mončytė (2024) employ parallel corpus-based analyses of brochures and online tourism texts, whereas Ikawati (2022), Chen and Zhou (2024), and Safi’i (2025) use qualitative comparative analyses of tourism guidebooks, travel guides, and tourism booklets. Despite these methodological differences, the five studies identify foreignization as a predominant strategy for preserving CSIs and conveying destination authenticity.

In contrast, a smaller body of research favors domestication to enhance clarity and accessibility (Ling et al. 2019; Turzynski-Azimi 2020), although excessive

domestication may reduce cultural depth. Ling et al. (2019) analyse four translated tourism brochures descriptively, while Turzynski-Azimi (2020) uses quantitative corpus analysis of a parallel corpus of Japanese tourism websites. Both studies associate domestication with greater comprehensibility and accessibility for target readers.

Consequently, several scholars recommend balanced or hybrid approaches that combine foreignization and domestication according to audience familiarity and context, thereby supporting both authenticity and comprehension (Agorni 2016; Fuadi 2016; Zheng 2021; Amenador and Wang 2023). These studies employ varied approaches: Agorni (2016) presents a conceptual analysis of tourism discourse from a cross-cultural mediation perspective; Fuadi (2016) uses qualitative discourse analysis of tourism brochures; Zheng (2021) analyses CSIs in intangible cultural heritage texts qualitatively; and Amenador and Wang (2023) combine a descriptive case study with corpus-based quantitative analysis.

Research on CSIs in Arabic-English tourism translation remains limited. Existing studies highlight the translator's role as a cultural mediator (Magablih et al. 2010; Alangari 2022; Metwally and Asiri 2023; Soltani 2023), while differing in their data sources and research designs, which range from ethnographic and field-based observation to corpus- and website-based textual analysis.

Metwally and Asiri (2023) conduct a qualitative analysis of promotional tourism texts from Saudi Arabia's Aseer region, examining translation strategies and challenges in rendering culture-specific expressions. They identify procedures including transliteration, addition, gloss translation, functional equivalence, and transcreation, while noting challenges arising from linguistic and cultural differences. Soltani (2023) uses a corpus-supported qualitative analysis of twenty Algerian tourism websites and their English translations, identifying translation difficulties and strategies for rendering CSIs. The study notes the lack of English equivalents for some cultural terms and advocates explanatory procedures and skilled translators.

In contrast, Magablih et al. (2010) adopt a hybrid ethnographic and qualitative approach based on participant observation during eleven guided tours in Jordan, supported by interviews and recorded tour-guide discourse. They identify transliteration, paraphrasing, expansion, cultural equivalence, neutralization, literal translation, and reduction, highlighting their role in mediating cultural information for Western tourists, with expansion emerging as a particularly effective procedure. This distinguishes the study from text-based research by examining translation as real-time oral mediation in situ rather than written translation alone.

Alangari (2022) uses descriptive analysis of a parallel corpus of Arabic-English tourism articles from the official Visit Saudi website, showing that exoticization and explanatory procedures are extensively used to foreignize CSIs, particularly those related to traditions and cuisine. The study therefore focuses on written institutional tourism discourse at a national promotional level.

Overall, these studies underscore the translator's role in balancing cultural fidelity and accessibility. However, research on Arabic-English tourism translation remains fragmented, with studies primarily examining CSIs within individual

tourism genres or national contexts and often treating translation procedures separately from broader strategies. Methodological limitations also persist, as many studies focus on a single tourism text type or analytical perspective. There is therefore a need for more systematic research integrating multiple theoretical frameworks and methodological approaches to examine CSI translation alongside broader strategies in Arabic–English tourism texts. Addressing this gap, the present study adopts an integrated analytical approach to investigate how CSIs are translated and how translation procedures interact with broader strategies in mediating cultural representation and accessibility for international audiences.

3. Methodology

Building on the conceptual foundations and research gaps identified in the literature review, this section outlines the methodology used to investigate the translation of CSIs on JTB website. It presents the integrated analytical framework used to examine translation procedures, broader strategies, and their implications for the representation of Jordanian culture in English tourism texts.

3.1 Research design

This study adopts a mixed-methods approach, combining quantitative and qualitative analysis to examine the translation of CSIs in a parallel corpus of Arabic Jordanian tourism texts (source texts) and their English translations (target texts). The components were integrated sequentially. The qualitative analysis involved identifying and classifying CSIs, examining their English equivalents, and interpreting the procedures used in their textual and cultural contexts. The quantitative analysis then calculated the frequency and percentage of the identified procedures and their orientations within the domestication–foreignization framework. Thus, quantitative findings were derived from qualitative coding, while representative examples were used to contextualize the observed patterns.

3.2 Theoretical framework

This study draws on Venuti's (1995) distinction between domestication and foreignization, Newmark's (1988) five categories and sub-categories of CSIs, and his model of translation procedures. Newmark's categorization provides the basis for identifying and classifying CSIs, while his translation procedures, interpreted through the domestication–foreignization continuum (see Table 1), guide the evaluation of translation strategies.

Mapping the procedures onto this continuum enables the study to examine broader patterns in CSI translation and how linguistic and cultural considerations may shape translation choices. This framework directly informs RQ1, which examines the dominant translation procedures and their positioning along the domestication–foreignization spectrum.

The framework also informs RQ2 by providing a basis for examining how domestication and foreignization may affect the presentation of cultural content and the construction of Jordan's image as a tourist destination. Thus, the model connects

individual translation procedures with broader strategies and their implications for the representation of Jordanian cultural identity and destination image.

3.3 Data collection and text analysis

A parallel corpus of Arabic–English tourism texts was compiled from the official JTB website, selected as a primary governmental platform for tourism-related content, including articles and promotional materials. Data were collected between January and March 2026. The final corpus comprised approximately 43,132 words: 19,386 Arabic words and 23,746 English words. Purposive sampling was based on three criteria: (1) publication on the official JTB website; (2) availability in both Arabic and English; and (3) tourism-related content describing Jordan’s attractions, heritage, culture, traditions, or visitor information. The selected texts cover attractions, accommodation, cultural practices, values, symbols, and traditions, providing a relevant source for identifying CSIs.

The focus on digital tourism content reflects contemporary changes in consumer behavior, as the internet has become a major medium for destination research, trip planning, and booking, extending traditional promotional channels in a more dynamic and integrated form (Fyall, Morgan and Ranchhod 2009; Domínguez Vila, Alén González and Darcy 2017; Sulaiman and Wilson 2019; Sabbagh 2020). Examining CSIs in online tourism content is therefore relevant to understanding how cultural identity is mediated for global audiences in an increasingly digital tourism environment.

CSIs were manually extracted and classified according to Newmark’s (1988) five categories. Each CSI was examined alongside its corresponding English translation and immediate textual context, considering its cultural reference, textual function, and source–target relationship. The relevant Newmark category and sub-category were assigned, followed by identification of the translation procedure based on the relationship between the source and target expressions. When more than one procedure was used, the combination was recorded as a couplet in accordance with the analytical framework.

The analysis focused on unique CSI types rather than every textual occurrence. Repeated CSIs receiving the same English translation and procedure were counted once to avoid overrepresenting identical translation decisions, whereas repeated CSIs translated differently were treated separately to capture variation in translation choices. This coding provided the basis for both qualitative examination of source–target pairs and quantitative calculation of procedural frequencies and percentages.

To ensure coding consistency, predefined categories and definitions from Newmark’s (1988) framework and the domestication–foreignization classification in Table 1 were applied throughout the analysis. Coding was systematically recorded in Excel, linking each CSI to its English translation, category, procedure, and broader translation orientation. The coded entries were reviewed for consistency and possible classification errors. Ambiguous cases were re-examined in context and compared with the relevant analytical criteria before classification.

The Excel tables also facilitated the calculation and cross-checking of frequencies and percentages.

The quantitative analysis determined the frequency and percentage of each translation procedure and the relative distribution of intermediate, foreignization-oriented, and domestication-oriented procedures. Representative examples were then examined qualitatively to contextualize these patterns and illustrate how the most frequent procedures operated in context. Finally, Venuti’s domestication–foreignization framework was applied to evaluate the overall translational orientation of the corpus.

3.4 Declaration of generative AI and AI-assisted technologies in the writing process

During the preparation of this work, the author used ChatGPT and DeepSeek to assist with improving textual flow and compliance with word-limit requirements. After using this tool, the author reviewed and edited the content as needed and takes full responsibility for the content of the publication.

4. Findings and discussion

This section presents the quantitative findings of the CSI distribution and translation procedures on the JTB website, followed by an integrated discussion of their implications. The analysis moves from describing what translation procedures and strategies were used to interpreting why they were chosen and what this reveals about the cultural positioning of Jordan for an international audience.

4.1 Cultural landscape: distribution and representation of CSIs

A total of 1,178 CSIs were identified and classified according to Newmark's (1988) five categories. The distribution of these items across the categories is presented in Table 2.

Table 2. Distribution of CSIs

Category	Count of CSIs	Percentage of Total
Ecology	230	19.5%
Material culture	379	32.2%
Social Culture	120	10.2%
Organisations, customs, activities, procedures, concepts – political and administrative, religious and artistic	433	36.8%
Gestures and habits	16	1.3%
Total	1178	100.0%

Table 2 shows that CSIs are concentrated in “Organizations, customs, activities, procedures, concepts” (36.8%) and “Material Culture” (32.2%), which together account for 69.0% of the dataset. This distribution suggests that JTB promotional texts emphasize institutional, cultural, and tangible heritage elements, including historical institutions, religious traditions, political entities, architecture, archaeological sites, handicrafts, and local products. Their prominence may reflect the role of heritage and material culture in presenting Jordan as a destination associated with authenticity and historical depth.

“Gestures and Habits” is minimally represented (1.3%), possibly reflecting the limited inclusion of behavioral practices that require greater contextualization or may be subject to cross-cultural misunderstanding. This pattern is consistent with tourism marketing practices that often favor tangible and visually accessible cultural elements.

“Ecology” (19.5%) and “Social Culture” (10.2%) show moderate representation. Ecological CSIs highlight Jordan’s landscapes and natural environment, while Social Culture items, including food, festivals, and everyday practices, provide glimpses of local life and may contribute to a broader representation of Jordanian society.

Overall, the distribution indicates that JTB’s representation of Jordan relies largely on heritage-oriented and material cultural references, while interpersonal and socially embedded practices receive less attention. This emphasis may reflect both tourist interest in recognizable attractions and the promotional value of cultural elements that can be readily presented to international audiences.

4.2 Distribution of translation procedures and their implications

To examine how the CSIs were rendered into English, the translation procedures applied were identified and quantified according to Newmark’s (1988) model. The distribution of these procedures is presented in Table 3.

Table 3. Frequency and distribution of translation procedures

Translation Procedure	Occurrences	Percentage of Total
Through translation	104	8.8%
Transference	118	10.0%
Functional Equivalent	88	7.5%
Recognized Translation	162	13.8%
Reduction and Expansion	54	4.6%
Omission	34	2.9%
Cultural Equivalent	29	2.5%
Couplets	389	33.0%
Shift or Transposition	17	1.4%
Modulation	38	3.2%
Descriptive Equivalent	21	1.8%
Naturalization	3	0.3%
Paraphrase	1	0.1%
Literal Translation	120	10.2%
Compensation	0	0.0%
Componential Analysis	0	0.0%
Notes	0	0.0%
Label Translation	0	0.0%
Synonymy	0	0.0%
Total	1178	100%

The quantitative results in Table 3 disclose a clear hierarchy in the translation procedures applied to CSIs on the JTB website. Couplets constitute the single largest category, accounting for 33.0% of all procedures; they are followed by recognized translation (13.8%), literal translation (10.2%), and transference (10.0%). Through translation (8.8%) and functional equivalent (7.5%) occur with moderate frequency, while reduction and expansion (4.6%), cultural equivalent (2.5%), omission (2.9%), and modulation (3.2%) lie toward the lower end of the distribution. Several procedures—compensation, componential analysis, notes, label translation, and synonymy—are entirely absent.

4.2.1 Dominance of couplets as the primary translation procedures

The quantitative data identify couplets—the combination of two or more translation procedures—as the most frequent procedure, accounting for 33.0% of all procedural choices. This relatively high frequency may suggest that a single procedure was often insufficient to render the linguistic and cultural dimensions of CSIs. The use of hybrid solutions may reflect the dual demands of tourism translation: retaining aspects of local cultural specificity while facilitating

comprehension for international audiences. Examples include transference combined with a functional equivalent or recognized translation with descriptive explanation. Such combinations may allow the target text to retain cultural specificity while enhancing clarity.

Illustrative examples:

The translation of "صحراء وادي رم" /saħra:ʔ wa:di: rum/ into "the Rum Desert" exemplifies the use of a couplets, whereby multiple translation procedures are combined to render a single CSI. According to Newmark (1988), couplets involves the application of two or more translation procedures when a single procedure is insufficient to convey both linguistic meaning and cultural significance. In this example, three procedures can be identified:

- a. **Transference:** The core proper noun "رم" /rum/ is transferred directly, preserving its unique cultural and geographical identifier. Within the analytical framework adopted in this study, transference is classified as a foreignization-oriented procedure as it retains the original place name and maintains its cultural specificity.
- b. **Reduction:** The word "وادي" /wa:di:/, meaning "valley", is omitted. This constitutes a significant reduction of the literal source text structure. This reduction removes a topographical element that may contribute little to the communicative purpose of the English tourism text while retaining the destination's most recognizable identifying element.
- c. **Functional equivalent:** The term "Desert" is used as the landscape descriptor because it represents a familiar and readily understood geographical category for an international readership. As a target-language-oriented procedure in Newmark's framework, functional equivalence enhances accessibility by replacing the source-language expression with a functionally comparable target-language term.

While a more literal rendering like "Wadi Rum Desert" is possible, the chosen translation "the Rum Desert" prioritizes concision and leverages the site's established global identity. These procedures illustrate how the translation occupies an intermediate position on Venuti's (1995) domestication–foreignization continuum. While the retained place name "Rum" preserves the cultural identity of the destination through foreignization, the omission of "Wadi" and the use of the functional equivalent "Desert" improve readability and facilitate comprehension for readers who may be unfamiliar with Arabic geographical terminology. The translator thus strategically combines procedures to produce a compact, marketable, and immediately understandable toponym that effectively balances cultural resonance with functional utility for the target reader.

The translation of "جبل القلعة" /jabal al-qal'a/ as "Citadel Hill or Jabal Al-Qal'a" provides another illustration of a couplets involving two complementary procedures.

- a. **Descriptive equivalent:** "Citadel Hill" functions as a descriptive equivalent in Newmark's (1988) framework since it conveys the

semantic content of the Arabic expression through a familiar geographical description.

- b. **Transference:** "Jabal Al-Qal'a" employs transference, preserving the original Arabic place name and its cultural specificity.

Unlike the previous example, the two renderings are presented as alternative labels connected by the conjunction "or", allowing readers to encounter both an explanatory English rendering and the original Arabic designation. Within the analytical framework adopted in this study, the descriptive equivalent represents a domestication-oriented procedure, while transference represents a foreignization-oriented procedure. Their combination therefore creates an intermediate or mediating translation that simultaneously enhances accessibility and maintains cultural visibility. This example further supports the finding that translators frequently relied on couplets to negotiate the tension between comprehensibility and cultural preservation.

4.2.2 Literal and culturally preservative approaches

Following couplets, four procedures—recognized translation (13.8%), literal translation (10.2%), transference (10.0%), and through translation (8.8%)—collectively account for 42.8% of all instances. Their prevalence may suggest a tendency toward source-culture-oriented and often literal renderings, particularly for CSIs related to geography, heritage, and institutions, which may have established English equivalents or be considered suitable for direct preservation. Within the analytical framework, these procedures generally occupy the foreignization-oriented end of the domestication–foreignization continuum, although recognized translation is relatively neutral because it relies on established target-language usage. Collectively, their use may help preserve the cultural visibility of Jordanian tourism discourse and support the JTB's promotion of Jordan as an authentic heritage destination.

Illustrative examples:

- a. **Through-translation:** The rendering of "البحر والصحراء" /al baħr wa s'ahra:ʔ/ as "sea and desert" exemplifies through-translation, as each lexical component is rendered by its conventional English equivalent. The definite article "ال" /al/ is omitted in accordance with English grammatical conventions for general concepts. According to Newmark (1988), this procedure translates each component directly while preserving the source expression's semantic structure. It is classified as foreignization-oriented because it retains the source-language conceptualization rather than replacing it with a culturally adapted alternative. The translation therefore preserves the geographical and cultural contrast central to Jordan's tourism discourse while remaining readily comprehensible to international readers.
- b. **Recognized translation:** The translation of "المناطق الشرقية من الأردن" /al mana:tʕiq aʃ ʃarqijja min al ʔurdunn/—literally "the eastern regions of Jordan"—as "Transjordan" illustrates recognized translation. The translator uses an established English historical designation rather than a literal rendering. According to Newmark (1988), recognized translation involves

adopting an accepted target-language term. Within the framework of this study, it occupies an intermediate position because it facilitates comprehension through conventional terminology while retaining the historical reference of the source expression.

- c. **Transference:** The handling of the UNESCO site "أم الرصاص" /ʔumm ar rʻasʻa:sʻ/ as "Umm ar-Rasas" employs direct transfer via standardized transliteration. The procedure preserves the name's cultural and historical identity by retaining its Arabic form in the Latin script, complete with grammatical markers like the assimilated definite article "ar-." From Venuti's (1995) perspective, this procedure represents a foreignization-oriented choice as it preserves the linguistic and cultural identity of the heritage site instead of replacing it with an English translation. This approach avoids the potential confusion of a literal translation ("Mother of Lead") and signals the term's unique cultural significance, marking it as an untranslated, authentic proper noun.
- d. **Literal translation:** The translation of "الخلي الفضية المرصعة بالحجارة شبه الكريمة" /al ḥulijj al fidʻdʻijja al murasʻsʻaʻa bi l ḥidza:ra fībh al kari:ma/ as "silver jewelry embedded with semi-precious stones" demonstrates literal translation. The main lexical components are rendered through direct English equivalents: "الخلي الفضية" /al ḥulijj al fidʻdʻijja/ → "silver jewelry," "المرصعة" /al murasʻsʻaʻa/ → "embedded," and "بالحجارة شبه الكريمة" /bi l ḥidza:ra fībh al kari:ma/ → "with semi-precious stones." According to Newmark (1988), literal translation uses direct equivalents while maintaining the source meaning and structure. It is classified as foreignization-oriented because it preserves the source-language conceptualization and technical specificity, foregrounding the material qualities of the cultural item without cultural substitution.

4.2.3 Middle-range procedures: functional equivalence and reduction/expansion

Occupying a middle range in frequency, Functional Equivalent (7.5%) and Reduction/Expansion (4.6%) represent pragmatic forms of controlled adaptation. They may be used when direct translation is unavailable or could be opaque or misleading for the target audience. Their use may reflect an attempt to balance comprehensibility with the semantic value of source-culture concepts without extensive domestication. This calibrated adaptation may support clarity while remaining consistent with the prevailing source-oriented translation orientation.

Illustrative examples:

- a. **Functional equivalence:** The translation of "المشروبات الخفيفة" /al maʻfru:ba:t al xafi:fa/, literally "light drinks," as "soft drinks" illustrates functional equivalence. Rather than using the potentially ambiguous literal rendering "light drinks," the translator selects the English term that conveys the intended referent: non-alcoholic, often carbonated beverages. According to Newmark (1988), functional equivalence replaces a source expression with a target-language term that performs the same communicative function. Within the present analytical

framework, it is classified as domestication-oriented because it prioritizes target-reader comprehension over the original lexical form.

- b. **Reduction:** The translation of a descriptive passage on dining customs illustrates reduction. The original, "عند دعوتك على المنسف، اعلم أنك ستتناوله بيديك - على الأغلب لن تجد - أدوات المائدة حولك - وهذه هي عادات المنسف /ʕinda daʕwatika ʕala: al mansaf iʕlam ʔannaka satatana:waluhu bi jadika ʕala: al ʔaylab lan tadʒid ʔadawa:t al ma:ʔida hawlaka wa ha:ðihi hija ʕa:da:t al mansaf/" is rendered as "Rather than being served with utensils, Mansaf is a feast meant to be eaten with your hands." The translation condenses the passage into its two main cultural points: Mansaf is eaten by hand and utensils are not used. According to Newmark (1988), this constitutes reduction because source-text elements are omitted without substantially changing the core meaning. It is classified as an intermediate procedure because it reduces explanatory detail while retaining the cultural practice associated with Mansaf.
- c. **Expansion:** The translation of "التوابل والأعشاب" /al tawa: bil wa al ʔaʕʕa: b/ as "exotic spices, herbs and seasonings" demonstrates expansion. The translator adds "exotic" and introduces "seasonings," providing lexical material not explicitly present in the source text. According to Newmark (1988), this constitutes expansion. Within the present framework, it is classified as intermediate because it adds descriptive material without replacing the source cultural reference. In tourism discourse, such additions may also enhance the descriptive and promotional appeal of the translated text.

4.2.4 Modest frequency procedures

Procedures involving greater domestication or syntactic reformulation occur in relatively small proportions: Cultural Equivalent (2.5%), Modulation (3.2%), Descriptive Equivalent (1.8%), and Shift/Transposition (1.4%). Their limited use may suggest a preference for retaining source-cultural references rather than replacing Jordanian concepts with culturally familiar Western equivalents or substantially reformulating textual structures. These procedures may instead have been used to address specific cases of opacity or syntactic awkwardness while retaining aspects of the source text's cultural texture. This pattern is broadly consistent with the persuasive aims of tourism discourse, where cultural distinctiveness may function as a marketing asset and extensive domestication may be less desirable.

Illustrative examples:

- a. **Cultural equivalent:** The translation of the reverential Arabic honorific "المغفور له" /al mayfu:r lahu/, literally "he who has been granted forgiveness [by God]" as "late" exemplifies Newmark's (1988) procedure of cultural equivalent, where a culturally familiar target-language expression replaces the source-language honorific while fulfilling a comparable communicative function. Within the present analytical framework, cultural equivalent is classified as a domestication-oriented procedure. While the profound religious connotation is unavoidably lost, the translator selects the standard English honorific used for deceased persons of stature. This substitution

fulfills the identical pragmatic function—conveying respect—within the target language's cultural-linguistic system, allowing the text to remain respectful and natural for an English reader.

- b. **Modulation:** The rendering of "منطقة وسط البلد" /min^ʕtʕaqat was^ʕatʕ al balad/ literally, "downtown area/district" as "the downtown markets" demonstrates a shift in perspective. Based on the touristic context, the translator modulates the general term "منطقة" /min^ʕtʕaqa/ literally "area" into the more specific and functionally salient "markets." This change highlights the location's primary attraction for a visitor, making the translation more immediately informative and engaging than a literal rendering would be. In Newmark's (1988) framework, this constitutes modulation since the translator changes the conceptual perspective from a general geographical area to the location's most salient tourist function. Within the analytical framework adopted in this study, modulation represents a target-language-oriented procedure as it restructures the conceptual focus to enhance relevance and accessibility for international visitors.
- c. **Descriptive equivalent:** For the zoological term "الوعل النوبي" /al waʕl al nu:bi:/, the translator opts for "the horned Ibex" over the precise but less transparent literal equivalent "Nubian Ibex." This procedure replaces the geographical classifier ("Nubian") with a key visual descriptor ("horned"), prioritizing a universally recognizable physical characteristic. It ensures immediate visual identification for a general audience, facilitating comprehension without erasing the animal's cultural significance. According to Newmark (1988), this illustrates descriptive equivalent since the translator replaces the original designation with a descriptive phrase that highlights a salient characteristic of the referent. Within the present analytical framework, descriptive equivalent is regarded as a domestication-oriented procedure as it privileges reader comprehension over preserving the original lexical form.
- d. **Shift/transposition (singular to plural):** The translation of "الطريق التجاري" /al tʕari:q al tidʒa:ri:/, literally "the trade route" (singular), into the plural "trade routes" exemplifies a grammatical and conceptual shift. Rather than translating the singular noun literally, the translator generalizes the concept to encompass the network of historic caravan paths across the region, reflecting a functional adaptation for the target reader. This transformation from singular to plural subtly reframes the cultural reference from one specific pathway to the broader historical system, enhancing accessibility without distorting the essential meaning. Newmark (1988) classifies this as transposition since the grammatical structure is modified without substantially altering the underlying meaning. Within the analytical framework adopted in this study, transposition occupies a domestication position since it changes the grammatical realization rather than the cultural content itself. The shift from singular to plural broadens the historical reference and produces a more natural expression for English readers while preserving the source text's cultural and historical significance.

- e. **Shift/transposition (syntactic restructure):** The translation of "عاصمة المنطقة للإمبراطورية العثمانية في المنطقة" /ʕa:sʕima li l imbarʕa:tʕu:rijja al ʕuθma:nijja fi: al minʕtʕaqa/, literally "a capital for the Ottoman Empire in the region," into "the regional capital of the Ottoman Empire" demonstrates a syntactic and semantic restructuring. The Arabic prepositional phrase "في المنطقة" /fi: al minʕtʕaqa/ "in the region" is transposed into the English adjective "regional," which is placed pre-nominally for greater fluency. This repositioning streamlines the phrase while preserving its geographic specificity, resulting in a more natural and idiomatic target-language expression that retains the source's intended historical and political significance. This example also illustrates transposition in Newmark's (1988) terminology since the grammatical relationship expressed through a prepositional phrase in Arabic is reformulated as an attributive adjective in English. Such restructuring reflects normal syntactic differences between the two languages rather than a change in cultural meaning. Within the analytical framework adopted in this study, this procedure occupies a domestication position as it improves linguistic fluency while preserving the historical reference contained in the source text.

4.2.5 Minimal use of naturalization, paraphrase, and omission

Procedures involving extensive adaptation, rephrasing, or deletion are used sparingly. Naturalization (0.3%) and Paraphrase (0.1%) occur only rarely, while Omission (2.9%) remains relatively infrequent. This may indicate that extensive adaptation or deletion plays a limited role in translating CSIs on the JTB website. Within the analytical framework, naturalization and paraphrase are classified as domestication-oriented procedures, whereas omission is considered intermediate because it reduces textual content without necessarily replacing cultural references. Their limited use may suggest a preference for retaining culturally significant terminology and information. In promotional tourism discourse, omission may also reduce descriptive or experiential details that contribute to the destination's cultural appeal.

Illustrative examples:

- a. **Naturalization:** The treatment of "الخط الكوفي" /al xatt al ku:fi:/ as "Kufic" illustrates naturalization according to Newmark (1988). The Arabic adjective "كوفي" /ku:fi:/ is adapted to English spelling and morphological conventions, while the generic term "الخط" /al xatt/ ("the script") is omitted as "Kufic" functions independently in English. The resulting form is established in English art-historical discourse. Within the present analytical framework, naturalization is classified as domestication-oriented because the source-language form is modified to conform to English linguistic norms while retaining its referential meaning.
- b. **Paraphrase:** The translation of "القرية التشيبيبة القديمة" /al qarja at tafi:bijja al qadi:ma/, literally "the old Tishbite village," as "the ruins of a village known as Listib. It is believed that this place was formerly Tishbi" demonstrates paraphrase. Rather than transferring the compact source expression, the

translator introduces the modern toponym "Listib" and explains its possible connection to "Tishbi," making implicit historical information explicit. According to Newmark (1988), paraphrase replaces a concise source expression with a more elaborate explanation. It is classified as domestication-oriented within the present framework because it prioritizes target-reader comprehension. Its very low frequency suggests that such extensive reformulation was used selectively when shorter procedures might not adequately communicate the intended meaning.

- c. **Omission:** The translation of "المغفور له الملك عبد الله الأول" /al-mağfūr lahu al-malik 'Abdullāh al-awwal/ as "King Abdullah I" illustrates omission. The honorific phrase "المغفور له" ("the late" or literally, "he who has been granted God's forgiveness") is omitted, while the name and royal title are retained. According to Newmark (1988), omission removes a lexical element considered non-essential to the primary communicative purpose. Within the present framework, it is classified as intermediate because it reduces textual content without replacing the underlying cultural reference. Although the religious and honorific nuance is lost, the referent's historical identity remains intact, while the rendering conforms to conventional English biographical usage.

Taken together, the limited frequency of these procedures further reinforces the broader finding that the JTB translations generally favour preserving source-culture references while introducing adaptation only when necessary to facilitate effective communication. Whether through naturalization, paraphrase, or omission, these procedures primarily serve to improve linguistic accessibility or clarify culturally unfamiliar concepts without substantially diminishing the cultural identity conveyed in the source text.

4.2.6 Absence of explanatory or analytic procedures

Five procedures—Compensation, Componential Analysis, Notes, Label Translation, and Synonymy—are absent from the dataset. The absence of Notes, Componential Analysis, and Label Translation may reflect their limited compatibility with promotional tourism discourse, which generally favors fluency, concision, and persuasive impact over explicit explanation or metatextual commentary. Similarly, the absence of Compensation indicates that cultural losses in direct translation were not typically offset elsewhere in the text. This may reflect the genre's functional priorities, in which clarity, brevity, and reader engagement may take precedence over full cultural restitution, with some cultural loss accepted as a pragmatic consequence.

4.2.7 Implications for cultural representation and marketing

The overall distribution of translation procedures may indicate a coherent macro-strategy that is predominantly source-oriented but pragmatically moderated. The frequent use of couplets and literal-preservative procedures may support the retention and visibility of source-cultural meanings, while selective adaptation may maintain comprehensibility.

This approach may shape the representation of Jordan as culturally rich, distinctive, and authentic. By favoring cultural preservation over extensive domestication, the translation practice appears broadly consistent with the JTB’s branding objective of presenting Jordan as a distinctive heritage destination. Translation may therefore operate not only as a linguistic process but also as an instrument of cultural representation and tourism marketing, with translation choices contributing to the destination’s image for international audiences. In this context, cultural uniqueness may itself be positioned as an important component of the tourism product.

4.3 Distribution of cultural orientation in translation procedures (foreignization versus domestication)

To assess the overarching cultural positioning of the JTB website, the translation procedures in Table 3 were synthesized according to Newmark’s tripartite model of cultural orientation (see Table 1). As shown in Table 4, the distribution extends beyond a simple domestication–foreignization binary and provides insight into how Jordanian culture is represented for international audiences.

Table 4 shows that intermediate or neutralizing procedures account for the majority of translation choices (54.3%), followed by foreignization-oriented procedures (29.0%) and domestication-oriented procedures (16.8%). This distribution may suggest a preference for mediation rather than exclusive reliance on either orientation, balancing the preservation of culturally specific elements with accessibility for international readers. Such a pattern is compatible with the communicative demands of tourism discourse, where cultural authenticity and reader comprehension are both relevant.

Table 4. Distribution of cultural orientation in translation procedures

Cultural Orientation	Percentage of Total
Foreignization-oriented procedures	29.0%
Domestication-oriented procedures	16.8%
Intermediate or neutralizing procedures	54.3%
Total	100%

The predominance of intermediate procedures is particularly evident in the frequent use of couplets, which combine procedures to serve complementary purposes. For example, "وادي رم ... وادي القمر" /waːdiː rum ... waːdiː al qamar/ is rendered as "Wadi Rum... the Valley of the Moon," combining transference and through translation. Retaining "Wadi Rum" preserves the place name and its cultural identity, while "the Valley of the Moon" facilitates comprehension for readers unfamiliar with the location. Similarly, "شلالات ماعين الساخنة" /shallālāt Māʿin al-sākhina/ is translated as "Ma'in Hot Springs (Hammamat Ma'in)," combining naturalization, modulation, and transference. "Ma'in" is naturalized to conform to English orthographic conventions, while "شلالات" /shallālāt/ ("waterfalls") is rendered as "hot springs" through modulation, reflecting the site's geothermal

character. The parenthetical "Hammamat Ma'in," retained through transference, preserves the Arabic designation and local identity. In this way, intermediate procedures function as a practical means of balancing authenticity with accessibility, allowing readers to engage with unfamiliar cultural references without requiring extensive prior knowledge.

Although intermediate procedures predominate, foreignization-oriented procedures (29.0%) occur more frequently than domestication-oriented procedures (16.8%), a difference of 12.2 percentage points. This may suggest that when translators move beyond the intermediate position, they tend to favor cultural preservation. Procedures such as transference and literal translation retain source-cultural references and may contribute to representing Jordan as culturally distinctive rather than culturally assimilated. At the same time, the lower proportion of domestication indicates that target-culture adaptation was less prevalent among the procedures examined.

The aggregate pattern—strong mediation, with a subordinate tilt toward foreignization—encapsulates a coherent translation policy we term the “Accessible Other” strategy. This philosophy does not merely balance two poles but strategically contributes to integrating them to achieve specific communicative and promotional goals:

- Cultural authenticity as a product: *The foreignizing tendency may foreground Jordan’s historical, culinary, and social cultural resources, supporting its presentation as a destination offering distinctive cultural experiences.*
- Comprehensibility as a requirement: *The prevalence of intermediate procedures may help make culturally unfamiliar references accessible while maintaining the informational and descriptive functions of tourism texts.*
- Promoting balanced cultural representation: *The combination of orientations may avoid both extensive domestication and excessive foreignization, allowing cultural difference to remain visible while reducing potential barriers to understanding.*

These findings may have implications for translation studies and tourism discourse analysis. In the context of national tourism promotion, mediation may function as a goal-oriented approach to negotiating the tension between presenting distinctive, place-bound experiences and addressing the expectations of an international audience. The JTB translations may therefore make cultural difference visible while also rendering it relatively accessible to target-language readers.

Taken together, the distribution of translation procedures reveals a relatively nuanced pattern that moves beyond a simple domestication–foreignization distinction. The predominance of intermediate procedures, combined with a secondary foreignizing tendency, may indicate that translation contributes to representing Jordan as culturally distinctive while remaining accessible to international audiences. This pattern is captured by the proposed “Accessible Other” strategy.

4.4 Alignment with and contribution to existing scholarship

The findings broadly align with established patterns in translation studies while extending research in the relatively under-explored area of tourism CSI translation. First, the preference for foreignization over domestication (29.0% vs. 16.8%) is consistent with Alangari (2022), Ikawati (2022), Chen and Zhou (2024), and Chen et al. (2024). The use of transference, as in Mansaf and Dibbeen Forest, may function as a marker of cultural specificity and support the visibility of cultural “otherness” in tourism translation.

Second, the predominance of intermediate procedures (54.3%) supports the observations of Agorni (2016), Fuadi (2016), Zheng (2021), and Amenador and Wang (2023) that the domestication–foreignization dichotomy may not fully capture translational practice. The frequent use of couplets and explanatory procedures suggests a mediating space in which cultural preservation is combined with accessibility. The findings therefore provide empirical support for considering mediation alongside domestication and foreignization in tourism CSI translation.

Third, the use of direct procedures, including calques, borrowings, literal translation, preservation, and transference, is also reported by Motiejūnienė and Mončytė (2024), Glođović (2024), and Safi’i (2025). This convergence across languages and contexts may suggest shared communicative priorities in tourism translation, particularly the combination of accessibility and destination distinctiveness. It also points to the potential applicability of the “Accessible Other” model beyond the JTB context.

Beyond these parallels, the study contributes to the limited scholarship on Arabic–English CSI translation. Turzynski-Azimi (2020) and Soltani (2023) note the relative scarcity of research in this area, particularly in digital media. By providing a systematic corpus-based analysis of the official JTB website, this study extends existing research beyond selected examples to identify broader procedural and strategic tendencies.

The study also adds geographic and cultural specificity to Arabic tourism translation research. While complementing earlier studies such as Magablih et al. (2010) and Metwally and Asiri (2023), its focus on Jordan highlights the Levantine context and its historical, Bedouin, and ecological referents. Examining these CSIs may help illustrate how sub-regional cultural features shape translation choices and may challenge the tendency to treat “Arabic” translation as a homogeneous category.

Finally, the study offers a theoretical contribution by quantifying translation procedures within a unified cultural-orientation framework. While previous studies have frequently identified CSI procedures, fewer have examined their overall distribution across domestication, foreignization, and mediation. The finding that 54.3% of procedures fall within the intermediate category provides empirical support for viewing mediation as an important dimension of tourism translation. This approach shifts attention from individual procedures to how their combined use may shape the cultural representation of tourism destinations.

5. Conclusion

This study systematically analyzed the translation of CSIs on the JTB website using Newmark's (1988) taxonomy and Venuti's (1995) orientation framework. The analysis of 1,178 CSIs identified a translation pattern broadly consistent with the website's nation-branding function.

Institutional, cultural, and material-heritage items account for 69.0% of the CSIs, reflecting the website's emphasis on Jordan's historical and cultural identity. The findings suggest that translation functions not only as linguistic transfer but also as a means of mediating cultural representation.

Couplets were the most frequent procedure (33.0%), while intermediate procedures accounted for 54.3% of all choices. This indicates a preference for mediation over exclusive domestication or foreignization. Where translators moved beyond the intermediate position, foreignization (29.0%) was more frequent than domestication (16.8%), suggesting a tendency to preserve cultural specificity while maintaining accessibility for international readers.

This pattern is conceptualized as the "Accessible Other" strategy, which seeks to negotiate the tension between cultural distinctiveness and comprehensibility through a combination of translation procedures. The study thus provides empirical support for hybrid approaches to CSI translation, contributes to Arabic–English tourism translation research, and offers practical implications for cultural mediation and nation-branding.

Future research could examine reader reception, conduct cross-national comparisons, and incorporate multimodal analysis to further investigate how translation shapes destination perception. Overall, the findings suggest that translation on the JTB website may contribute to representing Jordan as both culturally distinctive and accessible to international audiences.

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