



From Translation to Transcreation in the Tourism Industry: SMEs and the Arab Market

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Abstract. This study aims to outline a translation analysis of the websites of Spanish hotel companies operating internationally², specifically in Arab countries, in order to detect the most appropriate translation strategies when it comes to translating cultural aspects from Spanish to Arabic and which may contribute to the successful expansion of SMEs. Another aim is to develop new requirements in the specialisation of software translation in the Spanish-Arabic combination, based on the business translation model and using a cultural approach that seeks increased marketing success for SMEs in the Spanish hotel market.

Key Words: Specialised translation, transcreation, Arabic language, internationalisation, SMEs.

[es] De la traducción a la transcreación en la industria del turismo: las PYMES y el mercado árabe

Resumen. Este estudio trata de esbozar un análisis traductológico de las páginas web de las empresa hoteleras españolas en el ámbito internacional³, en concreto en los países árabes con el fin de detectar las estrategias de traducción más apropiadas en lo que se refiere a los aspectos culturales del español al árabe y que puedan contribuir al éxito de la expansión deseada por las PYMES. Por otro lado, se pretende forjar nuevos requisitos en la especialización de la traducción de *software* en la combinación español-árabe a partir del modelo de traducción de negocios desde un enfoque cultural que persigue un mayor éxito en el marketing de las PYMES en el mercado hotelero español.

Palabras clave: traducción especializada, transcreación, lengua árabe, internacionalización, PYMES.

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² As the translation order for the SME website is still in progress, we cannot to disclose the company's commercial data due to the confidentiality of information regarding both the SME as the translation agency intermediary between the translator and the SME

³ The data relating to these reports belong to the files of the translation agencies cited in the text. Our opinion is based on the significant increase in the number of translation orders placed by agencies with Arabic translators over the past 5 years.

1. Introduction

Marketing, as a means of expansion for the hotel sector, has become a cornerstone of business success for small and medium enterprises (SMEs) across the world, especially in the past two decades. Ads, websites, presence at tourism congresses, events, trade fairs, etc., are essential tools to promote companies both nationally and internationally. It is in the international sphere that the indispensable need for the assistance of translators in this tricky task comes into play. In recent years, marketing directors and managers of hotel companies have become some of the most frequent clients for translators. This creates a buoyant labour market which, at the same time, requires didactic and research analysis to promote best practices in this translation field. The information sources that support our affirmation are born from the statistical reports of the Spanish agencies dedicated to carrying out the work of translation assignments in the Spanish-Arabic language combination. We cite some of these companies, by way of example, such as Ofilingua, El Nativo, Wordson, among many others belonging to this sector⁴.

As we have already mentioned, the business world is versatile and constantly evolving, so the success depends on a countless number of components, which in the vast majority of cases are beyond the control of directors or those in charge of managing the business. This has obliged hotel companies to venture into expanding into foreign markets to globalise and internationalise their businesses, with the help of expert translators who specialise in both the language and culture of the foreign target market.

In Spain, the demand for translators specialising in international business has increased significantly in the past decade. This proposal mainly concerns small and medium enterprises (SMEs) in this sector, which are growing constantly. According to Morón and Medina (2016: 228):

Even though translation for international business is nothing new, it has grown progressively as Spanish businesses have become increasingly international. Unlike countries with long export tradition like Germany and France, Spain experienced a structural deficit in its trade rates during the 20th century (Navarro 2007: 323) and had a local, family-based and non-industrialised business network (García and Manera 2006). In Spain, 99.88% of the business network is made up of SMEs (small and medium enterprises with workforces of between 0 and 249 employees), of which 95.5% are micro-enterprises (between 0 and 9 employees).

These problem has led us to analyse website translations within the hospitality sector as a way to enter the market in the Gulf states, the Arabian Peninsula, and especially North African countries like Morocco, Tunisia and Egypt, without forgetting that the goal of expanding the tourism market into Arab countries depends, to a large extent, on excellent translations of their websites.

⁴ The data related to these reports belong to the files of the translation agencies mentioned in the text. Our opinion is based on the notable increase in translation orders requested by agencies from Arabic translators in the last 5 years.

2. Theoretical Framework

2.1. Internationalisation of SMEs and the Arab market

The Arab and Gulf countries are a growing market for the Spanish trade sector, and tourism in particular (Suárez 2015: 69-78).

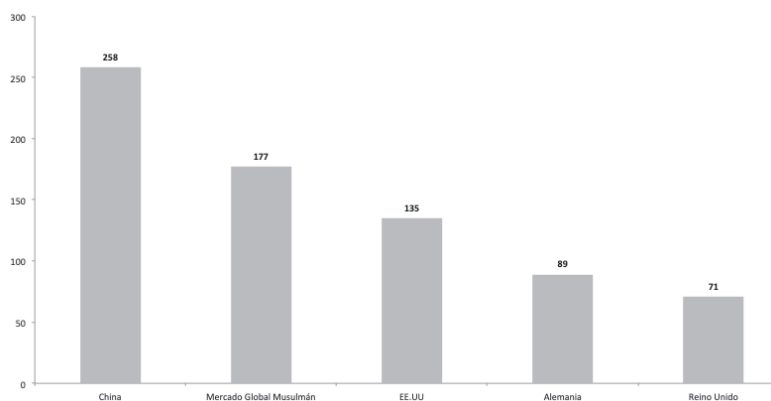
To understand how relevant website translations of Spanish SMEs in the hotel sector seeking to target the Arab market is, we only need to observe the efforts the industry makes to undertake the tourism needs of the Arab/Muslim population. In 2015, an international tourism line was created exclusively for Muslim tourists from Arab countries, as part of an initiative by Spain's Instituto Halal [Halal Institute]: *Halal International Tourism*.

These line goals are (Halal International Tourism 2017):

- Facilitating to halal tourism the access to companies that cannot meet all of the requirements for halal certification.
- Offering certification to tourism companies interested in providing Muslim-friendly services.
- Providing information on existing Muslim-friendly offerings.
- Giving tour operators or agents the knowledge and means necessary to identify and take advantage of business opportunities given by halal tourism.
- Developing activities aimed at promoting halal tourism both within Spain and abroad.

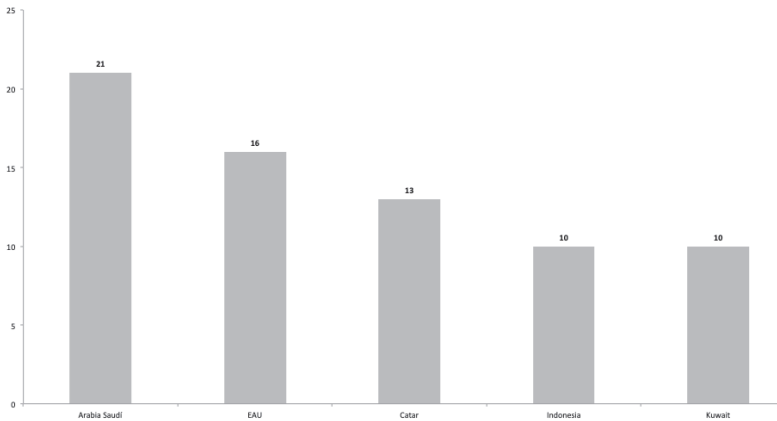
According to Instituto Halal, tourism is one of the most dynamic sectors in the world, currently representing 9.8% of world GDP, or around 7.6 trillion dollars, and accounting for 6% of global exports and 10% of registered employment. Within this massive market, the halal tourism industry is growing at an accelerated pace. In 2017, Muslim tourists spent 177 billion dollars on tourism, a 4.7% increase on the previous year, spending more than American (135 billion), German (89 billion) and British tourists (71 billion) that year, and accounting for 13.2% of global spending on tourism within that same year. This source uses the following graphs to demonstrate the data provided above:

Figure 1. Spending on tourism by country in 2016 (\$US Bn.) (Thomson Reuters 2018)



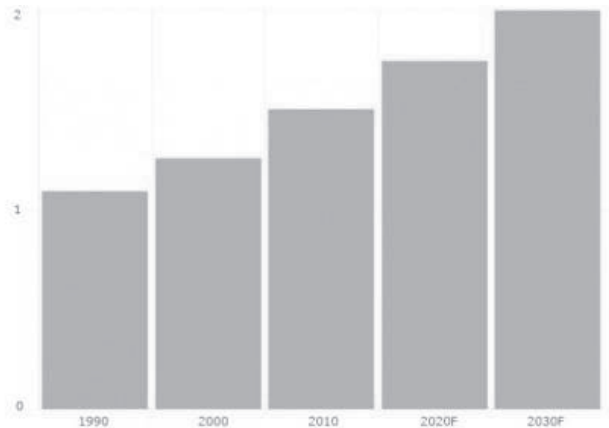
The Muslim nationalities that spent most on tourism in 2016 were Saudis, Emiratis and Qataris, spending 21, 16 and 13 billion dollars respectively, closely followed by Indonesians and Kuwaitis, who spent around 10 billion dollars each.

Figure 2. Spending on halal tourism by the main Muslim-majority countries in 2016 (\$US Bn.) (Thomson Reuters 2018)



It is an expanding market with a promising future. The existence of dynamic Islamic economies with a growth rate above the world average, the emerging Muslim middle classes, with higher purchasing power and Western consumer standards, plus a growing Muslim population of around 1.7 billion, guarantees the growth of this market. It is expected that spending on halal tourism will reach 274 billion dollars in 2023 to represent more than 14% of global tourism spending.

Figure 3. World Muslim population (Bn.) (Halal International Tourism 2017)



The importance of the Arab market for the tourism sector in Spain can even be perceived from the state level, and the *Plan Nacional e Integral de Turismo* [National Integrated Tourism Plan] in Spain (2013: 65) drawn up by the State Secretariat for Tourism, part of the Spanish Government's Ministry of Industry, Energy and Tourism, in the section *Fidelización al cliente: Lanzamiento del programa "Fidelización España"* [Customer loyalty: Launch of the "Spain Loyalty" programme], mentions a series of measures and actions regarding the policy of encouraging and facilitating the expansion of the tourism industry beyond Spain. One of these measures is in reference to visa processing:

In this regard, the aim is to take actions to encourage and extend visa categories with greater flexibility in terms of validity period and multiple entries, such as business visas for visitors from countries with which there is an increasing exchange of visits, like Kuwait, Saudi Arabia, China, India and the United Arab Emirates; as well as to encourage the EU Commission's joint visa policy, with special reference to the possibility of removing the reciprocal visa requirement between the Russian Federation and the EU, as stated in the 2019 Halal Tourism Promotion Plan Inside and outside Spain, according to a report by Halal International Tourism (2017).

Also, as mentioned by Arteaga (2017) in the *ICEX-CECO Manual de Internacionalización*, published by the Ministry of Commerce, Industry and Competitiveness, with regard to the international expansion of Spanish hotel companies, Spanish business in the Arab world has grown considerably in the past decade. The sector that has experienced the most expansion is the tourism sector, with hotel companies in the sector generally being SMEs. There is a strong focus on tourism in the Gulf States, both in terms of Spanish companies expanding there and on attracting Arab tourists to Spain.

According to official 2018 data from the Investment and Coordination Information Department at the Ministry of Industry, Commerce and Tourism, as well as studies conducted by ICEX 2016⁵, more than 100 Spanish companies have established themselves in the United Arab Emirates.

The international expansion of the Spanish business framework is beginning to combat preconceptions that had been constructed, seeking important business opportunities to deal with the domestic consumption crisis. These possibilities are helping to generate wealth and move up in the value chain of Spanish products and services abroad, as well as strengthen relationships between cultures which historically have been at odds with each other.

In this regard, it must be recalled that the new Arab market has particularities such as:

- Geopolitical and cultural division between purely Islamic countries and mixed Islamic/Christian countries. Clients from countries with a mix of religions are much more tolerant of the European tourist culture in hotel offerings, and do not really require substantial changes to the details of the offering. On the other hand, some countries operate under purely Islamic law, which requires greater adaptation in the marketing and advertising process.
- These peculiarities mean it is essential to use a specialist translator, as the social and cultural situation in the Arab world requires careful navigation. It

⁵ ICEX España Exportación e Inversiones is a Spanish public business entity whose mission is to promote the internationalisation of Spanish businesses.

could be said that translators act as intercultural mediators between SMEs and partners/clients, especially in linguistic combinations like Spanish-Arabic.

2.2. Transcreation in translation through cultural elements

There is no doubt as to the importance that studies and research give to cultural aspects at all levels in translation processes. An example of this are translation studies by various researchers (Santoyo 1994, Mayoral 1998, Hurtado Albir 2001, Witte 2005, Negro 2010, Currás 2010, Igareda 2011, Fernández 2017), which demonstrate that cultural competence is an indispensable cornerstone that underpins the quality of the final translation product. It has also been demonstrated that culturemes, as elements that form part of a source text, cannot be neglected if striving for excellence in the results of the translation process.

Language and culture are two inseparable concepts that have always gone together in translation processes. ‘Culture’ refers to elements that affect the life of a group of speakers of a specific language. This concept covers religious and political aspects, among others. In this regard, Hurtado Albir (1996: 155) defines sociocultural and intercultural approaches as “those that, in one way or another, emphasise the aspects surrounding translation, having an impact on cultural elements and the importance of how the translation is received”. This researcher refers to authors like Nida, Taber and Margot as pioneers in coining the term “cultural equivalence”, which refers to religious culture as a sociolinguistic element.

Newmark (2004: 133) refers to ‘culture’ as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression”. In another classification, Newmark (2006: 135-145) mentions that even gestures, habits, expressions related to ecology (animals, plants, local weather phenomena, etc.), culture relating to day-to-day tasks (clothing, food, housing, location, etc.), social culture (professions, work, leisure and free time), organisations, entities, social groupings and customs and ideas (political, religious, social, judicial or legal, etc.) are elements of culture peculiar to each group of speakers of a specific language. For translation purposes, this argument serves to justify the consideration of concepts like food habits, social behaviour and leisure activities when it comes to translating in the commercial or tourism sector, as is the case in this study.

Among the various ways to define the concept or, rather, the service of «transcreation», we have found in the statements of Sales, Valero and Taibi (2005) an early approach that explains this phenomenon from the point of view of translations related to the Arabic language. They indicate that interculturality in Arabic translation modifies the role of the translator from the responsibility of creating a new construction of a space for intercultural exchange as a concept of linguistic transcreation. The translator must face the work of translation with creativity and daring to meet the challenge of this new creation.

In literature, i.e., Pereda and Salinas (2017), ‘transcreation’ is highlighted for being a way of adapting the source text to the target culture by means of new content creation with a creative approach. ‘Transcreation’ is an alternative service that ensures success for translated web content, where the source text remains secondary and is replaced by a new attractive and adapted text.

In line with this, Fernández (2019) deals with the task of ‘transcreation’ from the point of view of cultural rhetorics and advertising translation and affirms that this service could cover multiple tasks from ‘translation’ to ‘adaptation’ and even ‘mediation’. Fernández (2019.) acknowledges transcreation as an opportunity to enter new markets where a simple translation would not be enough to fulfil the desired objectives. The task of transcreation makes it clear that a conventional, purely linguistic “translation” service is not an efficient strategy for some intercultural communication contexts. The author also defines it as “a transcreational turn” as a creation that maintains the initial bases of the source text, but for commercial needs, creates a new product that achieves the same effect in the target text. In other words, ‘transcreation’ is described as a way to incorporate translation competence into advertising creativity, where the translator acts as an intercultural or cross-cultural mediator.

In this study, it is evident that the internationalisation of tourism sector SMEs into the Arab market is linked to cultural aspects. The differences that separate the Spanish and Arab worlds, each with their own language and culture, are undeniable, so it is necessary to reflect on how to transfer texts from one language to the other from a cultural standpoint. Elements that make up culture in a community of speakers, such as food, religion, customs and traditions, clothing, celebrations, taboos, etc., are aspects that must be taken into account for translators to do their job seamlessly.

According to what has been outlined in the previous sections, the work of the translator in the translation process transfers conventional methods, ascending to a higher level beyond the creation of a new text in the target language. The aim is to transcreate a new discourse adapted to the language and culture of another community of speakers. In this regard, we can say that:

Perhaps text is the most vulnerable element to fast-paced changes in new technologies. The appearance of new formats brings with it the permeation of text types which had seemed quite impermeable. As a marketing strategy, the prototypical function of the text is ‘broken’ and the reader’s attention is captured with the inclusion of another type of text, such as using humour in legal texts, with intertextuality perhaps being the key element throughout. However, interlinguistic transfer of this phenomenon is complex, as readers in different languages do not have the same expectations for the same type of text (Sánchez 2005: 5).

Ultimately, if the theoretical arguments set out above are taken into account, it can be said that the factor related to cultural knowledge, especially which related to religious ideas, is considered to be an important element in the decoding carried out by translators in translation processes.

2.3. Cultural transfer in Spanish to Arabic translation

With regard to the specific characteristics affecting the Arabic language in translation processes, cultural elements are mentioned as the main difficulty translators encounter throughout the translation process. Within these cultural elements, those related with religious aspects are considered as an additional difficulty which the translator must take particular care in resolving.

Researchers like Molina (2001); Molina and Hurtado (2004); Gonzalo and García (2005) and Al Duweiri (2012), among others, point out that the difficulties that arise

when translating culturemes, which is the case in the Arabic language, are related with intertextuality, the cultural, time or historical references that govern the language in question and determine the translator's task throughout the translation process.

House (1973) classified translators in relation to the cultural distance existing between them and the source text. In other words, for the translation to have the same effect and results as the original text, the translator must look for a cultural link to act as a bridge between the source culture and the target culture. Transferring the concept of a 'cultural link' to Arabic to Spanish translation, the translator must consider, primarily, the religious and ideological differences which, as we will see further on, cause the most difficulties when it comes to transferring culturemes from Spanish to Arabic.

Focussing on the cultural elements that distinguish the Arabic language, Kissami (2010: 83-85) states that expressions and terminology related to religion must be considered in translation processes involving the Arabic language, as these can pose serious problems. This difficulty is due to the fact that Quranic language represents the divine word of God, the Quran, and constitutes the pillar underlying the survival of the Arabic language to the present day.

According to Saleh Hussein (2017: 74), when it comes to religious elements and their effects on the difficulties that they cause in the translation and interpreting process in general, the Arabic language is characterised by the influence of Islamic customs and traditions, further complicating translation and interpreting tasks. The researcher refers to cultural interferences, especially those concerning religion, as obstacles that the translator/interpreter must overcome to correctly convey the message of the source language to the target language. In this regard, the translation difficulty stems from the following:

The difficulty in this process arises when the translator does not apply the best strategy to convey the idea behind the message, or in other words, when he or she is not able to identify the purpose of these expressions and make the information flow naturally without the need to translate each and every one of the religious phrases and sayings literally.

To sum up, when it comes to the expansion and internationalisation of SMEs in the tourist sector into the Arab world, the commercial translation process must take into account the culturemes specific to the Arabic language. Culturemes in this regard encompass ideological elements, social ideas and values, emotional concepts, the world view from the social perspective of the community of speakers in question, and so on.

3. Methodology

In this study, the methodology used was empirical analysis. Firstly, the selected texts were reproduced from the documents from the translation job provided by the client hotel company, with the translations done by the translator shown underneath. Secondly, comments were made on the translation to explain the difficulty or problem relating to the cultural aspect, and the reasons that led to the final translation decision were explained. The translation of the selected texts will then be analysed in the following section dealing with the analysis of the translation results.

Regarding the source document, as we have mentioned, for confidentiality reasons, we cannot reveal the name of the intermediary agency or of the SME, but

—and in order to clarify some aspects regarding the source— we can mention that the translation job consists of a Spanish to Arabic translation of the website of a hotel in Madrid. The translation was done for eight new hotels that the SME had opened in the Arab world and in Latin America. The translation is always from Spanish to Arabic, although on some occasions, the items for some services were translated directly from English to Arabic. The translation job began in 2018 and is ongoing, due to the continuing expansion of the SME.

Some of the questions we are invited to reflect on with this regard to this translation variety are: What are we doing, exactly? Is it a typical Spanish to Arabic translation? If we compare the source to the target, does the target text really correspond to the source text? Where do the main differences lie? To answer all of these queries, we used a technique that is on the rise— transcreation. According to Morón and Medina (2016: 7-25) in transcreation, the translator “does not translate”, but instead transforms the translation according to interlinguistic and intercultural parameters. It is a marketing creation aimed at achieving globalisation and internationalisation, leading to business expansion. This translation movement coincides with the creation of new translator roles influenced by new communication trends and new global technologies. It is the management of the advertising industry and marketing by means of a new translation approach known as ‘transcreation’.

With this approach, the translation process is focussed on the creation of a new text, taking into account the pragmatic effects of language through the translator’s existing knowledge. The knowledge applied reaches the extra-linguistic domain that characterises the cultural context of the target language.

Below, we explain the application of this principle in the translation of each of the examples we have selected and which form part of the corpus for this study.

4. Translation analysis

The analysis of the selected corpus was done both in relation to cultural elements affecting Arab countries and those relating to the context of Western countries. This analysis covers observations from the point of view of the translator to offer the ‘client’ in Arab destinations an attractive tourism offering, while preserving the aesthetics and cultural meaning inherent to said culture. The corpus study was done considering that the majority of these countries are Muslim.

Example 1⁶

The first example is the name of an establishment which includes the word ‘Motte’. When transcribed, this word sounds similar to the Arabic word for ‘death’. The solution was a sound change which guarantees the harmony of the text. So, the selected term was transcribed with a sound that inspires well-being, chosen from among the following terms: موت / مات / مواتي / مواتِ

ST: Residéal La Grande **Motte** by BlueBay

TT: بلوباي ريزيديال غراند مواتي باي بلوباي

⁶ ST: Source text. TT: Target text.

Example 2

This second example is similar to the first. The name of the island of *Samaná* sounds similar to the word 'fat' when transcribed into Arabic. In order to preserve the beauty of the text, the short vowels have been altered and replaced with long vowels to achieve a better effect in the target text:

ST: Discover the **Samaná** peninsula with our hotels.

TT: اكتشف شبه جزيرة سامانا مع فنادقنا

Example 3

In the third example, the expression 'alternative weddings for different types of couples' has been replaced with another Arabic phrase which literally means 'for all types of wedding celebrations'. The exact translation of the expression 'different types of couples' would be: لأنواع مختلفة من الأزواج. However, in Arab culture and under Islamic law, the only type of couple that can get married officially and socially is a man and a woman. In this case, the only thing the translator can do is 'normalise' this concept in the translation into the target language.

ST: Alternative weddings for different types of couples: Guests have a personal advisor to plan their wedding, adapted to the type of couple.

TT: جميع أنواع حفلات الزفاف: نقدم لكل عميل مرشد خاص لمساعدته على تصميم حفل زفافه طبقاً لنوع الحفل الذي يهدف إليه كل عميل.

Examples 4 and 5

In examples 4 and 5, the technique used was to replace the term 'alcohol' in example 4 and 'list of wines and champagnes by the glass, whisky' with المشروبات الروحية, meaning 'spiritual drinks' in Arabic. The reasons for the change are obvious, as alcohol is prohibited in many Islamic countries and advertising that the hotel offers alcohol could deter, rather than attract, customers:

ST: Zumbar is the ideal place to enjoy the best juices and smoothies made from fresh local fruit. A superb environment where you can relax and sample [**alcoholic**] drinks from the best brands on the market.

TT: زوم بار: مكان مثالي للاستمتاع بأفضل أنواع العصائر والفاكهة الطازجة في المدينة، حيث تجد بيئة رائعة للراحة والاسترخاء، ويمكنك أيضاً أن تستمتع ببعض من المشروبات الروحية من أفضل العلامات التجارية في السوق.

ST: Bars: Rumbo 023 is a lounge bar which is perfect for a drink before a night in the city. Choose from an extensive list of wines and champagnes by the glass, **whiskies**, and more.

TT: البارات: نقدم لكم بار "رومبو 023"، وهو بار صالة مثالي لتناول المشروبات قبل قضاء ليلة في المدينة أو لتناول كووس من المشروبات الأخرى. اختر من بين قائمة واسعة من المشروبات الروحية وغيرها من المشروبات.

Example 6

In example 6, we have translated ‘pilgrimage’ as ‘visit’. This is because of the singular effect that the Arabic term evokes for Arabic speakers, since it refers exclusively to the visit to Mecca as one of the pillars of Islam.

ST: Carnival is the biggest celebration of the year in Tenerife. Another big tradition is its *romerías* held every year in honour of different saints, where people embark on a **pilgrimage** to a specific place

TT: يعتبر كرنفال تينيريفي أكبر العروض التي يتم الاحتفال بها على مدار العام. وهناك أيضاً تقاليد سائدة في الجزيرة مثل زيارة أماكن القديسين وتكريمهم، حيث يقوم بعض الزائرين بزيارة أماكن معينة في الجزيرة.

Example 7

In the final example of this type, example 7, the term ‘partner’ has been replaced by the term ‘[married] couple’ *الزوجين* in Arabic, suggesting formality and religious and social acceptance in Arab and Muslim culture.

ST: The hotel has luxury suites and villas where you can enjoy a unique and comfortable environment for an unforgettable holiday with your **partner**.

TT: ويشتمل الفندق على أجنحة وفيلات فاخرة للاستمتاع بأجواء فريدة غاية في الراحة خلال إقامة الزوجين في عطلة لا تُنسى أبداً.

Example 8

The following examples concern the purely religious aspect. In example 8, the technique of amplification has been used when translating the name of the city of Mecca to مكة المكرمة [Makkah al-Mukarramah], which is how this sacred city is referred to in Arab culture. Also, the term ‘something’ has been replaced by فريضة [farīdah], a religious duty in Islamic doctrine:

ST: Making the pilgrimage to **Mecca** is one of the five pillars of Islam and is something that all Muslims must do once in their lifetime, provided that their health permits it. Each year, between 2 and 2.5 million people make this voyage during the twelfth month of the Islamic calendar.

TT: يعتبر الحج إلى مكة المكرمة واحداً من أركان الإسلام الخمسة، وهو فريضة من أركان الإسلام يجب على كل مسلم أن يقوم بها مرة واحدة في العمر على الأقل إن استطاع إلى ذلك سبيلاً. ويقوم بالحج كل عام ما بين 2 و2.5 مليون مسلم وتتم رحلة الحج في الشهر الثاني عشر من التقويم الإسلامي.

Example 9

In example 9, the amplification added at the start of the translation has a cultural and religious function, as for Muslims, prayer is not a tourist attraction but a ritual for contemplation. The term used in the amplification suggests respect toward this religious practice in Saudi Arabia.

ST: Prayer, the city’s religious importance, emotion, symbolism and position at the centre of the Islamic world generate great energy and spirituality to be explored during your visit.

TT: ندعوك عزيزنا الزائر أن تتأمل الصلاة، وهو أكبر تمثيل لدين الإسلام في المدينة، والعاطفة التي تصاحب الصلاة، ورموزيتها. وفي الحقيقة فإن العالم الإسلامي يمنح الزائرين طاقة كبيرة من الروحانية تدفعهم لاستكشاف المدينة خلال زيارتهم لها.

Example 10

In example 10, the name of the city of Medina has been amplified to its Arabic name, *المدينة المنورة*, which means ‘the Enlightened City’. Medina acquired this epithet when the prophet Muhammad migrated from Mecca to Medina in the beginnings of Islam. In our opinion, the cultural and religious knowledge shown here attracts more clients of Arab origin:

ST: Discover the best of **Medina**, Saudi Arabia and enjoy a unique vacation staying in one of our hotels. Book today!

TT: اكتشف معنا أفضل ما في المدينة المنورة، في المملكة العربية السعودية، واستمتع بعطلة فريدة من نوعها خلال إقامتك معنا في أحد فنادقنا. هياً، احجز اليوم!

Example 11

Analysis: Finally, in example 11, we can ratify the analysis made in the previous example, and we can also observe the addition just after the word ‘prophet’. The added phrase means ‘peace and blessings be upon the Prophet’, an obligatory formula whenever the Prophet is mentioned and which should always be added in translation:

ST: Medina is the second of Islam’s two holy cities. Spirituality and the essence of one of the East’s richest cultures. The **Prophet’s** Mosque, Masjid an-Nabi, awaits you, along with many other experiences.

TT: استمتع بالمدينة المنورة، وهي ثاني مدن الإسلام المقدسة. تتميز المدينة بالروحانية لكونها جوهراً للإسلام وواحدة من أغنى الثقافات في الشرق بأجمعه. ستجد هناك أيضاً مسجد النبي عليه الصلاة والسلام، والعديد من التجارب الرائعة الأخرى التي تنتظرك.

Likewise, reference is made to the results obtained from the analysis of the different mechanisms such as the extension or substitution in the examples of the translated corpus. In this case, emphasis is placed on sociocultural aspects and techniques used in order to preserve the social character of final translation output. This action is based on the idea that Chomsky (1972: 60) consecrates about human knowledge and that is based on the fact that “a system of knowledge and beliefs is the result of the combined action of innate mechanisms, of genetically determined maturation processes and of interaction with the social and physical environment”. In this way, we have not been able to ignore this approach in the translation process in question. Taking this outline as established, we can underline the role played by the social environment in human language and in the act of communication among individuals who share the same code. In this case, we refer to an Arab audience to whom the SME service is directed. This same approach is what we have carried out in the translation of the following terms:

- In example number 9, the verb “explores”, which refers to the Muslim’s act of praying, has been replaced by the verb “contemplate”. The objective is to preserve the spirituality that this religious practice contains for the recipient. It is, therefore, a religious code shared among the Muslim speakers of the Arabic language to whom the hotel offer is addressed.
- In example number 10, we use the technique of linguistic expansion that allows us to complete the name of the city of Medina, one of the most used terms in this part of the commission. The receiver of Arab-Muslim origin does not conceive the name of this part of the Arabian Peninsula without this extension for religious reasons. We believe that enlargement, in this case, uses added cultural values as a shared code, in order to attract the attention and acceptance of the target audience to whom the service is directed.
- Example number 11 has the same argument above, but with the addition -almost-binding- that accompanies the name of the prophet of the Muslims. It is a combination that unites the social and the religious, preserving the formula that refers to the relevance of the prophet’s name as a religious code.

5. Final reflections

To conclude, we can say that culture is of great value in translation processes within the tourism sector and serves to increase the success of Spanish SMEs’ expansion into Arab countries, encompassing North Africa, the Arabian Peninsula and the Middle East.

In the translation process, *culturemes* mean that the translator must use a great amount of skill to reaffirm the consolidation of extralinguistic competence in its bicultural aspect, as observed in the analysis of the practical examples in this study. In this case, *culturemes* act as indicators that guide the translator to be successful in his or her objectives, serving as a set of information units that help in understanding what exactly needs to be transferred from the source text to the target text. Depending on the type of *cultureme*, the transfer in question can be evaluated in accordance with the cultural characteristics of the society of speakers. In the case of this study, which deals with Arabic language and culture, we observe the importance of the religious factor over other factors and cultural elements to take into consideration.

In reality, to meet the principal objective of a translation job with these characteristics, which consists of contributing to the success of the SME’s expansion, the translator must use translation techniques which are adapted to Arab culture in all aspects. What’s more, regarding the countries of the Arabian Peninsula, specifically the Kingdom of Saudi Arabia, the adaptation focused on the names of holy sites and sacred Islamic rituals, which are considered highly relevant to attract Arab tourists to these places. If the result of the translation of the assignment were limited to linguistic correction, the cultural attraction offered by the hotel chain would be lost.

The labour market for commercial translation is buoyant and continues to grow, and translators’ training and cultural knowledge are essential for these types of jobs, so it would be advisable to take these aspects into consideration when training Arabic-Spanish translators.

One of the didactic aspects that must be focused on is the practice of cultural translation, where *culturemes* play the role of false friends and lead to erroneous

results. To prevent translators making these types of errors, we advise identifying culturemes in the original text, aiming to safeguard the meaning within a cultural and not linguistic context, and conducting exhaustive research into the culture of the target country to achieve cultural equivalents in the translated text.

Also, we identified the need to create an awareness among translators of the seriousness of errors when translating websites for companies in the hotel sector, as these errors invalidate all of the work and effort put in by SMEs to better position themselves in the Arab world. We cannot forget that many SMEs are small companies looking for an international market presence. Business growth depends, to a large extent, on the image conveyed to clients in the countries they want to win over. This confirms our hypothesis in this study, which is that a great deal of the success of the expansion of Spanish SMEs in the tourism sector is down to excellent marketing work, and in this case, corresponds to successful advertising outside of Spain by means of translations of the hotel company's websites into five languages, including Arabic. The analysis covers the translation and cultural aspects of both the source text and the target text.

To sum up, translators' responsibility in the commercial sector and the tourism sector in particular, relies on applying their linguistic skills without neglecting cultural knowledge, which we consider to be essential to the success of the final product.

As a projection of the results of this study, advice could be given to small and medium hotel companies in Spain wishing to expand into the Arab world on cultural knowledge of the target language to achieve the desired result. Also, these results could be used as didactic material to train students of specialised translation in translation and interpreting degree programmes.

In summary, and after having analysed the work process for this assignment, we concluded that transcreation is a translation process whereby the translator creates a new text. In this new creation, the translator draws upon the pragmatics of language to resolve translation problems related to extra-linguistic aspects. Not only does this process require linguistic skills, more importantly, the translator must be able to adapt the content of the source text to the culture of the target language. To achieve this, research is required into the cultural environment or context of the target language. The result of translation is a new text that fulfils the main objective, which is to help the business achieve the desired level of success in its globalisation and internationalisation process.

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