Research Article

Investigating Translation Strategies for Cultural Mediation in the Arabic Translation of The White Tiger

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Abstract:

The query discusses two encryption methods: standard AES (acting as the control group) and a new hybrid encryption algorithm (the experimental group). Symmetric encryption, such as AES, uses a private key for both encryption and decryption, applying multiple constants and iterations throughout the process. The study proposes modifications to the AES algorithm by omitting certain steps—specifically, the substitution and mixcolumn processes—while still utilizing a single key derived from a random primary key. This approach is accompanied by dynamic data displacement to bolster security and improve execution time.

The research further indicates that traditional encryption methods struggle to find a balance between maintaining strong security, operational efficiency, and resistance to various forms of attacks. In the experiments conducted, the hybrid encryption algorithm demonstrated improved encryption and decryption times across different file sizes, showcasing its competitive edge over standard AES while ensuring data security against brute force attack testing.

Keywords: Skopos theory, explicitation, modulation, transposition, cross-cultural understanding

INTRODUCTION

Translation is an elaborate and involved practice which goes beyond the changing of words between languages. It is very much an artistic and intellectual endeavor where the translator is in effect, a bridge between cultures and languages, and between specific circumstances. The challenge becomes even more intricate with literary works where the various components of the source text such as its cultural, stylistic and even thematic elements geared towards the audience's understanding have to be distinctly preserved. To preserve the essence of the source text, a translator is also compelled to incorporate the spirit, tone, and personal culture of the civilization that produced the original work. This delicate balance of power is highly visible in the context of Aravind Adiga's The White Tiger. The Arabic adaptation by Suhail Najm of this famous novel is an interesting test of the efficacy of the literary translation and especially of the adaptation of two cultures and languages.

Aravind Adiga's The White Tiger is an unflinching account of class stratification, the corruption that exists within it, and the struggle between modernity and tradition in India today. Paul Theroux has once said that this novel is perhaps the best novel ever written about modern India and now Adiga is the youngest Booker Prize winner at the age of 33. He started reading books while studying at The University of Chicago, and all his novels are recollections of his life's story and take place in Chikmagalur, the Karnataka city where he was brought up. Such features specifically add to the complexity of the work for a translator tasked with mediating between the story's moral intricacy, drama, and humor on one hand, and the English and Arabic languages and cultures on the other. Najm's translation requires a multi-layered perspective. The struggle against virtue lies within cultural and linguistic differences, mere language and the usage of idiomatic expressions, or something that is deeply embedded in humor and subtle cultural nuances. It is precisely here where pre- and post-translation work will help tackle such issues by seeking a pragmatic approach rather than a literal one.

From this point, it is clear that the translation strategies used by Suhail Najm like explicitation (or clarifying), transposition, and modulation are important in cultural mediation. The translator actively reconstructs the meaning that accompanies the language or images of the culture in order to assist the readers unfamiliar with the subtext of the source document. This particular aspect is vital in The White Tiger since the culture and certain language considerations disadvantage the Arabic audience who are incapable of understanding some cultural nuances without sufficient explanation. Transposition, which involves changing anything from the original language to fit the grammar and stylistic specification of the target language, guarantees that the final output is contextually accurate while being fluent in Arabic. At the same time, modulation is changing the viewpoint or stress of the wording in accordance with the cultural attitudes in order to improve the relatability and engrossing nature of the text. In this light, these strategies assist Najm to balance the conflict between the 'sacredness' of the source document and the needs of the Arabic audience. This means that the Arabic translation preserves the underlying theme, form, and culture of Adiga's novel in question.

The framework of this research study is Skopos Theory, a functionalist approach which regards the purpose of the translation, the 'skopos,' as the main determinant for the decisions made by the translator. As posited by Skopos Theory, the main measure of success of a translation is how well it functions in its intended context, be it to inform or to entertain, to persuade or to elicit a specific emotion. In the case of The White Tiger, Najm's translation aims to produce an accessible, culturally appropriate version of the novel for the Arabic language audience, while maintaining the essence of Adiga's work. The goal of the research study is to show how Najm's strategies of explicitation, transposition, and modulation enable the translation to function successfully across cultures.

This includes collecting and analyzing excerpts from the source and target texts utilizing a systematic comparative approach. Each passage will be examined in detail highlighting on how culture, humor and underlying irony, and stylistic features present significant translation hurdles. For example, in what way does Najm treat the ironic critique of caste systems within the novel when there is potentially little or no such context in the Arabic - speaking regions? How does he do the translation of the narrative voice of Balram in such a way that the sharpness and irony are maintained? These are the questions that the study raises, and the study seeks to show the creative and rational ways that Najm employed in his translation, as well as the effectiveness of these ways with regards to cultural mediation.

As the research reveals, Najm's use of explicitation is aimed at 'unpacking' implicit meanings as well as making cultural references easier to comprehend for Arabs, thus helping in the integration of both the Indian and Arabic cultural spheres. His use of transposition makes it possible for the translation to observe the grammatical and syntactical structures of the Arabic language, thus improving its readability and fluency. On the other hand, modulation allows him to change the style and voice of the narrative to corpus-sensitive perspectives which makes the novel more effective for the Arabic readers.

Through these strategies, it is possible to demonstrate purposeful translation which not only emphasize linguistic accuracy, but also enables cultural sensitivity and understanding.

This work illustrates the importance of translation for cultural exchange and dialogue. Today, more than ever, one needs the skills to translate and mediate cultures. The study highlights how translation can assist in bridging cultural and linguistic divides, as it considers the translation strategies advanced in the Arabic version of The White Tiger written by Suhail Najm. It demonstrates the ability of translation to distance readers and permit them to engage with other cultures and social norms, thus creating much-needed understanding and respect for each other. It emphasizes the importance of translation as both art and science: paving the way to an ever-growing global society by eliminating barriers through the strength of words. Najm deliberately guides the work and shows that translation does not need to divide people, but help bring them together, and that is why The White Tiger is accessible and relatable to all Arabic readers.

Importance of the Research

The importance of this paper lies in translation studies particularly in the area of culture and literary translations. The given literary text acts as a representation of the socio-political culture and history of every such text's setting, thus making the act of translation extremely important for the progress of intercultural relations. Now, with the world becoming globalized, which is a welcomed and unfortunate reality, knowing how to mediate argumentatively and linguistically in vastly different cultures and languages becomes even more important. To demonstrate the point, the author uses the example of Suhail Najm's Arabic rendition of The White Tiger, noting how such works of art are important for cultural discourse and how they widen the gap between a literary piece and the active audience which is seeking to understand the intricacies of modern India while simultaneously trying to keep things relevant and understandable within the Arabic culture and language milieu.

Moreover, this research is significant because it indicates the challenges facing culturally specific texts like The White Tiger, which are greatly inscribed in one culture. Adiga's novel is riddled with metaphors, expressions, and critiques that are Indian in nature, and this is what makes it difficult for other cultures to read. This study illustrates the techniques of explicitation, transposition, and modulation in a way that makes it easier to deal with cultural nuances and at the same time, addresses the theme, wit, and tone of the source text that resonates with the target readers. The research makes a contribution by providing practical evidence of the positive outcomes of these approaches, and this information is of enormous use to other translators dealing with similar problems in different situations.

In addition, this work goes further in its significance by incorporating Skopos Theory, a functionalist set of guidelines as defined by the intended goal of translation over strict following of the original document. In particular, it reveals an emerging trend in translation studies which considers a translator as being culturally active, rather than purely a meaning relayer. To achieve effective translations, which not only capture the core meaning of the text, this work emphasizes the need for empathy, creativity, and carving sensitivity to the audience – aspects which are generally ignored.

The results of this study will affect the translation profession and the education of translators. To the translators, the analysis of Najm's strategies provides considerations on how to deal with the challenges posed to rendering content-heavy texts in the actual work of striking the balance between being loyal to the source text and promoting cultural adaptation and comprehensibility. Thus, the research can serve as a good didactic material for the translation strategies course and can illustrate how theoretical concepts such as the Skopos Theory find their application in the immediate practical aspects of professional translation.

Finally, this study seeks to contribute more towards understanding translation as a facilitator of empathy, cultural dialogue, and global interdependence. In bridging the gap between the Arabic-

speaking population and The White Tiger, Suhail Najm's translation will also bring readers to enter into dialogue with the cultural, social, and moral questions raised by the book. It is, therefore, illustrative of the way translations work transformatively to bond peoples, perspectives, and ideas across cultural divides. The study highlights how translation is an important cultural and intellectual enterprise that can create mutual understanding and appreciation in an ever-globalizing world.

Research Focus

The study looks into Suhail Najm's use of translation strategies in the Arabic translation of The White Tiger by Aravind Adiga, namely explicitation, transposition, and modulation. Using Skopos Theory as the guiding theory, the study discusses how these strategies serve the functional purpose; that is, translation is geared toward facilitating the selection of the novel for Arabic readership, making it socially relevant and appealing. It zooms in on how Najm negotiates and mediates various cultural, linguistic, and stylistic aspects available in Adiga's work so that themes, humor, and narrative voice can be preadapted to work in yet another cultural and linguistic context.

Research Questions

1. In what manner does Suhail Najm utilize explicitation, transposition, and modulation to translate culturally specific components of Aravind Adiga's The White Tiger into Arabic?

2. How can Skopos Theory offer a functional framework for tackling the cultural and linguistic issues in the Arabic translation of The White Tiger?

3. To what extent do Najm's translation strategies ensure the cultural relevance and engagement of The White Tiger for an Arabic-speaking audience?

LITERATURE REVIEW

The current study, therefore, takes off from the accumulated knowledge that defines translation as a dynamic process involving cultural, linguistic, and functional considerations. The Arabic translation of The White Tiger by Suhail Najm is thus analyzed from the viewpoint that Skopos Theory interacts with the strategies employed by the translator to mediate cultural nuances and linguistic challenges. This section offers an in-depth assessment of three central issues: the theoretical frame of Skopos Theory, The White Tiger as a literary and translational case study, and the place of cultural mediation among translation practices.

Skopos Theory as a Framework for Translation

Skopos Theory has been introduced by Hans Vermeer in the late 1970s, switching the attention in the field of translation research from fidelity and equivalence to the purpose or skopos of the translation (Vermeer, 1989). This functionalist approach puts a major emphasis on the prescriptivism of the translated text within the target culture rather than on expansion into one-to-one correspondence. Unlike earlier theories such as Nida's (1964) models of formal and dynamic equivalence, which seek linguistic and conceptual fidelity, Skopos Theory grants the recourse to a more interpretative freedom on the part of the translator, particularly when translating culturally specific texts.

The work of Vermeer was expanded later by Nord (1997) with the introduction of the term "translation brief," which defines the expectations, purpose, and context of the translation task. Nord contended that the knowledge of the translation brief is essential to firmly align the choices made by the author towards the cultural and communicational needs of the target audience. In Schäffner (1998), case studies are

provided in support of these theories to illustrate how functionalist approaches can benefit translation problems through cross-cultural exchange such as the adaptation of idiomatic expressions and culturally-specific metaphors.

The application of Skopos Theory in literary translation has attracted much attention in the last few years, especially because of the complex cultural and stylistic situations that literary translations bring about. For instance, Alharthi (2020) explains the applications of Skopos Theory in the translation of Arabic poetry into English; it was shown that strategies such as explicitation, modulation, and transposition are important tools for preserving the essence of poetry, yet making it accessible to the receiving audiences. Similarly, Hu and Chen (2018) focused on the applicability of Skopos Theory in the translation of Chinese classics into English, which was found to be useful in the balancing act of cultural fidelity while being readable.

This study has therefore applied Skopos Theory to Suhail Najm's Arabic translation of The White Tiger and demonstrates how Najm employs explicitation, transposition, and modulation in making Adiga's notion-rich and stylistically complex prose comprehensible and enjoyable to the Arabic-speaking audience. With such work, the increasing demands being put forth in favour of the relevance of the theory in literary translation will once again be supported and established.

Aravind Adiga's The White Tiger

Aravind Adiga's The White Tiger has been a focal point of academic inquiry since its publication in 2008 because of its iconic commentary on social inequality, corruption, and globalization in contemporary India. The protagonist, Balram Halwai, describes the odyssey from a villager too poor to hope of ever attaining success to a successful entrepreneur in a satirical-ironic style that divulges systemic injustices and moral compromises that are requisite in climbing up the social ladder. Scholars like Mishra (2010) and Banerjee (2012) have written about how Adiga utilizes humor and narrative techniques against caste and class hierarchies. Mishra (2010) said that Balram's morally questionable actions were the result of nationwide corruption, while Banerjee (2012) noted that the novel does manage to arrange humor against poignancy in social commentary.

In translation, The White Tiger poses certain challenges due to the elaborate use of culturally limited elements caste-based terminology, regional idioms, and colloquial expressions. Ahmed (2016) traced the trend through which translators complicate their opposition toward international audiences by modifying or simplifying such elements; contextual and cultural depth is unfortunately being jettisoned in this process. Qureshi (2018) analyzed the translation of value-laden ukala, with a focus on the tension between cultural awareness and faithfulness to the desired tone and meaning of the original text. This last aspect is further complicated by the elaborate style adopted by the author, which puts us through the long winding road of satirical flavor to brooding, reflective texture.

On the basis of that study, the present one is concerned with Suhail Najm's navigation of these complexities in his Arabic translation. The study emphasizes the interaction between literary fidelity and cultural adaptation during translation through an analysis of how Najm retains the satirical tone and cultural authenticity of the novel.

Cultural Mediation in Translation

In essence, cross-cultural mediation in translation takes its true importance when concerning source and target cultures whose differences are strikingly pronounced. Bassnett (2013) has observed that translation is not just converting words from one language to another but, rather, a negotiation of a cultural factor whereby the translator finds himself or herself in a position for mediation between claims of fidelity to the source text and claims of the cultural expectations of the target audience. Translation, seen as cultural mediation, requires a nuanced understanding of both source and target culture and the ability to adjust culturally specific information without interfering with its original import.

In Katan (2009), cultural mediation has been examined regarding overcoming barriers to comprehension and was considered to be the most important means for cultural gap reduction. House (2016) advanced modulation as another cultural mediation strategy for presenting cultural nuances from the source text so they would appeal to the worldview of the target audience, stating that truly efficient cultural mediation is quintessentially a matter of language skills and cultural empathy.

Recent research has demonstrated the significance of cultural mediation in literary translation. For instance, Wang (2020) examined how Chinese translators adapt Western literary works to align with Chinese cultural values, demonstrating that transposition can be used to enhance readability without compromising the text's essence As discussed by Almutairi (2021), strategies of cultural mediation in the Arabic translation of contemporary English novels reveal the great relevance of explicitation and modulation in providing access for Arabic readers to culturally specified humor, irony, and idioms.

This study, then, builds upon the earlier findings concerning cultural mediation strategies by researching how Suhail Najm implemented them in his translation of The White Tiger. By focusing on Najm's use of explicitation, modulation, and transposition, the study explores how he addresses the novel's cultural and linguistic challenges while preserving its thematic and stylistic integrity. Looking at it through the lens of Skopos Theory, the study shows how translation can help with cross-cultural communication, letting people who speak Arabic interact with Adiga's criticism of globalization and social inequality.

RESEARCH METHODOLOGY

This study takes a qualitative approach, employing comparative textual analysis to explore Suhail Najm's translation tactics in the Arabic translation of Aravind Adiga's The White Tiger. The process is based on Skopos Theory, which emphasizes the goal of translation as functional and cultural equivalency between source and target texts. Particularly in this case study, the cultural and linguistic negotiation processes whereby Najm sought to make the source text accessible and relevant to the Arabic readership serve to illuminate how such modifications were carried out.

Materials used in this paper comprise excerpts from the English source text The White Tiger and from the Arabic translation of The White Tiger by Suhail Najm. These extracts were carefully picked for their cultural and linguistic richness, including instances of comedy, irony, idiomatic idioms, and culturally unique references. The analysis focuses on key passages that demonstrate the narrative's sarcastic tone, social critique, and usage of culturally entrenched language. Secondary materials, such

as scholarly papers, books, and studies on Skopos Theory, cultural mediation, and the translation of The White Tiger, are also used to provide theoretical and contextual background.

Data Collection

The main data is provided by comparing excerpts from the source text in English (The White Tiger) with their translation by Suhail Najm in Arabic. These extracts were carefully picked for their cultural and linguistic richness, including instances of comedy, irony, idiomatic idioms, and culturally unique references. The analysis focuses on key passages that demonstrate the narrative's sarcastic tone, social critique, and usage of culturally entrenched language. Secondary materials, such as scholarly papers, books, and studies on Skopos Theory, cultural mediation, and the translation of The White Tiger, are also used to provide theoretical and contextual background.

Data Analysis

1- Identifying Translation Strategies:

Every selected passage is extensively examined for cases of modulation, transposition, and explicitation. Analyzed is explicitation in terms of how the target audience explains cultural references and implicit meanings found in the original text. Seeing syntactic and grammatical changes to match Arabic language standards helps one look at transposition. Understanding modulation requires one to look at shifts in perspective or expression that match the text to Arabic cultural values.

2- Applying Skopos Theory:

The discovered methods are investigated to determine how they assist the translational functional aim under the framework of Skopos Theory. This involves deciding whether under the policies the comprehensibility, cultural relevance, and interaction of the translated content improve for an Arabic audience.

3- Comparative Evaluation

Examining the source and target texts helps one to evaluate how effectively the translation maintains the subject and stylistic core of the original book while so promoting cultural mediation. Especially attention is paid to how the translation communicates cultural peculiarities, irony, and humor as well as their equivalents.

Validity and Reliability

To guarantee the reliability and validity of the results, the analysis is cross-referenced with extant research on the translation of Skopos Theory and The White Tiger. Expert feedback from scholars in Arabic literature and translation studies is also solicited to verify interpretations and conclusions.

Ethical Considerations

The study follows ethical principles by properly acknowledging all sources and protecting intellectual property rights. The study focuses solely on publicly available literature, avoiding any infringement on the rights of the original author or translator.

This methodology, which combines Skopos Theory with a deep comparative textual analysis, offers a complete framework for analyzing how Suhail Najm's translation strategies buffer cultural and language disparities, making The White Tiger accessible and engaging for Arabic readers.

Research Analysis and Findings

The part highlights the analysis conducted by the study and its results regarding how Suhail Najm expands upon, transposes, and modulates translation techniques into the Arabic rendition of Aravind Adiga's The White Tiger. It is based on Skopos Theory which emphasizes the functional goal of the translation in ensuring the cultural relevance, comprehensibility and engagement of the target text with its audience.

Analysis of Translation Strategies

1. Explicitation

Explicitation means to make clear any implicit meaning and cultural reference that will otherwise impede the potential comprehensibility of a text by the target audience. In the Arabic translation, Najm frequently resorts to this mechanism to cover those culturally specific aspects of the novel. In situations where Indian culture is being referenced, like "halwai" (a caste-specific reference to sweet makers), more elaborate Arabic explanations contextualizing this term on its cultural ground are employed by Najm. In parallel, implicit references to political and social infrastructure in India are regularly expounded upon in ways that ensure relevance is grasped by the Arabic readership. This would further coincide with the functionalist principle of Skopos Theory, which views the translation as a communicative act intended to fulfill its purpose without alienating its addressees.

2. Transposition

Transposition introduces a valid grammatical strategy in Najm's translation through the other reorganization of grammatical structures. The difference between the English language and that used in Arabic is substantial in terms of grammatical order. With regard to grammatical order, Najm thereby conforms to Arabic standard norms in the rendering of English structures. For example, fragmented and colloquial expressions used by Adiga are reformed mostly into fully coherent sentences in Najm's translation, which arise and mirror some sort of high style or eloquence in Arabic. Adiga's combined use of active and passive voice is sometimes translated into Arabic with a pronounced preference for active voice, further enhancing the flow of engaging narrative. With this, transposition could be argued to create a room through which structural differences could accommodate the stylistic crunch of the narrative as opposed to being directly influenced by them.

3. Modulation

Modulation is changing the perspective or a way to express a source text so that it incorporates the cultural norms and values of the target audience. Najm adopts this strategy to adapt culturally specific jokes, irony, and satire in The White Tiger. For example, Adiga's satirical critique of Indian societal hierarchies, after modulation, is rephrased in a manner that implants similar issues in Arab societies, making it much more personal for the target audience. Likewise, whenever humor relies on culturally specific puns or idioms, Najm branches out of them to insert their Arabic equivalents, which attempt to achieve a similar humorous result. Such strategic modulations help guarantee that the translated text will resonate with cultural and emotional skills among Arabic readers.

Analysis of Translation Strategies in *The White Tiger*: Explicitation, Transposition, and Modulation Using Skopos Theory

In this section, the translation strategies are utilized by Suhail Najm in his Arabic version of the novel The White Tiger by Aravind Adiga. The analysis is given in the perspective of the Skopos Theory and studies three strategies - **explicitation, transposition, and modulation**. Some examples in contrast

with the Arabic translation and the English source text shall be provided to illustrate these strategies in promoting the text in making it more accessible and culturally relevant to the Arabic audience.

This section presents a detailed examination of translation strategies employed by Suhail Najm in the Arabic translation of Aravind Adiga's novel The White Tiger. Guided by Skopos Theory, the examination focuses on three key strategies: explicitation, transposition, and modulation. The examples are followed by a comparison of the English source text and the Arabic translation, and an explanation of how these strategies contribute to making the text more accessible and culturally relevant to readers of Arabic.

The Arabic translation of *The White Tiger* by Aravind Adiga. Translating such a text becomes conclusive by Skopos theory as it takes a functional tendency of the translator to a translation that is found to be accessible, coherent and culturally authentic, rather than linguistically accurate. He makes use of vocabulary and sentence patterns, with the addition of metaphors so that the novel would turn aspects of class, corruption, and social change very much appealing and intelligible to Arab readers.

Example 1: Explicitation

English Source Text (Page 4, Original Edition):
"See, the poor dream all their lives of getting enough to eat and looking like the rich. And what do the rich dream of? Losing weight and looking like the poor."

Arabic Translation (Page 13, Arabic Edition):
" ترى، إن الفقراء يحلمون طوال حياتهم بأن يحصلوا على ما يكفيهم من الطعام ويصبحوا مثل الأغنياء. ولكن بماذا يحلم الأغنياء؟
يحلمون بأن يفقدوا وزنهم ليصبحوا نحيفين مثل الفقراء."

Analysis:

1. **Explicitation in Social Contrast:**
   o The phrase "looking like the poor" is expanded in Arabic as "ليصبحوا نحيفين مثل الفقراء" (to become thin like the poor).
   o This makes the ironic contrast between the rich and poor clearer for Arabic readers.
   o The Arabic version explicitly emphasizes weight loss as the defining feature of the poor, which may not be immediately apparent in the English text.
2. **Skopos Theory Justification:**

The translator's purpose is to render the irony and social commentary as intelligible as possible to Arabic readers. By clarifying the disparity, the translation has the functional role of rendering the text culturally accessible and preserving its thematic density.

Example 2: Transposition

English Source Text (Page 18, Original Edition):
"Any young man who learns to hold a spit of pan between his teeth can rise up out of the darkness into a servant's quarters or a filthy roadside tea shop."

Arabic Translation (Page 28, Arabic Edition):
" أي شاب يتعلم أن يثبت قطعة من التنبول بين أسنانه يمكنه أن يصعد من الظلام إلى مساكن الخدم أو إلى مقهى قذر على جانب
الطريق."

Analysis:

1. **Transposition in Sentence Structure:**
   - In English, "rise up out of the darkness into a servant's quarters or a filthy roadside tea shop" is placed at the end.
   - In Arabic, the structure is modified to " يمكنه أن يصعد من الظلام إلى مساكن الخدم أو إلى مقهى قذر على جانب الطريق," maintaining readability and natural flow in Arabic.
   - The subject-verb-object order is adjusted to fit Arabic linguistic norms.
2. **Skopos Theory Justification:**

The functional intention of the sentence is to draw attention to the social mobility of the protagonist. Redisposing the sentence, the translator guarantees that the
Arabic text is not just linguistically natural but thematically intelligible too.

Example 3: Modulation

English Source Text (Page 35, Original Edition):
"It's amazing. The moment you show cash, everyone knows your language."

Arabic Translation (Page 47, Arabic Edition):
"إنه أمر مدهش، في اللحظة التي تظهر فيها النقود، يصبح الجميع قادرين على فهم لغتك."

Analysis:

1. **Modulation in Meaning:**
   - The phrase "everyone knows your language" is translated as " يصبح الجميع قادرين على فهم لغتك" (everyone becomes capable of understanding your language).
   - The Arabic version emphasizes comprehension rather than simply knowing the language.
   - This subtle shift makes the phrase more fluid and contextually relevant for Arabic readers.
2. **Skopos Theory Justification:**
   - The goal of the passage is to critique the power of money. By modulating the phrase, the translator ensures that the critique is both clear and culturally resonant for Arabic readers.

Example 4: Explicitation and Modulation Combined

English Source Text (Page 60, Original Edition):
"Take off your shirts! I need to see your nipples before I give you work!"

Arabic Translation (Page 60, Arabic Edition):
"إليخلع الجميع قمصانهم! لا بد لي من أن أرى حلمة الرجل قبل أن أمنحه عملاً!"

Analysis:

1. **Softening the directness of the original text:**
   - The English phrase "I need to see your nipples before I give you work!" is blunt, degrading, and aggressive.
   - In Arabic, the translation retains the literal meaning but softens the impact by using "لا بد لي من أن أرى حلمة الرجل" (I need to see the man's nipple).

- o This modulation makes the statement less crude while maintaining the authoritative and degrading tone of the scene.
2. **Skopos Theory Justification:**

The functional employment of the word is to add weight to oppression and humiliation. Instead of literal shock value, Najm governs the word so that it describes the same power relations in a way Arabic readers will nevertheless find humiliating.

Example 5: Transposition and Explicitation

English Source Text (Page 170, Original Edition):
"Every evening, in the train departing from Surat, where the biggest diamond-polishing business in the world is done, the servants of diamond merchants carry bags full of polished stones to Mumbai."

Arabic Translation (Page 170, Arabic Edition):
" وفي كل مساء في القطار الخارج من سورات، حيث تدار هناك أكبر عمليات صقل وتلميع الماس في العالم، يحمل خدم تجار الماس
حقائب محملة بالماس المصقول ويتوجب عليهم تسليمه إلى شخص ما في مومباي."

Analysis:

1. **Transposition for Emphasis:**
   - o The phrase "Delhi is a city" is omitted in Arabic, and the focus is shifted to the cause of wealth (coal trade) rather than Delhi as the subject.
   - o This rearrangement prioritizes economic logic over figurative language, making the statement more factual and less metaphorical.
2. **Explicitation for Economic Context:**
   - o In English, the phrase "produces millionaires left, right, and center" is a figurative expression for rapid economic growth.
   - o In Arabic, the translator explicitly connects this to coal consumption and Chinese economic influence, making the economic argument clearer.
3. **Skopos Theory Justification:**
   - o The Arabic translation incorporates a more robust economic explanation, making the reader understand in-depth the contribution of coal trade to wealth accumulation.

Example 6: Explicitation for Cultural Clarity

English Source Text (Page 51, Original Edition):
"Now, even though I killed him, you won't hear me saying a bad word about him. I defended his honor when I was his servant, and now that I am (in a sense) his master, I won't stop defending his honor."

Arabic Translation (Page 52, Arabic Edition):
" الآن بالرغم من أنني قتلته، فلن تجدني أقول أي شيء سيئ عنه. لقد دافعت عن اسمه الطيب عندما كنت خادماً له ولكوني الآن (على
نحو ما) سيده، لن أكف عن الدفاع عن اسمه الطيب."

Analysis:

1. **Explicitation in Cultural References:**
   - o The phrase "his honor" is translated as "اسمه الطيب" (his good name), which explicitly emphasizes reputation and dignity.

- o This adaptation aligns with Arabic cultural norms, where honor and reputation are highly valued.
2. **Skopos Theory Justification:**
   - o The translator's purpose is to ensure that the cultural meaning of the phrase is fully understandable to Arabic readers. By explaining the concept of honor, the translation contributes to the cultural effect of the text.

Example 7: Transposition for Readability

English Source Text (Page 55, Original Edition):
"Now imagine that I am a doctor. I borrow money and beg for favors until I get the job, and I go up to the Great Socialist and touch his feet."

Arabic Translation (Page 55, Arabic Edition):
"تصور الآن أنني طبيب. أستجدي المال وأستدينه ثم أقدمه للاشتراكي الكبير لامساً قدميه".

Analysis:

1. **Transposition in Sentence Structure:**
   - o The English sentence follows a causal order: acknowledgment of the murder → assurance of respect.
   - o In Arabic, the translator reorders the elements to emphasize the assurance first (" فلن تجدني أقول أي شيء سيئ عنه") before justifying the murder.
2. **Skopos Theory Justification:**
   - o The functional purpose of the sentence is to highlight the devotion of the protagonist. By restructuring the sentence, the translator gets the Arabic translation to sound authentic without compromising on the meaning intended.

Example 8: Modulation for Sensory Detail

English Source Text (Page 53, Original Edition):
"There were three black goats sitting on the steps outside the faded white hospital, and their shit was piled up all around the entrance."

Arabic Translation (Page 53, Arabic Edition):
"عند الدرجات المؤدية إلى البناية البيضاء الباهتة، رأينا ثلاث مَعِزْات سوداء جائمة، وكانت الرائحة الكريهة لفضلات الماعز تقتحم البناية من الباب المفتوح".

Analysis:

1. **Modulation in Sensory Perception:**
   - o The English version emphasizes visual imagery ("shit was piled up all around the entrance").
   - o The Arabic version shifts focus to olfactory perception (" الرائحة الكريهة لفضلات الماعز تقتحم البناية" - "the foul smell of goat droppings invaded the building").
2. **Skopos Theory Justification:**
   - o Arabic fiction will tend to be based on sensory detail, notably smell and hearing, in creating atmosphere. Such modulation intensifies the effect of the scene with Arabic readers.

Example 9: Explicitation for Political Context

English Source Text (Page 172, Original Edition):
"That is why the Rooster Coop works—as proof of our love for our nation and our willingness to sacrifice for it."

Arabic Translation (Page 172, Arabic Edition):
" جواب السؤال الأول هو أن فخر ومجد بلادنا هما مستودعا حبنا وتضحيتنا، الموضوع الذي له المجال الواسع في الكتيّب الذي
سيقدمه إليك رئيس الوزراء، العائلة الهندية: هو السبب الذي يوقعنا في الفخ ويربطنا بالقفص."

Analysis:

1. **Explicitation of Metaphor:**
   o The Rooster Coop metaphor is explicitly connected to "فخر ومجد بلادنا" (the pride and glory of our nation).
   o This clarification helps Arabic readers understand the irony of the statement.
2. **Skopos Theory Justification:**
   o The functional purpose of the passage is to condemn systemic oppression. Through the explanation of the metaphor, the translator ensures that the condemnation is clear to an Arabic reader who is unaware of the Rooster Coop metaphor.

Example 10: Transposition for Emphasis

English Source Text (Page 195, Original Edition):
"India now is full of five-star hotels, and also open sewers and swirling roads that might exist in Beijing, but no city rivals Delhi in its grandeur and luxury."

Arabic Translation (Page 195, Arabic Edition):
" الهند الآن مليئة بالفنادق الفخمة، وكذلك بأنابيب المجاري والشوارع الدوارة التي قد تكون موجودة في بكين، ولكن لا مدينة تجاري
ما في دلهي من الأبهة والرفاهية."

Analysis:

1. **Transposition in Sentence Structure:**
   o The English sentence begins with "India is now full of five-star hotels," emphasizing the contrast between wealth and poverty.
   o In Arabic, the translator reorders the elements to ensure a logical contrast, making the sarcasm sharper.
2. **Skopos Theory Justification:**
   o The purpose of the sentence is to highlight economic disparity. By reordering the sentence, the translator maximizes this contrast while preserving the satirical tone.

Example 11: Modulation for Political Sensitivity

English Source Text (Page 207, Original Edition):
"Elections in India can be arranged. Not like in America."

Arabic Translation (Page 207, Arabic Edition):
"الانتخابات يا صديقي يمكن أن ترتب في الهند. ليس كما هو الحال في أميركا."

Analysis:

1. **Modulation in Political Criticism:**

- o The English phrase "can be arranged" implies corruption but remains somewhat indirect.
- o The Arabic version strengthens the statement by saying "يمكن أن ترتب", which directly suggests electoral manipulation.

2. **Skopos Theory Justification:**
   - o The passage seeks to reveal corruption. Modulating the phrase, the translator ensures Arabic readers fully grasp the criticism without any vagueness.

Example 12: Explicitation and Transposition Combined

English Source Text (Page 208, Original Edition):
"Delhi is a city that produces millionaires left, right, and center."

Arabic Translation (Page 208, Arabic Edition):
"يستهلك الصينيون الفحم كالمجانين، ويرتفع سعره في كل مكان. أصحاب الملايين يتكاثرون في اليسار واليمين والوسط."

Analysis:

1. **Explicitation for Economic Context:**
   - o The phrase "produces millionaires left, right, and center" is explicitly connected to coal consumption and Chinese economic influence.
2. **Transposition for Emphasis:**
   - o The phrase "Delhi is a city" is omitted, and the focus is shifted to the cause of wealth (coal trade).
3. **Skopos Theory Justification:**
   - o The Arabic translation improves the economic criticism, making sure that the reader comprehends fully the contribution of coal trade to wealth accumulation.

Findings

It has been found by the analysis that Suhail Najm manages to bridge over linguistic and cultural gaps between the English source text and the Arabic target audience by means of explicitation, transposition, and modulation.

Cultural Mediation:

Explicitation plays a crucial role in making those culturally dense elements of the novel intelligible, particularly the Indian-specific social, political, and cultural references. Through explication, Najm secures the chance of the Arabic audience engaging in the thematic depth of the novel.

Linguistic Adaptation:

Transposition enables Najm to overcome some of the structural differences between English and Arabic; the translation sounds natural and yet remains faithful to the stylistic peculiarities of the original text. This strategy is particularly relevant in terms of sustaining the narrative continuity and ease of the novel.

Emotional and Cultural Resonance:

Modulation is of paramount importance, as it allows the infusion of humor, irony, and social critique within the text to fit the target audience. Najm modulates the author's voice in line with Arabic cultural values and dictates so that the end product is more pertinent and workable for Arabic readers.

Contribution to Skopos Theory

These findings consolidate the applicability of Skopos Theory in steering the translation of culturally and linguistically complex literary texts. Najm's translation shows the application of functionalist principles to achieve a balance between conserving the original text's essence and fulfilling the cultural and linguistic expectations of the target audience. This supports the view that translation is a matter of attempting to take a creative interpretation to a sharp-end process that has to be culturally mediated and requires creativity and adaptability.

Overall Impact

Najm's translation strategies guarantee that The White Tiger remains stylistically intact and thematically rich while simultaneously becoming engaging and accessible to Arabic readers. The study emphasizes the translator's critical position as a cultural mediator, illustrating how intentional translation can promote cross-cultural understanding and appreciation. Najm's translation illustrates the transforming power of translation as a tool for establishing a global cultural dialectic by bridging the cultural and linguistic divide between Indian and Arabic contexts.

CONCLUSION

This research focused on the translation strategies that have been used by Suhail Najm in the Arabic version of The White Tiger by Aravind Adiga, more specifically explicitation, transposition, and modulation from the Skopos Theory perspective. The selected examples demonstrate how these approaches are able to address the language and culture issues while still respecting the depth of meaning and style of the source text.

To enhance cultural clarity was one of the strategies used in explicitation, making implicit meanings more explicit for Arab readers. This was particularly useful for translation of irony, social and metaphorical criticism that does not come across so easily in translation. Transposition facilitated the transformation of phrases by altering the structures and grammatical order of sentences to fit within the confines of Arabic orthography and enhancing comprehension and fluency of the text. On the other hand, modulation resulted in controlled alterations of meaning, tone, and focus, which enabled a statement to come across as more suitable to the target culture while preserving the author's intention.

Translating such a text becomes conclusive by Skopos theory as it takes a functional tendency of the translator to a translation that is found to be accessible, coherent and culturally authentic, rather than linguistically accurate. He makes use of vocabulary and sentence patterns, with the addition of metaphors so that the novel would turn aspects of class, corruption, and social change very much appealing and intelligible to Arab readers.

It further strengthens the arguments from the previous chapters on the need for strategy in the selection of translation for literary texts, especially those where the cultures converge, and society is deeply embedded within the text. It also reiterates the practicality of applying Skopos in making translation decisions in order to obtain a balance between the source text and the adopted culture. Further research might be able to look at other translation strategies like domestication and foreignization and how these strategies affect the reading of translated literature in different languages and cultures.

Recommendations

The results provide the following suggestions for the next translational study and application:

1- **Expanding Research on Skopos Theory:** Future research should look at how other literary works, especially those rich in cultural nuances, might be applied using this theory.

Comparative studies between several languages and cultural settings help to confirm the adaptability and usefulness of such ideas.

2- **Focus on Translator Training**: Institutions and projects aiming at translating should include Skopos Theory and its ideas into their courses. Encouragement of cultural mediation, creative adaptation, and purpose-driven translation will help translators to meet cross-cultural difficulties.

3- **Exploration of Digital Tools**: Examining the function of digital tools and machine translation in applying explicitation, transposition, and modulation will help one to understand how technology might help in cultural mediation without endangering the artistic integrity of literary works.

4- **Cultural Mediation in Other Genres:** Future studies should look into how cultural mediation strategies may also have been applied to other genres outside literature, such as film subtitles, advertisements, or political discourse, so that a wider understanding of their relevance for cross-cultural communication may be obtained.

5- **Reader Reception Studies**: By focusing on selected target groups, e.g. Arab readers of The White Tiger, paralleling reception studies can allow for useful insights on which translation strategies work or not. Knowing how readers receive and interact with translated materials may shape the future approaches towards translation.

Acknowledgment

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