

Translating the Familiar and the Authentic: The King's Highway Across Modes of Representation

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Abstract:

The study examines the impact of the translation act taking place in high- and low-context representations of the 384 km King's Highway (Highway 35), which traverses Jordan parallel to the fastest route, the Desert Highway (Highway 15). It is expected that tourists would take the long scenic route when seeking the journey rather than the destination. However, the diverse nature of the locations, ranging from familiar to authentic Jordanian villages, might risk fragmenting the potential tourist experience. The study, therefore, contrasts the responses of tourists to two representations to assess the effectiveness of authenticity and its potential impact on cultural and heritage tourism in Jordan. High-context authentic and low-context familiar translation theories have the potential to offer theoretical explanations for tourists' preferences and expectations. The study provides recommendations for translators and business owners along Highway 35, based on the findings, as they play a significant role in cultural and heritage tourism and could greatly benefit from this potentially lucrative tourism experience.

Keywords: translation, tourism, King's Highway, representation, culture

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1. Introduction

The tourism industry plays a significant role in the economic growth of any country today. As a country heavily reliant on tourism income, Jordan has invested largely in creating content to promote its diverse and numerous tourist locations scattered across the Kingdom. The large-scale investment in developing tourism promotional materials has been successful in delivering its intended message, resulting in an increase in foreign tourist numbers visiting Jordan and the respective tourist locations it has to offer. According to the Jordan Strategy Forum (2022, p.5), the tourism sector in Jordan has accounted for "12%-15% of Jordan's annual GDP over the past 5 years and acting as Jordan's largest private sector employer, accounting for over 50 thousand in direct employment and over 150 thousand in indirect employment". According to the Ministry of Tourism and Antiquities, tourists visiting Jordan for cultural and heritage reasons account for approximately 85% of international tourists visiting the country (Ministry of Tourism and Antiquities, 2021, p. 12).

The general preference for cultural and heritage tourism needs to be considered from a sustainability perspective in the tourism industry. Conflicting approaches to tourism translation could affect the number of tourists visiting Jordan. Investigating the sustainability of this type of tourism could start by observing the emerging representations of cultural hubs, the modernisation of traditional villages, and the impact of globalisation. This is for the fragmented, and sometimes conflicting, representations alongside the King's Highway could result in deconstructing both narratives of the familiar and narratives of authenticity, in which case, neither narrative would gain currency or acceptance resulting in the loss of cultural identity of this location and possibly affecting the number of international tourists visiting Jordan.

2. Literature review

Understanding the different representations of place and the tourists' ensuing response, particularly portrayals of the high-context authentic and low-context familiar, is substantive for both the designing and projecting of sustainable heritage tourism. The discussion of the following literature constitutes the groundwork for this investigation, and it directly engages with its primary questions.

The concept of authenticity is concurrent in heritage tourism research and is often linked to the investigation of tourists' expectations and responses to cultural elements. The seminal work of Erik Cohen (1972) proposes that tourists are motivated by diverging novelty and familiarity degrees, suggesting that some tourists persistently look for authenticity while others prioritise familiarity (or comfort). Such scope of orientation is further developed by He and Timothy (2024), who use Maslow's hierarchy of needs to support their argument that the pursuit of authenticity underscores higher-order

needs, frequently equilibrated with the need for physical and psychological comfort. This view is further reinforced in the field of gastronomical tourism by Özdemir and Seyitoğlu (2017), who identify tourists as seekers of authenticity, moderates or seekers of comfort. These views align closely with the foundational categorisation of Cohen from one side, and from the other, it justifies the comparative framing adopted in the present investigation.

Recent research by Nazariadli et al. (2018) found that productive rural landscapes, such as agricultural fields, are seen as authentic when socio-cultural elements are emphasised. In a similar vein, Le et al. (2022) provide evidence that tourists can prefer existential or postmodern authenticity over objective representations so long as the overall experience is enriching. Yet this does not mean that authenticity is universally desirable. According to Pearce (2020) and Correia et al. (2007), tourists' understanding of emotion, time, place and push-pull motivations compete with authenticity. Such perception highlights the importance of balancing emotional resonance with professional, cultural integrity when designing tourism content.

For the present investigation, the narrative account plays a crucial role both conceptually and methodologically. Conceptually, Baker's approach of translation as a re-narration shifts the emphasis in translation from the transferring of meaning to the process of constructing reality with consideration for various world views. Such a process may involve another shift in familiarity, bringing about culturally unfamiliar references which, according to Kahf (2000), may deepen audience engagement by disrupting familiar patterns of interpretation. This can be an effect supported by responses to the high-context representation. Not only can disrupting such patterns evoke further engagement, but narrative persuasion can also be enhanced by a coherent thematic thread, as exemplified by the notion of causal emplotment (see Polkinghorne 1995 for further insights). Such views can be argued to be essential for supporting the construction of content that integrates tourists into a purposeful, culturally resonant storyline. Methodologically, narratives have the power to address challenges of planning and enhancing representation, a view supported by Khater et al. (2025), who found that over-tourism in Petra and Karnak can be addressed through crowd management and narrative control.

From the perspective of tourism discourse, Agorni (2018) elaborates on the sensitive task of balancing accessibility with the attempt to preserve cultural difference: translators have to mediate between insider and outsider perspectives, setting up the stage for representation that impacts tourists' expectations. Novozhilova et al. (2018) and Elmuradova (2024) shed light on this process of mediation, affirming that stylistic and pragmatic errors can significantly be detrimental to the communicative and persuasive power of tourism discourse. Luo and Huang (2025) add that even the

smallest translation inaccuracies in signage may influence the perceived authenticity and sophistication of a tourist location.

Such a mediatory role does not operate from the local to the tourist, but it also takes another direction from the tourist to the local. As previously discussed, inaccuracies may lead to misrepresentations of both the tourist location and the cultural dimension of the local community as presented to tourists, potentially causing tensions due to tourist activity. This adds further dimension to the role of the translators as they have to navigate through the delicate process of mediating the local but also introducing and perhaps familiarising the tourists to the local communities. This also means that the inaccuracies are not merely linguistic but also cultural. Al Haija (2011) warns of tensions between the tourist industry and local communities' historic sites, concluding that inclusive planning and respect for cultural identity can be one way through which we may reduce such tensions.

For the context of Jordan, a growing body of literature affirms the dynamic nature of perception and representation. Al Rousan (2023) demonstrates how graffiti in Jordan functions as a form of communication that is place-bound, concluding that not only can meaning be drawn from texts, but also from geographic and cultural specificity. Jamhawi et al. (2023) analytically utilise space syntax to demonstrate how visible and spatial arrangement affect the movement of tourists in Madaba city, concluding that coherence in narrative and spatial cues can affect tourist behaviour. This is a view further supported by Xu et al. (2023), who examined the route planning, concluding that affective and narrative cues are a primary factor in the choice of routes.

The affective and experiential dimension is highly relevant to the present investigation, considering that the impact of representation across modes expands beyond the boundaries of language.

Drawing from ethnographic research on walking groups in Jordan, Mason (2021) examined the connection between movement and the pertinent embodied experience, concluding that connection to land and identity can be further enriched by movement. In a similar line of enquiry, Souza et al. (2020) provide evidence that affective, aesthetic and relational experiences impact spatial attachment and perceived authenticity. Similarly, Khair et al. (2024) provide evidence that a crisis may shift the preference and attitude of the audience, including tourists, towards authentic experiences and identity patterns, an impact that may expand to post-crisis audiences, tourists in our case, an appreciation of localised and rich roots.

Building on Jordan's image as a religious and tourist destination, Harahsheh (2009) researches how the Kingdom's image varies across international contexts, concluding that the main actors in

shaping this image are historical connections, religious associations and cultural familiarity. This highlights the importance of developing methods to introduce tourist-related content to the target audience, including geotrail development of representation. According to Allan and Ludwikowska-Kędzia (2023), the geotrail development can support the representation of the ecology and culture of the place.

Finally, as theorised by Hall and applied in various studies, one representation may evoke variable responses according to cultural settings. Vila-Lopez et al. (2022) demonstrate that audiences respond differently to the same marketing and representation strategies based on contexts, emphasising the need for audience-aware tourism content.

Upon examining the above, a gap in the literature is revealed: few studies have conceptually and methodologically integrated narrative theory, cultural translation, and tourists' perception to assess the effects of representation on tourist expectations. The present study adopts a constructivist understanding that tourist expectations are formed through experiences about space and narratives. Its contribution lies in situating itself in the context of Jordan's King's Highway to provide an integrated perception of how constructing tourism-related content can affect tourists' perception of place, local culture and community.

3. Theoretical framework

The observations along Highway 35 (King's Highway) raise concerns about the sustainability of cultural and heritage tourism in Jordan due to the shift towards familiarity at the expense of authenticity. This can be observed in signage or the products sold along the road, where a tourist could come across the traditional tamer hindi or the familiar fizzy drinks. The theoretical framework aims to investigate how various translation approaches affect perceptions of familiarity and authenticity, as well as their role in shaping the factors that contribute to negative or positive responses and expectations towards the target location.

Central to investigating the possible impact of these two different representations are theories of cultural translation and translation and tourism, which intersect in authenticity and familiarity approaches when translating in light of High-and Low-context approaches. The study adopts the translation theories of high-low context, authenticity, and familiarity in constructing two texts. The study ultimately aims to answer the following questions:

1. How do tourists perceive High-context authentic representations compared to low-context familiarised representations?
2. What role does cultural representation play in tourism sustainability?

3. What expectations do tourists have when choosing the long scenic route?

Analysing the tourists' responses requires a further step that relates to the narrative account of translation because it enables the translator to appreciate the constructedness of the King's Highway representation.

For the purpose of this research, the concepts below are defined according to the respective definition against each one:

High-context and low-context cultures: Concepts that Edward T. Hall (1976) first introduced to assist in describing how different societies may communicate in different ways. High-context cultures, primarily found in African and Asian cultures, rely heavily on implicit, nonverbal, and indirect forms of communication. Social bonds are strong, and in many cases, what is personal space becomes public space, at least within members of the same society or for those who understand the rules of communication. On the other hand, low-context communication is about explicit and direct communication between members of the same culture.

Authentic representation: a concept heavily contested within tourism (authentic experience), is used to denote experiences of encounters with authentic Jordanian material and non-material cultural aspects, as well as their interactions within the Jordanian-specific ecology. Cultural translation through representation ignites tourist motivation and the will to experience what could be new.

Familiarity: also coming from tourism, familiarity is a concept that refers to what falls within the preference area and comfort of tourists (Cohen, 1972). However, with today's vast technological advancements, people from all across the globe can access information about other cultures and their specific traditions and habits through online media content. In this case, familiarity in terms of the information obtained about authentic Jordan is neither relevant nor part of the tourist preference area and comfort.

Narrative account of translation: Draws on Baker's (2019) approach to translation as re-narration, where she focuses on how translation represents reality and accepts the multiplicity of realities rather than merely transferring linguistic elements. The translator, therefore, actively participates in reshaping existing narratives within the target language's cultural and social contexts.

Overall, employing this theoretical framework is expected to provide insights into how international tourists perceive King's Highway, as it integrates several key theories in translation, tourism, culture, and representation. Cultural translation theory enables the study to highlight tourists' preferences and expectations. At the same time, authenticity and familiarity shape the interaction between products, services, and sights offered along the route, influencing the interpretations of

tourists from different backgrounds. The proposed thematic analysis will provide deeper insights and theoretical explanations, ultimately contributing to the development of translation theories and approaches that explore the interplay between cultural translation and tourism.

4. Methodology

The study draws on Maslow's hierarchy of needs as a holistic framework for understanding the expectations and needs of tourists. Maslow's theory proposes that motivation operates within a system of needs, starting with physiological and safety needs, progressing to self-actualisation (Landy and Conte, 2016, p. 307). In the context of tourism, aiming for authentic cultural experiences, such as those conveyed through high-context content, can be perceived as of higher order needs, enveloping aspects such as esteem, belonging and self-accomplishment. These experiences grant tourists the opportunity to feel linked to the local culture and community, and to affirm themselves as engaged culturally or adventurous, while deriving meaning from the routes they take or experiences they go through. Conversely, low-context familiar manifestations may initially cater to aspects of predictability, stability and avoidance of disruptions, aligning with the lower tiers of Maslow's hierarchy.

The study adopts cultural translation theory, emphasising the adaptation of content to suit the cultural context. The study employs quantitative and qualitative data collection methods to investigate the influence of the proposed theoretical framework, specifically the approach to cultural translation theories, authenticity, and high-low context, on tourists' reception. The study adopts a constructivist ontological position to emphasise the subjective nature of reality and the importance of emerging new representations that alter the existing authentic representation of King's Highway, which predominantly echoes the Jordanian perspective. Therefore, the study adheres to an interpretivist epistemological stance to highlight tourists' interpretations and their reception of culturally translated content or as Saldanha and O'Brien (2014, p.12) put it, "interpretivism is linked to the ontological position of constructivism; it prioritises people's subjective understandings and interpretations of social phenomena".

4.1 Sampling and Methods of Data Collection

The study relies on conducting structured interviews with tourists to explore the impact of different translations on their perceptions and experiences. The participants are then offered one of the texts, either High-context authentic (Text 1) or Low-context familiar (Text 2) and asked to express expectations and willingness to take King's Highway (Highway 35). The study interviewed 50 individuals from diverse tourist groups, including those of different nationalities, ages, cultural backgrounds, and travel experiences, to ensure that the method captures varied perspectives.

4.2 Data Analysis

The study employs descriptive and comparative analysis methods. Descriptive analysis provides an overview of the participants' preferences, expectations, and satisfaction. This, in turn, facilitates comparative analysis to contrast the participants' reception of Text 1 with that of the participants exposed to Text 2. The emerging narratives in the participants' responses were also captured and investigated in light of the narrative assessment paradigm, which is essential in not only constructing the desired narrative of the King's Highway but also in maintaining it. The study deems this effort essential in tourism sustainability due to the participants' expressed interest in cultural and heritage tourism.

4.3 Case Study

Receiving its importance from a long history of leisure travel and trade, the King's Highway is a waiting-to-happen experience on the bucket list of many potential tourists. The 384 km route passes through some of Jordan's many important religious and historical locations, while providing eye-catching scenery of Jordan's nature and environment. For reasons such as these, The King's Highway would be a high-potential attraction point for tourists willing to experience Jordan, as the experience to be gained and lived is not necessarily only about the destination, but rather it is about the journey to get to the respective destination as well. However, despite the existence of Highway 35, improper cultural translation through acts of representation with the aim and purpose of highlighting the journey's offerings and expected gains can become deterrents, in the sense that they become elements of discouragement of taking on the journey. As a result, potential tourists may no longer be interested in the journey, but rather in the destination, which may provide more for their respective expectations, resulting in a shorter stay overall. Cultural translation through acts of representation is key here. It is in the proper act of representation, according to the cultural understanding of tourist expectations of what tourists would experience, that would shift towards favouring a journey tourism approach against a destination-oriented one. The existing lack of understanding of tourism culture, and accordingly, tourist expectation, by establishments, family-owned or otherwise, is a pressing matter, which, in turn, has its toll on the current case study.

To put things in perspective, the current study provides two texts that highlight Jordanian culture-specific samples. Each text differs from the other in terms of the representation of the culturally specific materials. Text 1 (below) adopts a high-context approach, where cultural translation occurs through representation, leaning towards an authentic representation through the use of transliteration strategies for culturally specific elements. The representations account for translation as re-narration

due to its role in capturing, (de)constructing, and maintaining narratives of Jordanian culture. Text 2 (below), on the other hand, follows a low-context approach where the translation acts through the representation of culturally specific elements, taking on a localisation strategy, where such elements are lost in translation, to provide a sense of familiarity well known to tourists in general.

Text 1: High-context authentic:

Please read the below text carefully and answer the following questions:

The journey along *Al-Tareeq Al-Mulooki* takes you through a number of key towns and cities, scattered across mountain tops. The trip opens up opportunities for a good number of stops where you get a chance to experience places as *Karak Castle* where the smell of freshly baked *Khubz Al-Tabun* and the sight *Al-Zaytoon Al-Roomy* reaching for the sun is evident while *Balady* cattle graze on hilltops and camel herders look over their herds. School boys in kaki and girls in green uniforms take to the roads, heading to school. Small shops where blue steel doors are lifted open as traders prepare for the day. Despite the minimalist appearance of restaurants with Arabic signs, the authentic appearance of local culture is surely present. The smell of local food as *Maklubah*, *Mashawy*, or *Gallayet Bandoorah*, in a restaurant by *Karak Castle* is an invitation to dine like and amongst locals, where meal and local *Khubuz* are shared in a communal dish. *Qasr Al-Abid* in *Iraq Al-Amir* is also a must visit where the smell of fresh *Falafel*, *Hummus*, *Mutabal*, and *Shai* invite you to a *Baladi* breakfast by a roadside restaurant overlooking the *Qasr*. And one cannot forget *Jabal Nebo* in *Madaba* and its view over Palestine while enjoying a cup of Cardamom infused *Qahwa*. The journey is an eye opener on true Jordanian culture where Arabic shops and restaurants maintain the essence of an authentic experience.

- Do you think that this text is an authentic representation of Jordanian culture which would encourage you to take on the road trip mentioned above?

Text 2: Low-context familiar:

Please read the below text carefully and answer the following question:

The journey along the Kings Highway takes you through a number of key tourist attraction locations. The trip opens up opportunities for a good number of stops where you get a chance to experience places as the crusader *Kerak Castle*. The smell of freshly baked pitta bread and the sight olive trees and cattle grazing on hilltops remains a testimony of past histories and stories. School boys and girls in school uniform take to the roads, heading to school. Small shops open their doors as traders prepare for the day. Despite the minimalist appearance of Arabic restaurants with English signs, the appearance of local culture is surely present. The smell of locally cooked world food as spaghetti, pizza, or steak, in a restaurant by *Karak Castle* is an invitation to dine amongst locals, where meal and

your drink of choice are presented in a well familiar Western manner. *Qasr Al-Abid*, a Hellenistic style palace is also a must visit where the view of local fig trees and sounds of water creeks invite you to a cup of tea at a roadside restaurant overlooking the palace. And one cannot forget *Mount Nebo* in *Madaba* and its view over the Holy Lands while enjoying your favorite snack and drink. The journey is an eye opener on a Jordanian culture where Arabic shops and restaurants are at the heart of a wonderful experience.

- Do you think that this text is an authentic representation of Jordanian culture which would encourage you to take on the road trip mentioned above?

5. Results:

The findings reveal compelling insights into the tourists' preferences. The high-context authentic text shows favourable outcomes, with 76% stating that they are willing to take King's Highway, with 64% citing cultural reasons for their decision. Notably, none of the participants indicated that they are unwilling to take King's Highway; the remaining 24% show indifferent attitudes. On the other hand, the cultural references in the responses of participants exposed to the low-context familiar text show a significant decrease to 28%, with 36% of the participants stating they are unwilling to take King's Highway.

Codifying

Positive responses include yes, excited, would love to, interesting, and encouraging. Negative responses include no, nothing special, did not like it, I prefer local..., and not authentic. Cultural references include Jordanian identity, culture, heritage, traditions, customs, and values.

HCA

negative response	Positive response	Cultural references
0	19	16
0%	76%	64%

Table 1: participant responses on Text 1

LCF

negative response	Positive response	Cultural references
9	12	7
36%	48%	28%

Table 2: participant responses on Text 2

The differences between the responses in Form A and Form B necessitate an investigation of the issue in light of the narrative assessment paradigm, cultural translation theories, and the intersection of

cultural tourism and translation. For this study, indifferent responses are considered negative responses because tourists' indifference could be seen as a failed attempt to promote a location and, by default, maintain the status quo. Maintaining the status quo is counterproductive because "85% of international visitors to Jordan come for culture and heritage tourism" (Ministry of Tourism and Antiquities, 2021, p.13) and of the global shift towards the closely related adventure tourism, which "is projected to grow at an annual rate of 13.3% by 2026" (ibid, p.14). These findings suggest that tourism sustainability in Jordan may be affected by the conflicting representations visible along the King's Highway, which indicate a growing preference for high-context familiarity at the expense of low-context authenticity, a preference that the participants had expressed.

6. Discussion and Analysis:

6.1 The translation of cultural specific elements:

The act of cultural translation through the representation of what is culturally specific within the Jordanian context is a dynamic act which shifts and folds due to the physical movement and journey along the King's Highway. Accordingly, the provided texts (Text 1 and Text 2) attempt to capture the dynamics of the experiences to be gained. At the same time, both texts are engineered to capture preference and willingness to take on the journey by the respective potential tourist interacting with their respective text. Cultural representations in the form of signage, postage and/or murals (see figures 1 and 2 below), happening along the route, are key elements which may encourage or discourage potential tourists from embarking on the journey. A matter which depends on whether tourist motivation is guided or informed by an authentic approach, or rather on a basis of familiarity.



Figure : Sindibad mural1

¹This photo was taken on July 11, 2025, at Highway 35 (Kings Highway), Jordan. 31°25'58.5"N 35°48'12.3"E, 43 km (26 miles) North to Al-Karak.

Based on the aforementioned Ministry of Tourism and Antiquities (2021) report, which states that the majority of foreign international visitors to Jordan come for cultural and heritage tourism, the drop from 64% to 28% in cultural references is significant and deserves further investigation. One of the main types of cultural tourism is gastronomical tourism (Özdemir and Seyitoğlu, 2017). For example, a participant exposed to Text 1 indicated willingness to experience the King's Highway, although their primary plan was to visit Petra. Culture-specific terms, such as the names of authentic local traditional dishes in Text 1, become motivational. "Khubuz, Falafel, Hummus" proved positive, as per the findings, in luring tourists to experience Jordanian culture by expressing the will to visit the respective destinations mentioned in Text 1. Participants exposed to the same text also expressed an urge to experience traditions and culture due to the "rich authenticity" and "diversity in the culture of the same country". The act of cultural translation through the mentioning of "Mansaf, Makluba, and GallayetBandoorah" are motivational in the sense that it pushes potential tourists into wanting to experience authentic "Bedouin, rural and urban traditions". Accordingly, how participant tourists associate positive responses (76%) in the form of showing interest or willingness to take on the King's Highway journey, with authentic representations of cultural specific (64%) references in the form of traditional food or the Arabic names of tourist destinations for example, is evident throw-out participant responses on Text 1.

Text 2, on the other hand, is proven to function differently. According to the study findings, a large number of the participants in Text 2 reported that they are not interested in undertaking the King's Highway journey. Despite the use of specific words and phrases that would trigger a sense of familiarity for the potential tourist, 36% of Text 2 participants provided a negative response, arguing that the journey, hence the experience, lacks authenticity. One participant specifically reported that an "authentic representation of Jordanian culture will encourage me or anyone to take", indicating that what is represented in Text 2 is similar to what one may find in other countries, see for example (figure 2) below.



Figure 2: Jack Sparrow and traditional Jordanian coffee mural²

Such interpretations were mostly echoed throughout the responses on Text 2. Another participant clearly states their disapproval of not being able to experience “Arabic dishes”, and that “pizza or steak presented in a well-familiar Western manner” is not why people would want to visit Jordan. Such representations, in addition to the case of Ali Baba and Jack Sparrow, above, come to serve as outdated clichés, which would only invoke a sense of staged authenticity or a knockoff of familiarity, very well distinguished and known to the vast majority of tourists.

6.2 narrative assessment paradigm

The findings reveal the need to reconstruct and maintain the narrative of cultural and heritage tourism in Jordan in order to achieve tourism sustainability in Jordan and to appeal to the growing market of adventure tourism, which "is projected to grow at an annual rate of 13.3% by 2026" (Ministry of Tourism and Antiquities, 2021, p.14). The findings reveal the possible application of Baker's (2019, p.3) narrative account of translation, which "recognises that people's behaviour is ultimately guided by the stories they come to believe about the events in which they are embedded".

²This photo was taken on July 11, 2025, at Highway 35 (Kings Highway), Jordan. 31°26'49.7"N 35°49'15.0"E, 49 km (30 miles) North to Al-Karak.

For example, one of the respondents indicated that they "decided to visit Al-Tareeq Al-Mulooki to see the Christian sites".

The fragmented representations alongside King's Highway cast doubt on the legitimacy of the projected authentic cultural representation. Under the narrative account of translation, this casts doubt on the otherwise constructed narrative because shared narratives "require the polyvocality of numerous personal stories to gain currency and acceptance" (Baker, p.30). Therefore, the conflicting representation would neither favour the indifferent nor the tourists seeking authenticity and immersing themselves in cultural experience. For example, one of the participants exposed to text 2 stated that spaghetti, pizza, and steak are familiar "in my country, and I would love trying something new". This observation is in line with Baker's relationality or hermeneutic composability, which points to the "impossibility of elaborating a coherent narrative, be it religious, anthropological or scientific, on the basis of a patchwork of elements from different narratives" (2019, p.62). As conceived within narrative theory, the imported elements and representations, as illustrated in the respondent's answer, could lead to deconstructing the narrative of the King's Highway. When faced with such challenge, Kahf (2000, p.165) findings reveal that resorting to unfamiliar terms such as what text 1 does in choosing Khubz Al-Tabun and the sight Al-Zaytoon Al-Roomy over baked pitta bread and the sight olive trees would be preferable because the unfamiliar terms would have "jolted the reader out of the comfortable pattern of expectations and created a more challenging and transformative reading experience".

Respondents' answers to text 1 further illustrate this observation. For example, a respondent stated that if they were to plan a visit to Jordan, "I will close my eyes, listen to this text and imagine this trip". As in the case of all eight features of narrativity, as explained in Baker (2019), the features function both as constraints and as sources for elaborating new narratives, whether implicitly or explicitly. The findings also reveal potential implications related to Polkinghorne's (1995, p.5) causal emplotment, which dictates that the representation of a given issue takes on a narrative meaning when it is causally emplotted because it would be "understood from the perspective of their contribution and influence on a specified outcome". For example, one of the respondents to text 1 stated that food names and the local places attracted their "attention and made me want to visit these places" because what they seek is the "experience" rather than food. Polkinghorne (ibid., p.7) adds that the selectivity of representations to be included in the constructed narrative is ultimately guided by the plot, which results in a thematic thread.

7. Conclusion:

The study reveals a statistically significant preference among participants for text 1 in their comments, evaluations, and willingness to take route 35, compared to those exposed to text 2. The preference for text 1 suggests that High-context authentic representation is superior to low-context familiar representation.

The findings of the present investigation underscore the crucial role of translation in establishing sustainable tourism along the King's Highway. Representations that foreground authenticity through culturally aware translations are becoming essential as tourists are increasingly engaged in meaningful experiences. Contrast in tourist responses reveals that authentic narratives of high-context not only enrich the experience but also express tourists' desire for cultural engagement. The findings also highlight that it is critical to address fragmented or overly familiar representations, which demand conscious translations which should prioritise local voices.

The findings reveal the need to develop training programs for business owners alongside King's Highway. There is a need to equip business owners with tools to represent high-context authentic representation and prioritise local cultural relevance over familiar representations. The study reveals the necessity of doing so for its consequences for cultural and heritage tourism, which is potentially lucrative as it leads to prolonged and extended visits in comparison to other types of tourism. Cultural and heritage tourism plays a significant role in both the economy and in combating negative stereotypes and racism. This is because local stories, values, and traditions become more comprehensible to tourists when they experience them and interact with locals. In addition to combating negative stereotypes, high-context authentic representations and translations could benefit local communities by enabling them to promote their homemade traditional products.

Adopting these methods and creating diverse narratives for different routes is expected to divide tourists between the differently constructed narratives because they cater for different needs. Doing so could aid in resolving issues related to overcrowding. This research highlights an intersection of translation studies, cultural mediation, and tourism in addressing the issue of overcrowding because, in unmediated realities, people will tend to take the faster, more direct route. The proposed alternative tailored narrative and translation represent that tourism is not necessarily about the destination but could be about the journey, as the results above show. In which case, the high-context authentic translation invites tourists seeking a journey to appreciate local cultures and engage with local communities. By utilising this approach, the translators could contribute to alleviating pressure on public sites and highways, giving more tourists better experiences, and ultimately participating in tourism sustainability.

المستخلص

ترجمة المؤلف وترجمة الأصل: الطريق الملوكي عبر أنماط التمثيل

نادر نايل البكور

تبحث هذه الدراسة في أثر فعل الترجمة ضمن تمثيلات مرتفعة السياق وأخرى منخفضة السياق للطريق الملوكي الذي يمتد لمسافة 384 كيلومتراً، ممتداً في أراضي المملكة بالتوازي مع الطريق الصحراوي الأسرع. يُتوقع أن يختار السياح الطريق الطويل ذا الطابع الجمالي عندما تكون الرحلة بحد ذاتها هي الغاية لا مجرد الوصول إلى الوجهة. إلا أن تنوع المواقع على طول الطريق، والتي تتراوح بين ما هو مألوف وما هو أصيل بمنظور السائح عبر القرى الأردنية، قد يهدد بتشتيت التجربة السياحية المتوقعة. ومن هنا، تعقد الدراسة مقارنة بين استجابات السياح تجاه هذين النوعين من التمثيلات لتقييم فاعلية مفهوم الأصالة وأثره المحتمل على السياحة الثقافية والتراثية في الأردن. وتبرز نظريات الترجمة التي تتناول التمثيل مرتفع السياق (الأصيل) ومنخفض السياق (المألوف)، تفسيرات نظرية لتفضيلات السياح وتوقعاتهم. كما تقدم الدراسة توصيات للمترجمين وأصحاب المشاريع الواقعة على امتداد الطريق الملوكي، نظراً لدورهم المحوري في تنمية السياحة الثقافية والتراثية وإمكانية استفادتهم من هذا المسار السياحي الواعد.

الكلمات المفتاحية: الترجمة، السياحة، الطريق الملوكي، التمثيل، الثقافة.

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