English-Arabic Localization of Taglines on Food and Beverage Brand Websites: An Eco-Translatological Approach

Sama Dawood

Associate Professor,
Faculty of Al-Alsun and
Mass Communication,
Misr International
University (MIU),
Egypt.

Abstract

Within the localization industry, translation is viewed as just a stage in a multi-stage process, while from the viewpoint of translation studies, localization is a type of translation. This study argues that the localization of websites could be explored thoroughly within the boundaries of eco-translatology - an emerging paradigm in Translation Studies which emphasizes the holistic perspective. Through selective adaptation and adaptive selection, translators try to create balance and harmony between the ecological contexts of the source and target texts. By analyzing the Arabic translation of English taglines on food and beverage brand websites based on Hu's (2020) eco-translatology theory, this study investigates the extent to which the interaction among the agents in the localization industry leads to a series of transformations to preserve the linguistic, cultural, and communicative dimensions of the taglines. The findings highlight that the eco-translatology approach provides a comprehensive framework to explain the transformations made by translators. Consequently, the study underscores the importance of harmoniously integrating translation studies and localization practices, ensuring that localization remains rooted in translation principles and incorporates advancements in research.

Keywords: Eco-translatology, localization, taglines, translation studies, food and beverage brand websites

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1. Introduction

Localization is an emerging practice within the field of translation that involves making a certain product "linguistically, technically and culturally appropriate to the target locale where it will be used and sold" (Chan, 2004, p. 134). Corbolante and Irmler (2001, p. 516) mention that the main objective of localization is to make a certain product usable worldwide. According to the Localization Industry Primer (2003, p. 16) issued by the Localization Industry Standards Association, many aspects should be considered when localizing a product. These include icons, graphics, colors, slogans, and others. Different types of localization can be identified: software, video games, and websites (Sandrini, 2005, p.133).

Website localization refers to the process of adapting a website's content to meet the linguistic, cultural, and technical requirements of a specific target audience (Alkan, 2017, p. 511). In Yunker's (2002, p. 17) words, it is the "process of modifying a website for a specific locale". The process of localization goes beyond just translating the verbal elements to include adapting images, videos, colors, graphics, taglines, symbols, icons, and even the layout to cater to the preferences of the target users (Gross, 2020, p. 46). In website localization, the target audience expects a web page in their own language and cultural conventions in terms of, among others, linguistic choices, images, and colors (Sandrini, 2005, p. 133).

English and Arabic belong to two different language families, with different letters, sounds, morphology, grammar, and writing direction. Therefore, localizing a website from English to Arabic presents various linguistic challenges that must be overcome to create an adequate localized website. Additionally, Arab society has distinct cultural conventions which also need to be taken into account to suit the preferences of Arabs. Since the market governs localization, the localizer is expected to produce a translation that allows the target audience to have a similar experience to that of the source audience.

Among the website components that receive special attention from localizers are taglines. These are short descriptive lines that convey the focus of the website. Poškienė (2013, p. 40) defines a tagline as "a short, attention-getting and easy to remember phrase which defines the company's activities… or sums up information provided in the advertisement". Taglines contribute to brand building and promoting products and are usually accompanied by a photo and/or video (Yamane & Hagiwara, 2013, p. 186).

The exploration of website localization primarily as a commercial practice has overshadowed its examination as a translation domain within the purview of translation studies, thus restricting comprehensive scholarly investigation in this area (Sandrinii, 2005, p. 131). This study aims to bridge this gap by studying website localization from the perspective of eco-translatology, a relatively new approach in translation studies.

This paper aims to test the applicability of eco-translatology to the English-Arabic localization of websites that belong to food and beverage brands. It presents a contrastive analysis of the taglines posted on the English websites and their Arabic counterparts regarding their linguistic, cultural, and communicative dimensions, as suggested by Hu's eco-translatology theory (2020).

The present study explores the strategies adopted by Arab localizers through the lens of eco-translatology. It identifies the main factors that steer the localization process and gives insights into how companies make the best use of translation to attract consumers. The study contributes to localization research by linking the practice to a theoretical foundation that can help localizers make appropriate linguistic and cultural decisions to reach their target audience.

The present study seeks to answer the following questions,

1. To what extent can localization as a practice derive benefits from the theoretical framework offered by the eco-translatolgical approach?

2. Does the multidimensional transplantation method proposed in Hu's eco-translatology theory (2020) adequately rationalize the translation strategies employed by Arab localizers?

The present study hypothesizes that examining localization within the boundaries of translation studies enables a more comprehensive understanding of this type of translation. By adopting a holistic perspective that encompasses linguistic, cultural, and communicative dimensions, it is anticipated that deeper insights can be gained regarding the nature and intricacies of localization.

2. Literature Review

In this section, the theoretical framework adopted in this research is reviewed, in addition to a brief survey of previous relevant studies.

2.1 Eco-Translatology: A Translator-Centered Theory

Eco-translatology, an emerging paradigm within the field of translation studies, emphasizes the need to adopt a holistic approach to understanding and explaining the phenomenon of translation. Introduced by Gengshen Hu (2020), a notable Chinese scholar, eco-translatology is regarded as a sub-branch of translation studies with the potential to make significant contributions to the advancement of the discipline (p. 15). Despite its name, eco-translatology does not center on investigating ecological concerns; rather, its foundation lies in the conceptual analogy between the translation ecosystem and the natural ecosystem (p. 7).

Hu's eco-translatological framework redefines translation as a dynamic process wherein the translator engages in adaptation and selection to convey the message of the source language within different cultural contexts (Hu, 2020, p. 35). This process is guided by two theoretical concepts rooted in Chinese wisdom: eco-holism and eastern eco-wisdom. Consequently, translation emerges as an outcome of the intricate interplay and integration of internal factors (linguistic aspects) and external factors (societal, communicative, cultural, and client-related aspects). In terms of the relationship between translation and eastern eco-wisdom, Hu (2020) establishes a connection between translation and the concept of "harmony," which constitutes the essence of Chinese wisdom. Here, harmony encompasses diverse translation strategies that translators employ to achieve balance between the source and target texts, between the translator and author, and between the translator and readers (Hu, 2020, pp. 52-53).

In addition, Hu (2020, pp. 62-63) draws upon various ecological terminology to establish the correlation between translation and eco-translatology. He utilizes terms such as "ecological environment" (translational eco-environment), "ecological chain" (translation chain), "ecological community" (translation community), "survival" (of organism) (survival of translator), and "natural selection" (translator's selective adaptation and

adaptive selection) to characterize the translation process.

Hu (2020) describes eco-translatology research methodology as distinct from all other methodologies adopted by previous translation theories. The main difference is that it does not focus only on the "translation ecosystem", but it is based on holistic integration between translational education, market, and management ecosystems. It also pays special attention to the "translator community", which refers to all the humans involved in the translation process, including the translator, author, readers, publisher, and reviewers. Such a community determines the selection of the translation strategy by the translator so that the translation can adapt to the target eco-environment. In other words, the selection of the translation strategy is influenced by the linguistic and cultural factors of both the source and target text ecologies, as well as the translator's linguistic and cultural background. Such factors help the translator decide whether to adhere to the source text language and ecology or to adapt to the target ecology. According to eco-translatology, translation is a translator-centered process involving a complex interplay between interwoven factors where the translator's perspective takes precedence over either the source text/author, or the target text/ audience (p. 55). From this argument, Hu concludes his definition of translation as "the activity of selection in which the translator adapts to the translational eco-environment to transplant the text" (p.160). It is an activity where the translator takes on a dominant role, rather than a key one, to transplant the text from one eco-environment to another, using whatever translation strategy seen appropriate by the translator, on a spectrum between domestication and foreignization or between literal and free translation. Putting this definition in a mathematical formula, Hu suggests the following equation: "the translation process = the translator's adaptation (to the translational eco-environment) + the translator's selection (the selection of the degree of adaptation)" (Hu, 2020, p. 161).

Hu's approach rests on four basic principles. The first one is "balance and harmony" which dictates that translators should do their best to maintain "harmonious co-existence" between the source and target languages in terms of linguistic, cultural, and communicative ecologies regardless of whether a given language/culture is dominant or weak. The second principle is "multiple eco-integration" which refers to the holistic transformations made by the translator on the linguistic, cultural, and communicative levels to guarantee the "survival" of the translation in the target ecology. The third principle of eco-translatology, "Symbiosis and diversity," pertains to the use of diverse translation theories and the symbiotic relationship between translations to realize harmony between the two languages being used. This principle highlights the significance of applying a range of translation approaches and strategies to create adequate translation. By embracing both diversity and symbiosis in translation, eco-translatology encourages a holistic approach to the translation process that is mindful of the uniqueness of the source and target languages. "Translator responsibility" is the fourth principle of eco-translatology which means that the translator assumes full responsibility for the translation process by coordinating the relationships between all the members of the "translation community" (Hu, 2020, pp. 71-74).

One of the main methods in Hu's eco-translatological approach is "multidimensional transplantation". According to this method, translators are required to execute all sorts of linguistic, cultural, communicative, and in some cases, aesthetic transformations to produce a translation that can survive in the target ecology. Thus, a literal translation where

the translator makes nothing but a linguistic transformation can damage the ecology of the original text and result in a translation that will never survive in the ecology of the target language and culture. Therefore, this theory grants translators the freedom to use whatever technique to achieve harmony. In one of the examples Hu cited, conveying the communicative dimension of a signpost required changing the visual elements, not only the verbal ones (2020, p. 187).

Promoting his approach and realizing that application is the only way to prove the value of a theory, Hu (2020) lists a number of research areas eco-translatology paradigm have been effectively applied to. These include literary translation, philosophical and sociological writings, and scientific translation. In all these areas, the analysis covers how adequate/inadequate a given translation is based on the multidimensional transformations made by the translator. Disregarding linguistic, cultural, or communicative dimensions can lead to a major communication breakdown. The studies listed by Hu (2020, p. 218) prove that it is only through flexible use of a wide spectrum of translation theories and strategies that a text can appropriately be translated. The current study is another attempt to apply this theory. The area chosen here is that of localization.

2.2 Studying Localization

Although research in the field of localization started with the emergence of the practice in late 1990s, contributions in localization between English and Arabic are still limited, and most of them focus on analyzing localization strategies from a marketing point of view without referring to a clear and solid theoretical background from Translation Studies.

Pym (2004, p. 1) argues that only through Translation Studies can the practice of localization be fully understood. This is because translation theories offer a wide range of strategies that can help

localizers address the target consumers. Sandrinii (2005, p. 137) sheds light on the mutual benefits that translation studies and localization could gain from each other. He believes that website localization should put into practice the research advancement in translation studies. Jiménez-Crespo (2009, pp. 81-83) espouses the same argument. He recommends studying localization within the framework of the functional approaches to translation. He applies Nord's convention notion to analyze localized Spanish websites.

Among the foreign scholars who paid attention to localizing into Arabic is Yunker (2003, pp. 390-401). He sheds light on the linguistic and technical obstacles in localizing websites into Arabic. These include, among others, cursive script and the way Arabic letters change their shapes according to their position in a word. Gross (2020, p. 46) also tackles the linguistic, technical, and cultural dimensions of localizing websites into the Arabic market. Focusing on website localization, she puts special emphasis on the visual components of websites due to the fact that "the human brain is programmed to first take notice of the visual elements" before reading the text. Bortoli and Ortiz-Sotomayor (2009, p. 192) argues against the misconception that localization should start after creating a website in a certain language, say English, and then sent for translation. They believe that a website cannot achieve its intended purpose without fully considering cultural differences between the source and the target audience at an earlier stage.

Moving to localization studies conducted by Arab scholars, Alqarzae (2004) is among the first scholars who drew attention to the potential benefits of website localization. In her study, she argued for incorporating a translation tool into e-commerce websites as a cost-effective strategy to attract broader consumers and increase profit. From an industry viewpoint, Yassin (2004) explores the linguistic and technical difficulties

involved in localizing English content into Arabic. As a founder of a business specializing in Internet publishing services, he contributed to developing a style guide and glossary that can help overcome a number of localization challenges that arise due to the intrinsic nature of the Arabic language. Concerned with software localization, Abufardeh and Magel's (2008) qualitative study into the linguistic quality of Arabic technical content underline several difficulties associated with localizing software into Arabic. They propose a set of standards for Arabic terminology and present a detailed analysis of some features of the Arabic language, including its unique phonological and morphological, systems and the various dialects spoken across the Arab region. Gamal (2013, p. 372) points out that most of the studies conducted on Arabic localization focus on textual analysis and tend to overlook the technical, commercial, and cultural aspects involved in the practice. His study, however, is centered on screen translation and can hardly be viewed as an enrichment of scholarship in localization.

From the industry point of view, many prominent companies localize their websites into Arabic. This can be attributed not only to the fact that, according to Internet World Stats (2020), Arabic is the fourth most widely used language on the internet but more importantly to the commercial value of the Arab market. Three Arab countries, namely UAE, Saudi Arabia, and Qatar rank among the top six emerging markets globally according to Kearney's FDI Confidence Index (2023). According to an article published on *Al-Ahram* Online (2023), Egypt has maintained a stable position, 21st out of 50 countries, on the Agility's Emerging Markets Logistics Index of 2023. The index indicates a country's overall competitiveness based on, among others, business climates and digital readiness.

Additionally, Arab markets, according to the World Development Indicators Report (2020) issued by the World Bank, rely primarily on imports, especially in food products. This situation makes them an appealing target for companies seeking to attract international customers and increase revenues.

Although an increasing number of studies are available, Arabic localization is still an under-researched area. The industry has advanced significantly, yet localization has not been extensively studied as an academic discipline. The present study contributes to this field of study by exploring the practice of localization from an eco-translatological point of view.

3. Data and Methodology

This qualitative study investigates the linguistic, cultural, and communicative dimensions of localizing taglines on food and beverage brand websites, drawing upon Hu's eco-translatology theory (2020). The dataset comprises localized taglines from English into Arabic, sourced from five prominent international food and beverage websites: *Nescafe, Kiri, Galaxy Chocolate, Lipton,* and *Knorr*. These selections are made based on the popularity of the products in Arab markets and their utilization of culturally significant taglines. The analysis focuses on the tagline displayed on the website, along with any accompanying photographs or videos. Following Hu's (2020, p. 187) multidimensional transplantation method, the analysis involves the linguistic, cultural, and communicative transformations undertaken by the localizers to ensure the produced translation survives in the target ecology. Linguistic transformations encompass phonetic, lexical, and syntactic adjustments, while cultural transformations pertain to cultural backgrounds and connotations. Communicative transformations aim to convey the source text's intended meaning faithfully.

4. Data Analysis
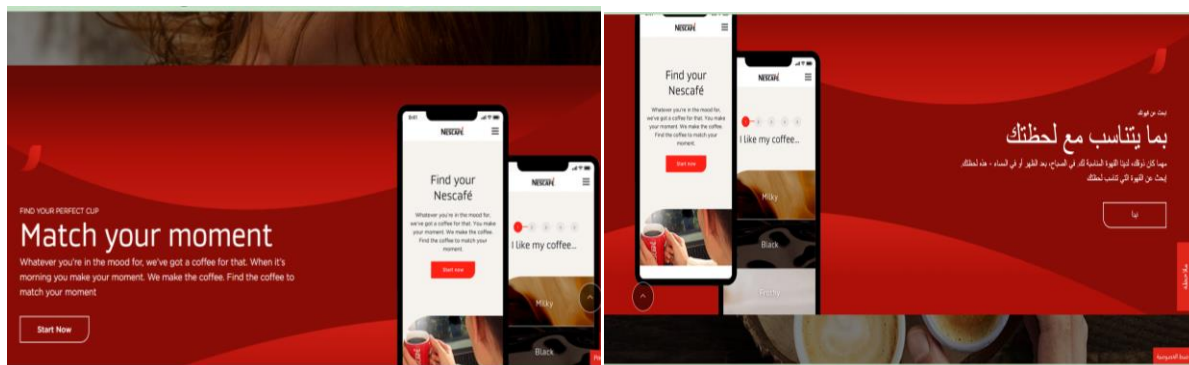
The first example is found on the British website of *Nescafe*. Although the British are known to be a tea-loving nation, they are increasingly becoming obsessed with coffee. This trend is substantiated by a recent survey conducted by the British Coffee Association (2023), which reveals that 57% of the British prefer coffee only at breakfast. Therefore, the English website employs the term "morning" in its tagline, displayed as "When it's morning, you make your moment", tempting people to drink coffee during this particular time of day. In the Arab countries, on the other hand, coffee flows abundantly and is enjoyed anytime and anywhere. This tendency justifies the Arabic tagline on *Nescafe's* Arabic website customized for the Middle East and North Africa region, which refers to other times of the day besides morning. It states, " هذه – في المساء أو في الظهر بعد الصباح، في لحظتك" (literally "In the morning, afternoon, or evening - this is your moment"). It seems that the translator has deliberately made this selection to accommodate the preferences of the target audience and exhibit a profound comprehension of their locale. Restricting coffee consumption solely to the morning would have failed to convey the communicative intention of the English tagline adequately. This addition could be perceived as a strategic means to ensure repeated product purchases and increased sales figures. Applying Hu's theory to this example, one can notice that the localizer made linguistic and cultural transformations to effectively convey the underlying intention of the tagline. Thus, the need to produce a tagline that can exert a comparable allure on individuals within the target culture as it does on those within the source culture justifies the transplantation made by the localizer through adopting the addition strategy.

The second example to be discussed here is related to *KIRI* cheese – a product by Bel Group, a multinational cheese maker centered in France.
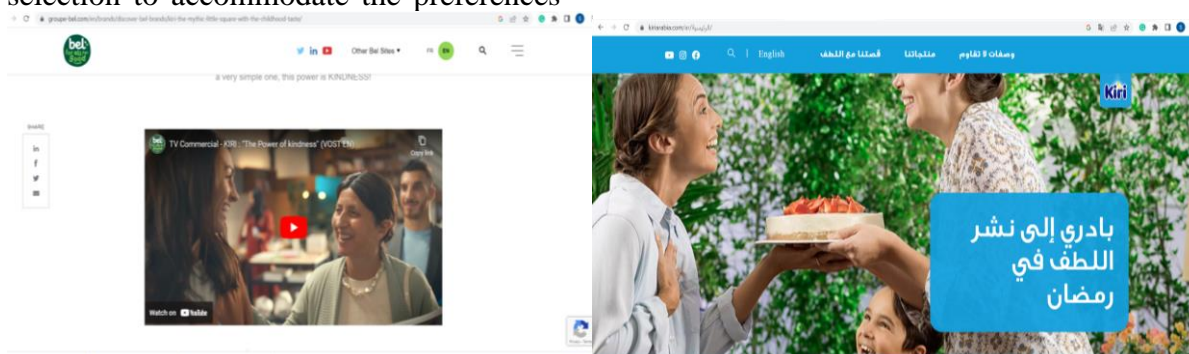
A few months ago, the company launched a campaign on its website to spread kindness everywhere with the tagline "Reveal the Power of Kindness". On the English website, a short video is posted showcases females in various roles as a doctor, a teacher, an athlete, a mother, or a wife. The video portrays these women engaging in acts of kindness, such as comforting a patient, helping the elderly, nurturing their children, being loving partners, and serving food for guests. The video aims to inspire and highlight the positive impact that acts of kindness can have on communities, encouraging viewers to embrace kindness as a powerful force in their own lives. Since, according to the English website, Saudi Arabia is ranked among the first three top fans of *Kiri*, special attention is given to localizing the website into Arabic. The message of spreading kindness in women's daily lives is still in the Arabic tagline, but it is now related to religion. The translator added " في رمضان " (in Ramadan) to make the tagline more relatable to the Arabs and Muslims. According to World Value Survey (2023), it is revealed that 68.8% of Arabs do kindness because the religious norms and rituals dictate it, while the majority of respondents in the western world (77.7%) do good to other people out of their concern for humanity and not for religious reasons. Therefore, linking kindness to Ramadan can make the campaign more effective in the target culture.

Moreover, the English video is absent on the Arabic website, as it is replaced with a single still image extracted from it. This image portrays a woman, apparently a mother and a housewife, putting on a kitchen apron and standing alongside a child while presenting a cheesecake to a female guest. Thus, the varied roles assumed by the females in the English video are overlooked, and instead, a singular stereotypical role is emphasized, accompanied by the tagline " بادري إلى نشر اللطف في رمضان" (literally "Initiate the spread of kindness in Ramadan"). The many acts of kindness depicted in the English video are condensed into one single act on the Arabic website, namely, cooking. While this phenomenon may be perceived as indicative of a patriarchal society and gender biases regarding women in the Arab world, within the context of the localization industry, such adaptation is understandable as it aligns with the cultural norms prevalent in Arab culture, especially during Ramadan. The tagline transplantation here involves the transformation of the verbal message by adding the phrase "في رمضان" (literally during Ramadan), and the visual elements by deleting scenes from the accompanying video.

The third example under examination is related to the tagline on *Lipton* tea website.
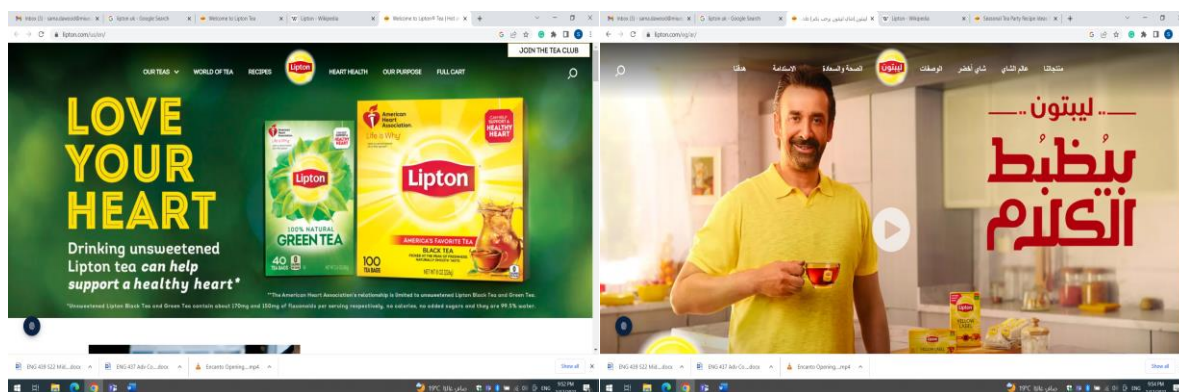
There are major differences between the English website and its localized Arabic version at different levels.

First of all, at the linguistic level, the English website accentuates the promotion of a healthy lifestyle through the image of a

green tea packet with a yellow packet of black tea. The accompanying tagline, "Love your heart" is harmoniously conveyed through a yellow, white, and green color palette. In contrast, the Arabic website seems to have a distinct focus. The emphasis is placed not on the health benefits of tea but rather on its power as a stimulant for the nervous system. The phrase "love your heart" is substituted with the colloquial Egyptian expression "بيظبط الكلام" which signifies the enhancement of communication. It is to be noted that although the tagline is written in the Egyptian dialect, it is a pan-Arab one and not customized for the Egyptian milieu. In the target environment, the majority of individuals prefer black tea, while green tea is predominantly consumed by those inclined towards health-conscious choices. According to the *Lipton* website, Egypt stands as the largest market for black tea in the Middle East and North Africa region (Lipton, n.d.). Consequently, from a marketing standpoint, promoting green tea does not seem significant. Moreover, the image of the two tea packets featured on the English website is replaced with an image of Karim Abdul Aziz, a famous Egyptian actor. Thus, the initial objective of promoting a healthy lifestyle on the English website undergoes a market-driven translation strategy characterized by substitution, aimed at increasing sales through the employment of the advertising technique of celebrity endorsement. To transplant the tagline, the localizer changed the lexical choices ("Love your heart" vs. "بيظبط الكلام"), the product (green and black tea vs. black tea only), the marketing strategy (product-focused vs. celebrity endorsement), and the color palette (mostly yellow and green vs. mostly yellow and red).

The fourth example is the Facebook page of *Galaxy* Chocolate.
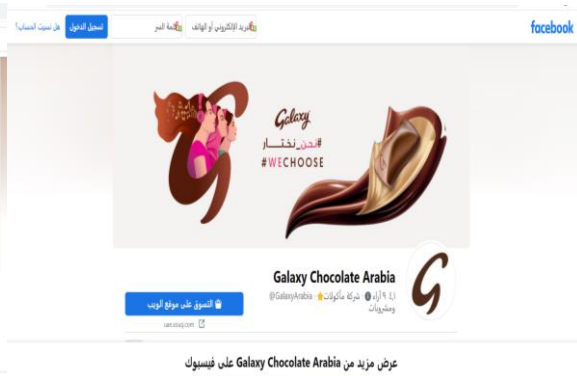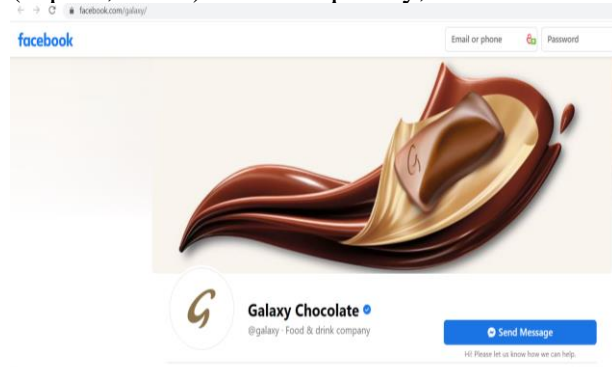
The English webpage showcases a piece of chocolate set against a white background, with no verbal component present except for "Galaxy Chocolate" written in black. Conversely, the localized Arabic counterpart features a similar image and a visual depiction portraying three female figures. The first woman is portrayed with long, flowing hair, dressed in a short-sleeved pink shirt, and listening to music through headphones. The second female figure is depicted wearing a pink veil, while the third woman adorns a scarf that partially covers her hair, a style commonly observed in rural areas of Egypt.

In addition to the presence of the phrase "Galaxy Chocolate Arabia" on the webpage, a hashtag is included, displaying the tagline "نحن نختار" (literally "we choose") colored in brown and pink. In an attempt to maintain the communicative power of the webpage, the localizer has opted to feminize the content by making use of the social stereotype within Arab culture that women exhibit a greater inclination towards indulging in chocolate compared to men. This concept is further reinforced through the incorporation of the pink color that is traditionally associated with femininity. The hashtag "نحن نختار"

implies the manufacturer's desire to defend women's rights and picture itself as an advocate for gender equality. The transplantation of the tagline is achieved by making verbal as well as visual transformations. The phrase "نحن نختار", and the three female figures with the accompanying pink color are deliberately selected by the localizer, most probably

upon the instructions of the manufacturer, to maintain an equivalent communicative resonance of the webpage among the recipients within the target culture.

The last example to be discussed is taken from a campaign launched by *Knorr* with the tagline "What's for Dinner".

Knorr initiated a marketing campaign with the tagline "What's for Dinner?", a cliché commonly used in households on a daily basis. This tagline is strategically crafted to encompass the many meals that *Knorr* products can be used to prepare at times and places when people are thinking about what to eat. The Arabic translation of the English tagline appears on the localized webpage of *Knorr* as " هتطبخي ايه النهارده؟" (literally "What will you cook today?"). In the localization process, the localizer made two significant transformations. Firstly, the gender-neutral English tagline was transformed into a gender-biased phrase by suffixing the feminine pronoun "ي" (pronounced as "ya"), commonly employed in Arabic to address females. Consequently, the translation accentuates the societal role attributed to women as housewives in Arab culture while at the same time ruling out the image that men can also take part in cooking. Cooking is portrayed as a skill exclusively confined to the female domain. The second transformation made by the translator is related to the word "dinner". Traditionally, lunch holds prominence as the main meal in Arab households.

However, owing to the growing number of working women nowadays, some Arab families have adopted a more Westernized lifestyle, wherein dinner becomes the primary meal of the day. Thus, the localizer faced a challenging decision regarding the translation of "dinner," ultimately opting to employ the term "الطبخ" (literally "cooking"), which serves as a loose term encompassing both lunch and dinner. The localizer in this example opted for the translation strategy of substitution to produce a tagline that suits the traditional lifestyle common in the target culture.

5. Discussion

The examples mentioned above illustrate that localizers employed diverse techniques to effectively communicate the message conveyed by the tagline on the website. A wide array of linguistic and cultural transformations was made to transplant the original tagline from the source language into the new environment. These transformations included adding/deleting/replacing lexical items, deleting visual elements, substituting one theme for another, changing colors, utilizing a distinct marketing technique,

activating a hashtag to endorse a cause, and changing pronouns. The transformations not only include verbal elements but as shown in the examples, they are also accompanied by changes in the visual elements. This aligns with Gross's (2020, p.46) recommendation that particular attention should be devoted to the visual components of a webpage, as they are the initial stimuli perceived by the human brain (p. 46).

The findings derived from this study provide support for the implementation of the eco-translatological approach in the field of localization. This approach allows translators to adopt a multitude of translation strategies. Furthermore, the analysis reveals that grounding the practice of localization within a theoretical framework is advantageous, as it serves to rationalize the transformations made by localizers in order to achieve the objectives of the companies involved. Such transformations are perceived as deliberate decisions, rather than arbitrary choices, intended to effectively engage the target audience in a manner that aligns with their preferences. Additionally, the terminologies employed by Hu (2020), derived from the field of ecology to explain the translation process, such as target environment, survival, and transformation, can be seamlessly utilized to describe the employed translation strategies. These findings are in agreement with the viewpoints expressed by Pym (2004, p.1), and Sandrini (2005, p.137), positing that the practice of localization can be comprehensively understood when analyzed through the lens of translation theories, as these theories can guide localizers in making optimal choices to address the target consumers effectively.

Furthermore, the findings indicate that multidimensional transplantation is essential in the industry of localization to effectively engage with the recipients of the target culture. A mere transfer of lexical items is inadequate; instead, the localization process dictates various transformations that may include changing of the overarching theme. The concept of "multidimensional transplantation", as suggested by Hu, allows localizers the freedom to seamlessly adapt the source message according to the preference of the target audience, without being called unfaithful. This proves the argument of Hu (2020) that translators' task should involve making all sorts of changes to come up with a translation that can survive in the target ecology (187). The findings are also in line with the opinion expressed by Bortoli and Ortiz-Sotomayor (2009, p. 192) that a website cannot achieve its objective without taking into consideration the differences between the source and the target cultures.

The point of strength in the eco-translatology approach to localization is that it helps observe translation as a dynamic process by shedding light on the interaction between the multiple agents involved in the process (source text, target users, the localizer, target market).

6. Conclusion

The study comes to the conclusion that the eco-translatology approach to localization offers a comprehensive framework for understanding the role of translators in bi-lingual/cultural communication. The approach's primary advantage lies in its ability to help researchers identify a multitude of transformations made by translators to source texts. Rather than being driven by subjective preferences or idiosyncratic styles, these transformations are seen as outcomes of the intricate relationships among various agents involved in the localization process, including the company, the market, the source text, and, particularly, the target audience as consumers. The advantage of applying the concept of multidimensional transplantation is that it allows localizers the autonomy to make whatever change they see necessary in the source message to transplant it into the target culture without

being called traitors. Hence, it is essential to establish a harmonious relationship between translation studies and localization. Translation theories should actively address the challenges posed by localization so that it does not devolve into a purely commercial practice detached from the essence of translation. At the same time, the practice of website localization should integrate and apply the advancements achieved in translation research. This interplay between localization and translation holds significant scholarly potential and presents an intriguing path for future research.

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