

## Translating and Re-narrating Tourism: Meta and publicly elaborated representation

**Haitham Aldreabi\***

Department of Translation, Faculty of Arts, Mutah University, Karak, Jordan

Aldreabi@mutah.edu.jo

### Abstract:

The study explores the impact of representing tourist attractions as an achievement of humankind rather than local communities on attracting tourists and highlighting the significance of historical sites. Synthesising the narrative account of translation with cultural translation enables the translator to re-narrate a text from a local into a global perspective or vice versa. For example, Petra can be represented as either a remarkable testament to the ingenuity and cultural heritage of the Nabatean Arabs or as a product of human craftsmanship, Petra embodies countless generations' collective efforts, aspirations, and achievements, making it a shared heritage that belongs to all humans. The study subscribes to a constructivist ontological position, enabling consideration of multiple truths because recognising the constructed nature of narrative entails the acceptance of the possible presence and value of multiple realities. The study contrasts the reception of publicly constructed and meta-constructed narratives by tourists that belong to young adulthood, middle adulthood, older adulthood to average retirement age, and retirement age as classified by the United Nations. It concludes that the narrative account of translation can be fruitfully adopted in promoting sites with historical significance.

**Keywords:** Narrative; translation; tourism; representation; mediation.

Received: 05/09/2023

Accepted: 01/10/2023

Available online: 30/03/2024

## 1. Introduction

Translation's role is crucial in shaping a tourist's perception and experience. How a tourist site is represented and translated can significantly influence attracting tourists; therefore, it is essential to consider the impact of different perspectives, procedures, and strategies employed in the translation process. An important distinction lies in translating and representing the sites as localised culturally versus a product or an achievement of humanity. To do so, the research builds on existing literature on translation as re-narration and translation as intercultural mediation. It borrows assumptions offered by existing research on individualism-collectivism (IND-COL), for it sheds light on issues related to cognition and relationality, as later sections elaborate.

IND-COL differences motivate this study to investigate the role of re-narrating the texts and testing the impact of local and global perspectives on tourists' perceptions because a localised representation is closer to dynamic and active tourist activities, at least in comparison to a globalised representation. Oyserman et al. (2002) explain how European Americans were found to be individualistic, whereas the Chinese are collectivistic. Existing research also indicates that individualistic cultures prefer dynamic and active tourist activities compared to subjects from collectivistic cultures (Pizam and Fleischer, 2005). Petra, being one of the new seven wonders, is suitable to test this approach in translation because it offers possibilities to utilise values, create a shared cultural identity and attracts tourists from different age groups; the study investigates the impact on different age groups following the UN (1982) standard international age classifications to investigate further the role of family, cultural identity, health, services, and society. It can be represented as either (a remarkable testament to the ingenuity and cultural heritage of the Nabatean Arabs) or (a testament to humankind's ingenuity, creativity, and cultural richness). The different representations yielded different responses and receptions between tourists, ranging between collective duty to safeguard this location for future generations and embarking on a journey to explore our ancestors' collective efforts and aspirations, as later sections show.

## 2. Theoretical framework

People travel for different reasons; different types of tourism include medical, culinary, wildlife, and historical and cultural tourism (Pizam and Fleischer, 2015; Katan, 2020; Sulaiman and Wilson, 2019). This study mainly concerns historical tourism relating to historical sites, monuments, and heritage locations. It also has a secondary concern with cultural tourism that relates to experiencing and understanding a different community or culture's customs, traditions, arts, and lifestyle. In the latter's case, the study approaches the issue from the perspective of intercultural communication to understand

cultural values that may clarify customs and traditions. Utilising values in representation enables recontextualising the issue and offers an alternative vantage point; values, particularly global values relating to humankind, are difficult to contest and, therefore, contribute to the resiliency of narratives. The resilience of narratives is attributed to the fact that they are value-laden and deviate away from localised differences that may relate only to particular cultures. Normalising such differences calls for systemic selective appropriation of the produced translations in order to reshape the projected narrative in terms that relate to mankind rather than one society or culture.

One of the effects of adopting narrativity in representation is that it "normalises the accounts it projects over a period of time, so that they come to be perceived as self-evident, benign, uncontested and non-controversial" (Baker, 2019, p.11). In this case, particular traditions experienced by tourists through cultural tourism that may seem foreign or might be misunderstood by outsiders could be represented through the value they stand for, in which case traditions such as kissing the hands of the elderly can be represented as showing respect for older people enabling the event to be normalised and, by extension, eliminating or minimising possible misunderstandings. This effort aims to redirect the translator's attention to the location rather than being preoccupied with clarifying cultural differences or misunderstandings.

Relying on global values to minimise intercultural miscommunication offers alternative representations of what could be viewed as foreign, eccentric, or irrational. It enables the representation to be clarified through contextualisation and cultural mediation. An approach encompassing the narrative account of translation and cultural translation theory would follow accelerated processes of internationalisation because "translation has become a master metaphor epitomising our present human condition in a globalised and centreless context, evoking the human search for a sense of self and belonging in a puzzling world full of change and difference" (Delabastita, 2020, p.192). Therefore, the study synthesises the narrative account of translation and cultural translation theory to examine how historical information is conveyed across different cultural contexts through values and shared representations, whereas the cultural translation theory draws on heritage and tourism studies to explore the relationship between historical sites, the translation process and tourism.

Cultural translation theory and the narrative account of translation aid the study in investigating how historical sites are represented to cater to the expectations and attract local and global tourists to world heritage sites. Cultural translation theory includes considerations that relate to homogenisation vs heterogenisation, which can be adopted to analyse how translations and representations can either

reinforce global homogeneity or embrace local heterogeneity; such an approach allows considering the impact on cultural diversity and identities. This is for such sociocultural processes in representing world heritage can develop as the “unforeseen result of migration, tourism and exchange, and betray no originary purity; they themselves are the result of previous hybridisations, suggesting an ever-expanding historical movement from one heterogeneous form to another” (Maitland, 2020, p.250). From this perspective, narrativity can be a mapping tool from an existing dominant representation to a reshaped resistance representation where new definitions can surface.

Employing these theoretical perspectives enables the research to analyse the impact of different translation strategies and procedures on promoting a specific destination and address the research’s secondary goal of embracing global homogeneity or reinforcing local heterogeneity. This framework allows a comprehensive examination of the role of representation and mediation; it provides a basis for analysing the narrative dynamics, complexities, and implications. This is because narratives are “dynamic entities, they change in subtle or radical ways as people experience and become exposed to new stories on a daily basis” (Baker, 2019, p.3). The change, however, is “typically incremental, involving a gradual building up of meaning through repetition in different contexts, one immediate example being the way ‘cultural translation’ is likely to evoke richer set of associations for some readers at the end of this entry that it did at the beginning” (Conway, 2020, p.131; emphasis in original). There are several ways in which people experience and become exposed to new stories; this includes news, education, religious institutions, and, as this study focuses, tourism. New stories could also come in the form of building associations between different contexts or through disassociations to motivate the emergence of alternative narratives fuelled by different definitions, evoking new representations.

### **3. Methodology**

The study draws on Baker's (2019) typologies of narrative, where she identifies four types of narratives regarding how translators mediate their circulation and dissemination in society as well as their location with regard to the event and their relation to other participants in the constructed narrative: personal/ontological, public/shared, conceptual/disciplinary, and meta/master narrative. She (2019, p.33) defines public narratives as the "stories elaborated by and circulating among social and institutional formations larger than the individual, such as the family, religious or educational institution, the media, and the nation". The study defines meta-narratives, also known as master narratives, as overarching stories or narrative accounts that hold worldwide significance; meta-narratives (re)shape the way people interpret the world and their embeddedness in the circulating story,

providing a framework for values and identities within the global perspective of the retold story. The study did not adopt ontological or disciplinary narratives because ontological narratives are personal accounts and focus on "self and its immediate world" (ibid, p.28) and disciplinary narratives are "the stories and explanations that scholars in any field elaborate for themselves and others about their object of inquiry" (ibid, p.39).

The study employs a mixed-methods approach; its design follows a predictive explanatory approach, starting with collecting data quantitatively and then qualitative data collection and analysis to gain deeper insights. The quantitative phase involves distributing questionnaires and conducting interviews with tourists in Jordan to gather data relating to the importance of the connection to humanity or human achievements of the tourist site as shown in the questionnaire and how likely they are to recommend visiting Petra to others based on the idea that it belongs to all humans. It follows context-oriented research design because historical, societal, cultural, and discursive contexts are of interest to the study and investigating their priorities for tourists can be valuable for better understanding translation in the field of tourism and the importance of borrowing assumptions offered by cultural translation theories for tourism translation. To do so, the study contrasts the responses of the tourists to the public and meta representations available in the following section.

The study distances the approach, ontological and epistemological positions, from objectivist and positivistic stances because the aim is to follow "the *epistemological* conviction that there is no single, objectively apprehended truth. Conversely, the epistemological claim that there are multiple truths is based on the recognition that knowledge is socially and politically produced" (Ewick and Silbey, 1995, p.199; emphasis in original). The method pilots the translated texts and follows the narrative assessment paradigm in analysing the narratives created following narrative production and representation. Two texts were translated; the first represents Petra from a local perspective focusing on the Arab heritage, while the second represents Petra as a product of humankind focusing on global shared heritage. The study collected data through interviews and questionnaires<sup>1</sup> to explore the difference in the responses between the respondents exposed to the public narrative (text1) and meta-narrative (text2). The study raises some questions before the participants are exposed to either the public or meta-narrative to contrast their answers with the rest after they read the texts.

Ultimately, the method attempts to address whether representing a tourist attraction as a product of humankind, as exemplified by Petra, can contribute to a sense of shared heritage through meta means of narrative construction and representation and promote cultural understanding between tourists and locals. The importance of this effort lies in its potential to create a shared sense of duty to

safeguard historical sites for future generations and to promote them to tourists. The study also seeks to ensure that this new approach is not counterproductive by testing how the idea that Petra belongs to all humans impacts the tourists' desire to visit the site. Does it make them more interested or less interested? The qualitative data collection phase involves sampling participants for interviews or focus group discussions to better understand their perceptions, motivations, and cultural representations of Petra.

#### **4. Case Study**

Inspired by the UN (1982) age group classification, the study deals with four population groups equivalent to young adulthood (15-24), middle adulthood (25-44), older adulthood to average retirement age (45-64), and retirement age (65+). The target texts (4.1 and 4.2) are constructed relying on information provided by the Jordanian Ministry of Tourism and Antiquities and the Petra Development and Tourism Region Authority (2015).

The translated texts adopt several overlapping features of narrativity as defined and explained in (Baker, 2019; Somers & Gibson, 1994; Somers, 1992, 1997; Bruner, 1991). The first paragraph in text 1 adopts causal emplotment to give significance and independence to that which is being represented because it elaborates a public narrative. Causal emplotment enables the representation to be isolated from the discourses circulating the socio-cultural contexts surrounding Petra, emphasising this site's independence. On the other hand, the first paragraph in text 2 adopts relationality to redefine and interpret Petra within the more extensive configuration of representations relating to humankind because it elaborates a metanarrative. Relationality makes this possible by associating or disassociating with contexts and discourses circulating within the target language. Building associations with global discourses reinterprets Petra within the familiar storyline of humankind's story.

The second paragraph in texts 1 and 2 adopt dominance and resistance, respectively. Dominance reflects existing narrative dynamics, while resistance represents an emerging alternative narrative. In text 1, the second paragraph adopts genericness to encode participant roles and their relations to each other and the place. It emphasises the relationship between the site and the people who built it, their traditions, customs, and the Nabatean Arab way of life and trade networks. The second paragraph in text 2 adopts particularity to "refer to specific events and people but nevertheless do so within a more general framework of 'story type', which give the specific happenings their meaning and import" (Baker, 2019, p.78). The second text highlights this place's cultural and historical significance for world heritage; therefore, text 2 states that it encourages us to appreciate and preserve this invaluable legacy for future generations.

Finally, the last paragraph in text 1 adopts normativeness to evoke the narrative of the Arab representation of Petra. The last paragraph in text 2 adopts narrative accrual to "cobble stories together to make them into a whole of some sort" (Bruner, 1991; cited in Baker, 2019, p.101). Doing so cements merging the story of Petra with the story of humanity's achievements, representing it as an integral part of human history and as a reminder of the accomplishments of our predecessors, which would unite us as a global community if we were to recognise it. Ultimately, text 1, as a public narrative, attempts to highlight local Arab culture, while text 2 represents Petra as an integral part of world heritage. This aligns with Baker's (2019, p.109) frame space and frame ambiguity; frame space encodes the participants' roles to each other, and the event and frame ambiguity relates to the special doubt about the represented event or location to invite the reader to seek new interpretations and definitions. The following two narratives were constructed based on information provided by the Jordanian Ministry of Tourism and Antiquities and the Petra Development and Tourism Region Authority (2015).

#### **4.1.Text 1 (public narrative):**

Petra is a remarkable testament to the ingenuity and cultural heritage of the Nabatean Arabs. As a product of the Nabatean Arab civilisation, Petra is a source of immense pride and belonging for the Arab world.

Petra's unique structures and water channels showcase the Nabateans' extraordinary craftsmanship and vision. Their ability to carve such magnificent structures into the rock formations proves their mastery of the natural environment and architectural skills. The city itself and its layout give a glimpse of the Arab way of life as traders and their influential role in connecting various civilisations.

Petra holds profound cultural and historical significance for Arabs because it symbolises their achievements, prosperity, and contributions to the world's history. Emphasising Petra as a heritage of Arab culture cultivates a unified cultural identity. It strengthens the bond between today's Arab communities and their historical roots. Petra's significance extends beyond the Arab World and national boundaries. For many worldwide, it is a global icon, attracting visitors from all over the world inspired by its beauty and historical value. Global appreciation does not conflict with its status as an Arab product; it highlights its appeal as one of the world's many cultural treasures to transcend borders and unite people through shared admiration.

#### **4.2.Text 2 (meta/master narrative)**

Petra is an architectural marvel and a historical treasure in the heart of the Jordanian southern mountainous desert. It is a testament to humanity's creativity, ambitions, and cultural richness. The

carved city is a symbol of many generations' collective endeavours and hopes, which makes it an achievement that is worthy of being celebrated and cherished by all humans. Its marvellousness is not only attributed to human artistry but also to the surrounding nature. The skill of the Nabateans is unequalled; they carved the city into the pink-hued sandstone cliffs, which led to the integration of the city with its natural surroundings and its concealment. The iconic Treasury, elaborate colonnaded streets, temples, and royal tombs testify to their craftsmanship and architectural brilliance.

In addition to its architectural magnificence, Petra is a testament to world history, enabling people to piece together humanity's story and narrative. It connects visitors with the past and allows them to understand and appreciate ancient customs and ways of life. It offers its visitors a glimpse into the ancient world's culture, social norms, and economics, allowing us to unravel the mysteries of long-gone civilisations.

Petra bridges different civilisations and historical eras because its significance goes beyond geographical and cultural boundaries. It stands as a reminder that our collective human heritage is a colourful tapestry of diverse societies and civilisations; each civilisation contributes unique perspectives and values to the continuously growing and unfolding narrative of human civilisation. Petra is rightly a treasure that belongs to all humans, which calls for a sense of shared responsibility and stewardship. It is everyone's duty to appreciate and preserve this invaluable legacy for future generations because its preservation is a collective duty, transcending national borders and cultural backgrounds. Safeguarding Petra safeguards a piece of our shared history and ensures its beauty and cultural significance endures for generations.

## **5. Results**

Existing literature on Petra on official Jordanian websites or travel books assumes that tourists would visit Petra because it highlights a particular Arab society, the Nabataean Arabs. The representation of Petra starts with “the city of Petra, capital of the Nabataean Arabs, it is located 240 km south of the capital Amman and 120 km north of the red sea town of Aqaba” (Petra Development and Tourism Region Authority, 2015). It presupposes that readers are familiar with Nabataean civilisation; however, such representation is more likely to work for Jordanians, who could be expected to have shared knowledge of such historical references, which would aid in building associations with cultural means of narrativity to establish connections that relate to cultural identity. The target text readers, on the other hand, may not all be familiar with this civilisation or how it relates to cultural identity due to the differences in their knowledge background, leading to a portrayal that does not represent the full significance of the historical site. Therefore, the mediation process would need to



provide additional information through translation procedures such as expansion, acculturation, or addition. Alternatively, the narrative account of translation can overcome the knowledge gap in understanding the context by re-narrating the site as a product of humanity.

A total of 51 participants<sup>2</sup> were interviewed, and as explained above, they were classified into four age group populations.

Age group	15-24	25-44	45-64	65+
Participants	4	34	6	7

Out of 51 participants from various nationalities and cultural backgrounds, 35 showed interest in the meta-representation of Petra (text 2) (68.627%). The study subscribes to the constructivist ontological position in investigating the role of cultural identity and society; therefore, gender is important to the analysis. Each age group has male and female participants who were equally presented with texts 1 and 2. Female participants showed a slightly higher percentage with 19 out of 27 (70.37%), while male participants' preference for text 2 was (66.66%) with 16 out of 24 participants choosing text 2. However, the results reveal that the difference in preference between male and female participants is not statistically significant. The study, therefore, focuses on the different dynamics of narrative construction and contestation and their impact on reception and awareness.

Before reading text 1 or text 2, an important question in the interview was asking tourists:

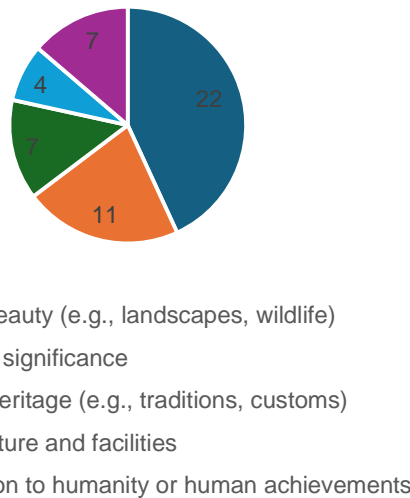
When choosing a tourist attraction, what factors are important to you? Please rank the following factors from 1 to 5, with 1 being the most important and 5 being the least important:

- a) Natural beauty (e.g., landscapes, wildlife) \_\_\_\_\_
- b) Historical significance \_\_\_\_\_
- c) Cultural heritage (e.g., traditions, customs) \_\_\_\_\_
- d) Infrastructure and facilities \_\_\_\_\_
- e) Connection to humanity or human achievements \_\_\_\_\_

The question intends to aid the analysis in contrasting the general preference with the impact intended by the produced translations. The result for this question is as follows.

Twenty-two participants ranked natural beauty as the most important factor, eleven selected historical significance, seven selected cultural heritage, four opted for infrastructure and facilities, and seven chose connection to humanity or human achievements. The results in Figure 1 are to be contrasted with the answers collected after the tourists read either text 1 or text 2.

Figure 1 Factors influencing choosing tourist attraction destination



After reading either text 1 or text 2, the interviewer raised the following question to investigate their responses further. The results show statistically different results when contrasted with their original answers shown in Figure 1.

How likely are you to recommend visiting Petra to others based on the idea that it belongs to all humans?

- a) Very likely      b) Likely      c) Neutral      d) Unlikely      e) very unlikely

The results show significant statistically different results, indicating the effective impact of the narrative account of translation in altering the perception and impacting the tourists' preferences, which aligns with translation as renarration. The result for this question is as follows.

Twenty-six participants answered (very likely), 17 participants answered (likely), and 8 participants answered (neutral). Positive results (likely and very likely) count for 84.31%, while neutral counts for 15.68% with 0% for unlikely and very unlikely.



## 6. Discussion and analysis

The results reveal a statistically significant preference among tourists for text 2, which elaborates meta-narrative and represents the attraction as a product of humanity. The participants expressed their views, citing its appeal as global significance and universal value, which had attracted their attention to an issue that was previously overlooked: safeguarding historical sites is humanity's responsibility, and they represent mankind's achievements, collective efforts, and aspirations. The results have several implications for catering for the needs of tourists and can inform translation strategies, theories, and procedures to translate and market historical tourist attractions effectively beyond the traditional heavy reliance on linguistics or taking cultural translation in isolation of the narrative dimension of meaning. The results point to four primary considerations: global appeal and universal significance, cultural translation and representation, implications for tourism translation, and preserving local identity.

First, the preference for text 2 highlights the global appeal of representing the attraction as a product of humankind. Through relationality, the tourists were drawn to the idea of relating to a historical site that carries universal importance, transcending national and cultural boundaries and resonating with diverse audiences. This finding aligns with the concept of cultural hybridity because tourists seek a blend of local and global experiences, finding value in humanity's shared heritage. Therefore, constructing a metanarrative based on utilising global values is effective in the representation of historical sites.

Second, the results underscore the role of cultural translation and representation in promoting tourist attractions. Translating the site as a product of humankind's ingenuity successfully navigated the tension between local and global perspectives. The results support the principles of the narrative dimension of meaning and cultural translation, showing how translators can contribute to cultural meaning negotiation and dissemination in a globalised context. In this regard, the features of narrative accrual and particularity in mediating the representation in text 2 proved helpful.

Third, exploring and understanding tourists' preferences is essential for effectively marketing tourism. The tourists' preference for text 2 indicates that highlighting the global perspective of historical tourist sites enhances their attractiveness. Tourism authorities can consider adopting translation procedures and strategies that show the universal value of the site beyond the traditional heavy reliance on linguistics, theories that prioritise cultural means of communication, or authenticity in isolation of the narrative dimension of meaning or the role mediation plays in constructing rather than merely representing reality. Therefore, the appeal of historical sites can be enhanced by highlighting how they relate to the story of mankind's ingenuity and collective efforts.

Finally, while the majority preferred text 2, it is essential to acknowledge the value of preserving local identity and contextualised cultural representation in translation. The preference for text 1 expressed by some participants reflects a subset of tourists that seek authenticity and an immersive local experience. This calls for balancing local authenticity and global appeal to cater to diverse preferences and maximise the impact of tourism promotional material in cases where the text targets the masses rather than a specified group where it could be tailored through narrative account of translation for their specific needs and expectations.

## **7. Conclusion**

The findings demonstrate that meta-narrative construction and meta-means of representation yield a higher percentage of the tourists' preferences. The responses are mostly positive in text 2, citing its appeal as a representation of a product of humankind and universal value. This finding highlights the fruitfulness of synthesising effective cultural representation and the narrative account of translation in (re)shaping the tourists' perception of world heritage and historical sites. The results align with cultural translation theory and hybridity principles, where tourists show interest in a blend of localised and globalised experiences. The translation strategy employed in text 1 is fairly literal and localised in its representation of Petra; however, the method employed in text 2 successfully navigated the tension between local and global perspectives, which appealed to the respondents' desire to relate to a broader cultural heritage.

The study proposes the following recommendations for tourism translation and representation strategies based on the findings to highlight the historical significance and maximise the appeal of historical sites. The recommendations reflect the interviewed participants' reception and the issues they considered in higher regard.

1. The translator needs to consider highlighting historical sites' global significance and universal value because emphasising their contribution to humanity's collective heritage enhances their attractiveness. The features of narrativity and adopting translation as mediation, in addition to the theoretical assumptions offered by the cultural translation approaches, proved particularly fruitful.
2. Since the preference for text 2 indicates the appeal to a unifying globalised perspective, it is essential for cultural translation to preserve the local identity and cultural context of historical sites because balancing global appeal and local authenticity caters to diverse preferences. The results of this study support the hybridity in translation studies.
3. Recontextualisation and relationality are essential in the proposed approach because certain associations or disassociations with particular cultural contexts or the target audience's cultural background and preferences may resonate with tourists and strengthen the link between historical sites and world heritage.

The resiliency of narratives points to the role of active agency in mediating and representing reality. Narratives are "inherently susceptible to contextual variations and therefore resistant to strict standardization" (Blumczynski, p.41). They are potent tools in preserving history, conveying values, and (re)shaping cultural identities, which would, in turn, contribute to shared understandings and minimise miscommunication. The preference for text 2 aligns with such theoretical assumption because it relies on utilising values to represent a mankind-shared identity. In terms of translation studies, this approach to narrative account of translation helps in adaptability because narratives can adapt to different contexts. It also highlights and preserves the impact of the event, place or perspective that is being represented by establishing associations and evoking strong emotions that endure beyond the immediate experience, as was illustrated in the role of humanity in celebrating diversity and embracing the rich tapestry of human accomplishments in the spirit of unity.

## المستخلص

## تمثيلات السياحة في السرد التابع والعام: دراسة في الترجمة وإعادة السرد

هيثم الدريبي

تسعى هذه الدراسة إلى استكشاف تأثير تقديم مناطق الجذب السياحي على إنجاز بشري شمولي بدلاً من إنها إنجاز تمخض عن المجتمعات المحلية وتأثير ذلك على جذب السياح وإبراز أهمية المواقع التاريخية. ويتيح السرد التفسيري للترجمة والترجمة الثقافية للمترجم المقدرة على إعادة سرد النص من منظور محلي إلى منظور عالمي أو العكس. فعلى سبيل المثال، يمكن تمثيل البتراء على أنها تدليل عظيم على إتقان وبراعة الأنباط أو كمنتج للإتقان البشري، حيث تجسد البتراء الجهود الجماعية والتطلعات والإنجازات لأجيال لا حصر لها، مما يجعلها تراثاً مشتركاً ينتمي إلى جميع البشر ويتشارك الجميع مسؤولية الحفاظ عليه.

وتتبنى الدراسة موقفاً وجودياً بنويوماً مما يتيح النظر في الحقائق المتعددة لأن إقرار الطبيعة المصطنعة للسرد يستلزم قبول الوجود والتأثير المحتمل للواقع المتعدد. تقارن الدراسة بين تلقي السرديات المبنية علانية والمبنية فوقياً من قبل فئات السياح العمرية الواقعة بين سن الشباب المبكر وسن التقاعد وأثرها على السياحة والوعي الثقافي المرافق لها. وتخلص إلى أنه يمكن اعتماد السرد التفسيري للترجمة بشكل فعال في الترويج للمواقع ذات الأهمية التاريخية.

**الكلمات الدالة:** السرديات، الترجمة، السياحة، التمثيل، التوسط

## Works Cited:

- 1 The questionnaire is available at: [https://docs.google.com/document/d/1QAjXXsHjXAh1aYS-Nx-7xnjXHzhXAI7/edit?usp=share\\_link&ouid=104113384153288068864&rtfpof=true&sd=true](https://docs.google.com/document/d/1QAjXXsHjXAh1aYS-Nx-7xnjXHzhXAI7/edit?usp=share_link&ouid=104113384153288068864&rtfpof=true&sd=true)
- 2 The participants responses are available at: [https://drive.google.com/drive/folders/17BIUaGbzHxz2Uvs0E1h7viUALV6fOIAN?usp=share\\_link](https://drive.google.com/drive/folders/17BIUaGbzHxz2Uvs0E1h7viUALV6fOIAN?usp=share_link)

## References

- Baker, M. (2019) Translation and Conflict: A narrative account 2<sup>nd</sup> edn. New York: Routledge.
- Blumczynski, P. (2020) Bible, Jewish and Christian. In Baker, M. & Saldanha, G. (Eds.), Routledge Encyclopaedia of Translation Studies, 3<sup>rd</sup> ed (pp.40-46). London: Routledge.
- Bruner, J. (1991). The Narrative Construction of Reality. *Critical Inquiry*. 18(1), pp.1-21.
- Delabastita, D. (2020) Fictional Representation. In Baker, M. & Saldanha, G. (Eds.), Routledge Encyclopaedia of Translation Studies, 3<sup>rd</sup> ed (pp.189-194). London: Routledge.
- Ewick, P. and Silbey, S. S. (1995). Subvertive Stories and Hegemonic Tales: Toward a Sociology of Narrative. *Law and Society Review* 29 (2): 197-226.
- Katan, D. (2020). Translating Tourism. In Bielsa, E. and Kapsaskis, D. (Eds.), The Routledge Handbook of Translation and Globalisation (pp.337-350). London: Routledge.
- Maitland, S. (2020) Hybridity. In Baker, M. & Saldanha, G. (Eds.), Routledge Encyclopaedia of Translation Studies, 3<sup>rd</sup> ed (pp.246-251). London: Routledge.
- Oyserman, D., Coon, H. M., and Kimmelmeier, M. (2002). Rethinking Individualism and Collectivism: Evaluation of theoretical assumptions and meta-analyses. *Psychological Bulletin*, 128(1), pp.3-72.
- Pizam, A. and Fleischer, A. (2005) The relationship between Cultural Characteristics and Preference for Active vs. Passive Tourist Activities. *Journal of Hospitality and Leisure Marketing*. 12(4), pp. 5-25.
- Somers, M. (1992). Narrativity, Narrative Identity, and Social Action: Rethinking English Working-Class Formation. *Social Science History*, 16 (4), pp.591-630.

- Somers, M. (1997). Deconstructing and Reconstructing Class Formation Theory: Narrativity, Relational Analysis, and Social Theory, in John R. Hall (ed.). *Reworking Class*. London: Cornell University Press, pp.73-105.
- Somers, M. and Gibson, G. (1994). Reclaiming the Epistemological “Other”: Narrative and the Social Constitution of Identity, in Craig Calhoun (ed.). *Social Theory and the Politics of Identity*, Oxford: Blackwell, pp.37-99.
- Sulaiman, Z. and Wilson, R. (2019). *Translation and Tourism: Strategies for Effective Cross-Cultural Promotion*. Singapore: Springer.
- Conway, K. (2020) Cultural Translation. In Baker, M. & Saldanha, G. (Eds.), *Routledge Encyclopaedia of Translation Studies*, 3<sup>rd</sup> ed (pp.129-133). London: Routledge.
- Petra Development and Tourism Region Authority (2015). Petra... More Than a Wonder. Available at: <https://www.visitpetra.jo/Pages/viewpage.aspx?pageID=124> Accessed: July 31<sup>st</sup>, 2023.
- United Nations (1982) Provisional Guidelines on Standard International Age Classifications. Available at: [https://unstats.un.org/unsd/publication/seriesm/seriesm\\_74e.pdf](https://unstats.un.org/unsd/publication/seriesm/seriesm_74e.pdf). Accessed: September 24<sup>th</sup>, 2023.

### **Secondary sources**

- Petra Development and Tourism Region Authority (2015). Petra: The Historical City. <https://pdtra.gov.jo/Pages/viewpage?pageID=30>. Accessed: November 20<sup>th</sup>, 2023.
- Petra Development and Tourism Region Authority (2015). Petra: Locations of Interests. <https://pdtra.gov.jo/Pages/viewpage?pageID=3>. Accessed: November 20<sup>th</sup>, 2023.