

Translating Arabic Conflict Resolution into English: A TKI-Based Approach

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ترجمة عبارات فض النزاع في اللغة العربية الى اللغة الإنجليزية: نهج قائم على أداة توماس كلمان

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Abstract

This study investigates how Arabic conflict resolution strategies are translated into English using the Thomas-Kilmann Instrument (TKI), which categorizes conflict styles into avoiding, competing, accommodating, collaborating, and compromising. It addresses the challenges of translating these strategies due to linguistic and cultural differences, aiming to retain the original text's effectiveness. The research analyzes Arabic texts to identify translation issues and suggests methods for effective English translation. The findings enhance understanding of the relationship between language, culture, and conflict resolution, benefiting both translation studies and intercultural communication.

Keywords: Translation, Conflict Resolution, TKI.

المخلص:

تستقصي هذه الدراسة كيفية ترجمة استراتيجيات حل النزاعات العربية إلى الإنجليزية باستخدام أداة توماس-كلمان، التي تصنف أنماط النزاع إلى تجنب، تنافس، تكيف، تعاون، وتسوية. تتناول الدراسة التحديات المرتبطة بترجمة هذه الاستراتيجيات بسبب الفروقات اللغوية والثقافية، مع السعي للحفاظ على فعالية النص الأصلي. تحلل الدراسة النصوص العربية لتحديد مشكلات الترجمة وتقدم طرقاً لترجمة فعالة إلى الإنجليزية. تعزز النتائج فهم العلاقة بين اللغة والثقافة وحل النزاعات، مما يفيد كل من دراسات الترجمة والتواصل بين الثقافات. الكلمات المفتاحية: الترجمة، فض النزاع، أداة توماس كلمان.

1. Introduction:

The fact that conflict resolution is something people worldwide do all the while should speak to us loud and clear: inside intimate relationships, local communities or at society level. This in turn, make the range of how it is approached varying from place to place as influenced by their cultural perspectives and values. We hope for our examination of both the patterns in types of resolution techniques and what world leading exerts have said about cross-cultural communication to create an understanding that spans all forms of cultural contexts where people get into conflicts. Translating Arabic conflict resolution tactics into English takes careful linguistic and cultural considerations. Arabic-speaking societies often depend upon the various communication styles rooted in social, historical and religious contexts so translation is not merely a linguistic exercise but also an

amalgam of culturally sensitive activity. Arabic conflict resolution is more nuanced, contextualized and indirect because it stresses the importance of context along with interpersonal relationships. The nature of communication is complicated, and its level complexity exceeds pious matters; transferring not only the literal meaning but also any cultural or pragmatic connotations complicates things even more. The use of the Thomas-Kilmann Instrument (TKI) serves as a model for redrawing Arabic conflict resolution techniques in English to decode how these issues are resolved. A well-known conflict management framework called TKI classifies how we address conflicts into one of these five types: Avoiding, Competing, Accommodating, Collaborative and Compromising. Each of these styles, with varying degrees of assertiveness or cooperativeness can be assigned to a configuration that reflects a different way in which conflict is managed. By mapping these modes on to the dispute resolution mechanisms visible in Arabic discourse, this study is a first step towards an approach that systematizes translation so as to not lose either strategic intent or cultural context inherent in the original language. Such an approach is significant as it allows the meaning behind Arabic conflict resolution processes to be minimised in terms of flow, but still uphold their more refined simplicity. Traditional translation methods may struggle to articulate the nuances of these methods, leaving behind misunderstandings or oversimplification that damages the original intent. Translators can better navigate these pitfalls by employing a translation with the TKI framework to ensure that the strategic and cultural elements in source Arabic discourse are accurately reflected in translated text. It furthers expertise with solving disputes when they arise in different cultural backgrounds, which improves the accuracy of translation. Finally, this study positions itself as an important innovation in the field of translation studies by lending a new approach for translating culturally embedded conflict resolution techniques. The purpose of the present study is to help overcome this barrier by bridging Arabic and English speakers together using the TKI framework in order for a successful cross-cultural communication translated into understanding, agreement or at least mutual respect. Findings from this research have the potential to inform translation practices in important genres such as commercial correspondence and diplomatic negotiations, where accurate or culturally appropriate translations are crucial if specific outcomes are to be achieved. The research questions posed by the study are as follows:

1. How do the five conflict-handling modes listed in the TKI correspond with the Arabic conflict resolution strategies that are translated into English?
2. What linguistic and cultural obstacles exist when translating Arabic discourse on conflict resolution into English using the TKI model as a framework?
3. What effects does the translation of Arabic conflict resolution techniques into English have on how the TKI model's conflict management methods are perceived and interpreted?

2. Related Literature: A fundamental component of interpersonal communication, conflict resolution is deeply ingrained in our social networks, professional environments, and larger communities. It is fundamental to maintaining friendly relationships and fostering understanding between people with different viewpoints and interests. Nonetheless, the methods employed to manage and settle disputes are not universal; rather, they are greatly influenced by the complex web of cultural conventions, beliefs, and communication patterns (Putnam, 2001:10). In human interaction, conflict in all of its manifestations inevitably occurs. The skill of conflict resolution is vital in all situations, including disputes within families, boardroom negotiations, and international diplomacy. Relationships are repaired or strengthened, disagreements are settled, and misconceptions are cleared up through this procedure. Communication is the foundation of conflict resolution, and pragmatics—the study of how language is used in context to express meaning—resides inside that communication. The investigation goes beyond the boundaries of theoretical ideas, utilizing a wealth of practical knowledge and academic understanding. Understanding that successful conflict resolution is a dynamic interaction of cultural subtleties, historical legacies, and personal preferences rather than a one-size-fits-all process is crucial. Thus, it is essential to comprehend these subtleties in order to resolve conflicts successfully (McConachy & Spencer-Oatey, 2021). Eastern societies, heavily impacted by Confucian traditions, place a lot of importance on face-saving techniques, indirect communication, and maintaining social harmony. People in these communities use complex etiquette techniques, nonverbal clues, and implicit cues to delicately negotiate confrontations. But in Western societies, where directness and individualism are generally valued, dispute resolution tends to be more assertive. It is not unusual to engage in direct criticism, open conflict, or the clear expression of opinions. In these contexts, being direct is frequently regarded as a virtue, and open communication is the means by which conflicts are resolved (Chen, 2023). These basic distinctions highlight how important cultural environment is in determining how conflict resolution techniques are developed. Speech acts become essential tools in the process

of resolving conflicts within this broad framework. Speech acts—that is, statements that fulfill certain communication purposes—play a crucial pragmatic role in resolving conflicts. Apologies, demands, rejections, compliments, and many more are among them. Cultural conventions differ substantially, for instance, when it comes to apologizing. Apologies are frequently used in Western cultures as a way to admit wrongdoing and take ownership of one's actions. They must be forthright and truthful. Eastern cultures, on the other hand, take a more subtle approach, with apologies that are frequently more oblique and less obvious in order to preserve peace and face (House & Kádár, 2023). Even though sports constitute entertainment, the discourse genres that describe athletic encounters and occurrences are not interchangeable with genres of traditional entertainment. Although the creation of humor is not the primary goal of this genre, sports reporting can be enjoyable and the media texts covering the events may contain a large degree of humor (as is extremely typical, particularly in the style of live spoken sports casting). It seems to reason that this sets it apart from numerous media genres whose primary goals are amusement or amusement mixed with social criticism. Simultaneously, the hybrid nature of discursive goals—to both enlighten and entertain—is prevalent in a number of other genres, such as advertising (Dynel, 2011). Remarkably little methodical thought has been given to the types and purposes of humor in sports commentary. With the exception of a few studies that have different goals than the analysis of humor in sports reporting, there doesn't seem to have been much linguistically-oriented research in this area, despite the fact that some cultural studies, sports theorists, and journalism scholars have touched on the topic. However, it seems to be widely accepted that comedy is a part of sports commentary and is in fact one of the elements that contributes to its success. Because the commentators are under pressure to write their remarks fast, they occasionally make blunders, which results in unintentional humor. Fans and the media gather and disseminate a lot of these inadvertently humorous comments, where the humor is found in grammatical discontinuities, odd word combinations, illogical sentences, connotative meanings, and other errors. Such noteworthy missteps could even take on a cult-like character among sports fans and become stereotypically linked to specific sportscasters. Sports commentators' verbal blunders are referred to as "Coleman balls" or, more loosely, "commentator balls" (named after the late British broadcaster David Coleman). Even special annual compilations of these quotes, featuring humorous utterances from public officials and sports commentators, are published by the satirical magazine *Private Eye* (Fantoni, 2010). In spoken discourse, humor may also be seen in the dialogical interactions between the commentator and the pundit, who is typically a former athlete. The pundit offers color commentary, which involves analyzing the action, adding analysis to the narrative, and frequently sharing personal experiences. In this kind of setting, it is easier for the discourse players to shift gears, that is, to shift from narrating the game to just describing it to engaging in other verbal activities. As a result, casual conversation frequently occurs during the exchange between the pundit and the journalist, even on topics that have little to do with the sporting event that is being televised. The dyadic contact makes it possible for casual banter, reciprocal teasing, and conversational joking to emerge, which enhances the game's factual explanation and critical analysis. This considerably enhances the audience's enjoyment of the spoken report and helps establish the relaxed tone of the sports commentary. The amount and kind of comedy that may be found in spoken commentary varies depending on the culture, although humor has been a part of this genre for a number of decades, beginning when spoken commentary began to focus more on entertainment in the late 1960s (Spencer 2013: 13). When it comes to sport discourse, humor may also be found in certain less formalized circumstances and is created by discourse participants other than the professional journalists who write the official commentary for the big networks. This is the case with blogging, which frees readers from the traditional position of the more or less passive recipients of media messages in the old one-way paradigm of media communication, and instead enables them to comment actively and directly on the sporting events. It has been noted that nonprofessional writers, or "sports bloggers," frequently use blogging as a means of responding to the mainstream media's coverage of sports stories, but they also frequently inject humor into their online blog entries. It appears that humor is a valuable quality that could strengthen the bonds amongst the individuals who read these kinds of blogs (McCarthy 2014). The analysis of hilarious talk created by viewers of football match TV by provides an intriguing linguistic study into the development of amusing discourse by audiences as recipients of media text. Though the humor itself is inextricably linked to the sportscast, in this instance, hilarious debate is generated privately and outside of the media frame. From an interactional and pragmatic standpoint, it is observed that this type of humor, or talk-in-interaction, is frequently multimodal since the funny comments are based in part on the transmitted pictures. By extension, it may be said that the audience's expectations for the fun they will have watching a sporting event and hearing about it discussed discursively in

the media also apply, at least in part, to reading about sporting events in print media (Gerhardt, 2014) Examining the difficulties in translating linguistic humor from Arabic into English, especially those that make use of linguistic incongruities, brings to light problems when translating puns, homonyms, idioms, rhymes, and collocations. Some contend that the language and cultural subtleties in Arabic jokes have no straightforward English translations, which is why translations frequently go wrong. Because there are no matching linguistic features in the target language, translating linguistic jokes from Arabic to English is extremely difficult and frequently impossible (El-Yasin, 1997). While most jokes in the ST can be translated, community and institutional humor and community sense of humor, which are generated based on the sociocultural backgrounds of the ST, are more likely to have shifts when translated, according to a mixed method translation analysis. This is because the target audience, who may not even be vaguely familiar with the ST, is unlikely to notice or understand these humorous elements. In order to bridge cultural divides that affect how well people understand comedy, the translator worked hard to reduce any loss and to make as little alterations as possible (Martínez-Sierra, 2006). Probing the Polish and Spanish dubbing of Shrek reveals the humorous trends in translation. The findings showed that the most common types of modifications and losses during the translation process were linguistic, community, and institutional aspects (Jankowska, 2009). By producing new types to replace the outdated ones, translators usually manage to preserve the amount of hilarious loads. Language and cultural constraints can make it difficult for the target audience to understand community and institution aspects; these are typically replaced with non-marked elements. In addition, a lot of linguistic, institutional, and community aspects that were developed based on the SL and ST cultural backgrounds are domesticated by substituting Spanish and Polish cultural allusions for American wordplay and wordplay in English. Last but not least, the majority of Shrek's funny loads are found in visual and unmarked elements. These two types are thought to be intentional rather than accidental since they are easier to convey and have a higher chance of connecting with a global audience (Chiaro, 2010). By the same token, considering the traditions and limitations of dubbing, an extension of Martínez-Sierra's approach was used to investigate the shifts in funny loads in two well-known American situational comedies, Friends and The Big Bang Theory, in the English-Hungarian language pair. Lip movement synchronization was shown to be the main cause of the loss and decrease in funny loads in dubbed versions. To put it another way, the limitations of dubbing make it difficult to apply a translator's full translation of a comedic scenario. Additionally, one successful tactic used by translators to overcome "untranslatability" is making up for the comedy deficit by inventing new kinds of humor to take the place of the ones that are lost because the target audience cannot understand the cultural allusions (Zolczer, 2016). Investigating English, Russian, and French focused on the audiovisual translation of puns, is one of the most common types of verbal comedy and also one of the most challenging translation problems. It examined 22 ST animations in English as well as versions with French and Russian dubbing. Free translation, which generates puns as described in the ST, was found to have completely abandoned the use of the original words. On the other hand, in order to replicate the puns in the target language, the translator's quasi-translation utilized a synonym, hyponym, hypernym, or any other word in the same semantic space. It was found that the original words used to create the pun by the author are the strategies mostly applied by the translators. Aside from that, the study also revealed that literal translation and omission, which are unable to preserve the comic effects, gained widespread acceptance in the AVT of puns (Aleksandrova, 2019). The difficulties of translating humor from various Arabic dialects—Levantine and Gulf—into English are highlighted by taking into consideration the translation of Arabic stand-up comedy into English and concentrating on subtitling techniques for Netflix shows Live from Beirut and Comedians of the World/Middle East. This is because of the linguistic and cultural differences between the two languages. It examines how various humor subtypes—like puns, wordplay, and taboo language—and culture- and language-specific jokes—like those that call for specialized cultural knowledge—are translated. The research indicates that Netflix use many tactics, including paraphrasing, generalizing, specifying, substituting, and omitting, to tackle the translation difficulties presented by these forms of humor (Al-Jabri, Alhasan, & Ali, 2023). The present study differs in numerous important aspects from earlier studies on the translation of Arabic comedy into English. This study changes the focus of previous research from the language and cultural difficulties associated with translating humor—such as puns, jokes, and culturally specific references—to the translation of dispute resolution techniques. This study employs the TKI as a theoretical framework to examine the subtleties of conflict resolution methods, such as accommodating, competing, and avoiding, that need to be translated carefully in order to preserve their pragmatic purposes in the target language. Conflict resolution discourse is serious and strategic, requiring a grasp of how various cultures view and handle

conflict. This is in contrast to humor, which is frequently lighthearted and depends on timing, wordplay, and cultural allusions. The scientific framework utilized, which is based in management studies and psychology, is different from the humor theories that are usually applied when interpreting comic elements. Furthermore, the study has wider practical ramifications in domains such as cross-cultural mediation, corporate communication, and international relations, where effective negotiations and mutual understanding can be facilitated by accurately translating conflict resolution techniques. On the other hand, humor translation largely affects literature, the media, and the entertainment industry with the goal of entertaining and involving audiences from various cultural backgrounds. This work makes a fresh contribution to translation studies by addressing these differences and taking on a distinct kind of discourse with its own set of difficulties and theoretical problems.

3. Methodology This study is based on a qualitative research method that uses the Thomas-Kilmann Instrument (TKI) along with Venuti's Model of Foreignization and Domestication to examine Arabic conflict resolution strategies in English translation. What follows is an excerpt from the Arabic¹, which two Ph.D. Students M. of Translation Department College of Arts University Of Mosul Academic Year (2024-2025). The TKI framework is used to classify the specific conflict management styles (e.g., avoiding, competing and accommodating) found in source text. This perspective provides a fine-grained analysis of the ways in which such strategies are formulated and how they can be effectively rendered into translation. Venuti's Model complements this by offering a perspective on the translation process itself, both in terms of whether foreignization (keeping aspects that demonstrate cultural context) or domestication — adapting to become more familiar with what is usual for the target culture. This study merges these two models to give a complete review, which not only focuses on the preservation of Conflict Resolution strategies but also provide an insight into cultural translation choices.

4. TKI's (1977) Model:

1. **Avoiding:** This approach consists of merely disregarding the possibility of a disagreement. When faced with confrontation, people usually try to avoid it. By avoiding, they are able to deny the existence of an issue.

2. **Competing:** Competing is an unhelpful, unduly confrontational tactic employed by those who are determined to prevail in the disagreement at all costs. We refer to it as a win-lose tactic. Due to its inability to facilitate group problem-solving, this approach is not frequently recognized as producing adequate results.

3. **Accommodating:** Smoothing is a tactic in which one side gives up and provides the other party with all the information it needs to settle the issue. By using this approach, you can work toward a long-term solution while also finding a short-term remedy to an issue.

4. **Collaborating:** Similar to the compromising approach, collaboration entails working with the opposing side to resolve a conflict in a way that both parties can accept. We refer to it as a win-win approach.

5. **Compromising:** This tactic, sometimes referred to as reconciling, looks for a compromise to end a disagreement. Since both sides voluntarily give up some of their demands in order to reach an agreement, it is known as a lose-lose strategy. This may be a fast fix for a disagreement that keeps from getting worse. A better long-term solution cannot be implemented by the parties concerned before using compromise as a stopgap measure to prevent conflict (2007:3).

5. **Venuti's (1995) Model of Translation:** Translation procedures involving the transfer of cultural components between languages include domestication and foreignization. Domestication is the process of modifying the original literature to fit the target culture so that the audience may more readily relate to and comprehend it. It entails bringing the translation into compliance with the customs and norms of the target language and culture. Conversely, foreignization attempts to maintain the original text's originality and foreignness while letting the intended audience know about cultural differences. It entails preserving certain aspects of the original language and culture during the translation process. Depending on the context and goal of the translation, both approaches can be applied flexibly and each has merits. Foreignization can aid in fostering cross-cultural communication and maintaining the cultural identity of the original material, whereas domestication is typically linked to attaining a comparable effect and accessibility for the intended audience (Venuti, 1995:20-24).

Data Analysis and Discussion

SL 1:

"الشوالي يصالح زوجته بلغة الساحرة المستديرة"
"دع تصرفاتك الصبيانية فأنت لست ب (بالوتيلي), و عودي لي كما عاد (يوفنتوس) بطلاً لدوري الإيطالي."

TT 1:

Al-Shawali reconciles with his wife using the language of circular witch

Stop your childish behavior, for you are not (Balotelli). Return to me as (Juventus) returned as the champion of Serie A.

TT 2:Al-Shawali reconciles with his wife using the language of football:

Stop your childish behavior, you're not Balotelli. Come back to me like Juventus returned as champions of the Italian league.

TKI Analysis of SL:In this text, the husband approaches the conflict with his wife by emphasizing collaboration and accommodation, creating a dynamic where both parties can feel heard and respected. By using shared cultural references and humor—specifically, football metaphors—he skillfully taps into a common interest that they both appreciate. This choice of language not only makes the conversation more engaging but also helps to diffuse potential tension, allowing him to address his concerns in a non-threatening manner. While he introduces a slight element of competition by lightly critiquing her behavior, this is done in a playful way that encourages self-reflection without causing defensiveness. This competitive edge is subtle and serves more as a gentle nudge rather than a challenge, keeping the interaction positive and constructive. Importantly, the husband does not resort to avoidance, meaning he does not ignore or sidestep the issue. Nor does he engage in compromising in the traditional sense, where both parties might need to make sacrifices. Instead, he directly addresses the matter, aiming for a resolution that preserves the emotional connection between them. His approach seeks to foster mutual understanding, maintain harmony, and strengthen their relationship by focusing on a win-win outcome where both feel validated and supported.

TKI Analysis of TTs:In terms of the first TT, it predominantly reflects a competing strategy, where the speaker adopts an assertive and directive approach, clearly aiming to dominate the situation and secure a specific outcome. The language used is forceful, indicating a strong desire to control the narrative and ensure that the speaker's demands are met without considering alternative viewpoints or the other party's feelings. There is a noticeable absence of avoiding strategies, as the speaker does not shy away from the issue but instead addresses it head-on. Similarly, there is no sign of accommodating, as the speaker does not attempt to smooth over the conflict or prioritize the other party's needs. The text also lacks any elements of collaborating, as there is no effort made to find common ground or work together toward a mutually beneficial solution. Lastly, there is no indication of compromising, as the speaker shows no willingness to meet halfway or make concessions in the pursuit of resolving the conflict. In the second TT, Avoiding, which involves not addressing a conflict and pretending it doesn't exist, is barely present in the text. Al-Shawali directly engages with his wife, expressing his concerns and desires rather than ignoring the issues. In contrast, the competing approach is evident when Al-Shawali uses football comparisons, such as calling his wife "not Balotelli," to assert his viewpoint and position himself as the more reasonable party. He critiques her behavior to establish dominance. On the other hand, accommodating is shown when Al-Shawali admits his faults, likening himself to Guardiola's mistakes, which helps ease tensions and demonstrates a willingness to find common ground. Collaboration is subtly present in his plea for his wife to return, likening it to Juventus' comeback, indicating a desire for a mutual resolution. However, compromising is less apparent; Al-Shawali is more focused on persuasion and self-criticism rather than finding a middle ground. Briefly, the first TT is characterized by a unilateral approach that prioritizes the speaker's objectives without regard for the other party's perspective or a balanced resolution. The second TT, however, primarily features competing and accommodating strategies, with some hints of collaboration and little to no indication of avoidance or compromising.

Translation Analysis:

Concerning the first translation, it retains the specific terms "Serie A" and "Juventus," which are direct references to Italian football culture. It also translates "لغة الساحرة المستديرة" as "language of circular witch," which could be seen as a literal translation of a cultural reference. This translation leans towards Foreignization. It maintains specific cultural references and terms from Italian football culture that may be less familiar to English-speaking audiences. As for the second translation, it generalizes the term "لغة الساحرة المستديرة" as "language of football," which makes the translation more accessible to English-speaking readers. It uses the term "Italian league" instead of "Serie A," which is more familiar and accessible to a broader audience. This translation leans towards Domestication. It adjusts cultural references to be more familiar and understandable to an English-speaking audience, making it easier for readers to grasp the context without needing specific knowledge of Italian football terms. The second translation is more appropriate for an English-speaking audience due to its

use of more accessible language and general cultural references. It helps readers understand the context without requiring specialized knowledge of Italian football culture.

SL 2:

"دَعِكْ من صديقاتك إيناس المغرورة ك (مورينهو) و أمانى الممثلة ك (بوسكيتس) ولا تستمعي لما يقولونه. عودي وفية لي كوفاء (زانيتي) للإنتر, ولا تبيعيني كما باع أرسنال (فابريجاس)."

TT 1:

Forget about your friends, the arrogant (Mourinho) like (Inas), and the actress (Busquets) like (Amani), and don't listen to what they say. Return to me faithful like (Zanetti) to Inter, and don't abandon me as Arsenal sold (Fabregas).

TT 2: Forget your arrogant friend Inas, who's like Mourinho, and your actress friend Amani, who's like Busquets, and don't listen to what they say. Be loyal to me like Zanetti was to Inter, and don't sell me out like Arsenal sold Fabregas.

TKI Analysis of ST: The husband's approach in this text predominantly reflects a competing strategy. He takes a firm and somewhat confrontational stance, expressing his concerns about his wife's friends by comparing them negatively to football figures. His goal is to persuade her to distance herself from these friends, asserting his perspective as the correct one. There is no indication of avoiding, as he directly addresses the issue rather than ignoring it. Similarly, there is no accommodation, as he does not yield to his wife's potential desire to maintain these friendships. What is missing from the text as well, and this ties into a definition above again really part of it but lack of evidence with another aspect listed, would be collaboration: he does not engage in conversation to reach said understanding. In the end, there is no compromise because he offers nothing to bridge between both of their wants. Rather, he is assertive and applying for his own yield.

TKI Analysis of TTs: The text primarily reflects a competing strategy, where the speaker adopts a strong, assertive stance, using directive language to steer the listener toward a desired outcome. By dismissing the listener's friends and urging them to focus on loyalty to the speaker, there is a clear attempt to dominate the situation and assert control. The speaker's approach is uncompromising, with a focus on their own perspective while disregarding alternative viewpoints or the feelings of others involved. It seems the speaker does not shy away from his case or minimize the conflict, so there is no impression of an avoiding strategy. Rather, they deal with it directly — inviting no equivocation as to their aims. Similarly, there is nothing to signal an obsequious attitude. The speaker has no concern for seeking unity or understanding the listeners, they are speaking at people in a very black and white manner which shows that all their communication is about imposing their views rather than arriving to compromise. Also clear is the fact that these are not collaborative or give and take processes, highlighting once more my conclusion about this exchange being an one sided affair for vendors. It does nothing to start a dialogue or bargaining with the listener on finding a compromise solution. There is also no hint of compromise, or giving way between the two parties. Instead, the language of this speaker is imperative and commanding showing a clear intention to dominate over all their work. In the second TT, however, there is certainly a competing presentation of how to deal with conflict from the Speaker. He faces it head-on, obviously his wife's friends are stupid and she should immediately cut them off so that he has no chance to hide or deflect. The language they use is assertive and egotistic, trying to take over the situation by breaking down the ties of his wife with her friends replacing it subtly asserting itself as a superior friend. This is reflected in the derogatory terms used to describe their friends and the absolute loyalty demanded. It reeks of no effort to attempt collaboration or compromise; this speaker is hell-bent on getting their way with nothing given back, which fits thematically within the fairytale confines where women are meant to be seen and not heard. It continues with a definitive focus on dominance, controlling the outcome and ensuring that someone is winning over this interaction which signalizes win-lose. Definitely the approach from the TT is to be very dominating, and achieving a certain outcome, with no real thought for what anyone else might want. The second one illustrates that the speaker puts all her/his need and opinion before possible comprehension or solution, highlighting a one-way disagreement.

Translation Analysis: Regarding the first translation, it retains specific names and terms, including "Mourinho," "Busquets," "Zanetti," "Inter," and "Arsenal," while also providing the names "Inas" and "Amani" in parentheses. The use of these football references and the way they are integrated reflect the original cultural context. This translation is an example of Foreignization. It keeps specific cultural references and names from the football world, which may be unfamiliar to some English readers. The second translation, however, explains the relationships more clearly by providing comparisons and omitting the specific terms within parentheses. It

makes the football references more contextually clear and integrates them into a more accessible narrative for English-speaking readers. It demonstrates Domestication. It adapts the cultural references to make them more understandable to an English-speaking audience, without requiring the reader to have specialized knowledge of football terms. The second translation is more suitable for an English-speaking audience. It provides a clearer, more accessible interpretation of the cultural references, making the message more understandable without needing specific knowledge of football culture.

SL 3:

"قد أكون أخطأت كما أخطأ (جوارديولا) في اختيار (إبراهيموفيتش)، ولكنني قدمت لك الكثير كما قدم (أبراموفيتش) لتشيلسي. لا تنسى صفاتي الجميلة. فأنا مُبدع مثل (ميسي) وساحر مثل (رونالدنيهو) و جديّ مثل (بيرو)، وفنان مثل (رونالدو) و شجاع مثل (راموس) و هادئ مثل (كروز)، ولي تاريخي المشرف مثل (ديل بييرو)." .

TT 1: I might have made mistakes like (Guardiola) did with (Ibrahimović), but I have given you as much as (Abramovich) gave to Chelsea. Don't forget my beautiful qualities. I am creative like (Messi), magical like (Ronaldinho), and serious like (Pirlo), and artistic like (Ronaldo), and brave like (Ramos), and calm like (Kroos), and have a distinguished history like (Del Piero).

TT 2: I may have made mistakes like Guardiola did in choosing Ibrahimović, but I've given you a lot, just like Abramovich gave to Chelsea. Don't forget my good qualities. I'm as creative as Messi, as magical as Ronaldinho, as serious as Pirlo, as artistic as Ronaldo, as brave as Ramos, as calm as Kroos, and I have a distinguished history like Del Piero.

TKI Analysis of ST: Al-Shawali is clearly conference when he highlights his own skills and successes in comparison other great footballers so we can see that this text is a competitive one as well. This self-soothing seems to imply, he has the upper hand in this relationship and instead of commiserating with his wife or finding some sort of middle ground! While he does briefly admit that "maybe I did some wrong" he immediately follows it by focusing on all the positives about him, so take from this as you will (probably a very little amount of contrition.) He does not beat around the bush, there are no signs of avoidance. Equally there isn't any sense of negotiation or collaboration because we see no discussion with his wife about working together to resolve an issue, and nor do we see him suggesting a compromise. Basically, he is all about validating himself and not creating any common ground or closure.

TKI Analysis of TTs: The first TT shows a mixture of competitive and self-supporting strategies. The speaker grants the possibility of past errors, then cites their virtues and highlights such as those elite footballers to which they/she/he has attracted a determination. The intention is to make them feel good, not to solve disputes through give and take. There is also no avoiding strategy — the speaker directly addresses any potential issues. Also, the copy does not validate — it still talks about how great you are and never in their shoes. The lack of a message that encourages or the offer to meet halfway shows itself too — no mutual agreement is suggested, and this speaker does not share space but instead asserts they are one token ascendant only. The speaker uses competing in the second. He goes on to respond directly, admitting where she is right while also detailing some of the good that they've done. The modality behind this — one that admits fault whilst still asserting its superiority — is indicative of a win-lose mentality, as the speaker needs to be assured they are worthy and deserving. They are offering some concession by admitting faults but it is immediately followed by attention to strengths. Some elements of avoiding, collaborating or compromising are missing in the text. There are no attempts to fix things or meet somewhere in the middle. Conclusively, the speaker's approach in the first TT is characterized by a desire for validation and recognition, rather than engaging in mutual resolution or negotiation, whereas the speaker's primary focus, in the second, remains on convincing the other party of their worth rather than resolving the conflict mutually.

Translation Analysis: The first translation retains all the specific football names and terms in parentheses, keeping the original references intact. It maintains a high level of specificity and cultural context. This translation proves Foreignization. It preserves the cultural references and names, which might be less familiar to some English-speaking readers. The second translation, on the contrary, omits the parentheses and directly integrates the names into the text. It provides a smooth, readable narrative without breaking it up with additional parentheses. It corroborates Domestication. It presents the cultural references in a way that is more seamlessly integrated into the English text, making it easier for readers to understand without additional contextual explanation. The second translation is more fitting for an English-speaking audience. It integrates the football references more naturally into the text, making it clearer and more accessible for readers without requiring specialized knowledge of football culture.

SL 4:

"أعطني فرصة أخرى كما فعل الأنتر وروما مع (أدريانو)، ولا تتركيني و أنت في قمة حبك لي كما ترك (زيدان) كرة القدم و هو في قمة عطائه. عودي اليّ بسرعة (جاريث بيل)، ولا تتباطئي في اتخاذ القرار كما يفعل (جيرارد و(لامبارد) في التمير، وأنا المخلص لك مثل اخلاص (مالديني) للميلان. وفي النهاية أحبك كثيراً ، كحب (توتي) لـروما. "

TT 1: Give me another chance like Inter and Roma did with (Adriano), and don't leave me while you are at the peak of your love for me as (Zidane) left football at the height of his career. Return to me quickly like (Gareth Bale), and don't delay making decisions like (Gerrard and Lampard) do with passing. And I am loyal to you like (Maldini) was to Milan. Ultimately, I love you a lot, like (Totti) loves Roma.

TT 2: Give me another chance, like Inter and Roma did with Adriano, and don't leave me while you're at the peak of your love for me, like Zidane left football at the height of his career. Come back to me as swiftly as Gareth Bale, and don't hesitate in making a decision like Gerrard and Lampard sometimes do with their passing. I'm as devoted to you as Maldini to Milan. And in the end, I love you so much, just like (Totti) loves Rome.

TKI Analysis of ST: The sender's approach in this text primarily reflects accommodation, as he acknowledges his shortcomings and asks for another chance, showing a willingness to make amends. He appeals to shared memories and emotions, demonstrating his commitment and love, rather than pushing for his perspective or asserting dominance, which suggests that a competitive strategy is not at play. There is no indication of avoidance, as he directly addresses the issue, nor is there evidence of collaboration, as he does not propose working together to resolve the conflict. Additionally, he does not suggest any compromises or middle ground. His strategy is focused on emotional appeal, aiming to persuade his wife to reconcile based on their shared history and his desire to make things right.

TKI Analysis of TTs: Thus, the first TT is mostly a mix of an accommodating and collaborating styles. Sitting in their loose baggy clothes The speaker desperately clings to the moment by asking for one more chance While professing their faith and love. That shows an intention to solve the problem by giving hope for continuity. This suggests a desire to iron out the problem at hand and work towards resolving any outstanding, unresolved matters that are hindering his personal efforts of putting back in order an important relationship by attempting admission when one needs it most. The tone of the voice is both assertive in expressing feelings and desires, but it lacks dominating / confrontational style. The lack of aggression or the attempt to outdo is an indicator of no competing strategy present. Since the speaker does acknowledge and deal with the problem, minimizing is not an option. Also there is no sign of getting compromised; it points to his character and feelings appeals more than a ground where he lets him let down or throws agreement. In the second instance, the speaker is mainly a conciliator. He takes the conflict head on, by seriously requesting to become a better boyfriend or acknowledging his own faults in order to reconcile with you and make up for their mistake. The speaker transparently hints at reconciling when he begs for forgiveness and a new beginning as an implication that concessions can be reached. This almost has a competitive aspect to it, where the speaker is trying to make themselves seem more deserving of another chance than any other candidates (using air-quotes because "candidates" feels too attacking and this is intended as more gently persuasive). There is no avoiding and collaborating; the speaker addresses it head on without suggesting a joint solution or dodging conflict. So, in the first TT his speaker approaches it tentatively but assertively with reassurance and an almost collaborative plea. They hope for an amicable settlement in which both benefit by highlighting what they have put into the situation, and appeal to a chance of reconciliation. This means there is real willingness to talk about the conflict and find common ground from which a solution can be agreed upon. The second one, on the other hand, takes a humble and emotional tone which was to resolve conflict with accommodation or persuasion but not confrontation/negotiation.

Translation Analysis: The first translation provides cultural references and names of great football players but assumes the reader knows them. The original names and context are also only slightly altered. However, the second translation brunt all of that and took a radical step by underlining authorial whim regarding both footballers names but cleared them from parentheses into text stream. This appeals to readers who do not know these characters and therefore are given the some depth in character without needing to learn their backstories. The second translation is for a wider audience who may never have heard of the footballers named. So you reach a compromise —keeping the intention and sentiment in tact but making cultural allusions less foregrounded so more get it.

Findings and Discussion: Table (1): TKI Type of ST, Frequency (F) and Percentage (P)

No.	TKI Type of ST	F	P
1.	Collaborating (COL) +Accommodating (A)	1+1	12.5+12.5
2.	Competing (CO)	1	25
3.	CO + A	1+1	12.5+12.5
4.	A	1	25

The table presents a nuanced overview of conflict resolution strategies, reflecting a range of approaches with varying degrees of frequency and preference. The Collaborating (COL) + Accommodating (A) combination appears twice, each time constituting 12.5% of the total cases. Moderate preference for mixed strategy- use of both strategies simultaneously working with each other to figure out a win-win solution is another way of saying 'collaborating' which gets the root problems solved and satisfies all sides. Together with Accommodating, the preference for making things work implies a delicate approach where both cooperative problem-solving and giving one way are in play. A combination of both may be the best strategy for particularly complex cases as they need collaborative solutions and compromises to resolve issues effectively. On the flip side, one-time STRATEGY type Competing (CO) particularly reflects a general tendency toward an assertive and confrontational mode of behavior that is manifested by 25% for it. Competition: When one asserts his or her own interests against the others to meet their goals (e.g., useful in an emergency definition, there are possibly time when we have critical decisions where immediate action is called for). In 25% of the cases, all three arguments present were very assertive in nature (especially B); this may reflect an importance for firm and decisive rule when it really matters. So too does the Accommodating (A) strategy show up only one percent of time, but for 25% overall — and is thus highly unbalanced toward a yielding or cooperative stance. Some can accommodate, which means denied putting others needs ahead of their own that benefits to keep harmony and good intention among lower significant situation. Twenty five percent of the cases being Accommodating tells us that cooperation and compromise are very much in demand when it comes to finding resolution, most likely because there is a desire for relationship preservation. The CO + A (used twice, each occurring 12.5% of the time) represents an integrated blending style where assertive and accommodating behaviors are included. It is a very effective technique and one of the strongest methods to use when you need to assert your position but make compromises in order that both sides arrive at decision. This implies that conflicts can require both strong position and elements of compromise in order to head towards resolution, which is the essence of a mix between aggressive cooperation and co-operation activism. All in all, the data shows a wide range of conflict resolution strategies that are applied. Therefore in conflict management a combination of more assertive (Competing) and accommodating behaviour, combined with the use of mixed strategies reflect an essential approach to managing conflicts. The use of all these varied strategies stresses an adaptive, context-bound approach to conflict resolutions where the specific situation and objectives of a given type mediation informs what intervention should be employed. Table (2): TKI Type of TTs, Fs, Ps, Translation Method (TM), F and P

No.	TKI Type of TT (1)						TKI Type of TT (2)					
	Type	F	P	TM	F	P	Type	F	P	TM	F	P
1	CO	1	25	FOR	1	25	CO+A	1	12.5+12.5	DOM	1	25
2	CO	1	25	FOR	1	25	CO	1	25	DOM	1	25
3	CO	1	25	FOR	1	25	CO+A	1	12.5+12.5	DOM	1	25
4	A+COL	1+1	12.5+12.5	FOR	1	25	CO+A+COM	1	8.33+8.33+8.33	DOM	1	25

Conclusions:

1. There are differences in how Arabic and English speaking cultures deal with conflict, especially when there is a use of indirect or face-saving strategies such as "avoiding" or "accommodating". Accordingly, the cultural distinctions in the Arabic treatment strategies must be regarded upon translating them into English.
2. Domestication proves problematic in that there are differences in connotations and pragmatics associated with conflict resolution expressions within both Arabic and English. The difference between these three dissimilarities is bridged by the TKI model, in that it classifies and describes them so as to be capable of adaptation for implementation across English languages. The investigation shows that some common Arabic dispute resolution techniques, like "compromising" or "accommodating," do not have obvious English equivalents, requiring flexible translation techniques that convey meaning rather than a literal interpretation.

3. Translation should allow for the effects of politeness inherent in Arabic discourse. Terms such as 'avoiding' or 'accommodating' in Arabic — when translated into English, often function to save an endangered social harmony.
4. The study underscores what a big deal contextual translation can be: some conflict resolution techniques are effective only in certain conditions. Translators need to adjust their methodology for the English-speaking audience with respect to socio-cultural background.
5. One could imagine that as mediation on a second level, where the translator is mediating meaning across two cultural contexts to ensure precise translations and transposing procedures into an English-language framework.
6. The model for distinguishing communication approaches with the TKI actually also functions as a tool to assess and cross-translate techniques of conflict resolution in different languages. This is where it substitutes the other two modalities aforementioned, but in Arabic-English translations, this should be modified keeping in mind some of Arabic rhetorical and conflict resolution ways.
7. Translating directly from dispute resolution terminology often leads to misunderstanding or loss of meaning. Instead, an interpretive approach based on the TKI model allows for a better rendering of original content.
8. Translating Arabic complex techniques into English requires a trained translators and interpreters who must work not only on their language proficiency, but also need to have familiarity with cross-cultural communication as well as conflict resolution theories particularly TKI when it comes for people practicing in the field of conflict settlement.

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هوامش البحث

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² This text is retrieved from: <https://n9.cl/3uad9>