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Exploring Cultural Hybridity in 10 English Films Dubbed into Persian By Namayesh Channel



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Abstract

As the world is becoming smaller, the ideas and beliefs of different societies and cultures encounter each other, bringing about the emergence of hybridity. In the modern world, cultural hybridity plays an important role in eradicating the barriers between cultures and people. This study aims to investigate the most frequently applied strategies by translators based on Venuti's translation theory. In this research 10 English films and their Persian translations are examined based on Delabastita's four distinctions of film signs including audio-verbal, audio-nonverbal, visual-verbal, and visual-nonverbal. The results of the study show that most of the strategies were related to domestication strategy and most of the hybrid elements were related to audio-verbal and visual-nonverbal levels of hybridity.

بررسی ترکیب فرهنگی در ۱۰ فیلم انگلیسی دوبله شده به فارسی توسط کانال نمایش با کوچکتر شدن جهان، عقاید و باورهای جوامع و فرهنگ‌های مختلف با یکدیگر مواجه می‌شوند و ترکیبی را پدید می‌آورند. در دنیای مدرن، ترکیب فرهنگی نقش مهمی در از بین بردن موانع بین فرهنگ‌ها و مردم ایفا می‌کند. هدف این پژوهش بررسی راهبردهای متداول به کار رفته توسط مترجمان بر اساس نظریه ترجمه ونوتی است. در این تحقیق ۱۰ فیلم انگلیسی و ترجمه فارسی آنها بر اساس چهار تمایز دلابستیتا از نشانه‌های فیلم شامل سمعی-کلامی، شنیداری-غیرکلامی، دیداری-کلامی و بصری-غیرکلامی بررسی شده است. نتایج تحقیق نشان می‌دهد که بیشتر استراتژی‌ها مربوط به استراتژی بومی سازی و بیشتر عناصر ترکیبی مربوط به سطوح سمعی-کلامی و بصری-غیرکلامی ترکیبی بوده است.

واژه های کلیدی: ترکیب فرهنگی، شنیداری-کلامی، دیداری-کلامی، بیگانه سازی، بومی سازی

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Introduction

Language connects different cultures and it is a way of expressing emotions and ideas (Abbasi & et al, 2012). There are many definitions regarding the nature of translation, but the definition mentioned in this study is related to the components that affect the translation process. Therefore, in a perfect text, the translator should write the source text again. While, the real process of translation is more complicated and intricate.

The incoherent type and nature of textual and extra textual features of both source and target language and also the transmutation of the communicative actions make it difficult for translators to do their job (Nagodawithana, 2020). Between these communicative elements` , culture has a vast impact on the process of translation among languages. Culture displays a combination of different qualities and features of that society and it makes difficult limitation and restrictions for the translators during the process of translation. The place of culture during the process of translation, the grandeur of influence of culture on the linguistic and other features of source and target text, the structure of cultural features and qualities in the process of translation and the translators' selections of texts to translate are the most important components in the discourse of culture (Nagodawithana, 2020).

When two things encounter with each other, when two different cultures are brought together, when two various genres are mixed to each other, something new is created which is called hybrid. Nowadays hybridity consists of positive ideas and concepts which are related to cultural theory and cyborg theory. Mixed cultures and ideas are so valuable so as to create new ideas and emotions and to express and explain the ever changing nature of sociocultural concepts (Simon, 2011).

Statement of the Problem

Cultures of different countries are strongly connected to each other and affect each other in many ways. In modern, world every culture has a strong bond with other cultures. In this way, the ideas and beliefs which are new for other cultures are brought to them. So, cultures definitely change through the time. The way they treat and behave these new ideas are not the same. Some cultures have the capacity to accept them and others can't accept them because of cultural differences.

In Iran, these ideas and beliefs are treated differently by different translators. Some try to adapt them by using creative ways and others try to remove them because of the religious and cultural beliefs which exist in the Iranian culture. There are many factors which bring about the ideas and

beliefs of a certain country for example the government, the culture of that country, the traditions which are passed through generations from past and the religion of the society.

Research questions

Do political and religious ideologies affect the performance of translators?

What strategies do the translators use to deal with cultural hybrid elements according to Venuti's strategies?

What are the most and the least frequent strategies used to handle cultural hybrid elements?

Literature Review

History of Cultural Hybridity

Language and culture are connected together in many ways. It is an essential part of culture. It registers the stages of human development through the history of mankind. Language reverberates human's social and cultural improvement and It is also a tool for communication and interaction. Language can't exist without culture and vice versa. Language always improves in a cultural setting. (Min, 2018).

Cultural criticism and cultural studies raised the attention in west since 1980s. many scholars started to investigate cultural problems from different aspects. People no longer considered translation as a genuine academic study. They take it into account as a specific social and cultural setting. In translation this is called cultural turn. (Min, 2018)

Hybridity has been in center of attention in many fields. Originally the term "hybridity" goes back to Latin. In online Etymology Dictionary it drives back to Latin "hybrida" which means "offspring of a tan snow and a wild boar ". It is somehow connected to Greek "hubris". According to encyclopedia Britannica "hybrid means offspring of parents that differ is genetically determined traits. The parents may be of different spices, genres or families". Therefore, this term is so vast and considers animals, plants and etc. Hybridity has also been used in different fields like electronics, chemistry, social science, linguistic and etc. (Dai, 2016).

The notion of cultural hybridity in the translation studies concerns linguistic creolization and transculturation. The concept that cultures are mixed with each other raised attention with the advent of postcolonial theory in the last decades of 20th century. It is believed that hybridity is a new concept in cultural and social life of people around the world. But, as it is shown in the history of human life, migration and diasporic consciousness are features of human life. During the history

people have moved from one continent to another or trade passages like silk road that connected many nations, brought about mixing cultures, translation and hybridity (Simon, 2011).

Hybridity is one of the key concepts of postcolonial theory. Post-colonialism is originally referred to a period when the ideas and beliefs of colonizers hand over to colonized territories. There are many theories regarding this term. It includes a hazardous era in the lives of colonized people in which there were no political, cultural equity between the colonizer and the colonized. There was also the imbalance of power which happened and is happening through discursive practices. Nowadays post-colonialism has become a prominent theory because of its importance in literary research. Culture is an important factor in this theory so as to discern it with imperialism, colonization and neocolonialism (Wang, 2018).

Post-colonialism appeared as a theory in the USA IN 1970s and then it spread in Europe and all over the world (Wang, 2018). One of the most prominent scholars in post-colonialism is Homi Bhabha. Bhabha is originally Persian born in India. He has developed cultural hybridity in his book “The location of cultures” (1994).

Related Studies

The first work deals with cultural aspect of hybridity research and criticism written by Kraidy (2002). The concept of hybridity is the most criticized and controversial ones of postcolonial theory. The paper mentions the scholarship of hybridity and assess some articles on cultural globalization published in the Washington Post in 1998. At last, it deals with the conceptual ambiguity of hybridity. It mentions asserts that hybridity is an inevitable reality that we have contact with in the world of translation.

Kuortti and Nyman (2007) have gathered the viewpoints of different scholars regarding the concept of hybridity and post-colonial studies in translation in the form of a book called ‘Reconstructing hybridity’. This book includes two parts, the first part seeks to introduce a discussion about the term hybridity and its usage in post-colonial discourse. In this sense, the viewpoints of different theorists like Bhabha and Calcini are presented. The second part consists of theoretical studies in this volume.

One of the studies related to postcolonial theory is written by Yan Sayegh (2008). According to him in postcolonial theories, hybridity is having the capacity to go over and beyond the modern binaries. As Yan Sayegh has mentioned, the term hybridity has caused many long discussions and

debates yet this term refers to ideologies of racism. He pointed out that the origin of the word “hybrid” goes back to the 17th century and it is derived from Latin. It was related to biology or botanical descriptions.

Bhatia (2010) has conducted this research on cultural hybridity, acculturation and human development. As he has pointed “Hybridity is one of the most controversial ideas to have appeared from the discourse of globalization”. Some postcolonial scholars like Stuart Hall (1991) and Homi.k Bhabha have helped to develop the theories of hybridity. These theories resulted in to show the structure of opposition and domination in colonial and postcolonial world. In this paper he mentioned and reminded us these theories show how power and agency are related to each other in the practice of hybridity.

There are a few works related to this concept in this area. One of the studies is written by Farahzad (2010). This study covers the changes that hybrid texts go through them while translating. This study aims to examine those changes through the process of translation. In the same manner, Mollanazar and Khalil (2011) have conducted a study regarding cultural hybridity. In this paper the summary of a study in large corpus of 2400 minutes of movies for finding different manifestations has been carried out. According to this study, names and dates were the most frequent manifestations of hybridity and many of the elements were cultural.

Shabani rad (2011) investigates the strategies applied in translation of culture-specific items in literary texts. He attempts to identify and investigate the problems that translators may go through during the translation of literary texts. More importantly, the cultural gaps that exist between two cultures. There are some words and expressions that are very cultural. Therefore, translators find it difficult to find a suitable equivalent for them in the target language. So, they search and try to find strategies to solve these kinds of problems during translation.

Young (2012) has carried out a research regarding the relation between hybridity and cultural translation. The idea of cultural translation emerged in the concepts of anthropology. However, the ideas hadn't been accepted by the scholars of anthropology. This resulted in that the scholars make relation between this idea and postcolonial studies especially hybridity. However, the complexity of this concept and its connection with linguistic translation still exists. The results of the study show that cultural and linguistic translation are different from each other.

Another research regarding this volume is related to translation and hybridity written by Birjandi and Parham (2014). This study has been carried out to demonstrate how Fillmore's scenes and frame semantics (SFS) can be used as a framework to show the process of understanding and

translating hybrid text. They first go over the base and origin of SFS then relates SFS with Nida's linguistic model of translation process and the interpretive theory of translation. In the next part different forms of understanding and translating hybrid texts are investigated. This study covers four layers which includes hybridization, dehybridization, rehybridization and hybridity preservation. The conclusion is that SFS can justify and explain different aspects of hybridity.

Klinger (2015) has written a book about translation and linguistic hybridity. The book summarizes a new approach regarding the study of linguistic hybridity and its translation in cross-cultural writing on the basis of concepts such as narratology, cognitive poetics, stylistics and film studies. It investigates the way linguistic hybridity brings about the audience's structure of textual factors of their viewpoints toward the world.

A study has been conducted related to hybrid modelling of intelligence and linguistic factors in the quality of translation by Pishghadam, Shayesteh and Heidari (2016). In this study they attempt investigate the quality of backward and forward translation on the basis of 2 points of view regarding intelligence including narrative intelligence (NI) and verbal intelligence (VI) and linguistic viewpoints. For the linguistic viewpoints the L1 and L2 proficiency levels of translator were considered to distinguish that if NI, VI or L1 and L2 proficiency are able to predict the quality of translation.

Nazavenko and Milostivya have conducted a research about the work of the famous philosopher Bhabha's "The location of culture" in the translation into the Russian language carried out by Nazavenko and Milostivya (2017). Bhabha is one of the most popular scholars in the field of cultural hybridity. According to them "hybridity" is one of the most regressive concepts in postcolonial cultural criticism and it makes easy to understand bilingual translators who belong to several cultures.

One of the articles is related to hybrid humor in cultural hybridity written by Bendi (2018). This article is about the effect of humor in cultural translation. As he declares "Hybrid humor has an important societal role in breaking psychological barriers between people as well as in denouncing dominant discourses, criticizing realities and promoting resistance." (Bendi, 2018, p.1). This paper covers the effect of humor in hybridity in the domain of cultural translation.

Regarding the influence of culture on translation in literary texts, Min Zhang (2018) has done a study. According to the research, translation is a cultural activity which is influenced by many

social and cultural factors. It is aimed to investigate the translator's binary identity and his/her choices of translation strategies.

Another study conducted in this area is related to cultural hybridity and subtitling written by Mollanazar and Omranipur (2019). According to Mollanazar and Omranipur the findings show different manifestations of hybridity can appear in all layers with various degrees. Names and dates employ the first place in the degree of manifestations. The most frequent manifestations appear at verbal and visual verbal layers. All of these manifestations of hybridity can be seen as a foreign identity by which the target product becomes linguistically and culturally hybrid in all aspects. Javidshad (2020) has done a study about poems of Oodgeroo Noonuccal according to Homi.k Bhabha's postcolonial theories and postcolonial key terms including hybridity. The results show that b third space is the result of cultural hybridity and otherization.

Ha Jin's self-translation in *A good fall* written by Hui and Hong (2020) is another study in this field. The translation of *A good fall* by Ha Jin makes use of the norms and strategies of nativism which covers both source and target language. Although there are a lot of researches about his English books, nothing has been written about his self-translation. This study shows how skopos has affected his way of translation and the way his writing style affected his way of translation. It adds that how translation can bring about different views and ideas toward the future of literature and translation.

One of the recent researches is The research about the question of hybridity and the possibility of retaining Islamic identity in Leila Aboulela's 'The translator' (2021). This study aims to examine the possibility of maintaining the Islamic identity in a postcolonial and hybrid context in Leila Aboulela's the translator. Sammer is a Sudanese widow who works as an Arab translator for a Scottish scholar whom she falls in love with. At this point, she finds herself in a dilemma between East and West. This article attempts to analyze the challenge and dilemma Sammer, the protagonist goes through whether to go to hybridization process or maintain her Islamic identity.

Methodology

Corpus

As Nordquist mentions "Corpus linguistics is the study of language based on large collections of 'real life' language use stored in corpora- computerized databases created in linguistic (Nordquist, 2019, p.1).

Quantitative techniques are vital and important means for corpus analyzing and a large effort has been devoted to examining and explaining the quantitative elements and items (Nordquist, 2019). In this research the corpus consists of 10 American and British films and their dubbed version into Persian to examine the hybrid items. In the chart beneath the number of hybrid elements in each film, the overall number of hybrid elements in the whole films, the running time of each film, and the overall running time of the whole films are presented.

Table 1

The number of hybrid elements in each film and their running time

Name	Number of hybrid elements	Running time
The notebook	4	124 minutes
Snow piercer	4	126 minutes
Second act	6	104 minutes
Aladdin	3	128 minutes
Once upon a time in Hollywood	7	159 minutes
Playing with fire	4	96 minutes
Radioactive	3	109 minutes
Serenity	5	106 minutes
Summerland	3	99 minutes
Total number of hybrid elements and the running time	45	1155 minutes

Design

The framework of the study is a model by Mollanazar and Parham (2009) based on Dalabastita's distinction of film signs which covers for factors including: audio-verbal, audio-nonverbal, visual-verbal and visual nonverbal. As Dalabastita mentions "A film constitutes a complex sign, in a way not unlike the theatrical performance sign. From a different perspective, however, film communication and theater communication show an important difference which has a direct bearing on the translation potential of a film as opposed to the translation potential of drama texts/theater texts". (Dalabastita, 1988, p.197)

The audio and visual channels are the tools by which the message of the films reaches the audience. In most of the films visual channels are used to transmit both verbal signs and nonverbal signs, for example the place names which are verbal and the lifestyles of people in the film which are nonverbal. The acoustic channels do the same in transferring the verbal and nonverbal signs

for instance the sound of music in a film which is nonverbal. (Dalabastita, 1988). The framework of the study is explained in detail in chapter 1 of the research.

In this research Venuti's translation strategies have been employed. Both foreignization and domestication have a long history in the world of translation. Whether the translators choose domestication or foreignization doesn't depend on the translator's choice, it is related to the books, films or any other cultural and literal product they are working on. In other words, it is content based (Wang,2013).

Domestication is "a term used to describe the translation strategy in which a transparent, fluent style is adopted in order to minimize the strangeness of the foreign text for the target readers" and foreignization "is used to designate the type of translation in which a target text is produced which deliberately breaks the target conventions by retaining something of the foreignness of the original" (Shuttleworth & Cowie, 2004). The hybrid elements of each film and their Persian translations are analyzed and compared and each of elements and their Persian versions are explained based on the theoretical framework of this study. The strategies based on foreignization and domestication were also examined which are divided as subgroups of Venuti's strategies.

Table 2

Distinction of translation methods based on Venuti's translation theory

Domestication	foreignization
Deletion	Borrowing
Translation of the meaning of elements	Literal translation
Euphemism	
Use of synonyms	

Data collection procedure

The researcher went through the films two or three times and detected the hybrid elements which seemed new and not acceptable in the target language and then went through their counterparts in Persian and discovered them. Finally, the items were analyzed and examined.

Data analysis procedure

The data were analyzed, the frequency of each unit determined and the most frequent and the least frequent applied strategies by the translators were analyzed based on the Venuti's distinction of translation methods including foreignization and domestication. The hybrid elements of all the movies were divided in the 4 groups of film signs which consists of audio-verbal, audio-nonverbal,

visual-verbal and visual-nonverbal. Their Persian versions were analyzed too. After the analysis, the answer to each research question is provided.

Results and Discussion

44 examples of hybrid elements were mentioned and analyzed. 35 of the cases are related to domestication. According to the results, 12 cases of items are related to removing them in the recipient culture. 13 cases of them are related to euphemism. 8 cases of them are based on translating the meaning of items and 2 cases are related to using synonyms. 9 cases of elements are related to foreignization which 8 of them are based on borrowing and one of them is related to literal translation.

According to the findings among 44 cases 6 of them are instances of visual-nonverbal levels and the rest are manifestations of audio-verbal levels. Based on the findings, the translators have applied more of domestication strategies to deal with cultural hybrid items. The translators have tried to localize the hybrid elements in order to be faithful to the target culture. The results are shown in the chart.

Table 3

The number of each translation strategy

Domestication		Foreignization	
Removing the items	12	Borrowing	8
The meaning of items	8	Literal translation	1
Euphemism	13		
Using synonyms	2		

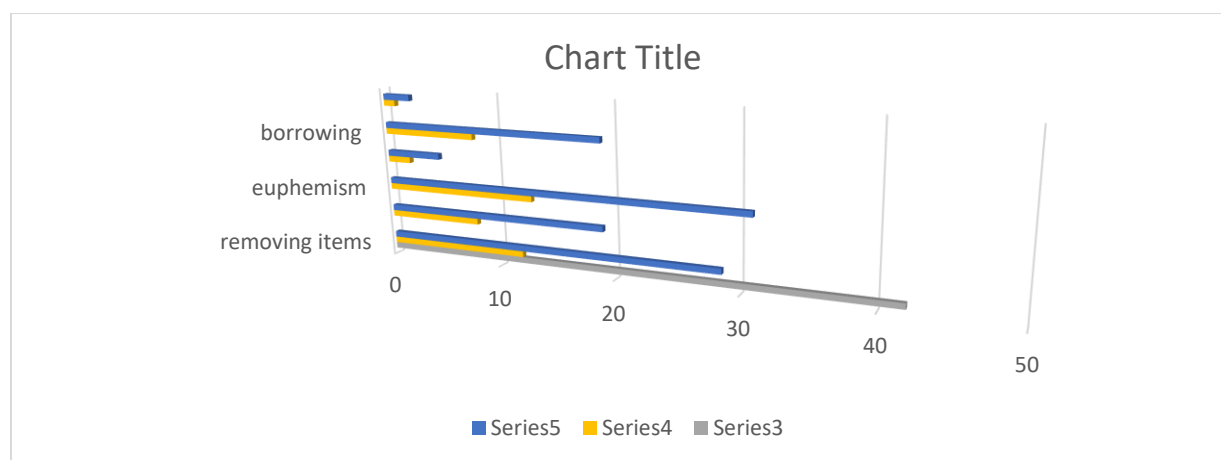


Table 4*Frequency of translation methods of cultural hybrid items*

removing items	27%
the meaning of items	19%
euphemism	30%
using synonym	4%
borrowing	19%
literal translation	2%

Table 5*The number of hybrid elements based on Delabastita's distinction*

Audio-verbal	Audio-nonverbal	Visual-verbal	Visual-nonverbal
38	-	-	6

Answer to the research questions

1. Do cultural and religious ideologies affect the performance of translators? The answer is yes. In this study 44 examples of hybrid elements and their Persian translations are examined. many of these examples are related to religious ideologies of target language which are removed or transferred by using the euphemism strategy to adopt them to the receiving culture., Therefore, the results show that religious and cultural ideologies have a great influence and effect on the performance of the translators.

2. What strategies do the translators use to deal with cultural hybridity according to Venuti's strategies including foreignization and domestication?

In 13 examples the translator applied euphemism to translate the hybrid elements. In 12 examples the hybrid examples are removed and not translated in the target language. In 8 instances the translators used borrowing strategy to transmit the items. In 8 instances which mostly included idioms the translators didn't find a counterpart for it so they translated their meaning to transfer them. In 2 examples the hybrid items were translated based on using synonyms and in 1 example the translator has used literal translation.

Based on the results In 35 cases they applied and used domestication strategies for transferring the hybrid elements and in 9 cases they used foreignization. Therefore, domestication strategy is used more than foreignization.

3. What are the most and the least frequent strategies used to handle cultural hybridity? As it was mentioned in the answer of previous question, In 12 instances items were removed in the target language, in 13 instances they applied euphemism, In 8 cases the borrowing strategy is conducted, in 8cases the meaning of the terms translated, in 2 cases using synonyms in recipient

culture is applied and in 1 instance literal translation has been applied. So based on the results, removing the items and euphemism are mostly used in the translation processes.

Conclusion

The aim of this study is to detect the strategies which the translators applied to transfer cultural hybridity in the translation of these 10 English films based on Venuti's translation strategies. The strategies which were used are mostly related to domestication strategy including euphemism, removing the items and translating the definition of idioms.

The theoretical framework of this study is according to Mollanazar and Parham's model based on 4 distinction of film signs which include audio-verbal, audio-nonverbal, visual-verbal and visual-nonverbal of dubbing. Most of the instances of this study are related to audio-verbal and visual-nonverbal levels.

The way the translators deal with cultural hybridity doesn't depend on source or target language or culture. It depends on the ideologies which the translator follows and ideas he / she has in his / her mind, specially, their creativity. Some of them are faithful to the target language and translate based on the notions of the target culture. While others use their creativity and different strategies in order to both retain the hybrid element and adapt it to the target culture.

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