Chapter Eight

Summary of Findings

And Conclusions
8.1 Introduction

This thesis was conducted to investigate the impact of translation on the language of advertisements from cultural and linguistic viewpoint. It is a descriptive research by nature that is divided into three parts: the first part devoted to the cultural analysis of the adverts. This study evaluates evolution and changes of the translation strategies used in translation of adverts from English into Persian throughout the time, the phenomenon of power between language pairs, advertisements as contact zone between culture pairs, visibility of the linguistic “other” and transculturation.

In the linguistic analysis of the language of adverts, which is the second phase of the study, similarities and differences between the used rate of linguistic means and figure of speech were examined to discover the impact of translation on discourse of advertisements.

In the third part, primary data was gathered, consumers’ considerations, opinions and preferences for the language of advertisements and word choice were elicited and depicted through a mixed instrumentation of a short interview and a questionnaire, and the results obtained from the respondents were compared with the results of the second phase of the study, the linguistic analysis of advertisements.

This conclusion offers a summary of the thesis's findings gives recommendations for further development of this topic and suggests the impact of the research on the discipline of translation studies.

8.1.1 Summary of Findings

The overriding function of any advertisement is to persuade the potential consumers to purchase the product (Huhmann, 2008), and to be accomplished, advertisers must be aware of those devices that have a persuasive impact on potential customers and use them accordingly. Different target markets and cultures will respond to different marketing techniques, as will different cultures when manufacturers take their products overseas. Translation theorists suggest that the translation of advertising texts should result in an advert which can function as an original in the target culture. Contemporary studies of the translation of advertising texts have responded to this understanding by advocating translation strategies that
focus on the target culture and the role of both linguistic and visual messages. Such studies have been based on semiotics, where the sign with its denotational and connotational content is translated to have the same impact on the target audience; in descriptive translation studies (DTS), where the focus is on the translated text and its position within the target culture; and skopos theory, in which texts are translated to fulfill a defined function within the target culture. Such flexible approaches, which allow for a number of different translation strategies, is necessary when translating advertising texts which are a constantly changing genre (Cook, 2001, p. 221). Flexible as these approaches are, they cannot account for cases where strategies are employed which seem to go against the recommendations of translation theorists nor deal with the often unequal power relations between those involved in the translation process.

This thesis has suggested that a postcolonial model offers a flexible approach to the study of advertising translation strategies and that it has been particularly useful when investigating Persian advertising. Using a four-stage model, it has traced the history of Persian advertising and has shown how translation strategies changed with time and how those strategies were dependent on the power relationships between the colonizer (corporations) and the colonized (Persian advertising translators, see Appendix A); their contact resulted in transculturation, manifesting itself in differing levels of domination, subordination, assimilation and appropriation in the translated adverts. This interplay of the colonizer and the colonized was the focus of the empirical research in this thesis. The empirical research was based on two corpora. The first is an English corpus containing one hundred and fifty English advertising slogans and their translated Persian pairs as the second corpus. The adverts selected based on their availability of English and Persian magazines for the researcher. The postcolonial model suggested that Persian advertising was currently in the postcolonial state, characterized by hybridization where the colonized is moving away from the colonizer and searching for a new identity in light of the colonial experience. The aim of the thesis was to describe the contemporary advertising contact zone and investigate the roles of the colonizer and the colonized. Three areas were chosen for discussion: the use rate of linguistic means, devices and figures of speech in advertising slogans, the visibility of the linguistic “other”, and tracing transculturation in translated adverts from English into Persian. The study of the use of rhetorical figures in slogans even related to specialization showed that a full range of strategies
for translating the slogans had been employed, from transference of the source language slogan into the target culture, to the creation of a new slogan for the Persian market. Most of the slogans, however, were translated using source-language-orientated strategies. The resulting translated slogans neither displayed the figures which had made the source-language slogans successful, nor figures which would impact on the target audience. The power of the colonizer was shown in their insistence that translators stay close to the source-text and through the use of verification by back-translation. Only in a few examples did the slogans demonstrate synergy (the fusion of two traditions to create something new), and the overall view was one of confusion and instability. It appeared that the creators of slogans translated into Persian had not yet learnt which were the most effective figures for their adverts and were hindered from discovering them by the requirement to remain close to the colonizer's model.

The “other” was extremely visible in the translated Persian adverts, although in terms of lexis, at least, it was being used with specific purposes. The linguistic “other” did not have the overbearing presence that it had during the colonial state; there were no examples of long tracts of English in the Persian adverts in the corpora, rather examples of foreign lexis being assimilated into Persian with words introduced to fill semantic gaps or to add prestige to the advert. Hence, they are used in adverts written originally in Persian, as well as those which have been translated. Nowhere was the colonizer more visible than in the names of the products being advertised. In every Persian advert in the corpus the name was given in Latin script, which was a sure indication of the continuing attractiveness of the “other” in contemporary Persian and the positive effect it can have on sales. There did seem to be, however, a movement away from blind trust in colonizer's supremacy with trends towards transcription which rendered the name in Persian script and additional explanation of the product's use. This will only occur as long as the foreign brand carries positive connotations. A movement away from the colonizer can already be witnessed in certain product categories. Although advertising is a one-way discourse, the way in which advertisers define themselves in relation to their potential consumers is an indication of the level of power they hold. With regard to the direct address of the consumer, the colonizing model was predominant; possessive determiners were being used where they were not needed in the Persian adverts whereas only 52% or
respondents to the questionnaire agree with the application of “you” pronoun and “your” possessive adjective, and a greater percentage of jussive clauses were used in the Persian corpus, in comparison to Persian geniun adverts (Mosavi, 2010 and Annapurna& Motaqed, 2017). The use of interrogatives was similar in both corpora whereas only 30% of the respondents agree with question-form adverts. It was in the use of the second person pronouns that the colonized was given more freedom, owing, the author would suggest, to the colonizer’s ignorance of the subtle differences between the use of the formal and informal modes of address in Persian. In general, potential customers were being addressed respectfully through the use of you (shoma) that is in line with the findings of the questionnaire (52% or respondents to the questionnaire agree with the application of “you” pronoun and “your” possessive adjective), although I or we (man ya ma) were introduced when the product was aimed at younger people whereas 28% of respondents of the questionnaire agreed to use ‘I ‘instead of ‘we’ that is in line with Hofsted’s that is in line with Hofstede (2005)about collectivistic societies. Employing both forms in a single advert appeared to have a particular function of attention grabbing with “we”, and formal persuasion with I. The choice of the form of address was being made with the target market in mind, and the lack of correspondence between the English and Persian systems allowed translators space to use the most culturally applicable variant since Persian culture is a collectivistic one (according to Hofstede, 2005) plural pronouns are more common in Persian. Hence, Persian culture is taken into account with the use of ‘we’ that is more polite and even friendlier. The overall view, then, of the post-colonial advertising contact zone was one of flux. There were examples of synergy, where the translated Persian adverts drew on Persian traditions and combined them with Western practice resulting in excellent and, one hopes, effective advertising messages. At the other end of the spectrum, there were adverts where mechanical transfer and constrained translators gave rise to bland adverts, filled with unknown foreign words and nonsensical names. However, these extremes are to be expected in the early post-colonial state where the colonized is developing a new identity in the new advertising world. When Persian traditions and Western experience are successfully melded and the result is an effective advert, it will be repeated until the practice is assimilated and seen as a prominent feature of the new Persian advertising genre. These changes will not occur overnight, and whilst there has been much
progress since the colonial state, it will be some time before translated Persian adverts confidently draw on the preferences and desires of the Persian people, rather than the corporations which commission them. Thus, according to what given above, HO.18 claiming there is no visibility of linguistic “other” in translated Persian adverts will be rejected strongly. Moreover, based on the findings of this study null hypothesis as mentioned below was strongly rejected.

In HO.15, claiming translation does not manipulate the used rate of linguistic means and figures of speech in English adverts and their translated Persian corpus,

HO.16 claiming transculturation does not occur within translated Persian adverts, and HO.17 claiming there are no external factors to influence the strategies adopted by the translators were strongly rejected. Furthermore, question no, 19 that asks about similarities among the used rate of linguistic means and figure of speech in English and Persian adverts and the findings of the questionnaire, receives a positive answer.

In the second part that deals with linguistic analysis of the language of advertisements, the thesis approached advertisements as a type of communication between producer and the potential consumer, Basic principles of printed advertising texts and their advantages were analyzed and described. An eclectic model that is infact generalized version of Leech (1972) model applied for linguistic analysis of the language of advertising. To be able to make analysis of slogans in such extent, we had to include all the aspects of language – from schemes (syntactic and phonological aspect) to tropes (semantic, lexical and morphological aspect. The results of the research confirmed the correctness of 6 in 8 hypotheses referred to linguistic analysis of the adverts and disproved the correctness of 2 in 8. We shall briefly offer the results of the research:

1. On average, every fifth slogan contains ellipsis in English corpus while in Persian corpus it occurred in every eleventh one. However, 24% of respondents agree with using ellipses.
2. On average, every fifteenth slogan contains phrasal verb while in Persian it is visible in the ninth ones. However, 49% of the respondents like advertisements to have simple and understandable phrasal verbs and noun phrases.

3. On average, in English every ninth slogan contains parallelism, in Persian every fourth ones possess. 67% of the respondents agree with parallelism.
Moreover, 72% like rhythmic and poetry-like slogans.

Graph 8-4: Comparison between parallelism, rhythmic and poetry like means

4. Our assumption was wrong for English even though it was correct for Persian. The most widely used sentence type in English is declarative 53% (70/132); the second are imperatives 37% (49/132), then interrogatives 10% (13/132). There were 68 noun phrases in English corpus. Exclamatory sentences did not occur in the sample, although exclamations occurred.
Graph 8-5: Types of sentences in English ads

Hence, in Persian it first place belongs to imperative 44% (54/121), declarative 38% (445/121), interrogative 16% (20/121) and exclamatory 2% (3/121). Moreover there are 55 noun phrases in Persian corpus.

Graph 8-6: Types of sentences in Persian ads

However, 40% agree with imperative sentences. 76% like sentences to be declarative, informative, didactic and straightforward. Only 30% agree with question-form adverts. Furthermore, 66% agree with exlcamatives.
5. The most widely used auxiliary verbs are ‘can’ and ‘will’ in English.

6. The majority of verbs are finite in both languages (70 %, English and 58% pertain).

Graph 8-8: Frequency of finite verbs

7. The majority of finite verbs are in present simple form in both languages (75 %, English and 64%, Persian).
8. The majority of slogans are of third person narrator (92 %) while in Persian less than 70% are third person. 69% say advertisements are better to be presented from third person viewpoint.

**Graph 8-10: Frequency of third person narrator**

9. The majority of adjectives are gradable in both languages (76 %, English and 56%, Persian). However, 72% agree with gradable and exact adjectives that is in line with Hofstede 2005) in low uncertainty avoidance societies.
10. The second most widely used form of adjectives is comparative form in both languages (21%, English and 44%, Persian). Comparative adjectives are mostly used in slogans for technique product specialization in both languages. However, 64% like comparative sentences in adverts.

Graph8-12: Comparison between frequency of comparative adj. in the Persian and English corpora and the questionnaire

11. Superlative adjectives are mostly used in slogans for food product specialization in English (51%) but in Persian majority of slogans possess an adjective or adverb that refers to its uniqueness (84%). However, 76% like superlative adjectives in advertisements.
Graph 8-13: Comparison between frequency of three types of adj. in the Persian and English corpora and the questionnaire

![Bar chart showing comparison between frequency of three types of adjectives in Persian and English corpora and the questionnaire.]

12. The majority of numerals are used in slogans for automobile product specialization and electronic appliances in both languages. 64% of respondents like advertisers to quantify their adverts by using numbers. Thus, our assumption was not correct.

Graph8-14: Frequency of linguistic means and figures of speech in slogans

![Line graph showing frequency of linguistic means and figures of speech in slogans.]

13. From the 3 tropes (metaphor; personification; polysemy/homonymy), metaphor is most popular among English slogans and it is most widely used in slogans for jewelry product specialization but personification is the most common in Persian especially for electronic home appliances. 75% agree with personification. 36% agree with using polysemy/homonymy and only 47% agree with metaphor and
Thus, it can be concluded that respondents to the questionnaire prefer personification best among all.

**Graph 8-15: Consumers’ preference for personification, polysemy/homonymy and metaphor/simile**

14. Personification is mostly used by automobile slogans in English; polysemy/homonymy is mostly used by jewelry slogans. Idioms are mostly used by automobile and technique slogans in both languages. Whereas, 75% of the respondents agree with personification and it is the most widely use device by advertisers in Iran specially TV adverts that is line with Mosavi (2010).

**Graph 8-16: Frequency of linguistic means and figures of speech regarding different specializations**
15. By this research we also discovered that the writers of advertising texts and translators often use words like ‘new’ (+ words containing ‘new’: anew, renew) (16 times/sample English and 28 cases Persian), ‘just’ (12 case English; 26 cases Persian), ‘perfect’ (+ perfection, perfectly) (8 English and 6 cases Persian), ‘real’ (+ really) (8 in English and 11 in Persian), ‘better’ (7 in English and 18 in Persian), ‘best’ (7 in English and 24 cases in Persian), ‘first’ (7 in the both corpora), ‘right’ (6 in English and 2 in Persian), ‘only’ (5 in the both corpora), ‘complete’ (+ completely) (5 in English 3 times in Persian).

**Graph 8-17: Frequency of various types of adj. and adv., in English and Persian corpora**

16. However, 56 like to see words like ‘new’, ‘for the first time’, ’the only’ and ‘all over the world’ in the adverts. The values, which express the use of pronoun ‘you’ (27 times in English and 59 cases in Persian) and possessive form ‘your’ (57 times in English and 76 times in Persian corpus) in research sample, confirm the intention of the copywriters to come closer to the consumer and evoke the feeling of intimacy. It is while, 52% of the respondents agree with using you pronoun and your possessive adjective.

17. The correctness of the theory of Vestergaard and Schroder (1985) has been in our research certified. the findings of this study also in congruent with Findings of Najafian (2011) and Dohaei & Ketabi(2015). We have found 11 cases of using the verb ‘get ‘in English but 10 cases ‘begeereed’ and 18 cases ‘bekhereed’, but any case of a verb ‘buy’ in English. We observed that the informal style of advertising language predominates over the formal style in both corpora. We
found the formal style of writing only in scientific and business types of magazines. In scientific magazines, there occurred advertisements for a specific group of people – scientists, doctors, physicists; the vocabulary was technical and incomprehensible for common people. The linguistic means were the same in all types of magazines.

8.2 Issues for Further Research

The author of this study believes that some of the significant issues related to this topic were ignored and not considered here due to boundaries and limitations of the author and infinite and versatile nature of the issue. Thus, the author suggests other researchers to conduct research on the following issues in future:

1- To work on visual rhetoric in Persian.

2- To duplicate the same study with other language pairs.

3- To consider gender issues in future studies.

4- To cooperate with specialist from other disciplines to examine advertisements from other perspectives to discover the most effective strategies to maximize persuasiveness of the advertisements.

5- To work on linguistic anthropological sources of word choice in different cultures and languages to perform better adverts in future.

6- To expand scientific research on DTS, in general, and translation of advertisements, in particular, in Persian and other languages.

8.3 Implications of the Study

Although this thesis has dealt specifically with advertisement translation from English into Persian, I hope that it will be of interest to people working with other language pairs. What I hope to have demonstrated is that when talking about the translation of advertising texts, one cannot talk about good and bad strategies. The nature of advertising is one of constant change, deviation and innovation which mean translators have to be ready to employ a whole range of translation strategies in order to produce an effective, operative text for the target culture. The predominance of certain strategies is also prone to change depending on the economic and cultural
environment. In Persian, the sweeping changes that followed 1963 white revolution of Pahlavi Regime made the invasion of foreign companies seem all the more acute and brutal; however, other cultures also feel threatened and pressurized by the corporate colonizers. The overriding desire by many global and transnational corporations to use a single advertising campaign worldwide often places a great deal of pressure on translators, meaning that they cannot produce texts which they believe will be effective in the target culture; in being loyal to the corporation, they are disloyal to the target receivers. This violates the notion of loyalty, propounded by Nord (1997, pp. 123-25), which requires that translators be loyal to, and commit bilaterally to, both the source and target sides. In order for advertising translation to be successful, I suggest that this loyalty should reciprocated by advertisers trusting the expertise of the professional translators that they have employed. This would allow translators to make the changes necessary to the text to make it optimally functional within the target culture for, as Guidere (2000a, p. 37) writes that the freedom of the translator will make everyone happy, and his infidelity is the guarantee of their faithfulness (to the product and the brand). This paradox seems to sum up the attitude overseas advertisers need to take Translators have to have the freedom to be unfaithful or faithful to the text; by being unfaithful they can find ways to use language, culture, ideology or image to create functional advertising texts. I am, therefore, calling for redistribution of power; with translators, the experts in both the source and target languages and cultures, being afforded the power their position deserves. The corpus of this study has shown that when translators are given this freedom of judgment, innovative and memorable adverts result. As time and attitudes change, I hope that the status of the translators will rise, allowing the translation of advertising to continue on the road towards the decolonized state.