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Translation as Invasion: Reframing the Conflict Between Translation and Culture



Roya Monsefi* 0000-0001-6374-6182

Department Translation Studies, Azarbaijan Shahid Madani University, Tabriz, Iran
Email: r.monsefi@azaruniv.ac.ir



Mehi Tima **

Department Translation Studies Azarbaijan Shahid Madani University, Tabriz, Iran
Email: Mehditima2019@gmail.com



Reza Yalsharzeh*** 0000-0002-2595-1668

Department Translation Studies, Azarbaijan Shahid Madani University, Tabriz, Iran
Email: reyalshazreh@gmail.com

ABSTRACT

One of the most dominant areas of colonial powers is linguistic dominance over other countries. In postcolonial studies, translation is sometimes interpreted as invasion in addition to its original definition; in a way that, it invades the language, culture, and identity of the colony by using translations of direct propaganda, news and media, and by injecting the dominant culture and language into the nations to establish a foothold in those areas and to maintain its interests. The formation mechanism of this discourse is reflected in the theory of cultural translation by Susan Bassnett (2014). In this regard, the present research, with a descriptive-analytical method and a cultural approach, has investigated the examples of cultural invasion through translation in the news texts of the last few years on pages, virtual channels, and domestic news agencies using targeted sampling. The results showed that the target text's critical cultural, intellectual, and discourse areas had been invaded due to the lack of familiarity with the media in terms of lexical translation. In fact, the evaluation of the data, along with understanding how the discourse space of the media affects translation, has explained some parts of this postcolonial discourse in terms of translation.

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* Dr. Roya Monsefi is an assistant Prof of Translation studies at Azarbaijan Shahid Madani University.

** Mr. Mehdi Tima holds M.A in Translation Studies from Azarbaijan Shahid Madani university.

*** Dr. Reza Yalsharzeh is an assistant Prof of Translation studies at Azarbaijan Shahid Madani University.

* دکتر رویا منصفی استادیار مطالعات ترجمه دانشگاه شهید مدنی آذربایجان می باشد.

1. Introduction

Theorists such as [Niranjana \(1992\)](#) consider invasion in the nature of translation, during which one culture dominates another culture. According to him, translation is a tool in the hand of colonialism to influence the political, social, and educational systems of the colonized. [Bassnett \(2014\)](#) also believes that translation is never innocent because there is always a superior-subordinate relationships among languages and cultures which can question all linguistic, semantic, and discourse relationships. Translation is actually an imperialist act that the colonizers use to justify their goals ([Esala, 2020](#)).

The translation is considered an invasion when it disrupts harmony and coherence between two languages and cultures in a stable public sphere; nevertheless, according to [Yifeng \(2011\)](#), it can be concluded that in a cross-cultural field, the separation of translation from invasion is inevitable. According to [Yalsharzeh \(2021\)](#), the translation tool has become an obstacle to reach original thought in Iran, and the Eastern mind has not yet found a solution. Because the background of translation discourse is based on this fact; but, it goes without saying that the central stimulus of this invasion is the political, social, and ideological conditions. [Niranjana \(1992\)](#), believes that, understanding as a leading nature of invasion in translation requires identifying the multicultural context in which the translation takes place, and in order to deal with this

invasion, the translator must reinterpret the text for the reader.

According to ([Esala, 2020](#)), in the paradigm of translation as invasion, the translator tries to free the text from pre-colonial captivity by reinterpreting and retranslating and giving it new life in the postcolonial environment. But this same logic of invasion has gradually distanced itself from the postcolonial space over time. It takes on a cultural, hierarchical, interethnic, transethnic, political, and even linguistic aspects, which will turn the invasion into a colonial model. An example of this colonial model can be seen in the territorial exploitation of the North American Indians, where many owners could deprive many natives of their ownership rights by fake documentation and mistranslation and misinterpreting the terms of property and documents. ([Cheyfitz, 1991](#)). Translation in line with the formation of this model as a crucial ideological factor strengthens the invasion and colonial capitalism foundations, which will turn into cultural isolation with the continuation of cultural invasion process. This approach is more visible in translating press texts and the media field, but according to [Farokhi Pour \(2018\)](#), the assessment of the complexity and damage of this objective issue in the macrostructures and metatexts is still in the aura of ambiguity, because, according to [Bassnett \(2014\)](#), translation has an inherently invasive nature.

According to many scholars, the English language has become a global language in today's world, and the mission of translation

is also the liberation of cultures and nations marginalized by colonialism ([Parsaian, 2020](#); [Davari Ardakani, 2005](#)). The speed of growth in this language is such that one can hardly find any field that is safe from the influence of English language and culture dominance ([Davari Ardakani, 2019](#)). The media, like other fields, is not safe from this bipolar situation created by translation, and this issue has affected the media structure, the political and governance system of the language ([Nazemian & Ghorbani, 2016](#)).

Today, translation and media, both as an important media sources, play an essential role in shaping the policies and guidelines of many governments and private media owners ([Rezvantlab & Sadighi, 2019](#)). Nevertheless, the amount of intensity, effectiveness, and influence of translation as a systematic and progressive process in media issues is still unclear ([Ghaseminasab & Askari, 2020](#)). Of course, it goes without saying that ideological interventions are inevitable in translation in such a way that they can affect the power, dynamics and audience-orientedness of the translation ([Monsefi & Charkhtab, 2018](#)). But, where did the challenging aspects of these changes and interventions originated and where are they reflected? which undoubtedly can be found in the imposed thoughts, policies, and beliefs on the translator ([Rundle, 2010](#)). The next issue is that according to post-colonial thinkers, such developments and positions in power relations is regarded as violence or opportunity? According to thinkers such as ([Dingwaney & Maier, 1996](#); [Richards, 2008](#)), translation in the current intercultural and flowing society is considered as invasion and

is one of the prerequisites of translation discourse.

In that sense, the present research, in this regard tries to gain more knowledge about translation function by examining the invasive aspects of translation in the media field, and by opening new windows for translation studies researchers create a sensitivity that media translation is still an unknown field and translators should walk in this direction more meticulously. This research also investigates concrete examples of translation invasion by using up-to-date and available sources, using descriptive-analytical methods, and citing evidence and examples from different media. It is worth mentioning that the research data is taken from internet pages, virtual channels, and domestic news agencies, whose names and addresses are mentioned at the end of the article.

Now, with all these interpretations, here is the question:

1. how can the translation be considered as cultural invasion tool in the media sphere?
2. what are the negative consequences of cultural invasion in the media aspects?

2. Literature review

Due to the importance of translation and invasion as two crucial components, along with linguistic imperialism, so far many types of researches have been done in this regard, each of which has investigated the irrefutable relationship between translation and invasion in specific class of colonial and postcolonial texts. Therefore, among these researches, it seems that despite the centrality of language in 21st-century post-colonial thought, most linguists disregard translation. The

significance of language is due to its colonial power since language contains the values, beliefs, and culture of a nation. Still, the existence of various cultural contexts has caused the translation gap to be felt. The translation policy is rereading and rewriting works and exchanging opinions with colonization experts ([Bassnett, 2014](#)). Writers who sought to develop post-colonial strategies from the 1960s onwards initially tried various methods to highlight multilingualism and not accept the dominance of the English language. Discussions about applying a transformative approach in the written text intensified, and it was decided to translate the text in a familiar way to the reader. For this matter, they resorted to manipulating and rewriting the English language.

Post-colonial studies focus on power asymmetry and political and military conflicts, and the relationship between language and translation is one of its main branches. On this basis, linguistic contradictions and invasions have been solidified in the colonial sphere without any political or military conflicts. Examples of this issue can be seen in linguistic clashes in Quebec, Canada, India, and North African countries such as (Algeria, Tunisia, Morocco) ([Niranjana, 1992](#)). Translation as invasion not only takes a step toward occupying land and territory but also enforces the colonizer's thoughts and ideology to the colony. Hence, translation as a political matter impacts the critical understanding and recognition of political and social reality ([Yifeng, 2011](#)). According to [Devy \(1998\)](#), translation is the revival in

another time and place; therefore, the translation problems and the history of literature are matters of original and translated texts' relationships. What ([Devy, 1998](#), as cited in [Bassnett & Trivedi, 1999](#)) states, is that the main reception of the Anglo-American originality along with the translation process were an issue that was not considered a universally accepted position at all but was another manifestation of a colonial mentality. Today, colonialism has turned its dominance into an invasive policy with the help of translation, which has invaded a nation's way of life, language, culture, and identity with a "colonial shock" project ([Panahi, 2015](#)).

Accordingly, it should be said that the invasion originated from a colonial and imperialist thought that considers the West and other world-devourers as the axis of human civilization and other dependent countries as vassalages. An example of this phenomenon is the invasion of culture by different nations, and today the military and economic invasion methods are no longer a good option for domination due to the high cost, and with the advancement of technology and the expansion of communication, the depth of influence can be extended to the family as well ([Mousavi & Heidari, 2012](#)). One of the most significant achievements of post-colonial studies is the discovery of the symbiotic relationship between language and culture to show how western translation has helped the expansion of colonialism ([Pennycook, 2007](#)). Today, translation happens more and more in people's lives, and the rapid development of electronic media has raised awareness of the communication

importance among different cultures ([Phillipson, 2009](#)).

Translation and colonization are like two hands that help each other in all stages. To subjugate the East, colonialism planned translation on a broad scale, just as England, to turn the East into one of its colonies and countries, by domesticating them with the translation help. Hence, translation as the invasion brought all the linguistic, cultural, and ethnic norms from the colonizer culture into the colony's culture, where language has a central place because language is also an essential tool in changing thoughts and beliefs ([Graddol, 2010](#)). Of course, in this context, the translator should try his best to express the foreign concepts in the native format and the native language which somehow prevent the influence of the foreign language ([Heidari & Alizadeh, 2014](#)).

The translation is one of the components of cross-cultural and cross-border journalism, which plays the leading role in explaining the cultural differences between different traditions, customs, and religions ([Rezvantlab & Sadighi, 2019](#)). Of course, carelessness and inaccuracy at the press translation level have also caused many people to lose their trust in the media. The language press has lost its independent identity and finally distanced itself from the standard language ([Ghaseminasab & Askari, 2020](#)). According to [Motaghizade & Naghi Zadeh](#) (2017), the position and importance of media translation are as a tool in the hands of politicians and the power to produce and transmit political and governmental orders in such a way that media and translation have an assigned mission from the power holders

side. The concrete cases of this issue can be well felt in the social, cultural, and intellectual shell of society.

Today, imperialism has also targeted culture due to technological advancement and holding back less developed countries through unequal confrontation instead of military invasion, and to dominate a country; first, the culture must be invaded. The aspects of this invasion can be felt well in the political, social, and linguistic realms ([McCrum, 2010](#)). According to [Coleman \(2010\)](#), in the invasion, the invading culture due to its linguistic and cultural superiority invades another weak culture. The reason for this weakness is the lack of growth, creativity, and dynamism concerning their time, and such cultures always have a vulnerable mentality ([Borjian, 2013](#), as cited in [Aghagolzadeh & Davari, 2014](#)).

3. Theoretical Framework

The theoretical framework of this research is grounded on [Bassnett's \(2014\)](#) cultural translation approach. She believes that translation is more than a simple language transmission process and involves a complex transaction between languages, as every expert in the translation field knows very well that languages are never equal; therefore, translation can never be similar to the original text. The main task of a translator has always been to select the text written in one language and translate it into another language or for a new group of readers.

According to [Bassnett's \(2014\)](#), the cultural aspects of translation, in contrast with other formal approaches, are defined as follows:

1 . Today's translation as a context of cultural symbols with identity is independent and meaningful.

2. The translation readability depends on a cultural signs network that give meaning not only implicitly but objectively to the system.

3. Culture, as a bridge in sync with translation, has prevented the entry and imposition of heterogeneous and conflicting categories or concepts, which does not conflict with the issue of fidelity in translation.

4. The customary and historical criteria of this theory include things such as dominance, imperialism, power, ideology, immigration and cultural invasion.

5. Apart from its main function, culture owes itself to many linguistic, interlinguistic, social, political, and geographical facts of different ethnicities and nations, the effect of which can be felt in all layers of translation discourse.

According to [Bassnett & Trivedi \(1999\)](#), translation sometimes takes the policy of cultural invasion instead of cultural exchange. Every ethnic group has its own culture, customs, and tradition, and all these components show the nature and spirit of a cultural context. But in some circumstances, translation cannot adapt itself to these conditions and the reason for that is the temporal, and local conflict because it wants to provide a platform for its evolution by going beyond tradition and history. Therefore, translation will follow the culture-building strategy in line with localization.

The current research studies translation in connection with culture, and for this reason, the theoretical model of the research is also

based on [Bassnett's \(2014\)](#) theory of cultural translation. From the review of all the mentioned works in translation studies, linguistic imperialism, and especially media translation, it can be concluded that the void of translation research is felt as a multilateral invasion in all linguistic and cultural layers.

4. Research Method

The research statistical population was purposefully selected from among the data that show distinct discourse and content characteristics about cultural invasion. In other words, the reason for using purposive sampling in the present research is that the selected samples can help researchers in understanding the research problem, which is the use of translation as a colonialism tool to subjugate other nations. Furthermore, the selected examples are in line with Bassnett's "cultural translation" paradigm, which tries to show the cultural-linguistic invasion aspects by emphasizing its specific function.

In this way, the selected news headlines containing ideological charge that are in conflict with the institutionalized values of the Iranian society to show the cultural-linguistic invasion characteristic of translation between 2014 until 2022 from local news agencies and social networks such as Instagram, Facebook and YouTube, which were translated and analyzed into Persian by those media translators. The names of the news agencies and Facebook, Instagram, and YouTube pages from which the research data were extracted are as follows: Local News Agencies: *Tehran Tabnak*, *Hoghugh News Analytical Base*, *Donyaye Hoghugh*, *Last Second* Tourism Website, *Barkhat News*, *Khabarban*, *Donyaye Eghtesad* and *Rooz*

Plus. Facebook pages: *English Learning*, *Me and My White Marriage*, *Mixed Virtual Party*. Instagram pages: Divorce Party #, Love Day # and Iran Nik YouTube channel.

The data analysis method in the present research is descriptive-analytical; since, in addition to applying translation cases as a cultural invasion tool, it describes and explains the reasons in the Bassnett's "cultural translation" intellectual discourse. The descriptive aspect of the present research means that the news headlines translated into Persian, while showing the deep cultural differences between Iran and the Western world, emphasize on the usage of translation as a means to challenge the native culture.

The sampling method is such that at first, the mentioned websites, news agencies, and virtual pages were studied to find ideologically loaded news from 2014 until 2022. The purpose of this study was to find examples of using translation as a cultural-linguistic invasion tool against local cultural values. Among the found samples, three selected concepts of marriage, divorce, and parties contradict the internalized values and behavior patterns of Iranian society have been studied. In other words, choosing and translating news about marriage, divorce, and parties and introducing different Iranian audiences to traditional and religious notions about these phenomena creates an invasive aspect of the translation into the native values and beliefs. These cases, which represent an instance of invasion in the media translation aspects, were studied relying on the proposed theoretical framework. Also, it should be noted that the present analyzed data were also evaluated by two translation studies

researchers, and the analysis and comparison of their evaluation with the evaluation of the researchers showed acceptable reliability.

5. Findings

First Item: The Media's Misuse of Translation to Invade Traditions and Beliefs

To answer the first question and clarify the cultural invasion aspects in media translation, the researchers examined one of the posts on Facebook pages called *English Learning* (January 4, 2014), the researcher faced with items like men's parties (especially the night before marriage), British (Stag Party), American (Bachelor Party), women's party before marriage (Hen Party), a party where people get together after a while (classmate, family, etc.) (Reunion Party), farewell party (Farewell, Leaving Party, Goodbye Party).

Now, the research perspective in response to the second question has focused on the negative and challenging aspects of the invasion. It seems that the media invasion in the context of social pages is one of the linguistic and cultural events that, with the help of translation tools, has become a frequent event in social media sphere. Every time such an event occurs in the mass media, there is a comprehensive discussion about this invasion from a cultural point of view. New aspects of media invasion can be seen on Instagram pages. For example, on one of the Instagram pages called *Divorce Party* (June 11, 2015), the term (Divorce Party) was mentioned with the "Divorce Party" hashtag. Even on another page called *Love Day* (February 19, 2021), it mentioned Valentine Day with the Love Day

hashtag and put many posts about gifts and food for this day. Even on this day, a lover proposes to his sweetheart in the form of kneeling on one leg (Genuflection), and all such examples, in line with answering to the first question, express newer aspects of cultural invasion effect in translation. According to *Rooz Plus* News Agency (March 2, 2017), it is a traditional way of marriage asking from men, which, it is still prevalent in Western countries and its roots are derived from the depiction of the knight's slavery against the feudal lords. Here, despite recognizing the structural differences between the standard language and the media language, the translator has not prevented the entry and influence of these imported structures. This is an association of the negative ideas of this invasion in the heart of the media and an answer to the second research question.

Second Item: Unconscious Function of the Media in Broadcasting the Western Lifestyle Through Translation

In the continuation of the cultural invasion effect in the translation category, and response to the first question, the research deals with other examples of this issue. According to *Tehran Tabnak* News Agency (December 31, 2018), marrying animals (Zoophilia) is one of the disasters that modern humans have suffered from in the framework of Hedonism. One of the controversial cases of this issue was a 20-year-old young man from Australia who officially married his pet dog:

English Sentence: *A 20-year-old Aussie young man, performed an "act of marriage" with his own dog.*

In another report from *Law* analytical News Agency (n.d.), sologamy or self-marriage is a type of traditional marriage in countries such as Japan, Taiwan, Australia, and America, where a person marries himself. Even one of the *Facebook* pages titled *Me and My White Marriage* (August 10, 2014), considers white marriage as an iconoclastic practice and considers it neither religious nor customary. It is as if the media sees the end of an empty past and a hopeful future in the induction of such concepts through the literal translation:

English Sentence: *White marriage is a new form of male-female intimate relationship that has recently gained popularity among Iranian youth which guards against Shiite regulations or concepts known as mahram and namahram.*

Khabarban News Agency (February 26, 2020), also describes a hidden marriage between homosexuals called *Purple Marriage* or with other names such as (Lavender Marriage, Marriage of Convenience, and Cooperative Marriage). It considers a formal marriage that two people do to avoid family and society's sneering looks and childbearing pressure. In another news report (December 6, 2021), the same News Agency describes marriages such as *Sambo Marriage*, *Group Marriage*, and *Open Marriage*, all of which, are in response to the first question, and another association of the cultural invasion effect in translation. In *Sambo Marriage*, respectively, two people in a same-sex marriage start life without marriage and have children. In *Group Marriage*, several people marry each other simultaneously. In *Open Marriage*,

both parties can enter into a romantic relationship with another person whenever they want. Here, the important point can be considered in the translations provided by local news agencies and especially social networks; while, this media, regardless of the sacred matter of marriage and the negative content of such western marriages, have used these translations in their news texts which, all of which are answers to the second research question.

In news media such as *Tabnak Tehran* news agency, *Khabarban*, and virtual networks such as Facebook, it could be seen that even the translation of such anti-ethical and cultural expressions does not err on the side of caution. Although, the translation of phrases such as "marriage" does not have many Iranian audiences at the beginning, the conditions of reaching the true meaning and permanence of such concepts will accelerate in the minds of the Iranian audience over time.

Third Item: Translation As a Means of Tendency to Modern Values

To provide examples of the cultural invasion of translation and answer the first question, the researchers came across instances in the media on the YouTube channel. for instance, on *the Iran Nik* channel (January 28, 2019), a video titled (Pool Party) was broadcasted with three thousand views, which itself is one of the clear examples of the translation invasion in the media. In the following, one of the Facebook channels, using the title Mixed Party (February 24, 2014) and posting three video posts, which has explained the nature and content of this matter well to the audience. It is worth noting

that using the word "party" instead of celebration has the opposite meaning to the target culture, and this matter, in response to the second question, has drawn a negative image of translation in the context. Since this expression is included at the head of the news, more attention is paid to. From the beginning, it is instilled in the audience that the vacuum of such an element is evident more and more in Iranian culture:

English Sentence: *Alcohol and mixed-gender parties involving unmarried women and men are illegal in Iran but the law regarding mixed-gender parties is arbitrarily enforced. In the last two years there have been many instances of surprise raids, especially when young people held parties where they claimed alcohol was served.*

Even in another domestic News Agency under the title of *Donyaye Hoghugh* (September 21, 2016), the phrase (Color Party, Color Festival) has been translated into *Color Party* in Persian, where young people with inappropriate appearances after the *Color Festival* and consuming illegal drinks turn into zombies. Even the *Donyaye Eghtesad* News Agency (August 10, 2022), has mentioned the venue of such parties under the title of *Green Roof, Green Garden, or Roof Garden*. In the following, according to *Jay Plus* News Agency (January 20, 2020), the owners of such cafes prepare simple foods and snacks under the name of finger food, which for eating them, there is no need to use knife, fork, spoon, etc.

Unfortunately, none of these topics have any place in our culture, history, and life style. Today, translation has appeared in a

new format along with social networks; In such a way, the media, regardless of the meaning, content, and audience, has provided the conditions for creating anomalies. Also, the effectiveness of the virtual channels language is much higher than the news agencies language. In the virtual channels language, the influence of the English language is seen more in the pages that have general reader, especially those pages related to the young generation. In the following, the *Barkhat News News Agency* (July 11, 2020), deals with the narcotics used in such parties, one example of which is *Magic Mushrooms*. In fact, in this news report, instead of broadcasting this news, the translator has focused more on the history of this narcotic usage since ancient times among different natives of the world and the recreational, therapeutic cases, and forms of usage, without considering its conflicts with social and cultural values.

In the continuation of the discussion and response to the first question, researchers have tried to clarify the invasion issue in media aspects by adding more examples. Another tourism attraction website

called *Last Second* (December 12, 2020), introduces and describes the most famous festivals and carnivals in the world, including the *Day of Death* or *Día de Muertos* festival and the *Taste of Chicago* festival, along with their related pictures. The critical point in the translation of such festivals is not their hidden philosophy because, firstly, the thoughts, beliefs, and main idea behind the scene, and secondly, the difference in the food style and clothing does not match the target culture. On the contrary, instead of creating an interface between two cultures, it creates a duality which is another reflection of the negative aspects of cultural invasion in translation and an answer to the second research question:

English Sentence: *Taste of Chicago has been a summer staple for more than 40 years. After two years, it proudly returns to Grant Park with three days of incredible food, music, and activities. In addition to the more than 30 food vendors, guests can enjoy a designated beer hall, wine tent and cocktail lounge.*

The following tables summarize the topics discussed in this section.

Table No. 1: Topics translated and broadcasted on local news agencies:

Persian Translation	English News Title	خبرگزاری های داخلی	
زانو زدن بر یک پا Zanoo Zadan Bar Yek Pa	Genuflection	Roos Plus	1
ازدواج با حیوانات Ezdavaj Ba Heivanat	Zoophilia	Tehran Tabnak	2
ازدواج با خود Ezdavaj Ba Khod	Sologamy	Hoghugh News	3
رنگ پارتی	Color Party, Color Festival	Donyaye Hoghugh	4

Rang Paty			
سقف سبز، باغ سبز Saghfe Sabz, Baghe Sabz	Roof Garden	<i>Donyaye Eghtesad</i>	5
غذای انگشتی یا فینگر فود Ghazaye Angoshti Ya Finger Food	Finger Food	Jay Plus	6
قارچ های جادویی Garche Jadooie	Magic Mushrooms	Barkhat News	7
فستیوال روز مرگ Festivale Rooze Marg	<i>Día de Muertos</i>	Last Second	8
فستیوال طعم شیکاگو Festivale taame shikago	<i>Taste of Chicago</i>		
ازدواج مشارکتی Ezdevaje Mosharekati	Cooperative Marriage	Khabarban	9
ازدواج بنفش Ezdevaje Banafsh	Lavender Marriage		
ازدواج راحت Ezdevaje Rahat	Marriage of Convenience		
ازدواج همزی Ezdevaje Hamzi	Sambo Marriage	Khabarban	10
ازدواج گروهی Ezdevaje Goroohi	Group Marriage		
ازدواج باز Ezdevaje Baz	Open Marriage		

Table No. 2: Topics translated and broadcasted on Facebook pages:

Persian Translation	English Posts	Facebook Pages
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مهمانی مردانه (قبل از ازدواج) Mehmanye Mardane (Ghabl Az Ezdevaj)	Stag Party (British English) Bachelor Party (American English)	English Learning	1
مهمانی زنانه (قبل از ازدواج) Mehmanye Zanane (Ghabl Az Ezdevaj)	Hen Party		
مهمانی هم‌کلاسی، فامیل Mehmanye Hamkelasi, Famil	Reunion Party		
پارتنی خودمونی Partie Khodemooni	Farewell, Leaving Party, Goodbye Party		
ازدواج سفید Ezdevaje Sefid	White Marriage	Me and My White Marriage Marriage	2
پارتنی مختلط Partie Mokhtalet	Mixed Party	Mixed Virtual Party	3

Table No. 3: Topics translated and broadcasted on Instagram pages:

Persian Translation	English Posts	Instagram Pages	
جشن طلاق Jashne Talagh	Divorce Party	Divorce Party #	1
روز عشق Rooze Esgh	Valentine Day	Love Day #	2

Table No. 4: Topics that have been translated and broadcasted on YouTube channels:

Persian Translation	English Posts	You Tube Channel	
استخر پارتنی Estakhr Party	Pool Party	Iran Nik	1

6. Discussion

It can be concluded from the results that today, regardless of the cultural nature of the

translation and the semantic load of the words; the media often provides content contrary to the beliefs and thoughts of the people in the media services contexts, which has turned translation into an invasive form. On the other hand, without recognizing the intellectual differences between the standard and media languages, translators have not taken any measures to reduce and prevent such imported structures.

By examining the research conducted in the media translation field, it is revealed that most of these researches have only focused on the creation of ideological changes in the news translation texts, and less attention has been paid to the role translation in the cultural invasion of imperialist countries over other countries. Dealing with the role of translation as one of the power tools in the hands of colonial governments is one aspect that distinguishes this research from other research fields. By considering translation as an invasive concept, it is justified that the Iranian native speakers or any other society try to preserve their linguistic and cultural identity. In other words, the translation should diminish or completely erase those inferior and superior relationships that the linguistic hegemony has ruled over the colonial strata that caused a racial and linguistic distance ([Bassnett, 2014](#)). Of course, it is worth mentioning that biased views in the last few decades have significantly impacted the occurrence of such events in the media framework. In this regard, the translator should play a prominent role in confronting linguistic dominance, not as a reflector but as a moderator of conflicts

by avoiding the introduction of wrong beliefs and assumptions into the translation process.

This research also showed that the current post-colonial world is vast and undergoing various changes daily. It is also important here to note that the translation role in the heart of the media should identify the features, peculiarities, and the gravity center of these events to create a new movement and instill a new thought pattern in the media. The dynamics of the media in such a world also require being up-to-date (Farokhi Pour, 2017; Ghasemi Nasab & Askari, 2019). It can be said that the media in today's world is facing an information bombardment; hence, it will be somewhat challenging to identify the audience and transmit the information correctly. Therefore, the leading role of the media translator is to refrain from introducing false information into the target culture without paying attention to inaccurate advertisements by using tact and intelligence. The translator should attract his audience by fully understanding each nation's customs, culture, thoughts, and awareness of their expectations.

7. Conclusion

The result of the studies in this article is proof of the fact that; translation like language can be a tool in the colonizer's hand for invasion and sovereignty over the colony. Translation as invasion means penetration into the most profound intellectual, ideological, and cultural layers of a nation and creating a language and identity crisis in it. But from the research point of view, the dominant aspect of the invasion concept is its project aspect, which has an objective and natural appearance in the media and news

field. On the other hand, the issue of translation has been discussed in the media dimension, which is an association of cultural influence through modern communication media; in this regard, cultural norms, values, and norms are imposed.

By reading the dominant discourse conditions on the translation and referring to the media challenges, the result of the theoretical analysis of the present study suggests that the news media translator should be very sensitive about the content and discourse in the press, so that the transmission of news content could be the one with the discourse and the prevailing thought space on the media. In this way, should first identify the effective factors on the news content by identifying the intellectual discourse.

The importance and expectations of the predefined media, on the one hand, challenges and voids in the media context, on the other hand, considered translator as a mediator that should always be dominant in his thoughts and assumptions during the translation discourse, and this matter requires continuous effort. Every text, especially colonial and postcolonial texts, are formed based on the meta-linguistic system of variables such as culture, power relations, hegemony, colonialism, and politics which are classified by the author.

The media translator, as the text creator is not separated from this principle. Therefore, it is better to say that the linguistic parameters of the source language discourse and its translation are a reflection of extralinguistic variables. On that account, no text such as media texts can be free from the invasive

aspects of translation, and the translation formation is determined by such variables. Hence, such variables lead the translator to manipulate and transform the translation. From a practical point of view, this research is important in the awareness of media translators, media owners, and cultural field experts about the hidden aspects and effects of the western cultural elements translation in the country which can lead to more influence of western culture by affecting indigenous cultural elements. The results of the data analysis of this research have been effective in imaging ambiguities and challenges facing media translation. They will significantly contribute to the colonial, cultural, and translational concepts.

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