

# **Revisited Strategies of Politeness Translation in 'The Simpsons' Sitcom**

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## **1. Introduction**

In our life, we have cognizant of what is a polite expression. Polite expressions and phrases besiege our life in order to connect with one another. So first of all, politeness can be regarded as a visible, traceable, amicable, and social phenomenon. In other words, politeness is vehemently pertained to means of action. Our end destination is being polite and communicating with one another. The significant instance is that whenever we have someone do us a favor we must express the petition politely. In general, we act politely in order to put out our craves to commence a amiable relation with someone. To institutionalize the kind of snod, sirenic interpersonal relationships called out for by any human society, politeness will be considered as a robust asset. Yuang (2012, p.98) argues that:

"Politeness can also be regarded as a restraint apart from being a means to an end, some kind of social norm promulgate by the conventions, creeds, and regulations of the community of which we communicate. Sometimes we feel that we have to be polite in order to show that we are civilized and cultivated to such an extent that we know what to do to live up to the conventionally recognized social standards so that we will not be accused of being rude or ill-manned. In order to be polite, we have to be tolerant. Under certain circumstances, to meet certain standards, we have to refrain from doing certain things which we would readily do privately."

Always politeness is regarded as the universal act and it is also considered as the durable and fix creed among nations. In spite of its exhaustiveness, the real pronunciamientos of politeness, the means to understand the main essence of

politeness, and the paradigms of perceptiveness would be different in sundry cultures. Such differences must be dated back to the inception of the concept of politeness across cultures.

To attain the aim of politeness, we should regard the following aspects: (1) regarding social interactants' background. Besides, the personality of the interactant is of paramount significance. Good-tempered person mostly has a tendency to utilize 'face-saving act' while 'bad-tempered one prefers 'face-threatening act'. (2) According to the communicative conditions, communication is a very intricate phenomenon. In official situations, people mostly incline to make use of polite expressions to depict politeness especially between the new relationships. While in casual circumstances, people prefer to be informal to put out affinity when they meet one another. Here it does not consider impoliteness. (3) *“In situations of social distance or closeness, showing awareness for another person’s face when that other seems socially distant is often described in terms of respect or deference. Showing the equivalent awareness when the other is socially close is often described in terms of friendliness, camaraderie, or solidarity.”* (Yule, 1996).

## 1.2. Significance of Study

This study is more significant for some groups such as translators/ interpreters, and language learners for the following reason: translators and interpreters become aware of politeness translation strategies in subtitling process and as a matter of fact they can connect the two poles of source and target languages completely.

## 1.3. Research Question

For the purpose of this study, the following question was addressed:

To what extent do politeness translation strategies affect and differentiate the Persian translation of subtitling process of ‘The Simpsons sitcom?

## 1.4. Objective of Study

In this paper, the researcher tries to present one framework of politeness translation strategies along with some procedures to corroborate the essence of this term for the sake of translation science. Generally, most of the researches done are pertained to the role politeness theories in pragmalinguistics to observe the functions of societies. However, presenting the model or framework in translation studies would be of paramount importance for the translator as the mediator to reconcile source language regulations to the target language ones in order to produce an indelible and beautiful translation. In this direction, Akbari (2014) provided politeness translation framework to fill the chasm between theory and practice. However,

language patterning in politeness translation is of great importance for the translator to be able to conglomerate the norms, creeds, values, and idiosyncrasies of the source language into the target language (ibid.). The proposed model of politeness translation is made of two exhaustive strategies namely solidarity and deference strategies firstly, to scrutinize the role of decoding ability (the type of the audience as children, new literates, average literate, and specialists respectively) (Nida, 1964, pp. 156-171) encountered throughout the study, and secondly; to peruse and distinguish the appropriate procedures devoted by the translator to opt for sundry equivalents into the target language.

## **2. Review of Literature**

### **2.1. Politeness as an Out-an-out Notion in Human communication**

Leech (1983, p.1) argues that communication and the process of communication is considered as 'problem-solving task'. Appropriate use of language signifies the fact that the speaker (S) wishes to institutionalize a fix and durable framework in the hearer's (H) consciousness mind. In this respect, the hearer struggles for perceiving the exact wish of the speaker. Therefore, H and S will be put in the circle of communication automatically. However insightful, Leech's inference and conceptualization of politeness seem difficult to be operated in concrete distances of discourse (Laver, 1981, p.56). Trosborg (1995, p.167) argues that Leech's conceptualization of politeness facets are 'inelegant and unfalsifiable' since there exists no constraints to the number of maxims. Tellingly, Leech's approach might still be utilizable for procuring hypotheses expatiating cross cultural discrepancies in politeness.

### **2.2. Politeness in Translation**

As a significant part of pragmalinguistic study, politeness principle applies outstanding impact on the achievement of communication. Meanwhile, politeness is also a notion maintaining propriety cultural acceptations. Diverse cultural frameworks provide a particular kind of social creeds over, noticeably politeness principle (PP) being a proportionate part of it, along with particular traits. In this respect, translator as mediator should be cognizant of cultural clashes across languages to attain equivalent effect. In this respect, Hatim (cited in Venuti, 2000) puts his effort on politeness in screen translating. He has pointed out that:

"It is important to establish immediately the term [politeness] is not used here in its conventional sense of displaying courtesy but rather it

is intended to cover all aspects of language usage which serve to establish, maintain or modify interpersonal relationship between text producer and text receiver (p. 431)."

As far as translation is concerned, politeness in translation plays the most brilliant key in interpersonal communication. Henceforth, the translator as the robust mediator between two or more languages should consistently consider some pivotal and significant facets of this field. For instance, the textural encoding of politeness has included some variety of items such as lexical choice, sentence forms either imperative or interrogative, unfinished utterances, intonation and ambiguity of reference (ibid.). These items serve to saturate and satisfy the taste of target audience on workability and feasibility of politeness translation in human interactions.

Politeness is considered as a universal fact in all cultures. However, English and Persian languages have their system of expressing polite expressions in many facets. Heretofore, in spite of undeniable and irrefutable existence of common traits of politeness amongst English and Persian languages, translator as robust mediator might encounter some sorts of discrepancies and culture-bound aspects which can be considered as the critical turning points of intricacies upon the target audience (Yaqubi *et al*, 2012, p. 68). Yaqubi *et al*. (2012) came to this conclusion that translation is restricted by the polite lexical items applied in source language. To put into another word, the translators are limited by politeness strategies utilized in source language to some degree due to cultural clashes and contours.

To substantiate and verify the fluctuated nature of politeness translation in languages, Akbari (2014, pp.1193-1200) proposes the framework of translation of polite expressions labeled as "*The Perks of Politeness Translation Strategies*" to find out the workability, feasibility, and practicality of polite translatorial items in the target language. The intended category is completely culture-free and it is prone to be utilized in every culture. For the strong back-up of the intended framework, Akbari makes use of Brown and Levinson's (1987) model of politeness and Juliane House's (1997) model of translation quality assessment. The former is pertained to the role linguistics or pragmalinguistics while the latter depended on translation quality or functional translation. However, the proposed framework by Brown and Levinson's are fully-growth applicable in linguistics. This paper utilizes the intended framework in practical or pragmatic translation to expatiate the reason for choosing polite expressions into the target language. The reason to choose this framework for this study is to amalgamate and conglomerate the essence of politeness principles in linguistics and translation of politeness in pragmatic translation study. This framework opens a new insight for all languages to become

familiar and cognizant of the similarities and differences in couching polite expressions across languages and cultures. Therefore, applying the present framework in practical, subtitling, and dubbing translation prepares the ground for attracting and absorbing more audience in this respect. Every instances adopted to scrutinize firstly inspects its correctability in accord Brown and Levinson's and House models so as the translator become familiar with the categories and junta in politeness translation. Akbari (2014) scrutinizes politeness translation strategies into two broad categories known as solidarity and deference strategies so as to meet the needs of the translator and target audience. Solidarity strategy is a five step procedures namely '*reader attention*', '*magnifying*', '*eschewing dispreferred structure*', '*be propitious*', and '*be ambiguous*'. On the other hand, deference strategy is made of '*indirect rendering*', '*reciprocal assumption*', and '*rapprochement*'.

For the ease of the reader, in order to sum up and depict the stable and fix scheme of the intended procedures, this paper proposes one plainly figure in politeness translation strategies:

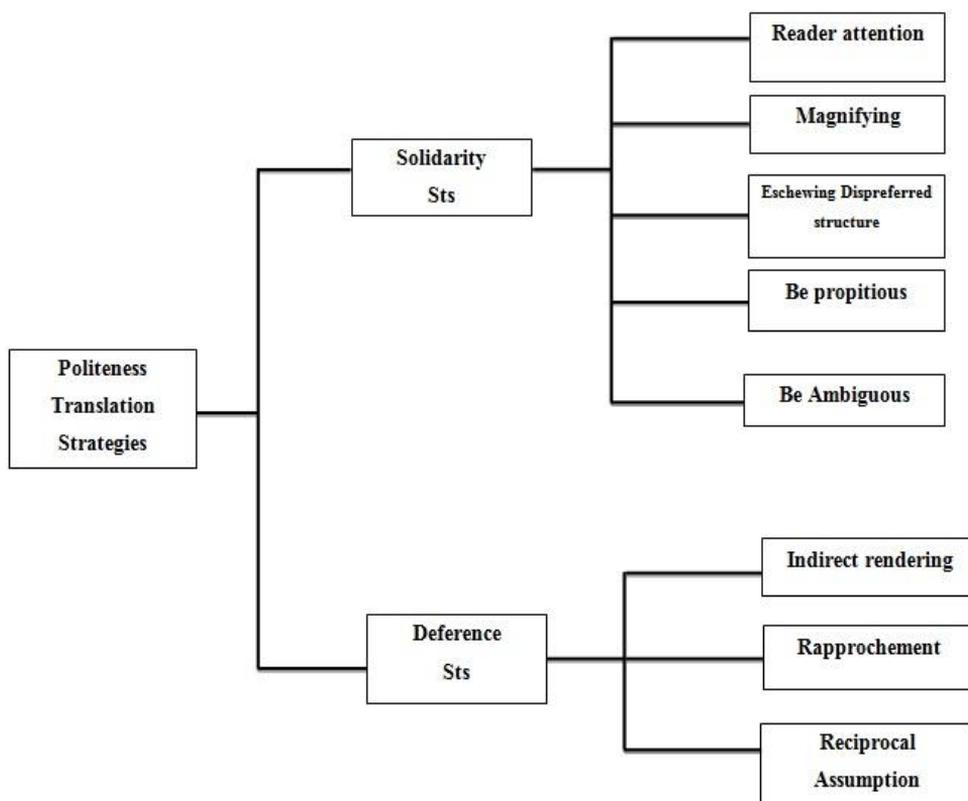


Fig.1: Politeness Translation Framework

### 3. Methodology

#### 3.1. Research Design

This paper takes the form of a descriptive research design to see the workability of politeness translation strategies proposed by Akbari's framework (2014) in Persian translation of '*Simpsons Family*' sitcom. Descriptive studies in which the researcher does not interact with the participants include observational studies of people in an environment and studies involving data collection using existing records. Therefore, this study seeks to scrutinize the validity of the proposed strategies and procedures step by step along with various examples to corroborate their roles of identification in the target language. On the flipside, descriptive research design by means of describing various shots and traits would be an asset in this study. The reason behind opting for the intended sitcom is the plethora of polite expressions in English version and consequently availability of valid Persian subtitle in the target language. Ten episodes of '*Simpsons Family*' sitcom is selected as the sample in this regard. Of these episodes, three is chosen from the first chapter, four from the second one, and three from fourth chapter due to a great number of polite expressions. The length and duration of each selected episode is twenty-five minutes approximately. Henceforth, this thesis adopts just ten episodes under scrutiny. To put this thesis into practice and to investigate the correlation between two variables (Solidarity strategies and Deference Strategies), chi-square has been applied.

#### 3.2. Instrument

This study seeks to check the practicality of polite equivalents in Persian subtitling translation and investigates politeness translation strategies based on Akbari's framework of politeness techniques (2014). Therefore, this paper opts for '*Simpsons Family*' sitcom to investigate intended facets. The researchers of this paper seek to peruse the Persian subtitling process of the intended sitcom into 3 episodes to see the feasibility of the considered steps. The subtitling process is carried out by Islamic Republic of Iran Broadcasting to prevent any incoming problems in its translation. IRIB translators always observe the role of decoding ability in their translations. This paper tries to figure out suitability of their translations in accord with politeness translation strategies. The rationale behind concentrating on the sitcom stemmed from the circumstance that satirical films are instances of situations where polite expressions and its equivalents in their purest or crudest form could be manifested as the core of translation process. Generally,

The selection of this sitcom will be due to the fact that firstly, the audiences of this sitcom are millions of people around the world; secondly, this sitcom depicts every polite and cultural aspects brilliantly; and thirdly, the scenario of this sitcom is very robust to investigate the feasibility of politeness translation strategies and cultural equivalent.

### 3.3. Terms of Identification (Elicitation)

In order for either professional or trainee translators to understand the terms and elicitation of the proposed procedures and strategies, this study seeks to trace the exhaustive politeness subcategories of the intended strategies:

#### 1. Solidarity Strategy

1.1. Reader Attention: cultural clash items, proverbs, adages, and simulations of proper nouns (Brown and Levinson, 1987) or wafting (Akbari, 2013)

1.2. Magnifying: hyperboles, enigmas, cruxes, overstatements, riddles, claims, (House, 1997) and phrasal adverbs and adjectives such as absolutely, very, too, really, bless, and bliss (Brown and Levinson, 1987)

1.3. Eschewing Dispreferred Structure: euphemism, orthophemism, and dysphemism (House, 1997)

1.4. Be Propitious: Permission-based translational and translatorial items such as dulcet adjectives, adverbs and phrases (Brown and Levinson, 1987)

1.5. Be Ambiguous: uncertain or oblique translation and couching translational or translatorial items in veiled (connotatively) (House, 1997)

#### 2. Deference Strategy

2.1. Indirect Rendering: mitigating devices such as "*Please*", "*Could you*", and "*Would you*", question forms, suggesting, and stating (Brown and Levinson, 1987)

2.2. Reciprocal Assumption: Compliments, extols, panegyric expressions, hymns, vows, and pledges (House, 1997)

2.3. Rapprochement: swear, pamper and dulcet phrases and words (Brown and Levinson, 1987) (House, 1997)

### 3.4. Procedures

This study seeks to scrutinize the workability and viability of politeness translation strategies, in Persian subtitling process of '*Simpsons Family*' sitcom. The intended research elicits the politeness expressions (based on criteria in previous section) from the source language (English) and consequently tries to inspect the solidarity and deference strategies to see the practicality of the intended procedures of mentioned strategies in Persian translation in order to convince the reader on the

appropriateness of the Persian polite expression translation in this regard. At this stage, the polite expressions both in English and Persian translations are determined by the researchers.

### 3.5. Reliability of Study

Firstly, this paper determines the reliability of the findings about polite expressions through the lens of inter-rater reliability. For this purpose another rater who is familiar with the theoretical framework identifies the polite expressions in the source and target texts and the interrater reliability of the findings will be calculated. This is due to the fact that the proposed strategies and procedures are merely should be inspected in translational and cultural manners. Thanks to some overlapping procedures, all of the strategies along with their identities are completely and clearly expatiated in order to prevent the rater upon mixing up the intended procedures. Therefore, the proposed frameworks start afresh vantage point in practical and cultural translation in this direction.

### 3.6. Measurement of Calculation

This study utilizes Pearson chi-square ( $\chi^2$ ) to see the correlation between solidarity and deference strategies found in the source and target texts. The reason to opt for the chi square stems from the fact that when dealing with nominal data, the most widely used tests of significance are the chi-square tests.

## 4. Data Analysis

### 4.1. The Role of Politeness in Intercultural Communication

The role of politeness in communication is the utmost part in human interaction. Notwithstanding the fact that culture-specific items create the unbalanced circumstance between the source and target language, however, politeness can be considered as the pivotal part in every society to transfer the feeling and emotions of people. Therefore, regarding politeness in every facet of life requires working on its feasibility in various studies.

Let's face it; politeness would be more proportionately precious in Translation Studies to scrutinize the intended translational and translatorial yet cultural items into the target language so as to satiate the needs of the target audience. Often, translator as the mediator mostly tries to reconcile and simulate polite expressions of the source language into the target one to see the points of similarities and differences across cultures. Moreover, strategies devised by the translator as the

'*Sprachmittler*' must be taken into consideration in order to behold to what extent the translator can be able to handle the circumstance with the help of proposed framework of politeness translation particularly in the target language.

#### 4.2. Reliability of Study

This paper seeks to corroborate the rate indenture among raters to see the universality of proposed framework in politeness translation strategies particularly in corresponding, mass media translation, and intercultural communication. Therefore, to check off the viability and achievability of the present study, this paper recruited one rater to see the degree of agreement among raters. For better understanding, the researchers vindicated the other rater to observe the intended politeness translation strategies in accord with Akbari's framework. Ten episodes of '*The Simpsons*' sitcom were analyzed so as the researcher came to stable and verifiable results through the lenses of inter-rater reliability.

Intraclass Correlation Coefficient							
	Intraclass Correlation	95% Confidence Interval		F Test with True Value 0			
		Lower Bound	Upper Bound	Value	df1	df2	Sig
Single Measures	.916	.642	.983	22.947	7	7	.000
Average Measures	.956	.782	.991	22.947	7	7	.000

Table 1: Inter-rater Reliability

As observed, intraclass correlation (ICC) of the present study is 91 percent showing the degree of reliability among raters. This signifies the fact the estimated reliability between raters is 0.91 with 95% Confidence Interval (0.64, 0.98), which is quite wide. Therefore, the raters are in the position of agreement. Because of stability and durability of measures, two-way mixed effects model were utilized. Henceforth, this depicts the fact that the proposed framework of politeness translation is highly applicable, so to speak, the audience can easily perceive its essence in corresponding, mass media translation, and intercultural communication.

#### 4.3. Validity

In order to put this study into practical sideway, catalytic and ecological validity would be applied to see one concept that is remarkably diverse from more conventional notions of validity. Since this paper expatiates the new strategies of politeness translation, it would be better to scrutinize its validity into real life notions and tasks. As Frey et al. (1991) argues:

"Studying communication behavior in natural setting increase the generalizability of research because communication processes may be thought of as stream of behavior, and like all streams, their course is shaped by the terrain through which they flow. If we ignore the banks and study only the stream or divert the stream into an artificial container and study it there, our knowledge of that stream is inevitably limited (p, 136)."

Because of situational context of politeness principles, also this study applies first ecological validity to support the notion of warrantability to the extent that are both trustworthy and sound (Wood & Kroger, 2000, p.167). Due to considering the role of decoding ability throughout this study, one will come to this notion that the present study regards translational warrantable items across the intended politeness translation framework.

On the other side of the coin, there exists catalytic validity involving acknowledging *'the reality changing impact of the research itself and challenging that impact back towards the researched in the hope of increasing self-understanding'* (Monacelli, 2000). Owing to conceptualization of the intended politeness framework, the translator and the audience should be fully-fledged aware of the traits and facets of it to produce an indelible and beautiful translation. Therefore, operating catalytic validity throughout this study is of paramount importance in this respect.

#### 4.4. Addressing the Research Question

*To what extent do politeness translation strategies affect and differentiate the Persian translation of subtitling process of 'The Simpsons sitcom'?*

Based on the close scrutiny upon identifying the numbers of polite expressions between source language (English) and its counterpart (Persian), the table of frequency range was drawn to see and to decipher the points of similarities and differences. The frequency table shows that to what extent the translator as the mediator between Persian and English can render polite expressions similarly to observe the local color of source language or to move away from the source (English) language regulations.

<b>Freq</b>	<b>R.A</b>	<b>Mag</b>	<b>E.D.S</b>	<b>B.P</b>	<b>B.A</b>	<b>I.R</b>	<b>Rec.A</b>	<b>Rap</b>	<b>Total</b>
<b>English</b>	72	60	67	90	25	80	45	40	479
<b>Persian</b>	68	52	68	82	23	77	50	35	455

Table B: Frequency of Polite Expressions Used in 'The Simpsons' Sitcom

Note:

R.A= Reader Attention

Mag= Magnifying

E.D.S= Eschewing Dispreferred Structure

B.P= Be Propitious

B.A= Be Ambiguous

I.R= Indirect Rendering

Rec.A= Reciprocal Assumption

Rap= Rapprochement

As observed, the numbers of '*Be Propitious*' polite expressions are mostly utilized by the original and target languages. This is thoroughly due to the fact that the translator optimizes the original language into the target language to saturate the needs of the target audience. Because of culture specific items and language patterning between these two languages, the intended translator minimizes the face threatening act to observe the particularity of norms and values between English and Persian language. In this direction, the renderer largely simulates the source regulations into the target ones to maintain the role of decoding ability in its own right. For instance, 'would you mind....?' as '*Eškalinædare.....?*', 'My bad' as '*Xeiliozrmixam*', and 'To say' as '*Færmudæn*'.

For the second stage, '*Indirect Rendering*' of polite expressions is vastly spied upon in the intended sitcom. Having diminished the perniciousness of the circumstance, the translator tries to convince the Persian audience upon the translation's attainability. In most of the situation, the target language utilizes the mitigating devices such as '*Please*', '*Be my guest*', '*Pardon*', etc. However, the numbers of English indirect renderings would be different from Persian language. This is principally owing to the fact that translator resorts himself or herself to non-translatability. Non-translatability is mostly occurred in such language having the various systems of values, norms, and regulations. De novo, the background and

function of 'Indirect Rendering' procedure is culture-based and variously addresses incoming impositions between SL and TL.

One the other side of the coin, '*Be Ambiguous*' procedures of solidarity strategy would be observed less than the other procedures. Perhaps, one of the plausible reasons is the language differentiations between English and Persian systems. Mainly, the translator cannot be able to translate the main essence of ambiguities to the Persian audience. Correspondingly, the Persian audience would not be able to depict the stable framework of '*Be Ambiguous*' in his or her mind. This might involve the red lines between these languages since the translator cannot simulate the very essence of such ambiguities in the reciprocal language at all cost.

In order for the reader to make the stable and durable framework of the intended frequencies and their impacts on Persian and English system of language, two power sets are presented to see which language mostly considers the role of the decoding ability and meets the needs of the audience at large:

English Power Set:

<b>B.P&gt;&gt;I.R&gt;R.A&gt;E.D.S&gt;Mag&gt;&gt;&gt;Rec.A&gt;Rap&gt;&gt;&gt;&gt;B.A</b>
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Persian Power Set:

<b>B.P&gt;I.R&gt;R.A=E.D.S&gt;&gt;Mag&gt;Rec.A&gt;&gt;Rap&gt;&gt;&gt;&gt;B.A</b>
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As the results of Table (B) exhibit, almost the same numbers of procedures of solidarity and deference strategies have been employed in both Persian and English polite expressions in 'The Simpsons' sitcom. Moreover the table shows that among Persian politeness procedures, '*Be Propitious*' (N=82) are the plain frequently utilized ones and also in English language (N=90) is employed more frequently.

As it is illustrated in Table (C) there was a significant difference between the translation procedures of politeness (solidarity and deference Strategies) used by Persian translator ( $\chi^2= 52.411$ ,  $p<0.05$ ). By conventional criteria, this difference is considered to be extremely statistically significant among Persian polite expressions. The table shows that '*Reader Attention*' (N=68), '*Eschewing Dispreferred Structure*' (N=68), '*Be Propitious*' (N=82), and '*Indirect Rendering*' (N=77) procedures of both solidarity and deference strategies were utilized more often than expected (N=56.875). The results also revealed that '*Magnifying*' (N=52), '*Be Ambiguous*' (N=23), '*Reciprocal Assumption*' (N=50), and '*Rapprochement*' (N=35) procedures were less than expected (N=56.875).

<b>Procedures</b>	<b>Observed N</b>	<b>Expected N</b>	<b>df</b>	<b><math>\chi^2</math></b>	<b>Sig.</b>
<b>Reader Attention</b>	68	56.875	7	52.411	0.000
<b>Magnifying</b>	52	56.875	7		
<b>Eschewing Dispreferred Structure</b>	68	56.875	7		
<b>Be Propitious</b>	82	56.875	7		
<b>Be Ambiguous</b>	23	56.875	7		
<b>Indirect Rendering</b>	77	56.875	7		
<b>Reciprocal Assumption</b>	50	56.875	7		
<b>Rapprochement</b>	35	56.875	7		

Table C: Results of the Chi-Square Test for the Politeness Translation Procedures Used by Persian Translator

The results of the Chi-Square test presented in Table (D) revealed a significance difference between procedures and strategies used in original English sitcom ( $\chi^2=55.831$ ,  $p<0.05$ ). By conventional criteria, this difference is considered to be extremely statistically significant among English polite expressions. Here, the table shows that '*Reader Attention*' (N=72), '*Magnifying*' (N=60), '*Eschewing Dispreferred Structure*' (N=67), '*Be Propitious*' (N=90), and '*Indirect Rendering*' (N=80) procedures of both solidarity and deference strategies were utilized more often than expected (N=59.875). The results also revealed that '*Be Ambiguous*' (N=25), '*Reciprocal Assumption*' (N=45), and '*Rapprochement*' (N=40) procedures were less than expected (N=59.875).

<b>Procedures</b>	<b>Observed N</b>	<b>Expected N</b>	<b>df</b>	<b><math>\chi^2</math></b>	<b>Sig.</b>
<b>Reader Attention</b>	72	59.875	7	55.831	0.000
<b>Magnifying</b>	60	59.875	7		
<b>Eschewing Dispreferred Structure</b>	67	59.875	7		
<b>Be Propitious</b>	90	59.875	7		
<b>Be Ambiguous</b>	25	59.875	7		
<b>Indirect Rendering</b>	80	59.875	7		
<b>Reciprocal Assumption</b>	45	59.875	7		
<b>Rapprochement</b>	40	59.875	7		

Table D: Results of the Chi-Square Test for the Politeness Translation Procedures Used in Original English Sitcom

Regarding the aim of research question, the results (E) revealed that there do not exist any significance differences among systems of politeness between English and Persian upon translating into the target language (Persian). It implies that the Persian translator opts for these strategies (Solidarity and Deference) along with procedures equal in numbers in compared with the original version of this sitcom. And perhaps it is thanked to the translator as the mediator between the intended languages who is fully-fledged familiar with the regulations and disciplines governed over SL and TL since the translator rendered the original polite expressions with those of polite expressions number almost in equal in the reciprocal language. However, it is worth mentioning that in some cases such as '*Eschewing Dispreferred Structure*' and '*Reciprocal Assumption*', the number of polite expressions in Persian would exceed than English. This bears two reasons. Firstly, this is perhaps by virtue of compensation (loss and gain) technique in translation since the translator omits a word or phrase in one part of source language and utilizes it in a different place in target language so as to make the intended translational or translatorial item effective and operative. And on the flipside, the translator shuns rendering some intended polite items into the target language as shown in '*Reader Attention*', '*Magnifying*', '*Be Propitious*', '*Be Ambiguous*', '*Indirect Rendering*', and '*Rapprochement*' procedures. This is maybe along of non-translating the politeness items in reciprocal language since the translator considers the role of decoding ability by non-translating some parts of the movie in Persian language.

<b>R.A</b>	Procedure	Observed N	Expected N	Df	$\chi^2$	Sig.
	English	72	70	1	0.114	0.73
	Persian	68	70	1		
<b>MAG</b>	Procedure	Observed N	Expected N	Df	$\chi^2$	Sig.
	English	60	56	1	0.57	0.44
	Persian	52	56	1		
<b>E.D.S</b>	Procedure	Observed N	Expected N	df	$\chi^2$	Sig.
	English	67	67.5	1	0.007	0.93
	Persian	68	67.5	1		

	Procedure	Observed N	Expected N	df	$\chi^2$	Sig.
<b>B.P</b>	English	90	86	1	0.37	0.54
	Persian	82	86	1		
<b>B.A</b>	English	25	24	1	0.03	0.77
	Persian	23	24	1		
<b>I.R</b>	English	80	78.5	1	0.57	0.81
	Persian	77	78.5	1		
<b>Rec.A</b>	English	45	47.5	1	0.26	0.60
	Persian	50	47.5	1		
<b>Rap</b>	English	40	37.5	1	0.33	0.56
	Persian	35	37.5	1		

Table E: Results of Chi-Square Test for All Procedures between English and Persian Polite Expressions

The research question was an attempt to address the frequency of polite expression by the perks of politeness translation strategies and procedures framework. Regarding the aim of research question, the results (Table E) revealed that there did

not exist any significance differences among systems of politeness between English and Persian upon translating into the target language (Persian). It implied that the Persian translator opted for these strategies (Solidarity and Deference) along with procedures equal in numbers in compared with the original version of this sitcom. And perhaps it was thanked to the translator as the mediator between the intended languages who was fully-fledged familiar with the regulations and disciplines governed over SL and TL since he rendered the original polite expressions with those of polite expressions number almost in equal in the reciprocal language. However, it was worth mentioning that in some cases such as '*Eschewing Dispreferred Structure*' and '*Reciprocal Assumption*', the number of polite expressions in Persian would exceed than English. This bore two reasons. Firstly, this was perhaps by virtue of compensation (loss and gain) technique in translation since the translator omitted a word or phrase in one part of source language and utilized it in a different place in target language so as to make the intended translational or translatorial item effective and operative. And on the flipside, the translator shunned rendering some intended polite items into the target language as shown in '*Reader Attention*', '*Magnifying*', '*Be Propitious*', '*Be Ambiguous*', '*Indirect Rendering*', and '*Rapprochement*' procedures. This was maybe along of non-translating the politeness items in reciprocal language since the translator considered the role of decoding ability by non-translating some parts of the movie in Persian language.

## 5. Discussion

### 5.1. Criticism Leveled at Previous Studies on Politeness Principles

Most of the studies are mostly concentrating upon the role of politeness in pragmatics and a few of them scrutinize its role in translation. Their focus of both pragmatics and translation studies are to corroborate the very identity of politeness in accord with Brown and Levinson's Model Persons (MPs) (Brown and Levinson, 1987, 61) which recognizes that:

"Since people can be expected to defend their face if threatened, and in defending their own to threaten others' faces, it is in general in every participant's best interest to maintain each others' face."

However, the intended model bears some problems and criticism expressing in the field of pragmatics, translation, and intercultural communications in previous studies. Brown and Levinson have been accused of giving undue prominence to Face Threatening Acts (FTA) to the extent that their whole perception of politeness

principles sounds to center on how to deal with them. Translationally, this model will not be able to substantiate the very nature of swear and culture-based words in order to convey the main concept of the context.

## 5.2. The Perks of Politeness Translation Strategies and their Implications on Translation of Polite expressions

The present study aims at verifying the nature of politeness translation strategies via the latest framework. Unfortunately, as observed, every politeness model inspects the workability of polite expressions for the sake of linguistics or pragmalinguistics. Yet, there does not exist any thought room upon rendering the polite expressions for the sake of intercultural translation. Therefore, in 2014; Akbari proposed the durable and fix framework in translating politeness to show and to amalgamate the source language regulations/communications with those of target language. Therefore, Akbari's framework would be assorted in four categories to behold the considerable differences in juxtaposed with other proposed politeness model.

### 5.2.1. The Role of Decoding Ability

Prior to the act of translating, the renderer should consider the role and types of the encountered audience in order to translate to the point. In this direction, depending upon the types of genre and style of the source language, the translator is trying to distinguish the encountered audience [decoding ability] so as to procure the indelible and faithful translation. In this paper, the translator is able to modify the semantic, syntax, and pragmatic facets of corpus [The Simpsons]. As seen in data analysis section, in some circumstances; the renderer applied reader attention to grasp the cynosure of the audience being completely audience-cohort centered. Whether the translator conjectures the types of audience as the same set, he/she would not be able to satisfy the needs of the audience. Unlike other politeness model inspecting politeness for the sake of politeness and not regarding the type of audience encountered, the present framework bespeaks for the sorts of readers and audiences to approximate them to regulations governed over source and target languages.

### 5.2.2. Regarding Intercultural Communication

The presented framework pays much attention to the role of culture and cultural communication. This is due to fact that politeness and its role in translation incline to the role of culture and intercultural pragmatics. Therefore, Akbari's framework can be able to identify the cultural points and facets and fill the chasm between theory and practice in intercultural communication via solidarity and deference

strategies as expatiated the terms of identification in section (3.3). In order to translate culturally, the translator must simulate the relevant objects in the target language so as to satiate the needs of the target audience.

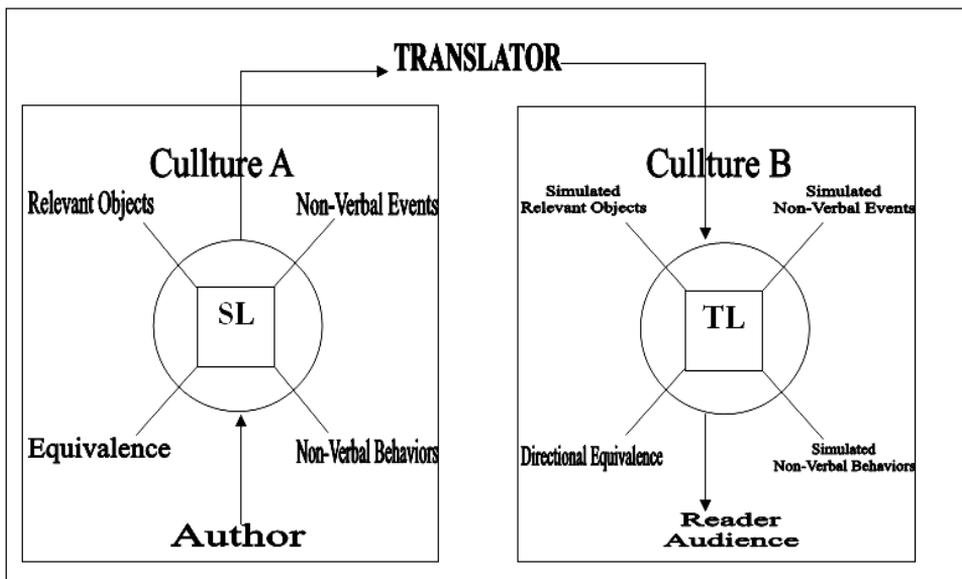


Fig.2: Intercultural Communication Framework in Translation

### 5.2.3. Politeness for the Sake of Translation Study

Politeness and politeness strategies are two broad subjects fitted into linguistics and pragmalinguistics. No one can legitimately deny the existence of linguistics in translation. But, to what extent? Most of the previous study inspected concentrated upon the sole and exact term of politeness and its role in linguistics. No one ever substantiate and propose the politeness translation strategies to peruse and check off the viability of this field merely in translation and cultural communication. Therefore, the presented framework traces the durable and fix strategies and procedures in translation and cultural communications.

### 5.2.4. Universalism of This Framework

Every model and framework gains its popularity when it can substantiate its very nature for sundry languages. Corroborating one model as universal requires considering every facet of results in order to satiate the needs of the audience in this respect. Therefore, Akbari's framework would not be the exception when dealing with diverse languages such as Italian, French, and German. The intended

framework bears the same results encountering the intended languages (Akbari, 2014). French and English have the same of translational, translatorial, and cultural items in translation studies and so do Persian and German. Perhaps, one of the critical turning point of the intended model would to scrutinize the proposed strategies and procedures in translation since it does not specifically concentrate on the role of linguistics and pragmalinguistics in translation. Therefore, the translator as the mediator is free to choose from various alternatives in accord with sundry situations in the target language so as to move the audience forward to convince him/her in its own right.

In the light of various expiations, politeness principles are mostly scrutinized linguistically. However, translators cannot be able to deal with this aspect linguistically but translationally. Therefore, the present study introduced a new and afresh framework of politeness translation strategies to fill the crevice between theory and practice. The intended framework besieges all facets of translation such as source language regulations, target language regulations, intercultural communication among interactants, and source-target simulations so as to satiate the needs and wishes of the target audience.

## **6. Conclusion**

Institutionalizing how different inter-intra cultural sources of variability account for actual use in each language, is required establishing and building up the ways in which patterns of politeness differ from one language to another. Henceforth, the claim and hypothesis about the universality and generality of pragmatic principles across cultures and languages should be investigated in new and afresh contexts and frameworks.

Perhaps, one of the biggest problem of all translators either professional or trainee is to choose and understand the role of politeness in translation and how they can cope with it. How can one make sure in translation that politeness as shown is carried over in the translation? How can one get about reaching politeness equivalence in translation? Thanked to theories of politeness in linguistics in which along the levels suggested both the universality and generality stances and cross-cultural variations in the realization of politeness are accounted for, the concept of politeness most utilizable in practical translation must be a broad and general one, covering not merely the concept of politeness but will also be extended to capture the broader perspective of language functions, specifically the interpersonal function as proposed by Halliday. Therefore, this study sought to identify the points of similarity and differences among previous studies in order to substantiate

the role of politeness translation strategies and procedures in TS and then it moved on clarifying the politeness translation framework in order for the translators to have some ways and hints upon identifying the polite expressions in translated works to perceive the feasibility of the intended translation on how much it could satiate the needs of the target audience by opting the correct and corrigible equivalents in the target language. En finale, the present study was an attempt to propose the politeness framework in translation studies for the translators to fill the chasm between theory and practice.

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### Summary

#### Revisited Strategies of Politeness Translation in 'The Simpsons' Sitcom

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Generally, the role of politeness in society can never be legitimately repudiated. In this direction, politeness and its role in translation studies would be considered as a universal phenomenon across languages and cultures. However, every language has its special system of expressing and translating politeness expression in order to satiate the needs of the target audience completely. Therefore, translator as 'Sprachmittler' may confront with particular and culture-bound politeness facets which can a paramount source of difficulty for them. Hence, deciphering the points of similarities and differences across languages and cultures is of significance importance for the translator who is responsible for amalgamating and reconciling source language regulations to the target language ones. The present study strives for tracing one stable and durable politeness framework for the translator of which their aims are to transfer the main essence of the source language into the target one. This framework was proposed by Akbari (2014) consisting two particular strategies namely solidarity and deference strategies along with eight procedures showing the right path to translator in order to produce an indelible rendering. Also this study utilizes Pearson chi-square ( $\chi^2$ ) to see the correlation between solidarity and deference strategies found in the source and target languages.

**Keywords:** Politeness, amalgamating and reconciling source language regulations, solidarity and deference strategies