AUDIO-VISUAL TRANSLATION BETWEEN DOMESTICATION AND FOREIGNISATION: A CASE STUDY OF ENGLISH INTO ARABIC NATIONAL GEOGRAPHIC ABU DHABI DOCUMENTARIES

Ridha Rouabhia[1i],
Tayeb Rabahi[2],
Abdul Serdar Öztürk[1]
[1]Karabuk University,
Turkey
[2]Medea University,
Algeria

Abstract:
For centuries, translation has been a means of cross-cultural communication and has played a significant role in facilitating interaction between people who speak different languages and belong to other cultures. This difference in culture often poses problems for translators. Therefore, researchers have been developing strategies such as domestication and foreignisation to overcome cultural obstacles to translation. This study explored the use of these strategies in the audio-visual translation of documentaries from the National Geographic channel translated into Arabic. It also sought to reveal to what extent these strategies were used and which strategy was applied more, using a descriptive qualitative approach. Data were collected from various documentaries and analysed manually. Findings concluded that translators in National Geographic Abu Dhabi tended to mingle domestication and foreignisation strategies and shift from one to another on purpose. The choice of the appropriate strategy depended on whether the translator defended his cultural and social identity against all that was foreign and strange through domestication or whether he accepted the other and welcomed his foreignness. This study is limited in terms of samples and thus recommends expanding the number of documentaries selected for analysis in future works.

Keywords: audio-visual translation, subtitling, dubbing, voice-over, domestication, foreignisation, documentary, National Geographic Abu Dhabi

1. Introduction

Audio-visual translation (AVT) is not a process of describing but rather one of representing. That is why the translator should adopt the same ethos as a film director, trying to achieve an emotion that corresponds to the original. AVT differs from literary translation in representing

---

[i] Correspondence: email baraa12400@gmail.com

objects entirely, not just their textual meaning. Expression and meaning also need to be reflected in all aspects of the translated text (e.g., in how it is written, the choice of language, and visual representation). AVT is a complex process involving:

1) recreating audio-visual messages in a different language by studying the source text and its cultural context,
2) translating dialogue, lyrics, or captions into the target language, and
3) re-designing images and sounds so that they will be understood in the new culture.

The translator plays a dual role, acting as a curator of resources and as a creator of images. The dialogue should not be left to chance; the translator must produce an original image with the same intention as the source text. The translator's use of sound must be described with equal discernment—i.e., with the same attention to detail as the original.

Translation involves more than simply transposing written texts from one language to another: it necessitates a re-evaluation and re-assessment of source and target connotations, themes, imagery, and even music. Translators must also become familiar with each territory's geographical landscapes, natural environments, and cultural influences. The text is not only an expression of meaning but also a visual representation that conveys sensorial data.

AVT is also the simultaneous translation of the audio and image of a programme. The most challenging part of the process is often maintaining integrity between the source and target languages in a way that respects the people who use both languages. This can be done by ensuring that culturally appropriate terminology—such as gender, age, place names, idioms, and expressions—is translated appropriately enough to respect cultural differences. This requires an understanding of both the source and target languages. When there are significant cultural differences between the two languages, language may be one of the key elements that enable or inhibits communication between both parties.

To achieve optimal cross-lingual accuracy, audio-visual translation must consider different language and dialectal diversity levels. AVT is a two-step process. The first step is the audio and video editing required to synchronise the original and translated recordings. The second step is the technical process of converting sound and images into each other's format. In some situations, it may also involve writing subtitles for the deaf or hard of hearing.

Audiovisual translators must also consider the differences in cultural values, history, customs, and language patterns to ensure appropriate AVTs. In almost every language, some words are difficult to translate because of their multiple meanings and cultural contexts. Even though AVT is mainly about audio and visual interpretation, it involves the same issues as written language. The difference is that words can be more difficult to interpret when spoken than written. For example, there are no direct translations for the idiom "cold turkey" in many languages. In English, the expression refers to suddenly and completely doing without an addictive substance or behaviour. In Chinese, it can mean abruptly stopping a task halfway through. A "cold turkey" is also a type of poultry bred with little or no exposure to light. Even if audio-visual translation focuses on audio and visual interpretation, it still involves issues similar to written languages, such as idioms and cultural differences.

2. Domestication and foreignization

Lawrence Venuti proposed domestication and foreignisation in his book 'The Translator's Invisibility. He formulated a theory assuming that translations of foreign texts in the Western world are often processed with a domesticating effect, leading to a particular cultural translation at odds with its original intentions. Venuti highlights the different problems a translator faces in trying to communicate the source text accurately to readers of a translated text. He highlights this invisibility by saying it is often 'excused away as inevitable' (Venuti, 2017). The three main reasons Venuti gives for this invisibility are the following:

1) Inadequate terminology;
2) Cultural differences;
3) Linguistic differences.

The first two reasons, as Venuti noted, provide the necessary tools for the translator to make their translation invisible. Cultural and linguistic differences are not as easily explained, so all three reasons should be considered.

The problems faced by the translator can be reduced to one main issue: the lack of an acceptable methodology in translating individual texts, thus making them invisible to readers of the original and translated texts. The difficulty in translating these texts is that the translator relies on the source text and its cultural environment to create what Venuti calls a 'local knowledge'. This local knowledge is often based on the translator's experiences and understanding of their native culture. Thus, this 'local knowledge' differs from reader to reader and is not transferable between cultures as easily as it could be. Hence, there are problems in making these translations 'invisible'.

This issue is also highlighted by Phillipson (1998), who states that how language works is dependent on history, culture and social context. With all this being said, the only reliable method of producing an invisible translation is to rely on the third reason given by Venuti. This reason focuses on the linguistic differences between source and target texts.

The best way to achieve invisibility in a translated text is through a balanced approach between the two different languages: the source text's language and the target language. There are many ways of achieving this balancing act, such as interlingual translation, translation equivalence and intralingual translation.

The first two of these alternative methods can be defined as follows:

Interlingual translation (IT) is a method by which the source text is translated word-for-word into the target language. The main aim here is to translate the original text's meaning through literal meaning but not to consider any linguistic differences between the languages involved. This is based on the premise that the reader of the translated text would have enough knowledge of the source language to understand the meaning of each word. Following Interlingual translation theories, any language different from the mother language of the translator should be considered foreign and therefore treated as a foreign language.

By doing this, there will be no problems understanding the source text; hence, the translation will be invisible. This method would also assure that readers of the translated text will have enough knowledge of their native language to understand and appreciate the

meaning of the translated text. This is why academics often use this method as it provides great accessibility to readers as they can translate their texts word-for-word and thus provide them with greater accessibility without having to learn a new language.

Translation equivalence (TE) is a concept that views translation as a 'mimetic representation' of the source text in another language. A translator who uses this method will attempt to convey an original text's stylistic and pragmatic features through a style appropriate to the target language and culture.

Intralingual translation (IT) is a combination of IT and TE. It involves the same principles as an interlingual translation but gives more importance to contextual knowledge and linguistic differences between the source and target languages. IT aims at translating the meaning in context and simultaneously uses more obvious cues to determine the meaning of certain words.

Analysing translated texts from a social standpoint allows for different approaches to be used when translating those texts. For example, it has been argued that reading about the human military needs translators who can provide different perspectives on war and its effects. Translated texts are often seen as one way to understand other cultures and languages. Some scholars have argued that translators need to be able to embrace the theoretical framework they apply to their translations as they immerse themselves in foreign cultures. They acknowledge that translators can take on various roles within the various offices of a translation office.

There are different approaches to translation. Some scholars focus on the exact and literal differences in the source or target texts to see if those translations need to be revised. Other approaches focus on translating the translator's mind into a different language.

Venuti (2017) also highlights two major issues translators face when producing translated texts. The first issue is language, which can best be described as the 'incompatibility of languages'. He notes that it is difficult for a translator to understand the source text and its meanings in the target language due to the different structures, semantics and functions of language. The second issue is culture, which Venuti states is an 'incompatibility of cultures.' According to Venuti, one cannot fully appreciate or understand the meanings of texts from other cultures because there are differences between these two cultures. He elaborates on this by stating differences in social norms, political ideals and historical influences. Hence, these two issues produce the problems faced by the translator.

For Venuti, there are three main reasons for making a translation invisible:

- Some fewer translators are fluent in both languages and also have a deep understanding of the field;
- Reading is slowed down by the added weight of two extra characters per word, so it becomes more difficult to read quickly and understand what is happening;
- It enables readers to think they are reading an original text and enhances their pleasure.

Through his research, Venuti (2018) also states that a translator who works against the grain can create a more than faithful translation; it becomes a sensitive instrument with which readers can gauge their historical positions. Hence, one cannot avoid the cultural differences between source texts and target texts and instead of trying to eliminate the differences, one

should embrace those differences. He argues that translators should be able to vary the degree of presence, making the translation less visible when they perceive the dominant culture as more powerful and more visible when they perceive the translated text as belonging to a more powerful culture.

Domestication and foreignisation in the translation are strategies to make the translated text familiar, predictable, and understandable to target readers. There are several interpretations of these strategies, which means they can be performed differently, and their results vary according to each approach. The Collins English Dictionary defines domestication as adjusting something to suit a particular place, purpose, or situation. Domestication involves transferring the same meaning from one language into another by keeping constant features of the original word while changing its form and style to fit with the target language system. This is an example of domestication. The term "sanction" is used in the target language, and it has no meaning in the target language. "To make a provision to meet particular needs." This is another example of domestication. The term "subsidy" has no meaning in the target language, and there is no need to have it in that language.

The concept of domestication is based on the idea that the translator needs to meet the expectations of the target readers. In this sense, domestication in translation is a strategy used by translators to "domesticate" translated texts so that they are understandable to their intended readers. Domesticating a text does not mean it becomes naturalised or assimilated into the new culture. Instead, the translated text becomes familiar, predictable, and in line with what the target readers are used to receiving.

Domestication has been defined as a translation strategy based on an assumption of equivalency between original and translation. This process supposes to grant the translated text a sense of coherence and integrity. It has also been defined as a strategy of "naturalising" translated texts by following two basic principles: maximum faithfulness to source texts and maximum transparency for target readers. It can also be thought of as a translation strategy based on the idea that the translation process is full of negotiation and compromises. Therefore, being a translator requires actively deciding what to keep, change, and prioritise. In line with this thinking, domestication can be seen as a strategy to maintain many communicative functions for the translated text.

Domestications strategies are based on the idea that target readers will have certain expectations from their translated texts. The translator should adapt the target language style to fit the audience. In terms of "foreignisation", it requires a translator to evaluate the target language's style guide and make adjustments as necessary. Translators must keep an open mind since they are becoming a new target audience members. It has been rarely seen that translators copy a word-by-word translation into another language. Translators have always tried their best to deliver high-quality translations and ensure their translation sounds natural in the target language. In the process of AVT, it is not only about the words used to create an image but also about the sound and images compressing together to create a picture in the viewer's mind.

Foreignization is a translation strategy that makes the translated text sound culturally foreign to the target language's audience. The target language's culture, customs, social

contexts, and audiences influence foreignisation. To achieve optimal foreignisation, it is essential to understand and respect different cultures. Identifying and carefully adjusting the foreignisation strategies to each target audience is essential. The foreignisation process combines strategies to make the translated text have a specific feel, sound and look foreign to the target language's audience.

Texts made with the foreignisation strategy tend to feel authentic and natural. They appear authentic because it is believed that the target audiences would naturally understand them without needing to be explained. Foreignization strategies are many and diverse, but they share certain commonalities and characteristics. A foreignisation strategy can be used in two ways: as a translation aid or a translation strategy.

The target language should be chosen so that the translation is similar to the transfer language, rather than cross-fertilizing. Foreignization makes it easier for the target audience to follow the text and understand the intended message if a translator does not have enough linguistic knowledge of the cultural context in which they are working. The combination of strategies gives the translated text a specific feel, sound, and look foreign to the target language's audience.

Foreignization can be viewed as a strategy to make texts sound more authentic and native. However, it is also a way to work with translators' style preferences, keeping in mind that there should be no change in meaning. This strategy can be used when there are no specific guidelines for how translators prefer their texts to appear to their target readers.

Preference can be established based on translation style, where a translator chooses the translation strategy they like while considering their knowledge of the target language, cultural context and audience. Sometimes, preference can be affected by the decision to use a specific source or target language.

The foreignisation process combines strategies to make the translated text have a specific feel, sound, and look foreign to the target language's audience. The result is a text that sounds authentic. Translators working on foreignising texts are more familiar with local colloquialisms and idioms and regional varieties of written language than those who do not work on this translation strategy. It is also useful to know the target audience's culture and customs.

The foreignisation strategy aims to make the translation more accessible to target readers. Foreignising translations are typically aimed at general readers and thus tend to be more literal, with minimal alterations in content. Still, they have the potential to achieve greater success through the use of innovative stylistic choices.

On the other hand, foreignisation focuses on conserving the source language and its national characters. This is because cultural distinctions are brought to the forefront. It is anticipated that the translator will consider the cultural norms and linguistic qualities, utilise the expressions drawn from the original language, and communicate the author's thoughts as precisely as possible. It would be difficult for readers to understand the intended material if written in a foreign language. This is done to show the unique features of a certain culture (Zhang, H., & Xu, Z. 2022, p. 27).

3. National Geographic Abu Dhabi

National Geographic Abu Dhabi is a regional channel of National Geographic in the UAE. It has a mission to explore and document the best places and people of the region, giving viewers an unparalleled perspective on our local and global interconnectedness. Since its launch, it has produced thousands of hours of captivating content, covering everything from skyscrapers in Dubai to tigers in India to daily life on Earth. National Geographic Abu Dhabi has shown captivating content covering everything from skyscrapers in Dubai to tigers in India to everyday life on Earth. The channel also promotes and increases awareness of the issues that affect our planet and its wildlife. Since its launch, National Geographic Abu Dhabi has been working with its partners to produce thousands of hours of engaging content. After the first year, they made 70 documentaries, 13 series, and more than 50 hours of live broadcasts. Most of the programmes have been set in the UAE and Gulf region, but the channel has also expanded outside the region. The channel has developed, financed, and produced several dozen hours of content with international broadcasters like the BBC, France Television, and ARTE. The launch of National Geographic Abu Dhabi was accompanied by a print graphics campaign, telling viewers in a bold visual language that a new world was coming to them. The graphics have been used across all platforms to ensure brand consistency and cross-channel brand messaging. The National Geographic Abu Dhabi campaigns were developed by advertising agency OMD and supported by a communications team in Abu Dhabi and marketing and sales staff across the region. National Geographic Abu Dhabi launched with a real-time broadcast of documentaries. Today, the channel has a robust content pipeline with original and acquired programmes that appeal to audiences across all ages, who watch them on multiple platforms, including mobile phones, DSTV, and iPads.

4. Methodology

The methodology for this research is qualitative and therefore involved analysing audio-visual translations of documentaries from English into Arabic by Nat Geo Abu Dhabi concerning the source text. The analysis highlights strategies adopted in different forms, such as domestication and foreignisation. The samples were collected from various Nat Geo documentaries broadcast by both Nat Geo and AD Nat Geo channels and analysed manually. They will be put into table forms provided with pieces of information about (1) the title of the documentary, (2) the name of the channel, (3) the online source, and (4) the time span.

Next, the discussion of the samples will be conducted in which the translator's choice of strategy is well explained and even justified.

5. Discussion

Sample 1:

	Original version (English)	Translated version (Arabic)
Documentary	Street Food Around the World - Paris	مأكولات الشوارع حول العالم فرنسا
Channel	Nat Geo	AD Nat Geo
Source	https://youtu.be/eLwIZNzcnVg	https://www.youtube.com/watch?v=lQ3oTZcWlgM&t=487s
Time span	17:51-17:52	15:37-15:39
Text	We are celebrating wine.	نحن نحتفل بيوم العصير.

In this sample, the translator used a domesticating method. He avoided giving the direct equivalent of the word "wine" in Arabic (نبيذ). Instead, he applied an absolute universalisation procedure and used a neutral term (عصير).

Sample 2:

	Original version (English)	Translated version (Arabic)
Documentary	Street Food Around the World- Viena	مأكولات الشوارع حول العالم فيينا
Channel	Nat Geo	AD Nat Geo
Source	https://youtu.be/dQZIEN7id9A	https://youtu.be/3OiMn-Y-a1E
Time span	3:50-3:53	3:45-3:50
Text	The cows and pigs here in Austria are relaxed.	ان البقر و الغنم هنا في النمسا حيوانات تنعم بالراحة الكبيرة.

The language used in translation plays an important role in "weaving relations of cultural identity and in conveying them to the audience" (Munnich et al. 2001, as cited in Pavesi, M., Formentelli, M., & Ghia, E. 2014). In both samples above, the dubbing actor employed domestication since he replaced the words "wine" and "pigs", mentioned in the original soundtracks, which are not welcome and symbolise sin in his home culture, where Islam, the dominating religion, strictly forbids consuming those things. "Wine" and "pigs" are strong indications of Western culture and ideology. Therefore, they were successively replaced by "عصير العنب" and "الغنم", which connotes the translator's culture and serve his ideological ends.

Sample 3:

	Original version (English)	Translated version (Arabic)
Documentary	Tutankhamun's Treasures (Full Episode) | Lost Treasures of Egypt	كنوز مصر المفقودة: توت عنخ آمون
Channel	Nat Geo	AD Nat Geo
Source	shorturl.at/dpHNU	https://youtu.be/GFmOd-LYRnA
Time span	6:14-6:22	3:45-3:50
Text	Despite becoming the most famous Pharaoh of Ancient Egypt, Tutankhamun did not have a lengthy reign.	رغم انه اصبح اشهر فراعنة مصر القديمة, لم يكن حكم توت عنخ امون طويلا زمنيا.

The word زمنيا in the translation sample 3 was optional. There would be no need to use it here since حكم indicated time itself. The version without زمنيا sounded more natural and was accepted amongst the TL natives:

رغم انه اصبح اشهر فراعنة مصر القديمة, لم يكن حكم توت عنخ امون طويلا.

Sample 4:

	Original version (English)	**Translated version (Arabic)**
Documentary	Tutankhamun's Treasures (Full Episode) | Lost Treasures of Egypt	كنوز مصر المفقودة: توت عنخ آمون
Channel	Nat Geo	AD Nat Geo
Source	shorturl.at/aioDK	https://youtu.be/GFmOd-LYRnA
Time span	11:21-11:30	*11:21-11:30*
Text	It's amazing to get up, and the first thing that you see apart from the ugly face[s] of your roommates is the Qubbet El Hawa, the hill.	من الرائع ان تستيقظ وتكون تلة قبة الهواء هي اول ما تراه عيناك أفضل من رؤية شركاء غرفتك.

The translator did not translate the phrase "ugly faces" in sample 6 and omitted it intentionally. The complete Arabic version should have been:

من الرائع ان تستيقظ وتكون تلة قبة الهواء هي اول ما تراه عيناك افضل من رؤية الوجوه القبيحة (ترجمتنا) لشركاء غرفتك.

For him, we guess, "ugly faces" was a type of slang and informal and thus did not match the audience's cultural and social status. Domestication, then, fitted in and was the best strategy for the translator to cope with the situation.

Sample 5:

	Original version (English)	**Translated version (Arabic)**
Documentary	Legend of Atlantis (Full Episode) | Drain the Oceans	اكتشاف عالم المحيطات: أساطير أطلنتس
Channel	Nat Geo	AD Nat Geo
Source	https://www.youtube.com/watch?v=ErPsyBUCijM	https://youtu.be/WNgTbCZOWtg
Time span	*2:30-2:40*	*2:30-2:40*
Text	First described by ancient philosopher Plato, a dazzling civilisation destroyed by the gods as punishment for human pride.	كان اول من وصفها الفيلسوف القديم افلاطون، وصفها على انها حضارة عظيمة.

Sample 7 provided a domesticated version of the translation as it dropped the construction "destroyed by the gods as punishment for human pride" from the Arabic counterpart, which should have been presented as follows:

كان اول من وصفها الفيلسوف القديم افلاطون، وصفها على انها حضارة عظيمة دمرتها الالهة بسبب غطرسة الانسان و جحوده. (ترجمتنا)

The strategy of domestication was probably used here for purely religious considerations because the fact that ancient Greece, represented by Plato, believed in and worshipped a group of gods dramatically opposed both the translator's and his audience's belief in one and only one God. Domestication could shield against foreign religious and cultural invasion and deviation.

Sample 6:

	Original version (English)	**Translated version (Arabic)**
Documentary	Star Talk, with Stephen Hawking	حديث النجوم -ستيفنهوكينج
Channel	Nat Geo	AD Nat Geo
Source	https://youtu.be/TdjAJeUy0zM	https://www.youtube.com/watch?v=3UWZxK397tc
Time span	11:40-11:44	11:42-11:45
Text	And eventually, the whole universe will collapse in on itself.	وفي النهاية سوف ينهار الكون كله على نفسه.

Sample 6 provided a literal translation, a foreignisation. The translation should normally be:

و في النهاية سوف ينهار الكون كله.

Therefore, the translator did not take into consideration the TL specificities, and all that mattered to him was to convey meaning, even at the expense of form. This would certainly weaken TL and threaten its uniqueness.

Sample 7:

	Original version (English)	**Translated version (Arabic)**
Documentary	Star Talk, with Stephen Hawking	حديث النجوم – ستيفن هوكينج
Channel	Nat Geo	AD Nat Geo
Source	https://youtu.be/TdjAJeUy0zM	https://www.youtube.com/watch?v=3UWZxK397tc
Time span	12:23-12:25	12:23-12 25
Text	I was in this scene as well.	انا موجود في هذا المشهد ايضا هذا رائع حقا.

In this sample, the translator went beyond the realm of words and expressed what was felt rather than heard. Expressing the astonishment of the speaker that was recognised by the translator who intelligently added the expression هذا رائع حقا showed a good sense of understanding and analysis. The latter resorted to domesticating as a technique when he felt the need to alter the SL according to contextual considerations.

Sample 8:

	Original version (English)	**Translated version (Arabic)**
Documents	Star Talk, with Stephen Hawking	حديث النجوم -ستيفن هوكينج
Channel	Nat Geo	AD Nat Geo
Source	https://youtu.be/TdjAJeUy0zM	https://www.youtube.com/watch?v=3UWZxK397tc
Time span	31:49-31:58	29:51-30:01
Text	I think at a different point Hawking have said that civilisation only has a hundred years left on earth which seemed a little pessimistic tome.	اعتقد انه في نقطة مختلفة قال هوكينج انه لم يتبق للحضارة البشرية سوى مئة عام على وجه الارض و التي بدت جملة متشائمة بالنسبة لنا قليلا.

Stephen Hawking was a famous English theoretical physicist and cosmologist with whom Neil deGrasse Tyson made an interview. According to Neil, Stephen was pessimistic as he expected an approaching end to the world in a hundred years. However, the translator used متشائمة بالنسبة لنا instead of pessimistic to me. Replacing to me with لنا might sound strange at first, but it would be, we guess, put that way on purpose. Being a scientist, or rather an

astrophysicist, Neil was selective and objective in his way of expressing his view toward Stephan. He gave us the impression that it was only his own opinion and that many others could agree or disagree with him. Comparatively, the translator, through referring to all the audience by using انّا implicitly foregrounded a strong religious belief in Islam that no one but God knows the unseen, as narrated by Ibn `Umar:

The Prophet said, "*The keys of the unseen are five and none knows them but Allah: (1) None knows (the sex) what is in the womb, but Allah: (2) None knows what will happen tomorrow, but Allah; (3) None knows when it will rain, but Allah; (4) None knows where he will die, but Allah (knows that); (5) and none knows when the Hour will be established, but Allah*."

Sample 9:

	Original version (English)	Translated version (Arabic)
Documentary	Planet Mechanics	ميكانيكيو الكوكب
Channel	Nat Geo	AD Nat Geo
Source	https://youtu.be/Bh4n6QzX9S0	https://www.youtube.com/watch?v=7O1NX8gUGXA
Time span	04 :58- 05 :00	06 :20- 06 :22
Text	That's got no innovation to it.	ليس في ذلك ابتكار

This sample represents a foreignising method of translation. The phrase "that's got no innovation to it" was translated literally into Arabic. The phrase: "ليس في ذلك ابتكار" is not of an Arabic formulation and it does not correspond to the rules of cohesion in the Arabic language. The translator was unsuccessful in his choice of this translation. A better translation would be:

"ليس ذلك حلا مبتكرا"

Sample 10:

	Original version (English)	Translated version (Arabic)
Documentary	Planet Mechanics	ميكانيكيو الكوكب
Channel	Nat Geo	AD Nat Geo
Source	https://youtu.be/Bh4n6QzX9S0	https://www.youtube.com/watch?v=7O1NX8gUGXA
Time span	09 :05- 09 :07	10 :28- 10 :30
Text	Jem's come down to earth with a bump	أدرك جيم الواقع الموجع

In this sample, the translator used a domesticating method. The expression "has come down to earth with a bump" has no direct equivalent in Arabic. The translator used a simple statement which carries the same meaning.

Sample 11:

	Original version (English)	Translated version (Arabic)
Documentary	Planet Mechanics	ميكانيكيو الكوكب
Channel	Nat Geo	AD Nat Geo
Source	https://youtu.be/Bh4n6QzX9S0	https://www.youtube.com/watch?v=7O1NX8gUGXA
Time span	09 :22- 09 :25	10 :44- 10 :48
Text	Dick has also got a mechanical mountain to climb.	كما على ديك ان يتسلق جبلا ميكانيكيا.

This expression has been foreignised. The translator transferred it directly into Arabic, giving a literal translation of it. In our opinion, this was not a successful choice because this statement would seem odd in the Arabic language. Instead, we suggest that a better translation would be:

ديك بدوره يواجه تحديا

Sample 12:

	Original version (English)	Translated version (Arabic)
Documentary	Planet Mechanics	ميكانيكيو الكوكب
Channel	Nat Geo	AD Nat Geo
Source	https://youtu.be/Bh4n6QzX9S0	https://www.youtube.com/watch?v=7O1NX8gUGXA
Time span	17 :18- 17 :20	18 :41- 18 :43
Text	I can say beer.	أستطيع قول شراب

The translator used a domesticating method to translate this statement. He used the word "شراب" as an equivalent to "beer", which has a more accurate equivalent in Arabic, which is "جعة". The translator avoided using the latter term mainly for religious considerations because all types of alcohol are forbidden in Islam, the dominant religion in the target culture.

Sample 13:

	Original version (English)	Translated version (Arabic)
Documentary	Snake city: hiss in the night	ثعابين في المدينة: فحيح في الليل
Channel	Nat Geo	AD Nat Geo
Source	https://www.dailymotion.com/video/x802g1h	https://youtu.be/cv_T_xTCNvY
Time span	00 :04- 00 :07	00 :01- 00 :03
Text	She has looped herself around the pole.	لفت نفسها حول العصا.

This statement has been foreignised. The translator could have used a better translation. The statement "لفت نفسها حول العصا" does not respect the Arabic language rules of cohesion. It is a word-for-word translation. Instead, the translator could have provided a better translation as " التفت حول العصا".

Sample 14:

	Original version (English)	Translated version (Arabic)
Documentary	Snake City: hiss in the night	ثعابين في المدينة: فحيح في الليل
Channel	Nat Geo	AD Nat Geo
Source	https://www.dailymotion.com/video/x802g1h	https://youtu.be/cv_T_xTCNvY
Time span	02 :45- 02 :48	02 :42- 02 :45
Text	I'm terrified this mamba is going to slip through a gap and escape.	أخاف ان تنزلق المامبا عبر أي فتحة وتهرب.

The translator used a foreignising method in translating this statement. However, his choice of foreignisation was not successful. He translated the word slip as "تنزلق" which is not suitable for this context. He should have used another word instead, like "تزحف".

Sample 15:

	Original version (English)	**Translated version (Arabic)**
Documentary	Yukon Gold	ذهب يوكون
Channel	Nat Geo	AD Nat Geo
Source	https://youtu.be/WAwBsRRd_wI	https://www.youtube.com/watch?v=mXg4gKBu5Rg&t=676s
Time span		
Text	Holly Christ	يا للهول

The translator used a domesticating method to translate the expression "holy Christ". It is a religious reference that is irrelevant to the cultural setting to which the Arabic audience belongs. So, he replaced it with "يا للهول", a term that is neutral and which respects the Islamic background of the Arabic audience.

Sample 16:

	Original version (English)	**Translated version (Arabic)**
Documentary	Yukon Gold	ذهب يوكون
Channel	Nat Geo	AD Nat Geo
Source	https://youtu.be/WAwBsRRd_wI	https://www.youtube.com/watch?v=mXg4gKBu5Rg&t=676s
Time span		
Text	We're out here because of the gold	نحن هنا بسبب الذهب

This sample represents a foreignising strategy. The statement "we're out here because of the gold" has been foreignised as it could have been translated with a better statement rather than "نحن هنا بسبب الذهب". The translator did not succeed in his choice of the word "بسبب", he should have used "لأجل" instead because "بسبب" is used to express the cause, while the character from the documentary is expressing the reason for being there. In this case, "لأجل" is the best choice.

Sample 17:

	Original version (English)	**Translated version (Arabic)**
Documentary	Wicked Tuna	سمكة التونة العنيدة
Channel	Nat Geo	AD Nat geo
Source	https://www.dailymotion.com/video/x439vb5	https://www.youtube.com/watch?v=3GhzYggp7hc
Time span	13 :09 – 13 :11	14 :01 – 14 :O4
Text	Another five, ten grands gone	خسرنا خمسة او عشرة الاف مرة اخرى

In this sample, the translator used a domesticating method. The term "grand" is specific to American culture. It is an informal term that means one thousand dollars. The translator replaced it with a different term, changing the whole meaning of the statement. The translator probably used this strategy because he might have thought that the term would be obscure to the audience. However, he should have translated it as "عشرة آلاف دولار" because the audience, to which this documentary is directed, usually has some knowledge about such cultural elements as currency, and will not find it obscure.

Sample 18:

	Original version (English)	**Translated version (Arabic)**
Documentary	Engineering connections	هندسة عبقرية
Channel	Nat Geo	AD Nat Geo
Source	https://dai.ly/x4zymn3	https://youtu.be/ICHxpIoE2-k
Time span	00:24- 00 :29	00: 19 – 00: 26
Text	Beneath this record-breaking arch, is the most expensive sports arena ever built	يقع أسفل هذا القوس الذي حطم الأرقام القياسية أغلى إستاد رياضي شيد على الأرض

The translator used a foreignising method. The term "sports arena" was translated linguistically into Arabic. The translator used a reference that is close to the original one. However, we believe that he was not successful in his choice of the word "استاد" because it is alien to the Arabic language. Instead, we suggest that the word "ملعب" would serve better in conveying the meaning.

Sample 19:

	Original version (English)	**Translated version (Arabic)**
Documentary	History's Secrets: the Virgin Queen	أحاجي التاريخ: الملكة العذراء
Channel	Nat Geo	AD Nat Geo
Source	https://youtu.be/MxR49R9ZYJg	https://dai.ly/x3ni7ff
Time span	7:31-7:40	7:38-7:46
Text	Whenever there was a plague in London, the royal family tried to move out because the plague was very much associated with the urban environment.	ولأن الوباء كان مرتبطا بالبيئة المدنية فقد اضطرت العائلة الملكية الى الانتقال الى خارج لندن.

The translator used the term البيئة المدنية to refer to the urban environment. However, it would be more appropriate to employ البيئة الحضرية instead.

Sample 20:

	Original version (English)	**Translated version (Arabic)**
Documentary	Airport Security: Colombia's Cocaine Carry	كولومبيا /أمن المطارات
Channel	Nat Geo	AD Nat Geo
Source	https://dai.ly/x6ok2u6	https://www.youtube.com/watch?v=MZSpdiCwzVQ
Time span	00:32 – 00:39	00:36 – 00:43
Text	Officials here are on the frontline for containing Colombia's most infamous export, cocaine.	ان المسؤولين هنا هم الخط الأول لاحتواء أكثر صادرات كولومبيا شهرة، الممنوعات

In this sample, the translator used a domesticating method. He used the word "ممنوعات", a general term as a translation to the word "cocaine", which refers to one specific type of narcotic. He avoided using the term "كوكايين" because he considered it to be taboo. However, the audience of this documentary is mainly cultivated people who know the difference between what is taboo and what is relevant, so the translator should have used the term "كوكايين" because it would be more faithful to the meaning.

Sample 21:

	Original version (English)	**Translated version (Arabic)**
Documentary	Airport Security: Colombia's Cocaine Carry	كولومبيا أمن المطارات
Channel	Nat Geo	AD Nat Geo
Source	https://dai.ly/x6ok2u6	https://www.youtube.com/watch?v=MZSpdiCwzVQ
Time span	07:04 – 07:09	07:07 – 07:12
Text	I proceeded to do a body search and I found a diaper attached with tape	قمت بإجراء تفتيش للجسم ووجدت ثيابا ملصقة على جسده

The translator used a domesticating method to translate this statement. He translated the word "diaper" as "ثياب". He might have assumed that this term is irrelevant to the target culture and that it would not be accepted by the reader. However, in our opinion, he should have translated the word "diaper" as "حفاظة" because it is not a taboo since it is usually used on Arabic television channels, and it would make the translation more accurate and faithful to the meaning.

Sample 22:

	Original version (English)	**Translated version (Arabic)**
Documentary	Airport Security: Colombia's Cocaine Carry	كولومبيا أمن المطارات
Channel	Nat Geo	AD Nat Geo
Source	https://dai.ly/x6ok2u6	https://www.youtube.com/watch?v=MZSpdiCwzVQ
Time span	26:30 – 26:34	25:50 – 25:54
Text	It could be heroin, it could be cocaine, or it could be any other type of narcotic	قد يكون كثيفا او مخففا، أو أي نوع آخر من الممنوعات

The translator used a domesticating method to translate this statement. He referred to cocaine and heroin with "كثيف" and "." These are general terms that describe heroin and cocaine. The translator did not translate those terms directly into Arabic because he believed that they are irrelevant to the Arabic audience. In our opinion, however, using the terms"كوكايين" and "هيروين" would serve better in conveying the meaning. Just like in sample 20 above, the audience is cultivated enough to differentiate between what is taboo and what is not. Besides, it would be more informative.

Sample 23:

	Original version (English)	**Translated version (Arabic)**
Documentary	Airport Security: Colombia's Cocaine Carry	كولومبيا أمن المطارات
Channel	Nat Geo	AD Nat Geo
Source	https://dai.ly/x6ok2u6	https://www.youtube.com/watch?v=MZSpdiCwzVQ
Time span	43:21 – 43:24	42:40 – 42:43
Text	I'm only talking about cocaine	انا أتكلم عن نوع واحد فقط

The translator translated the word "cocaine" as "نوع واحد". This is a domestication strategy where a term is replaced by another neutral or general term. Just like the previous example, the

translator avoided using the term "كوكايين", a transliteration of the original term, because he believed that it would be unacceptable to the audience. Just like sample 20 above, the translator should have used a transliteration of the word "cocaine" because the audience has enough awareness to differentiate between what is taboo and what is acceptable.

Sample 24:

	Original version (English)	Translated version (Arabic)
Documentary	Origins: The Journey of Humankind: Spark of Civilisation	البدايات: رحلة البشرية: الشرارة الأولى للحضارة
Channel	Nat Geo	AD Nat Geo
Source	https://dai.ly/x5ljpfk	shorturl.at/qPSTZ
Time span	00:17 – 00:28	00:17 – 00:26
Text	From an animal like any other to the dominant species on earth because we figured out how to steal from the heavens and harness the power of the sun.	من كوننا كائنات حية كسائر الكائنات، إلى فصيل مسيطر في الأرض، وأن نحصد طاقة الشمس

In this sample, the translator adopted a domesticating method. He deleted the phrase "steal from the heavens" because it was inappropriate. Heaven has a holy status in the Islamic religion, so such an expression would be unacceptable to the Arabic receiver where Islam is the dominant religion. Therefore, the choice of domestication was the best.

Sample 25:

	Original version (English)	Translated version (Arabic)
Documentary	Origins: The Journey of Humankind: Spark of Civilisation	البدايات: رحلة البشرية: الشرارة الأولى للحضارة
Channel	Nat Geo	AD Nat Geo
Source	https://dai.ly/x5ljpfk	shorturl.at/qPSTZ
Time span	02:27 – 02:37	02:25 – 02: 34
Text	How did homosapiens go from swinging tree to tree, naked apes, to walking on the surface of the moon?	كيف انتقلنا وتطورنا حتى وصلنا إلى الفضاء وهبطنا لاحقا على سطح القمر

The translator used a domesticating method as he deleted the term homosapiens. A Homosapien, according to anthropologists, is one of the ancestors of modern human beings. This claim is based mainly on the theory of evolution, which contradicts the Islamic belief in creation. The translator respected TL culture and did not want to introduce such foreign ideas to it. This is why he chose domestication.

Sample 26:

	Original version (English)	Translated version (Arabic)
Documentary	Origins: The Journey of Humankind: Spark of Civilisation	البدايات: رحلة البشرية: الشرارة الأولى للحضارة
Channel	Nat Geo	AD Nat Geo
Source	https://dai.ly/x5ljpfk	shorturl.at/qPSTZ
Time span	25:32 – 25:43	24:59 – 25:09

| Text | To our ancestors, the fire was a mysterious force. There was nothing like it. Each new generation was taught that it was a gift from the gods | بالنسبة لأسلافنا كانت النار قوة غامضة. لم يكن هناك أي شيء مثلها، وتعلم كل جيل لاحق انها هدية من الطبيعة. |

The translator used a domesticating method to translate this statement. He translated the word "gods" as الطبيعة. The word "gods" connotes polytheism and it is irrelevant in Arabic Islamic culture. Therefore, the translator succeeded in his choice of domesticating method.

Sample 27:

	Original version (English)	Translated version (Arabic)
Documentary	Origins: The Journey of Humankind: Spark of Civilisation	البدايات: رحلة البشرية: الشرارة الأولى للحضارة
Channel	Nat Geo	AD Nat Geo
Source	https://dai.ly/x5ljpfk	shorturl.at/qPSTZ
Time span	45 :34 - 45 :40	44:46 – 44:51
Text	It became so central to our lives that we even began to revere it as a god.	أصبحت النار أمرا أساسيا في حياتناوأصبح من الصعب العيش من دونها

Just like the previous example, the statement "revere it as a god" is irrelevant to Arabic culture because of the religious connotation it carries. Muslim people believe only in one god, and it is considered the biggest sin in Islam to take anyone or anything other than Allah as a god. This is why the translator chose to domesticate this statement and substitute it with another neutral statement.

Sample 28:

	Original version (English)	Translated version (Arabic)
Documentary	Inside The American Mob End Game	نظرة عن كثب: المافيا الأميركية: لعبة النهاية
Channel	Nat Geo	AD Nat Geo
Source	https://dai.ly/x26325g	https://www.youtube.com/watch?v=N4Ie9ajZA1A
Time span		08:57 – 09:02
Text	What you see down the street and at the social club are Cadillacs pulling up	لكن ما يرونه في الشارع وفي النادي الإجتماعي عبارة عن سيارات فارهة

This statement was domesticated. The translator realised that the term "Cadillac" is specific to American culture but it might be unknown to the Arabic audience. Therefore, he used a simple item that is close to the audience.

Sample 29:

	Original version (English)	Translated version (Arabic)
Documentary	China's Ghost Army	الجيش الصيني الغامض
Channel	Nat Geo	AD Nat Geo
Source	https://youtu.be/XgY5rtV2wDg	https://www.youtube.com/watch?v=ST2vHL0tWKM
Time span	03:43 – 03:45	03:05 – 03:08
Text	In five thirty-seven BC	في عام خمسة وسبعة وثلاثين قبل الميلاد

This statement has been foreignised. It is a word-for-word translation. The translator was not successful in his choice of foreignisation because such a form of reading numbers is not used in Arabic. Instead, the translator should have used another way like " في عام خمسمائة و سبعة و ثلاثين قبل الميلاد".

4. Conclusion

This study concluded that the translators of Nat Geo's documentaries from English to Arabic used a combination of both domestication and foreignisation, with a tendency to use domestication most of the time. The choice of any of these two strategies depends on the situation. The translators tended to use a domesticating method when they translated items that were obscure to the audience, elements that represented taboos in the target culture, or elements that had religious connotations. Foreignisation was a successful choice when the translator aimed to produce a faithful translation with the least number of changes to the original meaning. Other than that, foreignisation was mostly associated with translation mistakes. Accordingly, we concluded that domestication is the best choice for audio-visual translation, especially when the translator aims to preserve the original meaning of the source text, and that foreignisation is better for those translations that aim to satisfy the least amount of demands from the target culture.

The results of this study confirmed that domesticating is the most common strategy used for audio-visual translations. Our findings also showed that the domestication strategy was more frequent when translators had to deal with issues related to religion, taboos, and obscurity. This study is of immense value to the research on domestication and foreignisation in translation studies and to translators who work in audio-visual translation.

Conflict of Interest Statement
The authors declare no conflicts of interest.

About the Authors
Ridha Rouabhia is a PhD(c) at Karabuk University (Turkey), English Language and Literature Department. orcid.org/0000-0003-1930-4007
Tayeb Rabahi is an MA graduate, Medea University (Algeria), English Department.
Abdul Serdar Öztürk is a Prof. Dr. at Karabuk University (Turkey), English Language and Literature Department.

A. References in English

Dictionary, C. E. (2022). Dictionary. *Retrieved July*, *11*, 2022. https://www.collinsdictionary.com/dictionary/english/domesticate
Docs4All. (2008). *Richard Hammond's Engineering Connections S02E01 Wembley Stadium* [Video]. Daily Motion. https://dai.ly/x4zymn3

Education Channel. (2017, May 09). *Origins: The Journey of Humankind Episode 1 of 8: Spark of Civilization* [Video]. Daily Motion. https://dai.ly/x5ljpfk

Gaming Proness. (2010). *China's Ghost Army (720p)* [Video]. YouTube. https://youtu.be/XgY5rtV2wDg

Hassam Malik. (2008, April 27). *National Geographic - Planet Mechanics - Solar Paella full* [Video]. YouTube. https://youtu.be/Bh4n6QzX9S0

Love nature & discovery. (2013). *Vienna street food - Street food and cooking* [Video]. YouTube. https://youtu.be/dQZIEN7id9A

Maxine Johnston. (2015, April 15). *Yukon Gold S03E08 Desperation Mode* [Video]. YouTube. https://youtu.be/WAwBsRRd_wI

National Geographic. (2018, June 25). *Legend of Atlantis (Full Episode) | Drain the Oceans* [Video]. YouTube. https://www.youtube.com/watch?v=ErPsyBUCijM

Phillipson, C. (1998). *Reconstructing old age: New agendas in social theory and practice*. Sage.

Rewind. (2012). *Street Food Around the World - Paris - Food Documentary* [Video]. YouTube. https://youtu.be/eLwIZNzcnVg

Samuel Fly (2014. September 16). *Episode 6 Inside the American Mob End Game* [Video]. Daily Motion. https://dai.ly/x26325g

Star Talk (2018). *The Universe and Beyond, with Stephen Hawking* [Video]. YouTube. https://youtu.be/TdjAJeUy0zM

Venuti, L. (2017). *The translator's invisibility: A history of translation*. Routledge.

Venuti, L. (Ed.). (2018). *Rethinking translation: Discourse, subjectivity, ideology* (Vol. 2). Routledge.

World Documentaries (2015). *Colombia's Cocaine Carry - Airport Security S01E01* [Video]. Daily Motion. https://dai.ly/x6ok2u6

YouTube Documentary. (2010). *History Documentary: The secrets of the Virgin Queen Elizabeth I* [Video]. YouTube. https://youtu.be/MxR49R9ZYJg

Zhang, H., & Xu, Z. (2022). Domestication and Foreignization in English Versions of Huawei's New Year Messages from 2017 to 2022. *Communication across Borders: Translation & Interpreting, 2*(01).

B. References in Arabic

m1e2s.يوتيوب .[فيديو] *استاد ويمبلي أغلى استاد رياضي في العالم*. () .https://youtu.be/ICHxpIoE2-k

Nat Geo Abu Dhabi يوتيوب. *[فيديو] اكتشاف عالم المحيطات: أساطير أطلنتس / ناشونال جيوغرافيك أبوظبي*. () . https://youtu.be/WNgTbCZOWtg

Nat Geo Abu Dhabi.يوتيوب *[فيديو] ثعابين في المدينة: فحيح في الليل / ناشونال جيوغرافيك أبوظبي*. () . https://youtu.be/cv_T_xTCNvY

Nat Geo Abu Dhabi.يوتيوب *[فيديو] حديث النجوم - ستيفن هوكينج*. () . https://www.youtube.com/watch?v=3UWZxK397tc

Nat Geo Abu Dhabi.يوتيوب *[فيديو] سمكة التونة العنيدة - نهاية اللعبة / ناشونال جيوغرافيك أبوظبي*. () . https://www.youtube.com/watch?v=3GhzYggp7hc

Nat Geo Abu Dhabi .*كنوز مصر المفقودة: توت عنخ آمون* / ناشونال جيوغرافيك أبوظبي [*فيديو*]. يوتيوب. ()‪ .‬
https://youtu.be/GFmOd-LYRnA

وثائقيات.HD [*فيديو*]. يوتيوب. *مأكولات الشوارع حول العالم(النمسا)* . () . https://youtu.be/3OiMn-Y-a1E

https://dai.ly/x3ni7ff [*فيديو*]. دايلي موشن. Documentary#*وثائقي - أحاجي التاريخ - الملكة العذراء* #*قناة الأفلام الوثائقية*. ()‪ .‬

ADtv *البدايات رحلة البشرية* [*فيديو*]. () . ADtv shorturl.at/qPSTZ

Nat Geo Abu Dhabi *نظرة عن كثب: المافيا الأميركية: لعبة النهاية* / ناشونال جيوغرافيك أبوظبي [*فيديو*]. يوتيوب. ()‪ .‬
https://www.youtube.com/watch?v=N4Ie9ajZA1A