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Domestication and Foreignization in the Translation of English Non-Material Cultures in "The World Is Flat" into Malay

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Abstract

The field of translation studies is concerned with translation and encompassing not only linguistic but also cultural elements. Previous studies focus more on analysing cultures in fiction texts. It is undeniable that cultural elements can also be found in non-fiction texts. An appropriate translation strategy should be used to ensure the translation of non-material cultures is understandable. The translation strategy may incline towards domestication or foreignization. This paper discusses the translation of 169 English non-material cultures in *The World is Flat* into Malay considering the translation strategies used within the framework of Venuti's foreignization and domestication strategies (2008). Data analysed through comparable text analysis reveals that the translation of non-material cultures inclined more towards foreignization.

Keywords: domestication; foreignization; strategies; procedures

1,0 Introduction

Translation studies earlier mainly focused on linguistics on the basis that translation was a transaction between two languages. Later, major studies noticed that literary texts were representative primarily of a culture rather than of language and language is in effect a mere vehicle of culture (Ayoub, 2014). This is because the field of translation studies is concerned with translation and encompassing not only linguistic but also cultural items. Here lies the important and remarkable role of translation as a medium for conveying messages and transferring information (Sharifabad, Yaqubi & Tengku Mahadi, 2013).

Translation is a process of transferring something that is written into another language. It is a process of replacing words with words. However, the difficulty of translation arises from the culture that cannot be achieved by only replacing words (Obeidat, 2019). Therefore, translation is not an easy task when it comes to translating cultures.

Culture is one of the challenging items to translate. Culture is defined as a manifestation and shared patterns of interaction and behaviours, cognitive constructs, and understanding gained through enculturation (Husin, 2016). Source culture needs to be understood first before it is translated using appropriate procedures and translation strategies.

2.0 Literature Review

2.1 Non-material Cultures

Culture is an enigma that consists of concrete and abstract components and can be classified into two groups, material, and non-material cultures (Husin, 2016). Material culture is the physical evidence or tangible objects created, used, kept, and left behind by past and present cultures.

Whereas non-material culture is the abstract creations of a society that influence behaviour and direct enculturation. The components of non-material cultures include (i) knowledge and beliefs (cognitive components), (ii) norms and values (normative components), and (iii) symbols and language as symbolic components (Husin, 2016). Other than influencing humans whether, through knowledge and belief, norms and values, or language and symbol (Scupin and Decourse, 2011 & Thio, 2005) non-material cultures can also shape the behaviour of members of society.

For instance, the system of a government is the power that can determine the behaviour of its people. A celebration of a festival celebrated by society is different from other societies and has its significance to society. The lifestyle, as well as the daily norms, also differ from one society to another. These differences, in turn, clearly depict the non-material culture within a society (Husin, 2016).

2,2 Translation of Cultures

Translating cultures is one of the challenging problems in translation (Toury, 2000). Translators must decide which issues take priority; either the cultural aspect of the target language (TL) society or the cultural aspects of the source language (SL) society. It is not an easy task for the translator to ensure that the meanings of the source text (ST) are retained in the target text (TT). Therefore, the translator must use appropriate translation procedures or translation strategies.

There are several translation procedures or strategies that can be used to translate cultures. Different translation theorists have proposed several translation procedures or strategies for rendering cultural elements. Although most of these strategies refer to the same phenomenon, still no consensus has been reached among researchers regarding the terminology that should be used to refer to them (Neshkovska & Kitanovska–Kimovska, 2018). However, all these procedures or strategies can be divided into two parts of emphasis, one emphasises the source language, and the other emphasises the target language.

2,3 Foreignization & Domestication

For many years, there are lots of discussions about foreignization and domestication. The relationship between both has been the focus of many studies within the field of translation studies. The most important and well-known contribution in this regard is Lawrence Venuti's notion of the translator's invisibility (El Mhassani, 2018).

Venuti (2008) has proposed a framework of domestication and foreignization strategies. He believes that the domestication strategy is a strategy that deals with culture. What is domesticated is the form and content. On the contrary, foreignization follows the domestication strategy. However, what is foreignized is only the content, while the structure is domesticated. Whether a text should be domesticated or foreignized depends on the purpose of the text.

Foreignization and domestication are too vague to explain. However, a taxonomy of foreignization and domestication will help to determine the strategy. By adapting Translation Procedures as proposed by Newmark (1988), this study has developed a taxonomy of foreignization and domestication in the translation of non-material culture shown in Table 1.

Table 1: Taxonomy of Foreignization and Domestication in The Translation of Non-Material Cultures (Source: Husin, 2015)

Domestication	*Foreignization*
Modulation	Transference
Transposition	Through-Translation
Naturalisation	Literal
Cultural equivalent	
Descriptive equivalent	
Functional equivalent	
Couplet	
Omission	
Synonymy	
Notes and Gloss	
Paraphrase	
Recognised translation	
Label	
Componential analysis	
Reduction	
Expansion	

Table 1 shows the classification of translation procedures in the taxonomy of foreignization and domestication in translating non-material cultures. 15 translation procedures are classified as domestication whereas three (3) translation procedures are classified as foreignization.

3.0 Methodology

The World is Flat, written by Thomas Friedman (2005), and its translation, *Dunia Sama Rata* (2010), are used as the corpora of this study. This qualitative study uses two research methods, namely text analysis and data comparison to analyse the translation of non-material cultures. The source text (ST) is studied thoroughly to identify and categorise the non-material cultures found based on the Categories of Cultures suggested by Newmark (1988). Findings show that there are 169 non-materials cultures in the ST.

The non-material cultures identified are then analysed for translation procedures based on the Translation Procedures proposed by Newmark (1988). These translation procedures are analysed and the frequency of the procedures used is calculated to determine the translation strategies employed based on the taxonomy discussed in Section 2.2.

4.0 Findings and Discussion

4,1 Categories of Non-material Cultures in *The World is Flat*

All 169 non-material cultures found in *The World is Flat* (Friedman, 2005) can be classified into three categories; (i) ecology, (ii) administration, and (iii) social. Ecology refers to terms that are related to geographical features and are usually transferred with the target language. Sometimes, an addition or explanation is given as well (Newmark, 1988).

Cultures of organisation and administration include terms that refer to the concepts related to an institution or organisation (Newmark, 1988) such as monarchy, democracy, and meritocracy. The administrative and political style of a nation is reflected by the terms used (Husin, 2015).

Social culture includes terms that refer to the recreational and work aspects within a respective language. These terms are also referring to daily norms (Newmark, 1988). It includes the ways of life, norms of society and various aspects of humans.

4.2 Translation Procedures of Non-material Cultures in *The World is Flat*

The detailed analysis of English non-material cultures and their Malay translations shows that the translator employs eight translation procedures of the identified data. The frequencies of translation procedures used showed in Table 2.

Table 2: Non-material Cultural Elements Translation Procedures

No	Translation Procedures	Frequencies	Percentage (%)
1	Naturalisation	54	31.95
2	Transference	39	23.08
3	Literal	31	18.34
4	Recognised Translation	12	7.10
5	Couplet	11	6.51
6	Transposition	10	5.92
7	Through Translation	10	5.92
8	Descriptive Equivalence	2	1.18
	Total	**169**	**100**

Table 2 shows that naturalisation and transference are two dominant translation procedures used in translating non-material cultures identified. There are 54 non-material cultures (31.95%) translated into Malay through naturalisation. 23.08% (39) of non-material cultures identified transferred from English into Malay. Literal translation records 31 data (18.34%) from the overall total non-material cultures found. Recognised translation (7.10%), couplet (6.51%), transposition (5.92%), and through translation (5.92%) procedures are also used to translate the non-material cultures identified. Descriptive equivalence (1.18%) is the least used procedure in the translation of non-material cultures in *The World is Flat*.

4,3 Translation Strategy of Non-material Cultures in *The World is Flat*

All eight procedures can be classified as domestication or foreignization. The classification of those procedures as domestication or foreignization translations refers to the fact whether (i) the translated non-material cultures exist in the TT as a cultural element or not, (ii) the translated non-material cultural elements reflect the ST culture or the TT culture and (iii) the translated non-material cultural elements convey the meaning equivalently. The division of the categories shown in Table 2.

Table 3: Domestication and Foreignization Translation Strategies of Non-Material Cultures

No	Domestication	%	Combination	%	Foreignization	%
1	Naturalisation	31.95	Couplet	6.51	Transference	23.08
2	Recognised Translation	7.10			Literal	18.34
3	Transposition	5.92			Through-Translation	5.92
4	Descriptive Equivalence	1.18				
	Total	**46.15**		**6.51**		**47.34**

Table 3 shows the division of translation procedures used in translating English non-material cultures. The domestication translation strategy contains naturalisation, recognised translation, transposition, and descriptive equivalence. On the other hand, the foreignization

strategy includes transference, literal translation, and descriptive equivalence. The couplet is categorised as a combination since it combines both domesticated and foreignized translation procedures.

4,3,1 Domestication Translation Procedures
Findings show that there are four domestication translation procedures used to translate non-material cultures. Naturalisation is the most frequently used procedure in domestication translation. Naturalisation is a form of translation that borrows words from SL and undergoes adaptation to their sounds based on TL (Newmark, 1988:82). Example 1 shows how this procedure is used.

Example 1
ST: ... *democracy* for the last fifty years?
TT: ... *demokrasi* yang bertahan selama lima puluh tahun lepas?

The word *democracy* in Example 1 is naturalised in the TT as *demokrasi*. The pronunciation of the word is preserved, and its spelling is naturalised according to Malay language spelling and pronunciation systems. In Malay, foreign consonants such as -cr- is pronounced as -kr- (Nik Safiah Karim et.al, 2015), and the consonants -cy- are replaced with consonants -si- in the Malay language.
Non-material cultures identified are also translated with their recognised translation as can be seen in Example 2.

Example 2
TS: … since *World War* II, our standard of living has increased ...
TT: … selepas *Perang Dunia* II, taraf kehidupan kita telah meningkat ...

World War, a term related to a historical event that has changed Americans' cultures and norms, shown in Example 2 is translated using its existing translation in TT, *Perang Dunia.* This is following what Newmark (1988) has suggested, that historical and institutional terms be translated using recognised translation.
Findings show that non-material cultures are transposed through transposition. Transposition is a translation procedure that transposes a word class from the SL into another word class in TL (Vinay & Darbelnet, 1995) as seen in Example 3.

Example 3
ST: In the *fall* of 2004, I went out to Minneapolis…
TT: Pada *musim luruh* tahun 2004, saya ke Minneapolis …

The word *fall* in the ST has been transposed in TL with the noun phrase *musim luruh*. The word *musim* is added to the word *luruh* (*fall*). This is evident that the addition is added in TT. Translation scholars see addition as a necessary translation strategy or procedure, especially when translation is carried out between languages belonging to different families.
Descriptive equivalence is also employed in translating non-material cultures. It translates the SL word with several words in the TL (Newmark, 1988) by focusing more on describing the meaning of words rather than their structure.

Example 4
ST: … of their *authoritarian governments*, who prefer …
TT: … terhadap *ketaatan sepenuhnya kuasa kerajaan*, yang cenderung ...

The phrase *authoritarian governments* is translated with its description in TT. Here, the translator has made understanding easier for the readers by translating it into *ketaatan sepenuhnya kuasa kerajaan*. The meaning of the cultural element is explained in several words when descriptive equivalence is used (Daghoughi& Hashemian, 2016).

4.3.2 Foreignization Translation Procedures
Findings show that non-material cultures in *The World is Flat* are also translated using procedures inclined towards foreignization; namely transference, literal and through-translation. Transference transfers a word of the ST into a TT. It does not change its original form when translated into the TT since it is a loan word.

Example 5
ST: … as in America on **Halloween**.
TT: … sama seperti di Amerika semasa **Halloween**.

The term *Halloween* is an example of loanwords. It is noticed the spelling of the term is retained in the TT, but it is pronounced according to Malay language pronunciation as /**Hallowin**/.
Data from the analysis show that non-material cultures are also translated using literal translation. It is a procedure that translates every word in the ST into its equivalence in the TT. It produces an idiomatic and grammatical translation in the TT (Vinay & Darbelnet, 1995).

Example 6
ST: … but we still eat curry, our women still wear saris, and we still live in tightly bound extended family units.

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TT: … tetapi kami masih makan kari, wanita kami masih memakai sari, dan kami hidup dalam keluarga besar yang kukuh ikatannya.

In Example 6, the clause ***but we still eat curry, our women still wear saris and we still live in tightly bound extended family units*** refers to norms practised widely in Indian culture. Every meaningful word in the clause is translated literally into the TT as ***tetapi kami masih makan kari, wanita kami masih memakai sari, dan kami hidup dalam keluarga besar yang kukuh ikatannya***.

Literal translation does not mean the position of every word in the ST is retained as it is in the TT. The meaning of words in the sentence and the grammar rules of the TL is more important. It showed in Figure 1 and Figure 2 below.
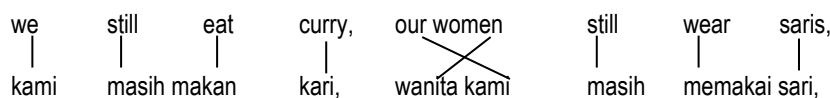
we   still   eat   curry,   our women   still   wear   saris,

kami   masih makan   kari,   wanita kami   masih   memakai sari,

Figure 1: The structure in literal translation (Source: Husin, 2016)

and   we   still   live   in   tight (ly)   bound   extended   family   units

dan   kami   Ø   hidup   dalam   keluarga   besar   yang   kukuh   ikatannya   Ø
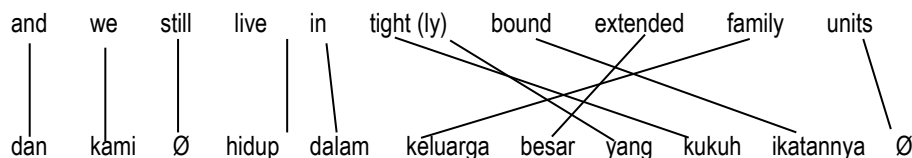
Figure 2: The structure in literal translation (Source: Husin, 2015)

In Figure 1, the phrase ***our women*** is translated using the through-translation. This occurs because the Malay grammar rules place the word that functions to explain after the term it elucidates. ***Our women*** is not considered a non-material culture but merely a part of non-material culture. As such, the clause needs to be studied as a whole and not in bits and parts. In this phrase, ***kami*** (***our***) clearly describes the word ***wanita*** (women). Hukum D-M is applied in translating the phrase.

The word ***saris*** in the ST is translated as ***sari*** without **–s-** in the TT. It is common in the Malay language that when a modifier is in its plural form, the noun that follows need not be spelt with **–s-.** The word ***kami*** (***we***) relates to plurality in the sentence. Therefore, the word ***sari*** is enough.

In Figure 2, it is evident that the structure of words that construct the translation of ***in tightly bound extended family units*** is not the same as its equivalence in the SL. This phrase has been translated by considering TL grammar. The word ***still*** has been translated in the first part of the clause. The second part of the clause is not translated to avoid redundancy. The word ***units*** is also not translated because the word ***family*** has portrayed the meaning of ***unit***. But this is still regarded as literal translation as it translates every message in the SL with its literal equivalence and still abides by TL grammatical rules.

Findings show that the translator of *The World is Flat* uses through-translation to translate non-materials cultures. This procedure translates common collocations, names of organisations, and components of compounds (Newmark, 1988). It is also known as calque (Vinay & Darbelnet, 1995) or loan translation amongst other scholars.

Example 7
ST: Second, the ***Prime Minister*** of Turkey, …
TT: Keduanya, ***Perdana Menteri*** Turki, ...

In Example 7, ***Prime Minister*** is an honorific title given to country leaders. It is translated as ***Perdana Menteri*** in the TT. In ST, the word ***Prime*** explains and precedes the word, ***Minister***. Whereas its equivalence, ***Perdana,*** acts as a modifier and is put after the word ***Menteri***. These are summarised in Figure 3 below:

SL   Prime Minister

TL   Perdana Menteri

Figure 3: The Positions of Words in Through-translation

The SL form is retained in TL. This also proves that this procedure has a similarity with foreignization. Every word that forms an expression in the SL is translated into the TL, while at the same time retaining the style of the SL by maintaining the positions of the words.

Findings also show that the translator of *The World is Flat* combines more than one procedure to translate non-material cultures. This can be seen in Example 8.

Example 8
ST: … by forcing the ***Red Army*** to withdraw …
TT: … dengan memaksa ***Red Army (Tentera Merah)*** untuk berundur...

The clause in Example 8 is an example of the use of couplet as a translation procedure in translating non-material cultures in *The World is Flat* into Malay. In this example, transference and notes are used to translate the proper noun **Red Army**. The phrase **Red Army** is retained and transferred into the TT as it is. In TT, this term is accompanied by its literal translation, **Tentera Merah**, in the parentheses.

5.0 Discussion

Table 3 shows that the tendency of the translation procedures toward domestication is 46.15% whereas the inclination towards foreignization is 47.34%. It totals up to 93.49%. 6.51% of the total percentage is what is considered a combination of both strategies. Although the inclination towards foreignization supersedes domestication by 6.51%, the number is small to cause considerable alienation in the TT.

Domestication designates the type of translation in which a transparent, fluent style is adopted to minimize the strangeness of the foreign text for target language readers. Domestication removes any challenges or violated conventions and does not remind the reader that they are reading a translation. This can be seen in Examples 1, 2, 3 and 4. When a cultural element is naturalised, it is spelt and pronounced according to TL spelling and pronunciation systems. A study by Zhou & Yuanjian (2012) stated that naturalization is a method of translating target cultural concepts embedded in the ST by encoding them in their original TL forms. It is a domestication process which aims to minimize the strangeness of the foreign text to the target reader.

Domestication can be achieved when the translation produced uses recognized translation terms. A term is regarded as a recognized translation when it receives acceptance and recognition from the bodies or institutions overseeing the TL (Husin, 2015). Any degree of cultural transposition involves the choice of features indigenous to the TL and the target culture in preference to features with their roots in the source culture. The result is to minimise 'foreign' features in the TT, thereby to some extent naturalizing it into the TL and its cultural setting (Hervey and Higgins, 2007: 28).

Non-material cultures in *The World is Flat* are also foreignized through transference, literal and through-translation. By foreignizing a text, readers are forced into a new environment that challenges the literary tradition (Mansour, 2014). Transference is widely employed when there are insufficient vocabularies in the TL. Nevertheless, the form and meaning of the non-material cultures are transferred to the TT (Newmark, 1988). In foreignization translation, the cultural information of the original language will obtain the greatest degree of retention, and the readers will feel more atmosphere of the original language culture (Lijun Yang, 2014).

A comprehensible text can also be achieved through the combination of foreignization and domestication that can be used in parallel and complement each other. This can be understood by a couplet.

6.0 Conclusion and Recommendation

In conclusion, the translation procedures used can determine the inclination towards domestication and foreignization translation strategies. Aptly balanced domestication and foreignization translation strategies can help to retain the meaning in the ST. At the same time, the translation produced will be comprehensible.

This study helps develop a translation procedure taxonomy for foreignization and domestication. It is hoped that this study can serve as a platform for further research on foreignization and domestication. However, factors influencing and justification the use of the translation strategies can be studied furthermore. The translator's background or publisher's in-house style may influence the results of a translation produced.

Acknowledgement

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