DOMESTICATION AND FOREIGNIZATION
AND THEIR IMPACTS TO TRANSLATION

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ABSTRACT

There are four problems in translating a text. The first and main problem is the language factor. The second problem is a social one, the third is the problem that has something to do with religion or belief, and the fourth one is the cultural problem. In short, the problems have a close relation to the language and culture. So, a translator should have a good mastery of the two languages, namely, the source language and the target one. This article discusses the problems of translation having to do with culture and its impacts to translation. The strategy of a translator to overcome the problems is determined by his/her ideology: domestication or foreignization.

Key words: domestication, foreignization, translation impact

INTRODUCTION

A language is the cultural and personal expression of the speaker so that the language influences how the speaker perceives the world. The fact has a great influence on translating activities. According to Hariyanto, "If language influences thought and culture, it means that ultimate translation is impossible". However, Chomsky's opinion concerning "deep structure" and "surface structure" expresses the reverse. It is possible for us to do translation although there are many obstacles we have to overcome. Nida and Taber (1982:4) encourage translators to continue translating by saying: "anything that can be said in one language can be said in another, unless the form is an essential element of the message".

Translating is an activity involving at least two languages. To translate, however, is not an easy task to do because we do not simply transform the meaning of a word into another meaning in the same order. Translating in such a way cannot be done because "languages are not nomenclatures and the concepts of one language my differ radically from those of another" (Culler in Ordudary, 2007). The greater a gap between the source language and the target one, the more difficult it is for us to translate.

Another factor that makes translating a brain racking activity is the cultural factor. Regardless of the dispute that language is a part of culture or the reverse, translation has something to do with two aspects. Both aspects relate to and influence one another. "*Bahasa maupun kebudayaan*

merupakan hasil dari pikiran manusia sehingga ada hubungan korelasi di antara keduanya" (Sutrisno, 2005:13-4). Parallel to the statement, Lotman (1978:211-32 in James) said that "no language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its centre, the structure of natural language".

Based on the discussion above, one translating one language into another will have many obstacles if the translator does not have enough knowledge of the culture of the language. Translators are permanently faced with the problem of how to treat the cultural aspects implicit in a source text (ST), and of finding the most appropriate technique of successfully conveying these aspects in the target language (TL). To illustrate this we have provided a few examples.

The first example is that "Malinowski gagal menerjemahkan bahasa Kiriwian ke dalam bahasa Inggris karena ia hanya membawa data-data kebahasaan tanpa data-data cultural dan sosialnya" (Santoso, 2003:14).

Two other occurrences that can be used as an example are dealing with advertisements. A company advertised eyeglasses in Thailand by featuring a variety of cute animals wearing glasses. The ad was a poor choice since animals are considered to be a form of low life and no self respecting Thai would wear anything worn by animals (Payne). Pepsodent tried to sell its toothpaste in Southeast Asia by emphasizing that it "whitens your teeth." They found out that the local natives chew betel nuts to blacken their teeth which they find attractive.

Cronin (2006) adds that, according to Agleton, the foundation of the world is culture, not god or Nature. He goes on saying that:

> "The promotion of culture as a primary concept is indeed implied in translation studies itself in the 'cultural turn' the discipline took in the late 1970s and 1980s. where the use of 'culture' becomes problematic is not so much in whether we intend the term in an anthropological (what humans do in their daily lives) or an aesthetic sense (what humans do in the realm of creative expression) but in how cultures have come to understand culture."

This paper will deal with the relation between culture and translation, their problem and impacts.

CULTURE AND TRANSLATION

There are many translation experts but their definitions of translation are different from one another. Despite the completeness or incompleteness of the definitions they have made, they did not take culture into consideration in making the definitions. Take a look at the following definitions:

Catford (1965:20) stated that "translation is the replacement of textual material in one language by equivalent textual material in another language". In this definition, "equivalent textual material" is thought as something important although what is meant by "equivalent" has not been clear yet. Something clear and real in the definition is that it does not allude to culture at all.

Another expert of translation making a definition of translation is Newmark (1988:5). According to him: "it is rendering the meaning of a text into another language in the way that the author intended the text". There is a slight difference in this definition compared to Catford's. Newmark mentioned explicitly that what is conveyed from one language into another is meaning. The meaning should be suitable with the meaning intended by the writer in the source language. This definition, however, has nothing to do with culture.

Other experts, Hatim and Munday (2004:6), stated that translation is "the process of transferring a written text from source language(SL) to target language (TL)". This definition is not different from those expressed by Catford and Newmark. Culture is not mentioned at all.

The definition of translation expressed by Nida and Taber is a slight different from those of the above experts. Nida and Taber (1969) wrote: Translating consists in reproducing in the receptor language the closest natural equivalent of the source language message, fist in term of meaning and secondly in terms of style".

It is true that the definition does not allude to culture explicitly but based on the explanation on the phrase "closest natural equivalent" we can conclude that culture has been taken into consideration (Hariyanto). The concept of "closest natural equivalent" comes from Nida's concept of *dynamic equivalent*. The example he gave was the phrase "Lamb of God" taken from Bible, which was translated into Eskimo language. The word "Lamb" here symbolizes innocence, especially in the context of sacrifice. As we all know the Eskimo are not familiar with an animal called "lamb". Consequently, the word symbolizes nothing if it is translated in accordance with the real meaning of it. And the appropriate choice is the phrase "Seal of God". Here, the cultural aspect is taken into consideration.

CULTURE AND LANGUAGE

Talking about culture, there are three items to which we should pay attention, namely, sociofacts, mentifacts, and artifacts (Poland). The three items are often called the pillars of culture. Each society has their own pillars of culture which is different from other society has.

Sociofacts are closely related to the relationship of a man and other people, behavior and attitude. The relation pattern of members of a community to each other in Indonesia is different from that in America. In Indonesia, a person coming

home from a far distance place for a long time will be asked by his/her friends by this expression: "Do you have a gift for me?"(Mana oleh-olehnya?). this is a natural and common question. The person asked the question will not get angry although the answer to the question is "I'm tired." In America, the question will be "How's the trip?" and the answer is "It's tiring".

Another example on the different relationship of people in one country to the other is given by Payne. An oil rig supervisor in Indonesia shouted at an employee to take a boat to shore. Since it is no-one berates an Indonesia in public, a mob of outraged workers chased the supervisor with axes.

Mantifacts are related to belief and tradition. A society has a belief and tradition different from another society. Religion, for instance, plays an important role in Indonesia and becomes the first principle in Pancasila. Consequently, there is always a column in a form to be filled for any purpose. People say that in America no column for religion is provided.

Differences in religious activities influence the artifacts produced. American people do not always have artifacts owned by Indonesia people. We have, for instance, *blangkon, peci, surban, songkok*, which American people do not have.

In turn, the language of one country is different from that of another country because every country has different pillars of culture. In other words, a language is influenced by beliefs, social relations, and artifacts of a society.

Raymond Williams (1994:56) states that there are three common categories in the definition of culture. The three categories are based on ideal, documentary, and social categories. It is stated clearly that language has a close relation to culture.

"Then, second, there is the 'documentary', in which culture is the body of intellectual and imaginative work, in which in a detailed way, human thought and experience, the detail of language, form and convention in which these are active, are described and valued."

Newmark (1988:94) has a different definition of culture. According to him, culture is "the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression." So, the language used by a society is influenced by their way of life and of thinking. As an example, the soft drink Fresca was being promoted by a saleswoman in Mexico. She was surprised that her sales pitch was greeted with laughter, and later embarrassed when she learned that fresco is a slang word for 'lesbian' (Payne).

In other words, a society with a different language has a different culture. That is why, when a language is translated into another one, a translator is faced with at least two different cultures.

CULTURAL OBSTACLES IN TRANSLATION

Nida in Hoed (2006:24) states that there are four obstacles when one translates one language into another. The first is the language itself and this is the main obstacle because the process of translation involves at least two languages. The translator is required to have a good mastery of the two aspects in the source text and the target text due to difference of the language structure and system. It is impossible for those who do not understand the system and structure of English can translate an English text into Indonesia language.

The second, third, and fourth obstacles are sociocultural, religious, and material obstacles. All of these obstacles can be classified into one, that is, the cultural obstacle. As a matter of fact, the obstacles faced by the translator are that of language and culture. It is no an exaggeration if a translator should be both, bilingual (or multilingual) and bicultural (or multicultural). This part will deal with the translation obstacle concerning with culture.

The cultural obstacle has a great influence on translation because a term does not always have equivalence in another culture. That is why Nida and Taber suggest that a translator should seek for 'closest and natural' equivalence. They state implicitly that a word from a language and culture does have the same meaning as the word in a different language and culture. The meaning of the two words can be nearly the same but there is still a different component. This kind of equivalence is called the 'closest and natural' meaning.

One of the examples that can be given is the greeting "good night" which is commonly translated into "Selamat malam". The two greeting, however, are not really the same. In Indonesia a person can begin his speech by saying "Selamat malam" because the speech is made at night and there is no problem at all. On the other hand, in America people will be confused hearing a person beginning his speech by saying "Good night" although it is mad at night.

Baker (1992:21) calls the problems of non-equivalence by the term "common problems of non-equivalence'. One of the problems is caused by culture-specific concept. He said that 'the source-language word may express a concept which is totally unknown in the target language'. The concept can be abstract or concrete and has a relation to the pillars of culture.

In addition, the problem often arises because the concept of the source language does not have lexical equivalence. Baker (1992) calls that 'the source-language concept is not lexicalized in the target language'. He gave the word 'standard' as an example. The Arabian language does not have the word as an adjective. Another example is in English; the pronoun of the third person is divided into male (he) and female (she), while we

do not differentiate them in Indonesian language.

HOW TO SOLVE CULTURAL PROBLEM IN TRANSLATION

The problem often arising in translating a text has something to do with cultural differences of the two languages. The strategy used by the translator to overcome cultural obstacles is determined by the ideology the translator has. Newmark in Hatim and Mason (1997:145) write:

> "the choice between communicative and semantic is partly determined by orientation towards the social or the individual, that is, towards mass readership or towards the individual voice of the text producer. The choice is implicitly presented as ideological"

It is not easy to solve the problem. A translator is faced with two difficult choices: he will have an orientation towards the target reader or maintain the source text with its various aspects. Which side we choose is debatable. There are two opposite tendencies, namely, domestication and foreignization.
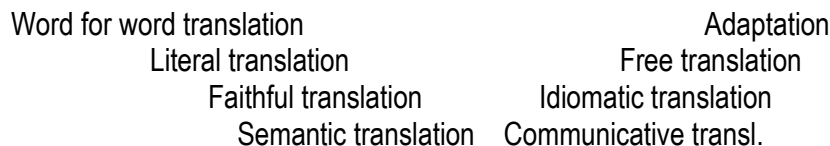
DOMESTICATION

Nida and Taber (1982) state assertively that a translator should give top priority to the readability of the text by the target reader. Their own definition of translation emphasizing 'the closest natural equivalent' shows that Nida and Taber have the tendency to think that translation work which provides the target reader's need is a good work. According to them:

> *"The priority of the audience over the forms of the language means essentially that one must attach greater importance to the forms understood and accepted by the audience for which a translation is designed than to the forms which may possess a longer linguistic tradition or have greater literary prestige."*

The tendency to domestication chosen by the translator is based on the belief that the 'true', 'acceptable', and 'good' translation is a translation that is appropriate to the taste and hope of the target reader who wants the translated text to be suitable with the culture of the target society (Hoed, 2006). If this is the choice, the translator is trying to make the translation as natural as possible so that is as if a part of written tradition in the target language.

Related to Newmark's V diagram, it is noticeable that the translator tends to take the side of the target reader. And the methods used are communicative, idiomatic, free translation or adaptation.

Word for word translation   Adaptation
     Literal translation   Free translation
       Faithful translation   Idiomatic translation
         Semantic translation   Communicative transl.

(Newmark, 1988: 45)

According to Venuti (1995), domestication does not simply meet the need of the translation reader.

"British and American publishing, in turn, has reaped the financial benefits of successfully imposing Anglo-American cultural values on a vast foreign readership, while producing cultures in the United Kingdom and the United States that are aggressively monolingual, unreceptive to the foreign, accustomed to fluent translation that are invisibly inscribe foreign texts with English-language values and provide readers with the narcissistic experience of recognizing their own culture in a cultural other. The prevalence of fluent domestication has supported these developments because of its economic values: enforced by editors, publishers, and reviewers, fluency results in translations that are eminently readable and therefore consumable on the book market, assisting in their commodification and insuring the neglect of foreign texts and English-language translation discourse that are more resistant to easy readability."

Now, let us take a look at the positive and negative side of domestication.

Table 1.

The advantages and disadvantages of domestication ideology in translation

No	Advantages	Disadvantages
1.	The reader of the target language can easily understand the translated text.	Cultural aspects of the source text tend to disappear.
2.	The translated text sounds natural and communicative	The reader of the target language cannot interpret the text because the interpretation is done by the translator.
3.	Cultural assimilation is possible	The reader of the target language knows nothing of the culture of the source language.

FOREIGNIZATION

This ideology takes its stand on the opinion that the 'true", "acceptable" and "good" translation is the translation which is suitable with the taste and hope of the target reader who wants the presence of the culture of the source language and thinks that the culture of the source

language gives advantages to the society (Hoed, 2006:87). So, despite the changed text, the translator makes every effort to make the nuance and culture of the source language present. One of the aims of the effort is to give additional knowledge of foreign culture and phenomena to the reader. Of course, the values existing in the source language are maintained. This ideology is a complete opposite of the domestication ideology.

Foreignization in translation is useful to maintain the cultural reference of the source text. Consequently, the reader will know something he does not know before. In other words, the reader becomes aware of the cross cultural understanding.

It should be noted that translation deals with acceptability and readability although the translator has made a decision to focus on foreignization in translating. The reader will not feel comfortable reading an awkward and too long sentence. So, the translator has to carry a heavy burden. In one hand, he is forced to maintain the culture of the source text and on the other hand he is not allowed to preserve 'linguistic discourse'. Of course, this is not an easy task to do.

The following is the positive and negative sides of foreignization in translation.

Table 2.

The advantages and disadvantages of foreignization in translation.

No	Advantages	Disadvantages
1.	The reader of the target text can perceive the culture of the source language.	The reader of the target text possible feels uncomfortable finding some strange terms.
2.	The translated text can present the cultural nuance of the source language.	The language of the target text sometimes sounds unnatural.
3.	Intercultural learning is possible to take place	Negative cultural aspects of the source language can be easily transferred into and can influence the reader.

CONCLUSION

The translator is always faced with cultural problems. It is impossible for the translator to avoid them because a language and culture have a close relation to each other. Consequently, beside the language competence, the translator should have bicultural/multicultural competence. Ideally, the translator should have native-like competence although it is very difficult to attain. In translation, cross-cultural understanding is needed to understand the

text being translated and to transfer the culture if needed.

In dealing with problems having relation with culture, the translator has to choose either domestication or foreignization. The choice has, of course, its own consequence. The translator should choose the smallest risk.

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