

## CHAPTER II

### REVIEW OF RELATED LITERATURE

In this literature review part, the researcher discusses the six-term of framework which are related to this study. Those are the discussion about the notion of translation, the term of culture, the types of cultural terms, the strategies in translation, *Merry Riana: Million Dollar Dream* Novel and previous studies.

#### A. The Notion of Translation

Translation has been defined in many ways by different scholars in the fields with different approaches and notions. Nida and Taber, as cited in Fitriyani (2013), explain the translating process as follows. "Translating are reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning secondly in terms of style."<sup>1</sup>

Translation should be easily understood by target readers and the message of SL should be equivalent with target language. The term of *closest natural equivalent*, which is rooted in Nida's concept of dynamic equivalent, explicitly considers about cultural aspect. He argues that a translation of dynamic equivalence aims at complete naturalness of expression. For him, a translator must be a person who can draw aside the curtains of linguistic and

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<sup>1</sup> Hari Ratih Fitriyani, "Foreignization and Domestication of Indonesian Culturally-Bound Expressions of Pramoedya Ananta Toer's *Bumi Manusia* in Max Lane's *This Earth of Mankind*", (Thesis, Yogyakarta State University, 2013), 6.

cultural differences so that people may see clearly the relevance of the original message.<sup>2</sup>

Besides, Peter Newmark, according to Rahmadie, Suryawinata and Effendi (1988), says that translating is a craft consisting in the attempt to replace a written message and or statement in one language by the same message and or statement in another language.<sup>3</sup>

Meanwhile, according to Lawrence Venuti, as cited in Fitriyani (2013), translation is.

A process by which the chain of signifiers that constitutes the source language text is replaced by a chain of signifiers in the target language which translator provides on the strength of an interpretation. He sees that translation is the forcible replacement of the linguistic and cultural difference of the foreign text with a text that can be understood by the target readers.<sup>4</sup>

Different from Nida, Venuti argues that the aim of translation is to bring back a cultural other as the same, the recognizable, even the familiar; and this aim always risks a wholesale target language oriented of the foreign text, often in highly self-conscious projects, where translation serves an appropriation of foreign cultures for domestic, cultural, economic, or political agendas. Venuti criticizes the translation for being too receiver language oriented. Using this method, a translator is expected to preserve the foreign identity of the SL.<sup>5</sup>

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<sup>2</sup> Ibid., 7.

<sup>3</sup> Sabrony Rachmadie, Zuchridin Suryawinata and Achmad Effendi, *Modul Pokok Translation*, (Jakarta: Karunika Jakarta, 1988), 2.

<sup>4</sup> Fitriyani, 7.

<sup>5</sup> Ibid., 8.

From the explanation above, translation can be simply defined as a process of replacing/reproducing/transferring the message from SL written/material/concept into its TL equivalent in such a way in terms of meaning and style.

## B. The Term of Culture

Since the process of translation cannot be separated from culture's matters, some theorists have dealt with the definition of culture. Larson, as cited in Fitriyani, defines culture as "a complex of beliefs, attitudes, values, and rules which a group of people share".<sup>6</sup> While House, as cited in Yuliasri and Allen, states "the concept of culture has been the concern of many different disciplines", giving rise to a humanistic view of culture encompassing cultural heritage, and an anthropological view referring to the overall way of life of a community.<sup>7</sup>

Besides, Newmark, as cited in Fitriyani, also remarks that culture is "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". He differentiates cultural words from universal and personal language. Universal words usually cause no translation problem, such as the words 'die', 'live', 'star', 'swim', 'mirror', and 'table'. Universal words usually cover universal function, yet not the cultural description of the referent. In cultural words, however, there will be a translation problem unless there is cultural overlap between the SL

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<sup>6</sup> Fitriyani, 11.

<sup>7</sup> Issy Yuliasri and Pamela Allen, *Foreignizing and Domesticating Harry: An Analysis of the Indonesian Translation of Harry Potter and the Sorcerer's Stone*, 133.

and TL. Newmark gives the words 'monsoon', 'steppe', 'tagliatelle' as the examples of cultural words.<sup>8</sup>

To sum up, culture refers to a complex of beliefs, attitudes, values, symbols, behaviors and rules which a group of people share, their heritage, and an anthropological view referring to the overall way of life of a community. Generally, all those things take place without thinking and they are passed along by communication and imitation from one generation to the next.

### C. The Types of Cultural Terms

There are many theories proposed by the scholars in the way they call a cultural term. Newmark's "cultural words", Baker's "culture-specific items", and Espindola's "culturally-bounded expressions" refer to the same phenomenon.

According to Newmark, as cited in Fitriyani, cultural terms, which are called 'cultural words' are easy to detect since they are associated with particular language and cannot be literally translated. However, many cultural customs are translated in ordinary language, where literal translation would distort the meaning.<sup>9</sup>

Below are categories of cultural terms proposed by Newmark.

1. Ecology (flora, fauna, winds, etc)
2. Material Culture (artefacts)

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<sup>8</sup> Fitriyani, 12.

<sup>9</sup> Ibid., 13.

3. Social Culture (work and leisure)
4. Organizations, Customs, and Ideas
5. Gestures and Habits

Here, the researcher prefers using Newmark categories, as cited in Fitriyani,<sup>10</sup> since they are more applicable to the object studied. He mentions five categories of cultural terms as follows:

**Ecological features** such as flora, fauna, winds, plain and hills are not similar in different areas. Newmark gives examples of ecological features in terms of plains; 'prairies', 'steppes', 'tundras', 'pampas', 'savannahs', 'llanos', 'bush', 'veld'. Meanwhile, **material culture** is more complicated than 15 ecological culture. Material culture is things made by people that reflect the society's cultural value. Material culture consists of many kinds of artifacts, food, clothes, houses and towns, transport, etc. **Social culture** is a culture possessed by a particular society which is different from another. Newmark (1988: 95-98) lists some work terms, for example 'the people', 'the common people', 'the masses', 'the working class', 'the proletariat', and 'the hoi polloi'. Furthermore, he also categorizes **organizations, customs, and ideas** into cultural words. There are some terms that are grouped in this category such as terms of social organizations (political and administrative), historical terms, religious terms, and artistic terms. Moreover, he argues that another problem faced by some translators is cultural word relate to **gestures and habits**. It is because there is a distinction between description and

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<sup>10</sup> Ibid., 15.

function that can be made necessary in ambiguous case, such as 'kiss finger tips to greet or to praise' and 'give a thumbs-up to signal OK'. All those gestures and habits only exist in some cultures.<sup>11</sup>

#### **D. The Strategies in Translation**

There are two kinds of translation ideologies, namely foreignizing, domesticating. They are two basic translation postulated firstly by German theologian Friedrich Schlegel in 1813, then further developed by Italian scholar Lawrence Venuti.<sup>12</sup> Nevertheless, foreignization and domestication are also called as translation strategies or techniques by some scholars.

According to Venuti, as cited in Gunawan (2011), foreignizing is "an ethno deviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad."<sup>13</sup> It designates the type of translation in which a receptor text deliberately breaks target conventions by retaining something of the original. This strategy is an effort to keep the source language word which sounds foreign for receiver language reader or hearer to be a common one of source language. So it is clear that foreignizing is the strategy that is oriented on source language.

On the other hand, Venuti, as cited in Gunawan, domesticating is "an ethnocentric reduction of the foreign text to target-language cultural value,

<sup>11</sup> Peter Newmark, *A Textbook of Translation*, (Shanghai: Shanghai Foreign Language Press, 1988), 94-102.

<sup>12</sup> Rizki Gunawan, *The Translation Strategy of Cultural Words in Laskar Pelangi*, (Thesis, State Islamic University of Syarif hidayatullah, 2011), 27.

<sup>13</sup> Ibid.

bring the author back home".<sup>14</sup> Domesticating refers to the translation strategy in which a transparent and fluent style is adopted in order to minimize the strangeness of the foreign text for receiver language reader or hearer. It concerns on acceptable result translation.

To sum up, it can be born in mind that foreignizing and domesticating are separated into two categories. The first one focused on source language and preferred to the accuracy of original message, while the second one concerned on receiver language and tend to the acceptability and readability of the translation.

The notions of foreignization and domestication are very broad terms that cover many translation techniques. Here, the researcher presents translation strategies which are categorized into domestication and foreignization proposed by Pedersen as follow.<sup>15</sup>

#### 1. Foreignization

Foreignization or source language oriented strategy consists of three subcategories: Retention, Specification and Direct translation.

- a. Retention is regarded as "the most SL-oriented strategy" because the element of the SL is allowed to enter the TL. This strategy can be spotted in the TL by the presence of italics style and quotes. There are two sub categories in this strategy namely complete and TL Adjust strategy.

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<sup>14</sup> Ibid., 28.

<sup>15</sup> Imanina Resti Sujarwanto, Foreignization And Domestication Ideologies in The Translation of Indonesian Culture-Specific Items of Rambe's *Mirah Dari Banda* Into Pollard's *Mirah of Banda*, (Thesis, Yogyakarta State University, 2014), 35-41.

- 1) Retention-complete holds the same concept of borrowing, which is allowing the element of the SL to enter the TT without changing the cultural terms.
  - 2) Retention-TL adjust is a strategy that adjusting the cultural terms to slightly meet the TL convention. This can be done by adjusting the spelling or dropping the article.
- b. Specification keeps the cultural terms in its original form from the ST but adding information that is not present in the SL. This is done through either Explication or Addition.
- 1) Explication is the spelling out of an acronym or abbreviation or completion of an official name.
  - 2) Addition is to adding the cultural terms' sense or connotation meaning along with keeping the cultural terms in the TT in its original form.
- c. Direct translation is the semantic load of the cultural terms that is unchanged, nothing is added or subtracted or effort made to transfer connotations. Of which, there are two sub categories, namely calque and shifted.
- 1) Calque is caused by a literal translation or word for word translation.
  - 2) Shifted makes the cultural terms in the TT more 'unobtrusive' or more humble. The example of this strategy is the English

translation of the Danish word *politi-kaptajn* into captain of police.

## 2. Domestication

Domestication or target language oriented strategies consist of three subcategories: Generalization, Substitution and Omission.

- a. Generalization involves replacing a cultural terms that refer to something specific to something more general.
- b. Substitution involves removing the SL's cultural terms and replacing them with something else, either a different term or some sort of paraphrase, which does not necessarily involve a cultural term. This strategy consists of two sub-group: cultural substitution and paraphrase.
  - 1) Cultural substitution means to remove the cultural terms of the SL and substitute it with a different cultural terms of the TL's culture. The substitution is expected to be known by the TL audience.
  - 2) Paraphrase
    - a) Paraphrase with sense
 

The cultural term of the SL is removed in the TL but its sense or relevant connotations are kept by using a paraphrase.
    - b) Situational paraphrase involves rephrasing the cultural terms of the SL to the TL.

- c. Omission is done simply by replacing the cultural terms of the ST with nothing.

#### ***E. Merry Riana: Million Dollar Dream Novel***

This novel is written by Alberthiene Endah and translated into English by Maggie Tiojakin. It is a biography novel and motivational book at once. It tells the classic story of girl meets world with the conventional rags-to-riches approach. But there's nothing conventional about the way Merry Riana approaches life and conquers her own fears and doubts to achieve great success at the young age of 26. The book chronicles Merry Riana's life as a young child, a teenager, and a young woman who must learn to be independent and resourceful. Following the infamous May 1998 riots in her hometown of Jakarta, Indonesia, Merry's journey took her to Singapore's bustling city state that would soon change her outlook on life and drive her to do the seemingly impossible: achieve financial freedom before the age of thirty. Her courage, tenacity, resilience, hard work and determination are admirable for anyone to have at any age, but for someone to have these qualities in their early twenties — it is nothing short of miraculous. She made her first million dollar at the age of twenty six years old.

#### **F. Previous Studies**

There are numerous previous studies about cultural terms in translation. Also, there are a huge number of researches about strategies used in

translation or any kind of studies about domestication or foreignization ideology debates amongst scholars. As the result, the researcher here only randomly takes two previous studies related to the research problems presented above.

The first related study comes from Zeni Rimari (2010) in *A translation analysis of Indonesian material cultural terms in "Tenun Ikat" and in the English translation "Indonesian Ikats"*. This research focuses on the translation analysis of material culture translation in bilingual book entitled "Tenun Ikat" and its English "Indonesian Ikats". This study aims to find out (1) the strategies employed by the translator to translate the material culture terms, and (2) the accuracy of the translation. The research findings show that the translation strategies used to translate material culture terms are translation using its equivalence in the target language (12 data or 24%), translation by a more general word or superordinate (9 data or 8%), translation by cultural substitution (8 data or 16%), translation using a loan word (10 data or 20%), and translation by omission (11 data or 22 %). Dealing with the accuracy of translation, the average score of the mean for accuracy is 1.47 meaning that the translation is less accurate.

The second comes from Hari Ratih Fitriyani (2013) in *Foreignization And Domestication of Indonesian Culturally-Bound Expressions of Pramoedya Ananta Toer's Bumi Manusia in Max Lane's This Earth of Mankind*. This study was conducted to describe the way *Bumi Manusia* has been realized in *This Earth of Mankind* in terms of Indonesian culturally-

bound expressions. The three objectives of the study were: (1) to describe the Indonesian culturally-bound expressions, (2) to describe the foreignizing and domesticating translation techniques, and (3) to describe the degree of meaning equivalence of culturally-bound expressions in Premoedya Ananta Toer's *Bumi Manusia*. This study reveals three findings. In terms of culturally-bound expressions, there are nine categories, i.e. (1) ecology, (2) material culture, (3) social culture, (4) organizations, (5) gestures and habits, (6) toponym, (7) anthroponym, (8) fictional characters, and (9) sayings, metaphors, idioms. Among them, culturally-bound expression in terms of material culture is in the highest number. In terms of translation techniques, there are five foreignized translation techniques: addition, expansion, borrowing, literal translation, and combined-translation techniques in the context foreignization. On the other side, there are also five domesticated translation techniques: generalization, omission, equivalence, adaptation, and combined-translation techniques in the context of domestication. The researcher also adds one classification, i.e. combined-translation techniques of foreignization and domestication. The finding is shown that the number of foreignized translation techniques is more than the number of domesticated translation techniques. In terms of meaning equivalence, the Indonesian culturally-bound expressions in *Bumi Manusia* are (93%) successfully translated in *This Earth of Mankind* by applying both foreignization and domestication.