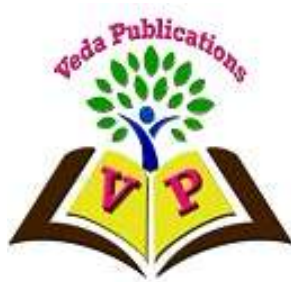


**DOMESTICATION AND FOREIGNIZATION AS CULTURAL MEDIATORS: A SELECTIVE STUDY ON THE STORIES OF DR.V.CHANDRASEKHARARAO**Prof. M. Suresh Kumar¹, P. C. Viswanath²¹(Professor of English, Acharya Nagarjuna University, Guntur.)²(Research Scholar, Department of English, Acharya Nagarjuna University, Guntur.)**ABSTRACT**

Translation is a very difficult task as it has to strike a balance between the source text (ST) and the target text (TT). It is generally considered as the replacement of a language in a text with some other language in another text which is a linguistic perspective. But, it is not just transportation of languages between two texts because language is not a universal phenomenon. It changes from place to place and from person to person. This translation should also involve cultural perspective which means cultural aspects should also be considered during the process of translation. Language and culture are two different faces of the same coin and cannot be separated. They are intertwined and complement each other. Every good translator must have mastery over both the source and the target cultures. He must ignore neither language nor culture at the time of translation activity. He must be well-versed with certain translation strategies or techniques which will help him in balancing linguistic and cultural prospects. Some translator theoreticians favored the reduction of source culture into the target text to make the target text fluent and understandable. Some translators advocated the continuity of source culture into the target text in order to preserve cultural differences in the produced text. But, both strategies may hamper the task of the translation activity. So, this paper is an attempt to support the fact that both 'domestication' and 'foreignization' strategies help a translator to respect the 'cultures' of both the source language and the target language.

Keywords: *Culture, Translation, Ethno Deviant.*



INTRODUCTION TO THE AUTHOR

Dr.V.Chandrasekhararao was born on 13 April, 1959 at Mainampadu in Prakasam district. He completed his M.B.B.S in Guntur Medical College and joined in the Indian Railways after getting through the IRS. He made a mark in the Telugu literature with his unique style and impeccable narration throughout the stories. He brought the genre of Magic Realism into the Telugu literature.

He wrote a good number of short stories and novels in Telugu language. His anthologies are Mayalantaru, Drohavruksham, Lenin Place and Aidu Hansalu. He also wrote a novel named 'Nalla Miriyam Chettu' which was a popular in Telugu literature. His stories reflect the Marxist ideology which was imbibed from his father. He introduced a new style of writing in the story narration to the readers of Telugu literature. He depicted the turbulent and collapsed period of 1980-90 throughout the Indian society through his characters. His stories reflected different themes like conflicts between different groups in society, conflicts in illegal affairs, uncertainty in ideologies and opportune politics. He will remain as one of the great Telugu writers until the literature of Telugu language remains.

INTRODUCTION TO TRANSLATION & CULTURE

Translation and the art of translation has gained a lot of momentum for the last several years. Translation is the transformation of a written text from one language to another. Catford defines "Translation is the replacement of textual material in one language by equivalent textual material in another language (1965:20)." Newmark says translation as "rendering the meaning of a text into another language in the way the author intended the text (1988:5). Hatim and Munday define it as "the process of transferring a written text from the source language (SL) to the target language (TL) (2004:6). From these definitions, translation involves changing of a source text into a target text so that the surface meaning of the two will be approximately similar and the structure of the source text is retained as closely as possible in the target text. Source language is the language by which source text is written and target language is the language into which the source text is translated.

An ideal translator is not just mechanical translator of texts but a creative writer. He must be proficient in both languages and well-versed with both the source and the target cultures. He must be the mediator between the source text writer and the target text reader. He must express the author's views without any distortion and deviation in the target text. He should be an ideal reader and an efficient writer to make the target text accepted by its readers.

As we have discussed, translation is not simply replacement of words, phrases and sentences but also substitution of culture. While translating, culture plays an important role. So, a translator is mediating not just between two languages but two different cultures. According to Sociologists and Anthropologists, the term 'Culture' refers to the total patterns of beliefs, customs, traditions, institutions, objects and techniques that characterize the life of human community. Culture consists of all the shared products of human society (Smith, 1987). It includes not only materials like cities, organizations and institutes but also non-materials like religion, customs, beliefs, manners and languages. Every human being is a part and product of his/her culture. He is influenced consciously or sub-consciously by his culture. So, the translator must be proficient in both the source culture and the target culture.

Language is the main element in culture and these are inseparable. Culture without language is like the body without soul. They are interdependent and complement each other. Language is shaped by culture and it is the symbolic representation of people and their habits, life style, moods and social status. The culture of any society depends upon the language and so the translator must consider the source language at the time of translation. If the source and the target language belong to same language family, then the process of translation will be simple. If they belong to different language family, the translation will be difficult and hard.

VENUTI'S FOREIGNIZATION THEORY

Lawrence Venuti popularized the terms 'Domestication' and 'Foreignization' where he preferred 'Foreignization' to 'Domestication' as a suitable strategy. He says that domestication is "an ethnocentric reduction of the foreign text to target-language cultural values i.e. bringing the author back



home” and foreignization is “ an ethnodeviant pressure on those cultural values to register the linguistic and cultural differences of the foreign text i.e. sending the reader abroad.” (Venuti 1995:20)

Domestication is a kind of translation strategy where transparent, fluent and natural style is preferred in order to minimize the strangeness of the foreign text for the target text reader. Foreignization is a type of translation procedure where the dominance of target language conventions broken down by keeping the foreignness of the source text. Some translation theorists, especially Nida, supported domestication whereas some translators like Venuti advocated foreignization as the best method for translation. Domestication is target-text oriented whereas foreignization is source-text oriented.

Since several years, there has been controversy between domestication and foreignization methods. Around 1950's and 1960's, there was focus on the linguistic level for the translation activity. During 1970's, the focus was shifted to cultural level for the translation. These two strategies represent translation procedure at cultural level. Domestication and foreignization are concerned with two cultures - the former represents the replacement of the source culture with the target culture and the latter refers to preserving the differences of the source culture.

Nida (2001:82) says, “For truly successful translation, biculturalism is even more important than bilingualism, since words only have meanings in terms of the cultures in which they function.” But, cultural differences between the source and the target text have become very difficult for the translators to overcome.

DOMESTICATION AND FOREIGNIZATION AS CULTURAL MEDIATORS

According to Ramiere (2006), there are some translation procedures which can be followed for rendering culturally loaded words from the source text to the target text.

Data 1

Rubbina pindi arachetipai gundrani rupaaluga maari, vedivedi nunelo Gareluga vegi iddaru eureduruga kurchini vaati ruchini ashwadistu aa kaaryakramam atlaage undi. (Source Text)

The ground flour to be made into round shapes on her palms, to be fried in a very hot oil as Gaarelu and by sitting opposite each other and to relish them is not finished. (Target Text)

The situation is taken from a story ‘Aadivaaram’ which was written by Dr.V.Chandrasekhararao and translated as ‘Sunday.’ In the example, the source text sentence represents a food item ‘Gaarelu’ and the process of cooking it. It is a culture specific situation and the reader feels awkward about it. The translator can replace with the food item of the target culture. But, the translator foreignized in order to preserve differences between the two cultures. Here, the translator borrowed the word into the target text which shows foreignization method by the translator.

Data 2

Vaadu bayata portico lo nilabadi, talaki *kanduva gudda* chuttukoni.... (Source Text)

He was standing at the portico, wound himself with *an upper garment* around the head. (Target Text)

The context is taken from the story ‘Aadivaaram’ by Dr.V.Chandrasekhararao and translated as ‘Sunday.’ In the data, the word ‘portico’ has no equivalent in the target language which was retained as it is in the target text. Similarly, the word ‘kanduva’ which refers to a garment used in the source text has no exact equivalent in the target language. So, it is paraphrased by the translator. The two words are domesticated in order to avoid confusion for the target reader.

Data 3

Vanta chestu, madhyamadyalo TV daggaraku vachchi, tanakishtamaina ‘*maa inti vanta*’ karyakramaanni pettukundi Annapurna. (Source Text)

While preparing lunch, Annapurna came in between and turned on her favourite programme ‘*maa inti vanta*.’ (Target Text)

It is also taken from the story ‘Aadivaaram’ by Dr.V.Chandrasekhararao and translated as ‘Sunday.’ Here, the expression ‘*maa inti vanta*’ from the source text can be translated into the target text but the translator borrowed the same expression into the target text. It is foreignized to retain the differences between the two cultures.

**Data 4**

Ekaanta dweepaalu kaavadam (Source Text)

Being solitary (Target Text)

The present context is taken from the story 'Konni Chinukulu Kuravaali' which was written by Dr.V.Chandrasekhararao and was translated as 'A Few Showers of Rain.' Here, the expression from the source text has hidden meaning and cannot be directly translated into the target text. So, it is replaced with the help of a contextual meaning. So, it is domesticated to make it appear natural and understandable to the target audience. It refers to domestication process.

Data 5

Ayite Suneetha tallilo, inka *poorthi tadi aaripoledu*. (Source Text)

Suneetha's mother does *not lose her hope*. (Target Text)

The present context is taken from the story 'Konni Chinukulu Kuravaali' which was written by Dr.V.Chandrasekhararao and was translated as 'A Few Showers of Rain.' Here, the source text sentence contains an idiom 'poorthi tadi aaripoledu' which does not have an equivalent in the target language. So, it is substituted with the close meaning of the idiom in the target language which refers to domestication. It helps the reader in clear understanding of the text.

Data 6

Banjara hills lo okaanoka road pai, beauty clinic bayata, *cheerachenguni* mukham chuttu kappukoni..... (Source Text)

On a road at Banjaara hills, outside the beauty clinic covering her face with the *saree edge*..... (Target Text)

The present context is taken from the story 'Konni Chinukulu Kuravaali' which was written by Dr.V.Chandrasekhararao and was translated as 'A Few Showers of Rain.' In the example, the expression in italics in the source text does not have an equivalent in the target language as the style of dress is different from the two cultures. In the source culture, a woman covers her face with the edge of saree whenever she feels shy or fear or to hide her face from the looks other men except her husband. So, it is replaced with contextual meaning to facilitate

a better understanding to the target reader. It is called foreignization.

Data 7

Ninnu *chudaalanipistundayya* okasaari rayya ani batimilaadindi. (Source Text)

She requested him to come home as she wanted to see him. (Target Text)

The present sentence is taken from the story 'Gruhonmukham' which was written by Dr.V.Chandrasekhararao and was translated as 'Homewards.' In the example, the source language sentence represents direct speech whereas the target language represents indirect speech which is frequently preferred by the target readers. The source sentence uses the colloquial language and it indicates affection and sentiment between the mother and the son. It cannot be translated in the same flavor into the target text. In the italic expression, the last part 'ayya' used to show respect or affection on the younger ones by the elders. So, it is removed in the target sentence as it may cause confusion among the target readers. So, it is converted into indirect speech and so domesticated.

Data 8

Valla kobbarithota, valla nanna to kalisi chettupai nunchi kaayalu dinchadam, thotalo atanu aadukunna aatalu, kobbari chippalato atanu chesukunna tamatamaal bandi, atani kotta cycle, chetalapai atanu chekkina Rajasundaram, son of Ramachandrarao peru. (Source Text)

He reminded his coconut garden, unloading coconuts from the trees with his father, plays in the garden, cart made by him with coconut shells, his new bicycle and the name engraved by him as Rajasundaram, son of Ramachandrarao on the tress. (Target Text)

The present sentence is taken from the story 'Gruhonmukham' which was written by Dr.V.Chandrasekhararao and was translated as 'Homewards.' Here, the writer described different activities of a village life in the source culture which is full of native flavor. In the story, the narrator reminds his childhood life in the village and his affection towards his father. The translator retained all those activities in the target text even though the target reader faces difficulty in understanding them. So, it highlights the cultural differences in the translated text which refers to foreignization.

**Data 9**

Yaakubpura, Usmanganj, Nayapool, Kingkoti, Sultanbazar, Nampally, Malakpet... perlu ave ayina, vaati poorva roopam ippudu ledu. (Source Text)

Yaakubpura, Usmanganj, Nayapool, Kingkoti, Sultanbazar, Nampally, Malakpet etc.. though the names were same but they all do not have their previous forms. (Target Text)

The present sentence is taken from the story 'H.Narasimham Aatmahatya' which was written by Dr.V.Chandrasekhararao and was translated as 'The Suicide of H.Narasimham.' In the data, the source language sentence contains the names of different areas in the city 'Hyderabad' which is a metropolitan city in our country. Though they can be substituted with the names of areas in the target culture, they all are preserved in the target text which appear strange to the target reader. It's an example of foreignization strategy.

Data 10

' Anthata vaana. Vullaasabharitamaina vaana. (Source Text)

Everywhere rain. A pleasurable rain. (Target Text)

The present sentence is taken from the story 'Nidra' which was written by Dr.V.Chandrasekhararao and was translated as 'Sleep.' Here, the target language sentences have no verb form and following the sentence structure form of the source language. Usually, the target text language follows ' Subject+ Verb+ Object' pattern as a standard or basic form. But, the translator used the sentence structure of the source language in the translation where the verb is missing. So, the translator preferred foreignization to domestication as it makes the target language sentence close to the source language sentence. It makes the reader accept the differences between the two language structures.

Data 11

'Amma,' ani mruduvuga pilichaadu. (Source Text)

He called her softly, ' Amma.' (Target Text)

In this example, the underlined word 'Amma' has an exact equivalent 'Mother' in the target language. But, the translator retained the source text word and avoided the target text word in the translation as it does not convey the same level of emotion to the target sentence. So, the translation is done by foreignization rather than domestication.

Data 12

"Ivvaala nuvvu naa ANR vi" andi muripenga. (S.T)
She said coaxingly, "You are my ANR today." (T.T)

In the example, the target text preserves the name of a popular old Telugu film actor 'Akkineni Nageswararao' from the source text. It can be substituted with the name of a hero from the target culture. But, the translator retained source language name which shows foreignization.

CONCLUSION

Translation is an important activity in this globalized world and culture can be exposed to one another with the help of translation activity. Culture plays an important role in the process of translation and the translator must be proficient in both the source and the target cultures. Every translated text acts as a bridge between the source and the target cultures. He can make injustice neither to the source nor to the target cultures. So, he has to follow suitable strategies to balance both the cultures. So, the concepts of 'domestication' and 'foreignization' will be a great help in balancing the cultures. The translator should not stick to either of the strategies during the translation activity. If the translator sticks to foreignization only, it will be disastrous to the target reader as he cannot follow the target text comfortably. If the translator depends on domestication only, it will distort the source culture. So, a good translation is possible when the translator makes judicious use of both 'domestication' and 'foreignization' strategies.

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