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An Analysis of Domestication and Foreignization Strategies Used in *The Greatest Urdu Stories Ever Told*

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Abstract: Translation is more than just converting text between two languages; it also involves two very different cultures. During translation, translators encounter elements that are specific to the languages they are working with, which are called Culture-Specific Items (CSIs). Translation theorists create a variety of translation techniques to effectively deal with CSIs. In this respect, the theory of Venuti (2008) regarding the techniques of foreignization and domestication is very helpful. This article aims to examine the use of these techniques in the translation of CSIs in five selected stories from Muhammad Umar Memon's book "The Greatest Urdu Stories Ever Told." Venuti's theory of domestication serves as the study's theoretical foundation. Ramière (2006) employs both methods along the foreignization and domestication spectrum. The spectrum is broken down into six techniques: borrowing, literal translation, glossing, omission, neutralization, and cultural substitution. The first three of these six processes are regarded as foreignized, while the last three are regarded as domesticated. CSIs are categorized for analysis purposes using Diaz-Chintas and Ramael's (2014) taxonomy for CSIs. In order to thoroughly analyze the data, the researcher also employs a hybrid study type that combines qualitative and quantitative techniques. The degree of domestication and that of foreignization, according to analysis of the stories, are 59% and 41% respectively. And this proves that the stories are more assimilated rather than alienated.

Introduction

The field of translation studies is concerned with the process of converting text from one language to another and as such, the study of culture is a crucial component. During translation, translators encounter Culture Specific Items (CSIs) that are unique to the cultures of the languages they are translating between. To address this challenge, various translation techniques have been developed by translation theorists. When translating from Urdu to English, the translator must consider two distinct cultures with their own linguistic and cultural

peculiarities, making translation a complex task. To overcome this, different translation theorists have proposed their own methods, with domestication and foreignization being two of the most commonly used techniques.

Lawrence Venuti defines domestication and foreignization as "strategies that deal with the question of how much a translation assimilates the foreign text to the translating culture and language (Domestication) and how much it rather signals the differences of that text

(Foreignization)" in his book "The scandals of translation." Translators can either domesticate (referred to as assimilation by Ramiere (2006)) or foreignize (exoticism according to Ramiere (2006)) the TT, or he/she can use the said techniques simultaneously. Researchers examine various literary subgenres through the prisms of domestication and foreignization. The current study concentrates on Urdu short stories translated into English. Some of the translation theorists contend that the techniques of foreignization and domestication are two distinct and opposing concepts, which, in Ammara Irum's view (2019), runs counter to Venuti's definition of the two terms. Venuti asserts that there is no precise line that can be drawn between a translation that is completely domesticated or completely foreignized (Venuti, 2008). Therefore, in his opinion, a text cannot be fully foreignized because the translator, after all, is helpless to ensure that the TT is produced fluently. On the other hand, because he cannot entirely disregard the CSIs of the source culture text, he is unable to fully domesticate the text. As a result, foreignization and domestication are complementary to one another. As a result, they are inextricably linked (Venuti, 2008). Such an interpretation of Venuti made it possible to treat domestication and foreignization as a continuum (Irum, 2019).

Ramiere (2006) uses a spectrum or continuum to give the concept offered by Venuti (2002, 2008) a concrete form. The domestication and foreignization are situated at either end of this continuum. The continuum gives physical form to the notion that the two approaches are not mutually exclusive but rather work best together. Thus, a translated text can be more or less domesticated and not fully domesticated. In the same way, a translated text can be more or less foreignized and not fully foreignized.

Statement of the Research Problem

The management of items/terms/objects particular to a specific culture is a crucial translational activity. In order to deal with CSIs

and identify instances where the source text and target text are equivalent, the translational techniques of foreignization and domestication proposed by Venuti in 2008 are very helpful. Pakistani and western culture (of English-speakers) differ significantly due to culture-specific elements. The efforts made by translators to successfully translate a text using domestication and/or foreignization strategies can greatly benefit research that seeks to compare the translation related techniques of foreignization and domestication.

Significance of the Study

The study has implications for those involved in translation theory. Likewise, the study will be useful to readers because it will explain how a translated text can become domesticated or foreignized in terms of CSIs. A foreignized translation reveals the original writer of the text whereas a domesticated text obscures the original writer. Thus, the visibility of the translator can be experienced in the translated text.

The study is important for those who are interested in a study that examines domestication and foreignization strategies. The claim is made in light of the fact that there are many CSIs in the stories that were chosen for analysis.

The study's exposure of the intended audience to both English and Indian cultures may aid in their understanding of the source culture. Through the analyzed stories, the research may help familiarize readers with the Culture Specific Items (CSIs) of the Pakistani context. Additionally, the study may aid readers in understanding how much translational practices like omission and substitution tarnish the depiction of the source culture.

Culture Specific Items

Concepts and ideas that are unique to a particular culture are referred to as culture specific items (CSIs). Larson in 1984 defines culture as a

composite of ideas that a group of people hold in common. Newmark (1998) interprets culture as a particular living style that is unique to a specific community who speaks a peculiar language for expression. This definition makes the claim that each group of speakers of a language has unique cultural traits that are unique to that group. According to Schmitt (1999), a person's knowledge, emotions, and behaviors that s/he has acquired through his/her cultural upbringing, for the sake of becoming like others of the same culture, make up his/her culture. (Gambier, 2004: 33–4 citing Schmitt 1999: 157).

For dealing with culture-specific items during translation, knowledge of CSI classification is essential. Translation has become simpler for translators as a result of classification. When dealing with CSIs, a person can domesticate his/her translated text by sticking to a fluid and effortless writing style; alternatively, s/he can translate literally showing less concern to TL conventions, or alternatively, foreignize his translated text.

Domestication and Foreignization

In his book "Methods of Translating," written in 1813, Friedrich Schleiermacher coined the terms: *domestication* and *foreignization*. In the book it is claimed that a translator may choose between the two approaches as per the situational need. The original writer of the ST is either left alone and the reader is moved towards the writer, or the reader is left in peace and the author is moved towards him (Lefevere, 2003). Lawrence Venuti later referred to the two mentioned tactics as domestication and foreignization (Venuti, 1995).

Venuti uses the term "domestication" to describe the process of translating in order to reduce the amount of foreignness in the text being translated, making it fluent and easy to read for the intended audience. He advises the translation practitioners to move the author reader wards in order to make the target text easy to read and to avoid disturbing the reader's peace. On the other hand, foreignization is a strange and

ineffective translation technique where the translator is obvious and draws attention to the source text's foreign identity. The translator defends the original text against the hegemony of the intended culture.

The values, customs, and norms of the target culture and language will undoubtedly be compromised by a translator in the case of foreignization. By doing this, s/he is unable to prevent some concepts and meanings from being lost, and at the same time, s/he is unable to prevent some source language structures, concepts, and meanings from being gained. However, the translator has a choice: either he or she will adhere to the domestication strategy, so as to make the translation fluent or the translator will adhere to the foreignization strategy, making the translated text resistant to read.

Domestication and Foreignization Spectrum

Ramire in 2006 arranges the procedures of translation for cultural particulars over an imaginary scale. On one end of the scale lies domestication while on the other lies foreignization. The scale is, therefore, known as the spectrum of domestication and foreignization. The translational strategies are arranged on the scale in accordance with how much ease and accommodation a procedure offers a target reader. Translators all over the world are unsure of the precise number of strategies and procedures that are available to them for the translation of CSIs. Ramire also puts forward his stance in this regard that he has created a scale or spectrum which cannot incorporate all the translational procedures, rather it is based on the bifurcation of opposing concepts of self vs other, where each technique serves as a cultural bridge to either pole.

Percentage Calculation of Borrowing

The illustration demonstrates the calculation of the borrowing percentage in "The Man". In this case, there were 13 instances of borrowing out of a total of 38 instances of all procedures used.

$$13/38 \times 100 = 34.21$$

This method involves calculating the frequencies of all the techniques used in the translation process, expressed as percentages. The researcher can then determine the degree to which a story has been domesticated (made to conform to the target culture) or foreignized (retaining elements of the source culture). By using these percentages, the researcher can make

a conclusion about the extent of domestication or foreignization in the story. For example, if the results show a higher percentage of domestication, it can be concluded that the story has been more assimilated into the target culture, while a higher percentage of foreignization indicates a greater retention of elements from the source culture. The cumulative result of domestication and foreignization in the holistic text of the stories is given in table 1 below.

Table 1

Domestication and Foreignization used in the selected stories

Name of the Story	Frequencies of Foreignization	Frequencies of Domestication
The Man	17	21
The Backroom	13	32
Sukhe Saawan	39	49
Aanandi	35	41
Two Old Kippers	7	16
Cumulative Frequencies	111	159
Percentage	41.11%	58.89%

The above table 1 illustrates that in the story *The Man*, the frequency of foreignizing procedures is 17 while that of domesticating procedures is 21. In *The Backroom*, the frequency of foreignizing procedures is 13 while that of domesticating procedures is calculated to be 32. In *Sukhe Saawan*, the frequency of foreignizing procedures is 39 while that of domesticating procedures is calculated to be 49. In *Aanandi*, the frequency of foreignizing procedures is 35 while that of domesticating procedures is calculated to be 41. In *Two Old Kippers*, the frequency of foreignizing procedures is 7 while that of domesticating procedures is calculated to be 16. However, the second last row shows the cumulative frequencies of foreignizing and domesticating procedures to be 111 and 159 respectively. Moreover, the last row shows the percentages of domesticating and foreignizing strategies. With this, the researcher can conclude that the five stories selected from *The Greatest Urdu Stories Ever Told* are more domesticated (59%) and less foreignized (41%).

The results of the analysis of the stories show that the translated texts were 41% foreignized and 59% domesticated. The high domestication rate of 59% suggests that the translator prioritized making the text readable and easily understandable for the target audience, without compromising its fluency. Despite this focus on readability, the translator still maintained the essence of the Urdu culture by utilizing the foreignization technique.

This process revealed a significant number of CSIs, which were then categorized using Diaz-Chintas and Ramael's (2014) taxonomy. As an example, the CSIs from "The Man" such as "Patwari Sahib," "Ram Ram," "Blow on Himself," and "Throne Verses" are grouped in the following way: "Patwari Sahib" and "Ram Ram" are Urdu expressions that were translated into English, and according to the taxonomy, they are considered hyponyms for "Names of Profession and Work" and "Ways of Greetings," respectively, and fall under the hypernym

"Ethnographic Category." The translation of "Blow on Himself" and "Throne Verses" from Urdu to English was literal, and they are considered hyponyms of "Religious Terms" and fall under the hypernym "Ethnographic Category" in the taxonomy.

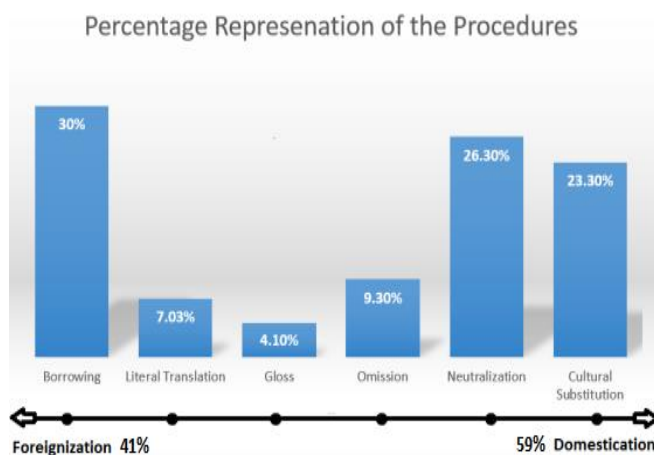
The analysis of the stories shows that some of the culture-specific items overlap in categories. For instance, the term "ملا جی" is listed under both the ethnographic category of names of professions and the ethnographic category of addressing terms. The term "نمازی بھائیوں" falls under both religious terms and address terms. "دیہاتی" is an addressing term in the context of Urdu language. The English translation, "Farmer," is categorized under the ethnographic category of occupational names. These examples illustrate that the culture-specific items are not rigidly categorized according to Diaz-Chintas and Ramael's (2014) taxonomy.

The categorization of the data using the Diaz-Chintas and Ramael taxonomy (2014) for Culture Specific Items (CSIs) showed that both stories contained references to ethnography and geography. However, there was no mention of social or political references in either story. The absence of these references may be due to the fact that there was no political context present in either story.

The translator must translate the culture-specific items (CSIs) from the source text into the target text, using various techniques such as domestication and foreignization. Domesticating techniques, such as culture substitution, neutralization, and omission, are used to simplify the target text to make it easier to understand. Foreignizing techniques, such as borrowing, literal translation, and gloss, are used to preserve the cultural elements of the source text. The percentage of each translation procedure can be seen in figure A.

Figure A

Bar-graph representation of the translational procedures



The analysis shows that the stories tend to be more domesticated due to the greater use of domesticating procedures compared to foreignizing ones. One example of a highly domesticated practice is cultural substitution, which was used 63 times in total across all five stories. This technique replaces 63 Urdu elements with English elements to make the text more familiar and easier to understand for the reader. The analysis also reveals that there are 71 instances of neutralization in the stories. This process involves explaining a term or idea from the source language in the target language in order to avoid introducing a complex concept that could make the text difficult to understand. As a result, neutralization makes the text more domesticated, creating a comfortable and familiar reading experience for the reader.

In total, 25 cultural items were omitted in the translation process. This occurs because of conflicts between the cultures of the source and target language. Some cultural references may not have a direct equivalent in the target language or may be seen as disrespectful to the target culture, which is why they are omitted to avoid any potential backlash. This also helps to reduce the risk for the translator of facing cultural challenges in the target culture. For example, some lines may have been removed

from the text as they may appear awkward to the English-speaking audience.

- اور جو میں اور دھکیں اور لکھیں بنتی
- نہ جو میں، نہ دھکیں نہ لکھیں نہ اماں جی کی سنگھی۔۔۔ کہ ایک لٹ کوریٹم کی لٹ کی طرح سلجھاتی اور سنواری

The frequency of the domesticating procedures as a whole is 159 (58.89%) due to omission, neutralization, and cultural substitution. As a result, the entire body of translated stories becomes mildly foreignized and strongly domesticated. The target text becomes foreignized when the translator employs techniques like borrowing, transliteration, and glossing. These techniques make the text exotic and less comprehensible for the target audience. The analysis of the stories showed that foreignization occurred 111 times (41%) frequently. In the stories, there were 11 terms borrowed and glossed. Glossing helps to retain the cultural context of the source language by providing internal or external explanations. For example, the glossed items include names of places (such as Hermit's Life), forms of address (such as "zanaan-e-baazaari"), days of the week (such as "Thursday"), and idiomatic expressions (such as "will not avail all your best").

The text becomes more exotic and foreign by being translated literally. There are 19 literal translations in total, according to calculations. 19 items have been transliterated as a result. Word for word translation is used in transliteration, which gives the TT's structure a unique and novel feel for the intended audience. The target audience, who is already familiar with their own linguistic structure, perceives the new structures as being unfamiliar. That is why transliterated text is challenging in reading it. Transliteration also runs the risk of losing the original meaning being carried in the TT.

The target text becomes completely foreignized because of borrowing, and the readers experience complete alienation. Reading the text becomes even more difficult as a result of the source text's concepts and words being

used too closely in the target text, which completely alienates it. Frequency of borrowing is calculated to be 81. In all five of the stories, borrowing is the translational technique that is used the most. Items that have been borrowed fall under the heading of people's names and locations. Although loan words give an exotic feel to the target readers, however, it is still admired for broadening the scope of the target language.

Conclusion

The study focuses on the use of the domestication and foreignization techniques proposed by Venuti (2008) in translating five selected stories from "The Greatest Urdu Stories Ever Told" by Muhammad Umar Memon. The results of the study show that the translated text is more domesticated than foreignized, indicating that the stories are more assimilated than alienated. The hybrid study type employed in this research, combining qualitative and quantitative techniques, allows for a thorough analysis of the data. The study concludes that the fluency and readability of the translated text are not affected by the translator's decisions. This research is significant for those involved in translation theory and for readers who seek to understand the process of domestication and foreignization in translation, and how these techniques can impact the visibility of the translator in the translated text.

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