

**THE UNIVERSITY OF DANANG  
UNIVERSITY OF FOREIGN LANGUAGE STUDIES**

**ĐOÀN THỊ NGỌC BÍCH**

**AN INVESTIGATION INTO DOMESTICATION  
AND FOREIGNIZATION IN THE ENGLISH  
TRANSLATION OF CULTURE-SPECIFIC  
ITEMS IN VŨ TRỌNG PHỤNG' S DUMB LUCK  
NOVEL AND READERS' PERCEPTION**

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## **Chapter One**

### **INTRODUCTION**

#### **1.1. RATIONALE**

Each nation has its own characteristics of geography, lifestyle, history, traditions, customs, all which form distinguishing cultures in different territories. Vietnam is located in the region of tropical climate with complex geography and it represents long-term wet-rice agriculture and, the struggle against foreign invasion. Those cultural features are vividly reflected in the language. Translators play a significant role in conveying messages from the source language to the target language. It is not easy to avoid cultural, geographic barriers in translation. One of the problems of translation is to transfer culture-specific items which feature the historical, social, and cultural development of the country.

Domestication and foreignization are common translation strategies which deal with cultural and linguistic elements. Domestication, which gives priority to fluent and understandable style, is adapted to target the comprehensibility of domestic readers and minimize the strangeness of the foreign text whereas foreignization keeps the target text foreign and original. Bhabha (1994) points out that translation especially in literature plays a vital part in cultural communication. According to him, language is considered as a kind of cross-cultural communication, which frequently has to face up to „foreignness’, in the sense that the existence of cultural elements are probably untranslatable. In agreement with Bhabha, Venuti also confirms that translation involves cultural communication; however, the culture has been

transferred from the original language to the target language that has certain differences in meaning of cultural words. This is what has been understood as domestication, which means that foreign factors in the original text has been translated or rewritten into elements that are expressed to aim to be familiar to the readers, as Venuti says: —...foreign text is rewritten in domestic dialects and discourses, registers and styles, which results in the production of textual effects that signify only in the history of the domestic language and culture (Venuti, 2000, p. 471).

It can be seen that domestication and foreignization are two main translation strategies which support to translate linguistic and cultural items. However, the studies about domestication and foreignization toward Vietnamese linguistic and cultural items are still limited, particularly in literature. Besides, studies about readers' perception are hard to be found. With an effort to find out how Vietnamese cultural items are translated into the foreign language, especially English and analyze domestication and foreignization as well as readers' perceptions toward Vũ Trọng Phụng's *Dumb Luck* novel – the famous contemporary author in Vietnamese colonial era, I choose “*An investigation into domestication and foreignization in the English translation of Vũ Trọng Phụng's Dumb Luck novel and foreign readers' perception*” as my topic.

## **1.2. AIMS AND OBJECTIVES**

### **1.2.1. Aims**

This study primarily aims to analyse the differences in culture between the original novel and the translation when applying the translation strategies of domestication and foreignization. The study

also shows foreign reader's perception of translated culture-specific items in order to provide effective solutions to expand literal masterpieces translated into English to international readers. The study hopefully provides foreign readers with look inside Vietnamese culture so that they are able to better interact in communication in Vietnam.

### **1.2.2. Objectives**

This study primarily aims to analyse Vietnamese-English translation of culture-specific items in the novel —So Doll by vu Trong Phung. The study also presents foreign readers perception of translated culture-specific items in order to provide effective solutions to expand literal masterpieces translated into English to international readers. The study hopefully provides foreign readers with an insight into Vietnamese culture so that they are able to better interact in communication in Vietnam.

## **1.3. RESEARCH QUESTIONS**

To achieve the aim of the study, the following objectives have to be accomplished:

1. To identify culture-specific items in Vũ Trọng Phụng's Dumb Luck novel
2. To find out the use of foreignization or domestication in dealing with translated culture-specific items
3. To present foreign readers' perception of translated cultural items

#### **1.4. SCOPE OF THE STUDY**

The study primarily will examine the translation strategies of domestication or foreignization toward culture-specific items including character names, place names, social classes, fashion, measuring system, food and drink, addressing system, entertainment and expressions in Vu Trong Phung's *Dumb Luck* novel, which was published first in serial form in the Hanoi Newspaper (*Hà Nội Báo*) starting on 7 October 1936. The novel is translated from Vietnamese into English by Nguyễn Nguyệt Cẩm and Peter Zinoman, with an introduction by Peter Zinoman, published by the University of Michigan Press.

The investigation into different readers' comprehension around the world is considered as a new trend nowadays. Therefore, this study also investigates three foreign readers' perception about Vu Trong Phung's *Dumb Luck* novel. Reader 1 is also an English teacher from South Africa and has spent 2 years in Quang Ngai. Reader 2, an English teacher is Australian and has lived in Central Vietnam for 5 years but has travelled all over from Northern to Southern Vietnam. Reader 3, an English teacher, comes from Colombia and has lived in Sai Gon and Quang Ngai for a year.

#### **1.5. SIGNIFICANCE OF THE STUDY**

This study aims to explore how cultural items are translated from Vietnamese into English, and explain the misunderstanding in communication between Vietnamese and foreigners because of the culture barrier. The results of the study can provide useful insight for the translators, English learners, educators about the tendency of domestication and foreignization translation strategies, especially in

translating literature. The study hopefully provides foreign readers with look in Vietnamese culture so that they are able to better interact in communication in Vietnam.

## **1.6. ORGANIZATION OF THE STUDY**

## **Chapter Two**

### **LITERATURE REVIEW AND THEORETICAL BACKGROUND**

#### **2.1. LITERATURE REVIEW**

Many researchers have presented evidence about the dominant translational strategies. They demonstrate that foreignization seems to become more and more popular in translation. Ebrahim Davoudi, Sharifabad, Mojde Yaqubi, and Tengku Sepora Tengku Mahadi (2013) point out that domestication dominates foreignization with the rate of seven and three. Both domestication and foreignization translation strategies involve losses which are unavoidable in translating (p. 98).

Firstly, according to Esmail Zare-Behtash and Sepideh Firoozkoochi (2009, p. 1582), domestication is regarded as the principal method applied in the Persian translations of six books of Hemingway. These language theorists also claim that —domestication has been the most pervasive cultural translation strategy from the 1950s to the 2000s (p. 1582). However, there is no doubt that there is the shift from domestication to foreignization or vice versa —over the last six decades.

MSc. Eriola Qafzezi (2013) investigates into children's literature translated into Albanian to show the level of visibility of the original author and culture versus the translator in the original language and domesticating vs. foreignizing tendencies. The author used the translational strategies by Vladimir Ivir, including substitution, omission, lexical creation (domestication) and borrowing, literal translation, definition, and addition (foreignization). The researcher

investigates into foreignization and domestication tendencies in Gulliver's Travels and four Albanian variants of —Alice's Adventures in Wonderland‖ and revealed that there was little variation in all variants with almost the same rate. —Dominating tendency in translation of CSIs in Gulliver's Travels is evidently foreignization‖ (MSc. Eriola Qafzezi, 2013, p. 572). Generally, —both Outlaws of the Marsh translated by Sidney Shapiro and All Men Are Brothers translated by Pearl S. Buck use these two kinds of methods although the former domestication-oriented while the latter is foreignization-oriented‖ (Ling Yan, 2013, p. 35).

More recently, Awadh. G. Baawaidhan (2016) described translational solutions of CSIs. The study showed that foreignization was applied frequently in translating the titles of episodes and popular proverbs, while the translator has used domestication in other categories including religious expressions and cultural expressions.

As for readers' perception, Libin Wang (2012, p. 46-47) confirms that Australian university students find it difficult to comprehend the English translation of the eight Chinese slogans. In spite of learning Chinese, and some in high-level classes, participants feel fairly difficult to comprehend Chinese political slogans. —Some participants merely commented on the slogans instead of interpreting them‖. However, based on some unclear background of Chinese culture, a number of the participants were likely to obtain partial understanding of a number of slogans despite culture-specific items.

According to Anna Chesnokova, Sonia Zyngier, Vander Viana, Juliana Jandre, Anna Rumbesht, Fernanda Ribeiro (2017), their study investigated into examining reactions to —a canonical

romantic poem in four languages—English, Portuguese, Russian, and Ukrainian—by readers from two different cultural settings—Brazil and Ukraine (p. 842). Researchers conclude that there is a similarity in —relation to how Brazilian and Ukrainian readers respond to Poe’s poetry (p. 844). Both readers’ own culture and the language in which they read a poem may have an effect on their responses. The authors also suggested the area of cross-cultural reader response to original and translated poetry should be explored further.

## **2.2. THEORETICAL BACKGROUND**

### **2.2.1. Translation and Culture**

Translation has a close relationship with culture as stated by various translation theorists. It is true that researchers find it hard to isolate the meaning of cultural items from their cultural background. According to Bassnett and Trivedi, translation occurs in —a continuum, not in —a vacuum; it is not a separate process but a series of related things. It is true that it is part of a continuous process of —intercultural transfer. Besides translation covers a significantly dominant activity that includes all types of —stages that process of transfer across linguistic and cultural boundary. (Bassnett & Trivedi, 1999, p. 2)

Newmark (1988) finds out many way to classify CSIs into five cultural items including (1) ecology (flora, fauna, winds, etc), (2) material culture (artifacts food, clothes, houses and towns, transports), (3) social culture (work and leisure), (4) organizations, customs, ideas (political, social, legal, religion or artistic), and (5) gestures and habits. Vlahov and Florin (1980) (cited by Telling, 2003) speak of *realia* and classify these items as follows: 1)

geographical (geographic formations, man-made geographical objects, flora and fauna that is special to a certain place); 2) ethnographic (food and drink, clothing, places of living, furniture, pots, vehicles, names of occupations and tools); 3) art and culture (music and dance, musical instruments, feasts, games, rituals and their characters); 4) ethnic (names of people, nicknames); and 5) socio-political (administrative territorial units, offices and representatives, ranks, military realia).

### **2.2.2. Domestication and Foreignization**

Domestication produces the kind of translation in which a fluent and noticeable is adopted to limit foreign element of the original text to aim readers' acceptable comprehension, while foreignization shows a strange tendency to readers and disrupt —target conventions‖ by maintaining something of the strangeness of the source text (Shuttleworth & Cowie, 1997, p. 59).

### **2.2.3. Translation Procedures**

Some scholars have suggested translation strategies for translating CSIs are Aixela (1996), Ivir (1987), and Davies (2003). *Among translation theorists*, Vladimir Ivir (1987) is regarded as the scholar proposing strategies for translating CSIs in details. He favors seven approaches to convey cultural gaps such as borrowing, definition, literal translation, substitution, lexical creation, omission, addition. His approach involves the transfer of cultural characteristics by combination of different translation methods.

#### ***2.2.3.1. Borrowing***

#### ***2.2.3.2. Definition***

#### ***2.2.3.3. Literal translation***

#### ***2.2.3.4. Substitution***

**2.2.3.5. Lexical creation****2.2.3.6. Omission****2.2.3.7. Addition**

Table 2.1. Procedures that can be applied in Foreignization and Domestication strategies

<b>Domestication</b>	<b>Foreignization</b>
Substitution	Literal translation
Addition	Borrowing
Omission	Definition
Lexical creation	

**2.2.4 Readers' Perception**

Readers' perception plays an important role in perceiving the source language message. A successful translated text means that the readers understand the source language message despite language barriers as Nida mentions —the readers of a translated text should be able to understand and appreciate it in essentially the same manner as the original readers did (Nida, 1995 p. 118).

**2.3. SUMMARY**

Generally speaking, quite many previous language researchers investigate into domestication and foreignization. The research in domestication and foreignization in Vietnamese literature seems very limited. Moreover, the comprehensibility of foreign readers is a crucial factor in the success of any translated product; however, readers' reaction about understanding SCIs is not studied much. In this study, we will exploit the use of domestication or

foreignization in the translations of CSIs in Vũ Trọng Phụng's *Dumb Luck Novel* and survey readers' perception about the English translation of CSIs. My study hopefully contributes to literature masterpieces translated into English and introduces Vietnamese culture to international friends.

## **Chapter Three**

### **METHODOLOG**

#### **3.1. RESEARCH DESIGN**

This thesis design was based on the combination descriptive; qualitative and quantitative techniques.

- The descriptive method was used to recognize and identify the CSIs as the appropriate samples

- The qualitative technique was applied in categorizing CSIs, the translational strategy as well as readers' perception.

- The quantitative technique was used to calculate the frequency of kinds of CSIs found in the collected data.

- The study reveals main procedure used in foreignization and domestication, readers' comprehension about CSIs in the English translation of —Dumb Luckl. It proposes translation solutions when translating literary masterpieces as well as gives suggestions to translators, teachers, students, linguists and sociologists.

#### **3.2. RESEARCH METHODS**

This descriptive and qualitative study was conducted to investigate into Vietnamese CSIs translated in domestication or foreignization. The theoretical framework employed in this study was translation procedures. To support my analysis, evidences were used where necessary to highlight the qualitative information obtained from the contrastive analysis.

#### **3.3. PROCEDURES**

##### **3.3.1. Data Collection**

The data used for analysis was taken from Vũ Trọng Phụng's Dumb Luck Novel in Vietnamese and English in categories of

character names, place names, social classes, fashion, measuring system, food and drink, addressing system, entertainment and expressions. I analyzed and explained why CSIs belong to domestication or foreignization and pointed out their translational procedure. A great effort is done to explore and highlight the dominant cultural translation strategies and survey readers' perception. The following are typical examples of CSIs.

Example 1: Character names

	The original source	The target source	Foreignization	Domestication	Procedure
1	Xuân Tóc Đỏ (p. 14)	Red-Hair Xuân (p. 34)	+		<i>literal translation</i>
2	chị hàng mía (p. 14)	a sugar cane (p. 34)	+		<i>literal translation</i>

Example 2: Place names

	The original source	The target source	Foreignization	Domestication	Procedure
1	phố Hàng Buồm (p.26)	Hàng Buồm street (p.165)	+		<i>borrowing</i>
2	Chùa Hương (p. 43)	The Perfume Pagoda (p. 53)	+		<i>literal translation</i>

The following steps to collect data will be involved:

- Collecting culture-specific items in Vũ Trọng Phụng's *Dumb Luck* novel, translated by Nguyễn Nguyệt Cầm and Peter Zinoman.

- Analysing the translation strategies adopted in the English translation of CSIs.

- Pointing out the dominant translation strategy - domestication or foreignization - in the English translation of —Dumb Luckl novel and readers' comprehension about CSIs in the English translation of —Dumb Luckl.

- Survey three foreign readers' perceptions toward Vũ Trọng Phụng's Dumb Luck novel. Taken from the English translation of —Dumb Luckl, the multiple-choice questionnaire is created to do the survey with the total number of 20 CSIs including 10 CSIs of the foreignizing strategy and 10 CSIs of the domesticating strategy. Reader 1 is also an English teacher from South Africa and has spent 2 years in Quang Ngai. Reader 2, an English teacher is Australian and has lived in Central Vietnam for 5 years but has travelled all over from Northern to Southern Vietnam. Reader 3, an English teacher, comes from Colombia and has lived in Sai Gon and Quang Ngai for a year.

- Analyzing and discussing the results

Table 3.1. The Division of the CSIs and translation procedure

Culture-Specific Items (CSIs)
1. Character names
2. Place names
3. Social classes
4. Fashion
5. Measuring system

<ol style="list-style-type: none"> <li>6. Food and drink</li> <li>7. Addressing system</li> <li>8. Entertainment forms</li> <li>9. Expression</li> </ol>
<p>Translation procedure</p> <ol style="list-style-type: none"> <li>1. Borrowing</li> <li>2. Definition</li> <li>3. Literal translation</li> <li>4. Substitution</li> <li>5. Lexical creation</li> <li>6. Omission</li> <li>7. Addition</li> </ol>

### 3.3.2. Data Analysis

Data analysis is focused on identifying the tendency to use foreignization and domestication and English readers' comprehension of cultural items in the English translation.

***RQ1: Which translation strategy - domestication or foreignization is used more often in translating CSIs in English?***

In order to answer this research question, CSIs were detected and analyzed with consideration to the definition of foreignization or domestication and the comparison between the original text and the translated text to clarify CSIs of foreignization or domestication. The statistics would show the dominant strategy - domestication or

foreignization. This procedure was conducted after the data of CSIs were analyzed.

***RQ2: What are English readers' perceptions about CSIs in *Dumb Luck* novel?***

To answer this research question, 20 questions about detected CSIs are answered to detect the percentage of foreignized or domesticated CSIs which are understood exactly with the culture of the original text by readers. At the same time, the survey investigated the difficulties and suggestions for the translation.

### **3.4. RELIABILITY AND VALIDITY**

In this study, every attempt to obtain the reliability and validity has been administered.

In terms of reliability, As a Vietnamese, I found it convenient to compare CSIs in the translation of —*Dumb Luck* and the original novel. Additionally, the study was carried out on the basis of the theoretical background of experienced linguists as mentioned in chapter 2, and the procedures of study which would guarantee the consistency of the result of study. All findings in this thesis resulted from the analysis of evidence, statistics and frequencies. For that reason, the validity was also confirmed.

### **3.5. SUMMARY**

This chapter presents research methodology and the ways to collect data including how to collect samples and apply the procedure of data collection. In addition, data collection, reliability and validity of the thesis are also mentioned in chapter 3. This chapter shows detailed methods for data collection and analysis, the results of which will be presented in the next chapter.

## **Chapter Four**

### **FINDINGS AND**

#### **DISCUSSIONS 4.1.1. Character names**

These results show that the dominant method in using —character names‖ is the use of —literal translation‖ (80.64%), and we can note a little use of —borrowing‖ (9.68%), —definition‖ (6.45%) and the use of —lexical creation‖ (2.23%). Other strategies do not occur. As a result, —foreignization‖ accounts for mainly in —place names‖ with 96.77%.

In *Dumb Luck*, Vu Trong Phung built successfully the contractive characters in themselves like Red-Hair Xuân, Mrs. Deputy Customs Office and so on. With the type of — literal translation‖, the translators remain character names to convey their hidden cultural meanings in the original text, which not any reader may understand the author's all intentions.

#### **4.1.2. Place names**

It is remarked that translators widely used the translational strategies of —borrowing‖ (42.11%), literal translation (57.89%), while other strategies were not found in the translation of place names. There was 100% foreignization in the English translation of 19 items in general.

#### **4.1.3. Social classes**

It can be seen that foreignization accounts for 81.82 % (9 CSIs) in CSIs of social classes while the rate of domestication is 18.18 % (2 CSIs). The major translation strategy is still literal translation while substitution, borrowing, definition remain at 18.18% (2 CSIs).

#### 4.1.4. Fashion

The translational strategy of literal translation still is used mainly in fashion CSIs, the second rank is substitution. However, foreignization is still a dominant solution with 73% in total.

#### 4.1.5. Measuring system

Table 4.8. The Translational Strategies of Measuring System

Strategy	Domestication				Foreignization		
	Substitution	Omission	Lexical creation	Addition	Borrowing	Literal translation	Definition
Numbers and the percentage of CSIs	2 (40%)	0 (%)	0 (%)	0 (%)	3 (60%)	0 (%)	0 (%)

#### 4.1.6. Food and drink

Table 4.10. The Translational Strategies of Food and Drink

Strategy	Domestication				Foreignization		
	Substitution	Omission	Lexical creation	Addition	Borrowing	Literal translation	Definition
Numbers and the percentage	4 (57.14%)	0 (0%)	0 (0%)	0 (0%)	1 (14.29%)	2 (28.57%)	0 (0%)

#### 4.1.7. Addressing system

The frequencies obtained reveal that foreignization accounts for 100% in the translational process of addressing system.

#### 4.1.8. Entertainment forms

Table 4.17. The Translational Strategies of Entertainment Forms

Strategy	Domestication				Foreignization		
	Substitution	Omission	Lexical creation	Addition	Borrowing	Literal translation	Definition
Numbers and the percentage of CSIs	3 (27.27%)	0 (0%)	1 (9.09%)	1 (9.09%)	4 (36.36%)	2 (18.18%)	0 (0%)

#### 4.1.9. Expressions

Table 4.18. The Translational Strategies of Expressions

Strategy	Domestication				Foreignization		
	Substitution	Omission	Lexical creation	Addition	Borrowing	Literal translation	Definition
Numbers and the percentage of CSIs	4 21.05(%)	5 (26.31%)	0 (0%)	2 (10.53%)	0 (0%)	8 (42.11%)	0 (0%)

The total amount of translational strategies are presented in the following table:

Table 4.22. The Translational Strategies of CSIs

Strategy	Domestication				Foreignization		
	Substitution	Omission	Lexical creation	Addition	Borrowing	Literal translation	Definition
Numbers and the percentage of CSIs	21 (15.55%)	6 (4.45%)	2 (1.48%)	3 (2.22%)	23 (17.04%)	69 (51.11%)	11 (8.15%)

#### **4.1.10. Summary**

According to obtained results, both foreignization and domestication strategies were used to overcome language and cultural barriers in the English translation of —Dumb Luckll novel. However, foreignization was applied as the most pervasive cultural strategy with 103 CSIs (76.30%) among 135 CSIs in total. In terms of the translational strategies, the most significant translational device is literal translation with 69 CSIs accounting for 51.11%. The second rank is borrowing with 23 CSIs (17.04%). As a result, there are 135 CSIs in total, which —foreignizationll is more dominant than —domesticationll thanks to the translational strategies of retaining cultural elements.

### **4.2. READERS' PERCEPTIONS**

#### **4.2.1. Readers' perception**

Generally speaking, readers partly understand more about Vietnamese CSIs through —Dumb Luckll novel. The questionnaire is created with the total number of 20 CSIs including 10 CSIs of the foreignizing strategy and 10 CSIs of the domesticating strategy. In the survey, most questions of the foreignizing method are correctly answered by three readers, reader 1, reader 2, reader 3 with the rate of 100% (10 CSIs), 90% (9 CSIs) and 80% (8 CSIs) respectively. In the strategy of domestication, readers provided some inappropriate answers with the culture of the original language. The domestication deserved correct answers by reader 1, reader 2, reader 3, (80% (8 CSIs), 80% (8 CSIs), and 70% (7 CSIs) respectively).

#### **4.2.2. Summary**

Most foreign friends find it difficult to understand fully about Vietnamese CSIs due to the language barrier, different

geography and culture. However, they are able to understand partly thanks to the similar images in their countries like —porridge, —noodles soup and the content of the novel. Although all three readers have never read any translated Vietnamese novels before, they have a closer look at the unique Vietnamese culture especially about food, clothes, and entertainment forms and so on.

It can be seen from the chart below, most readers understand exactly Vietnamese CSIs translated into English according to the translation strategy of foreignization with the rate of 90% while domestication strategy accounts for 76.67%. The survey of the readers' perceptions shows that the foreign readers still can understand Vietnamese CSIs, partly thanks to the background of the translated text. This tendency of foreignization should be taken into more consideration by translators to make the original text closer to readers. Domestication is likely not only to lose the cultural identification of the original text but also cause readers' misunderstanding. The reason is that domestication is the kind of translation with the aim of reducing foreign factors of the source language, which is equivalent with cultural value in the target language (Munday, 2001). Vietnamese CSIs are adapted in the form of domestication to smoothen readers' comprehension especially for readers with little experience in the original culture.

## **Chapter Five**

### **CONCLUSIONS AND IMPLICATIONS**

This concluding chapter consists of three sections. 5.1. Main findings of this study. 5.2 Implications 5.2.1. To Translators. 5.2.2. To Teachers and Students. 5.2.3. Linguists. 5.2.4. To Sociologist

#### **5.1. CONCLUSIONS**

In this paper, we have explored —foreignization‖ and —domestication‖ of CSIs in the translation of —Dumb Luck‖ and readers' perception. I adopted the translational strategies by Ivir (1987) *in analysing* character names, place names, social classes, fashion, measuring system, food and drink, addressing system, entertainment and expressions in the translation of —Dumb Luck‖ to compare and contrast to find out which is the dominant translation strategy - foreignization or domestication in translating CSIs. At the same time, I surveyed foreigners' comprehension about translated Vietnamese CSIs in the novel of —Dumb Luck‖.

From the analysis of the previous chapter, it can be concluded that the highest occurrences of CSIs goes to character names and place names classification and the occurrences of foreignizing is much higher than domestication with the domination of literal translation technique. The terms of character names and place names are mostly being foreignized since they can hardly be transferred because of the different culture and the author's implications.

#### **5.2. IMPLICATIONS**

This thesis would have some useful contribution to teaching

and learning English. Moreover, the study is a good result to those who are translators, linguists and sociologist.

### **5.2.1. To Translators**

The translators should have a parallel combination of both —domestication and —foreignization when translating CSIs. At the same time, it is necessary to consider the level of the comprehensiveness among foreign readers. Besides, translators should conduct a survey about readers' perceptions designed for various foreign audiences so that the translated text is more and more popular with international friends. This is a bridge to expand Vietnamese literature market to the world-wide community. Translators also use foreignization strategy to promote the value of Vietnamese culture among international friends.

### **5.2.2. To Students and Teachers**

Colleges and universities should have courses for analysis of cultural words to help students at the major of foreign languages to have a clearer and general view about translation strategy of CSIs. This may be necessary for students' translation skill development after graduation.

### **5.2.3. To Linguists**

Linguists can compare translational strategies of foreignization and domestication to investigate about cultural barriers and tendencies of translation in the future. In addition, linguists have more CSIs to produce cultural guidelines for oversea students and workers as well as married couples from different countries. Hence, they can find solution to cultural gaps between

nations to enhance the development of economy in the period of international economic and social integration, create understanding and respect as well as minimize damage caused by linguistic and cultural inequality.

#### **5.2.4. To Sociologist**

Sociologists or representatives can have more CSIs to organize classes or workshops for newcomers including oversea students and workers as well as married couples to help them both integrate into society and have a deeper understanding about Vietnamese tradition, culture, and lifestyle to be adaptive.

### **5.3. LIMITATIONS OF THE STUDY**

This research has a number of restrictions due to the limited knowledge of the researcher and reference materials. First of all, the study only investigates into a novel. Second, a few CSIs are outdated and not widely used among young generation nowadays. However, hopefully, the study will be a valuable reference for anyone who takes an interest in the issue of translating CSIs.

### **5.4. SUGGESTIONS FOR FURTHER RESEARCHES**

Besides the translation of English, cultural researchers should expand study scope about translation strategies - domestication and foreignization, as well as readers' perceptions for literary masterpieces translated into foreign languages.