

**A Dual Scandal of Translation: The Un-ethics of
Domestication in the Korean Bestseller Translation of the
English book
*Don't Eat the Marshmallow... Yet!***

Choi, Gyung Hee
(Dongguk University)

1. Introduction

In today's Society, prompt acquisition of information has become more important than ever, which has significant implications for translation. In particular, non-literary texts such as news stories that people read for instant access to current affairs tend to be translated in such a way that promotes a highly readable and fluent translation. For *Newsweek Korea*, a translated version of the weekly current affairs magazine *Newsweek*, has produced "an easy to read natural target text as an aim for the translation team (Kirk

2001: 190). With advancing globalization, these trends might be expected to accelerate, rather than diminish.

The preference for fluent translation is not common only in non-literary texts where fluent translation is highly valued, but is often encountered in literary texts as well. In the English language, fluent translation seems prevalent in the theory and practice of translation in both poetry and prose. This strategy can be easily detected in best-selling literary works, and even in literary reviews, translation have been judged overwhelmingly by the fluency of the discourse used, at the risk of obscuring foreignness from the foreign text (Venuti 1995: 2, 95; 1998: 11, 126).

The practice of fluent translation is not confined to the English language, but is frequent in other languages as well (Pym 1996: 170; Venuti 1998: 187-189). In Korea, fluency seems to be one of the top priorities in the process of publishing a translation. Fluent translation is preferred by Korean publishing companies, as evidenced by the fact that an easy-to-read translation which flows well is considered to be an important standard expected by editors (Lee, S, and Lee, H. 2004: 139-142; Lee, S. 2012; c.f. Kang 2007: 29). In particular, publishers often play central roles in making the translated text read smoothly (Lee, S. and Lee, H. 2004: 142). As a natural consequence, fluent translation is likely extensive in bestsellers, in which publishers put their utmost efforts to make them sellable.

Statistically, translation accounts for a significant proportion of published books and, in particular, of bestsellers in Korea. The Korean Publication Yearbook 2013 shows that the number of translations published in the 10 years from 2003 to 2012 stands at 111,595, amounting to approximately 28% of the total number of book published (393,414). During the same period, translations accounts for an even higher proportion, 39%, of the books listed as bestseller s¹⁾. With every fourth book published being a translation, and two of every

1) <<http://www.kyobobook.co.kr/bestseller/bestSeller.laf?mallGb=KOR&range=1&kind=0>>

five bestsellers, it is useful to investigate how translated books and, in particular, how bestsellers are translated. This investigation is crucial, particularly in the sense of how foreignness is rendered in these books, as their success may influence translations that hope to compete for popularity.

In this paper, the bestselling translation of the self-help book, rendered in the form of a moral tale, *Don't Eat the Marshmallow... Yet!* (the title of the translation is *마시멜로 이야기* *The Marshmallow Story*) is investigated with a focus on how its foreignness is rendered. The investigation discovers a translation 'scandal' in two layers (Venuti 1998). One of the layers involves the people directly associated with the translation, and the other concerns the players in the translation, that is, the publisher and the translator. As part of its marketing strategies, the publisher hired a high-profile media personality as the translator. This strategy achieved enormous success, but later whistle was blown on the publisher's use of a 'proxy translator' (a translator whose job is to translate for someone else who is the named author), which even led to a court case.

Unlike the scandal just revealed, the scandal of how the text is translated is yet to be disclosed and this paper attempts to present how the translation has altered the strangeness of the foreign text. Pervaded by substantial additions, omissions and replacements, analysis shows the translation to have significantly distorted the foreign culture of the foreign text. However, no comments on the changes or translation strategy are found in the translation, even in the translator's epilogue (c.f. Berman 1995: 94; cited in Venuti 1998: 81). For this reason, the analysis performed in this paper illuminates specific instances of how the cultural other is twisted in the translation, mindful of the guidance that "mere identification of a translation scandal is something worth doing (Venuti 1998: 6).

With respect to the analysis undertaken of the translated text, the concepts of domestication versus foreignization are used as the main theoretical framework, with emphasis placed on ethical concerns (Venuti 1995, 1998;

Berman 1992, 1995). The domestication and foreignization opposites involve both the selection of texts to be translated and the fluent discursive strategy of the translated texts. While domestication promotes fluent translation in such a way that foreign culture expressed in the text is assimilated to the domestic culture, foreignization steers translation to render foreignness as foreign. The ethical aspect concerns the translator's and the publisher's responsibility for the translation towards the writer of the foreign text and the reader of the translation (Nord 2007). This is because they are likely to be completely in the dark, unless informed, about how the cultural other is rendered in the translation.

2. Background and Literature Review

While fluent translation has been a dominant feature in translation practice for a long time, there have also been movements that resist the trends. The strategy that confronts the prevalent practice can be explained through the concepts of 'foreignization versus domestication' established by Lawrence Venuti (1995, 1998). In explaining them, this paper will briefly touch on the similar concept proposed by Friedrich Schleiermacher, who is generally considered to be the forerunner in this discussion, before examining the two opposing concepts as presented by Venuti. Then, it will focus on these concepts from an ethical standpoint, based essentially on Berman's (1992, 1995), applied to a textual analysis of the translation concerned. But first, let us contextualize the translation of *Don't Eat the Marshmallow...Yet!* and consider the scandal surrounding the translation revealed thus far.

2.1 The Scandal Surrounding the Translation: Facts Uncovered

Written as a self-development parable, *Don't Eat the Marshmallow...Yet!* is

based on a well-known experiment at Stanford University in the 1960s-1970s. In the experiment, each of the participating young children was given the choice of eating one marshmallow, or waiting for fifteen minutes to be rewarded with another one. The experiment found that the children who chose to wait became significantly more successful adults than those who ate it. Drawing on the theory of 'delayed gratification', the parable is in the form of a series of conversations between two fictitious characters: a successful businessman, Jonathan, and his chauffeur, Arthur, with the former teaching the latter how to be successful in life. Co-authored by motivational speaker Joachim de Posada and professional writer Ellen Singer, the book was published in the US in September 2005 and named best book of the month by the *New York Times* within the same year.

The Korean translation, published two months after the US edition, won tremendous success in the country. In the nine months after its publication, the translation sold a million copies. In addition, it topped the nationwide bestseller list for 38 weeks, arguably becoming Korea's longest-lived bestseller ever²⁾. The keys to its exceptional success, as analysed in publishing circles, are three-fold³⁾. First, the message of the book is closely aligned with a pressing concern of the country. A high unemployment rate in Korea since the Asian financial crisis in 1997 seemed to have led people to buy the practical self-improvement book. Second, the fact that a famous media personality was the translator had been effective because the young and attractive DJ and TV presenter Ji-young Jung was especially popular among young people, the targeted readership of the translated book. Third, the publisher (the Korea Economic Daily & Business Publications, or Hankyung BP) adopted aggressive marketing strategies. Of the strategies, the so-called 'star marketing' was most powerful, in which Jung acted as the model for the advertisements of the

2) <http://www.diodeo.com/comuser/news/news_view.asp?news_code=9337>

3) <http://www.diodeo.com/comuser/news/news_view.asp?news_code=9337>

translated book, and by holding autograph-signing events with her on several occasions⁴).

However, the winning streak was halted by media reports that Jung was, allegedly, not the real translator but that someone else had actually done the translation. The translation-by-proxy scandal was whistle-blown by Kyung-hwan Kim, the real translator, at first through an acquaintance of his, but with he himself later speaking out directly. He admitted that he had decided to expose the secret after being outraged by Jung's press interview where "she professed how difficult the translation process was, as if she actually did the translation ⁵6). It was also reported that, while Jung, with no experience in translation, received royalties from the sales, Kim, a professional translator, worked only for a small fixed amount of payment⁷). The allegation sparked a massive flare of anger among the public, and voices were raised against chronic practice of proxy translation in the publishing industry.

Within a short period of time after the media was first tipped off, the publishing scandal turned into lawsuits against Jung and the publisher for compensations and fraud, respectively. The case, unprecedented in Korea, was led by a lawyer and reader of the translation who successfully recruited more than enough claimants in the lawsuit in the space of several days through an Internet portal site. The lawyer stated in a press interview that the purpose of the litigation was "to establish the truth of the suspicion over the proxy translation that had ridiculed readers, and to subject the practice to legal restrictions ⁸). He also expressed his wish that the litigation would serve as an

4) <http://article.joins.com/news/article/article.asp?total_id=2473903&cloc=>

5) Translations and glosses are from the author. This applies throughout the paper.

6) <http://article.joins.com/news/article/article.asp?total_id=2473903&cloc=>

7) Kim said he had a translation contract with the publisher for the payment of 3500 Korean won per manuscript page. 3500 KRW roughly corresponds to 3.5 US dollars and 8-10 manuscript pages make up one A4 page.

<http://www.ohmynews.com/NWS_Web/View/at_pg.aspx?CNTN_CD=A0000365680>

8) <<http://woman.donga.com/docs/magazine/woman/2006/11/23/200611230500013/200611>

opportunity to acknowledge proxy translators and writers who had been in obscurity.

In response, Jung at first denied the allegation that she was not the translator and that the translation was rendered by a proxy translator, but later had to quit her broadcasting jobs because of her listeners' and viewers' fierce complaints. In an attempt to appease the fury of the readers, she even announced that she would donate all her profits from the translation. Similarly, the publisher changed their attitude from their initial position. They had argued that they had not used a proxy translator, but had made a dual contract with both Jung and Kim, with Kim's translation to be used as a reference. As the situation became out of their control, however, the publisher decided to include Kim's name as a co-translator together with Jung's name for future prints, saying it "feel[s] a strong ethical responsibility with respect to the controversy 9).

However, the legal action failed to accomplish what the representatives of the readers had hoped. The lawsuit for fraud was dismissed by the prosecution, who interpreted the allegation as not constituting the concept of 'translation by proxy' because "Jung's and Kim's translated versions had a large difference not just in insignificant words or phrases but in the [overall] content 10). In addition, the court ruled against the petitioners for compensation, judging them as having suffered no damage from the translation¹¹⁾. Not long after the court rulings, Jung returned to her DJ role a year after her resignation, and Hankyung BP published the translation of the sequel, *Don't Gobble the Marshmallow... Ever!* (December 2007) 13 months after the revelation of the translation-by-proxy scandal. The translation of the sequel, *Don't Gobble the Marshmallow... Ever!* (the title of the translation is *마시멜로 두 번째 이야기* *The Second Marshmallow Story*), rendered by an acclaimed professional

230500013_1.html>

9) <<http://www.chosun.com/culture/news/200610/200610180417.html>>

10) <<http://c.hani.co.kr/hantoma/27838>>

11) <<http://www.nocutnews.co.kr/news/284281>>

translator with still many changes including omissions, ranked among the top 5 on the bestseller list in the following year¹²⁾.

Although the disgruntled readers had not achieved their objectives, the lawsuit might have sent a warning about any such future attempt¹³⁾. However, unlike the external factors surrounding the translation (translator, publisher and marketing strategy), no questions have yet been raised about the translation itself. The comparative analysis conducted in this paper of the English book and the Korean translation displays alterations of the content in the translation. It has many additions, omissions and replacements that are particularly extensive in passages where there are significant cultural differences.

As a starting point, combined accounts of the three parties involved in the translation - the publisher, Jung and Kim - provides some clues as to how the final version has come into being. The publisher argued that they commissioned Jung to translate after they found Kim's translation "too literal"¹⁴⁾. When Jung's version arrived, the publisher improved her translation by comparing it with Kim's version and the English text. Whether or not Jung actually did the translation remains to be answered, but she stated that she was given by the publisher "a rough draft translation as a reference for her work"¹⁵⁾. Later, she found the polished final translation was "polished much smoother than her version"¹⁶⁾. Meanwhile, Kim refuted that what he had been asked to produce was not a rough draft, but a translation of a high enough quality for publication¹⁷⁾. Thus, what may be inferred from the conflicting explanations is that Kim's translation was closest to the English text, and the final product was most polished (by the

12) <<http://www.kyobobook.co.kr/bestseller/bestSeller.laf?mallGb=KOR&range=1&kind=0>>

13) <<http://lady.khan.co.kr/khlady.html?mode=view&code=4&artid=8864>>

14) http://cluster1.cafe.daum.net/_c21_/bbs_search_read?gpid=jt6l&fldid=4kwS&datanum=20&openArticle=true&docid=jt6l4kwS2020061012094753>

15) <http://www.ohmynews.com/NWS_Web/View/at_pg.aspx?CNTN_CD=A0000365680>

16) <http://woman.donga.com/docs/magazine/woman/2006/11/23/200611230500013/200611230500013_1.html>

17) <http://www.ohmynews.com/NWS_Web/View/at_pg.aspx?CNTN_CD=A0000365680>

publisher), which has turned into a fluent translation with significant differences in overall content from the English text. In this paper, I would like to investigate how these difference are realized in the published version.

2.2 Schleiermacher's Naturalizing and Alienating Translation, and Venuti's Domestication and Foreignization

2.1.1 Schleiermacher's Naturalizing and Alienating Translation

As noted, German scholar Friedrich Shleiermacher (1768-1834) provides an appropriate point of departure for an informed understanding of the concepts of domestication and foreignization. In his seminal lecture, "On the different methods of translations", Schleiermacher proposes translation proper as referring to scholarly and literary texts, not commercial ones, with each normally employing its own method of translation (Lefevere 1977: 68; Schleiermacher 1813/2004: 46-48). Applying to both methods, his question lies in how the translator can gather together the foreign text author and the translated text reader, who "are so fully separated from each other (Lefevere 1977: 72). With the ultimate goal of enriching German literature and culture through contact with foreign languages, he presents the following answer to this fundamental question:

Now as for the translator proper who truly wishes to bring together these two quite separate persons, his writer and his reader, and to help the reader, though without forcing him to leave the bounds of his own native tongue behind him, to acquire correct and complete an understanding of and take as much pleasure in the writer as possible - what sorts of paths might he set off upon this end? In my opinion, there are only two possibilities. *Either the translator leaves the author in peace as much as possible and moves the reader toward him; or he leaves the reader in*

peace as much as possible and moves the writer toward him.
(Schleiermacher 1813/2004: 49; emphasis by the author)

In the two possibilities italicized, the first assumes a situation where a foreign text is translated as if it is rendered by the foreign text author writing as a translator ('alienating translation')¹⁸⁾, while the second supposes the situation where translation is rendered as if the foreign text author were writing originally as a translated language native ('naturalizing translation'). In the alienating translation, the translator attempts to move the reader toward the viewpoint of the author, which is essentially foreign to the reader, while in the naturalizing translation, the translation not only moves the author to where the translator stands, but drags him into the world of the translated text-reader and transforms him into their equal (Lefevere 1977: 74). Of the two opportunities, Schleiermacher prefers the former and recommends the language that is "bent towards a foreign likeness to create foreignness in translation through, for instance, archaic words (Lefevere 1977:78-79; Snell-Hornby 2006: 9).

Schleiermacher's theory has had a profound influence on modern translation studies. It moves beyond the literal versus free translation debates to present a fundamentally new perspective. The usefulness of his concepts has served as the foundation on which various later translation theories are built: in particular, his notion of 'alienating' and 'naturalizing' translation strategies is adopted and further developed by Venuti (Munday 2013: 47). Although Schleiermacher has been criticized for using his preferred translation strategy to promote his nationalist elite agenda without fully introducing the foreign into the German culture, his theory overall provides platforms for this line of discussion (Venuti 1995: 110; c.f. Pym 2012: 34-35). In particular, his translation theory is generally regarded as the origin of the concept of the

18) Venuti criticizes this point, through an example of an author actually translating his own work, that the author is "not above the domestication that he attacked in the previous English versions (Venuti 1998: 6).

‘foreignization’ and ‘domestication’, as it is acknowledged to boost “cultural change through its work on the target language (Venuti 1995: 102, 115; Shuttleworth and Cowie 1997: 59).

2.1.2 Venuti’s Domestication and Foreignization

Venuti’s concepts of domestication and foreignization stem from his observation of translation practices in contemporary Anglo-American culture. In the United Kingdom and the United States, it has long been the practice to evaluate translation as acceptable when it reads fluently. The fluent translation lacks any linguistic and cultural idiosyncrasies or peculiarities, which may give the illusion that the translated text directly reflects the foreign writer’s intentions and the crucial meaning of the foreign text (Venuti 1995: 1). Against this backdrop, a translator finds themselves making their work inconspicuous or “invisible”, and thereby creates the “illusionary effect of transparency” - that the translated text is natural and original (Venuti 1995: 5).

Underneath the seemingly natural text are concealed “numerous conditions under which the translation is made (Venuti 1995: 1). These conditions includes, in particular, the translator’s (and possibly the publisher’s) interventions in the process of translation, as well as the status of the translator. The first condition - the translator’s intervention - can be broken into two categories. First, the intervention is made through the selection of a text to be translated. The selection of a text can have significant ramifications on the perception of how the foreign is represented in the receiving culture. This sort of intervention is particularly noteworthy in bestselling books where a foreign text, already successful overseas, is highly preferred for translation (Venuti 1998: 143-145; Heo 2001:63, 50). Meanwhile, a second kind of intervention, of translation using a fluent discursive strategy makes the translated text flow smoothly. At the linguistic level, the translation is free

from any sophisticated literary effect that catches the reader's attention and, at the context level, the foreign culture and values are assimilated into the domestic culture and values. As a result, highly readable colloquialism is preferred, while cultural differences are revised or deleted (e.g. Venuti 1998: 144-45).

In an attempt to resist the domesticating trend, foreignization has been taken up and used for both text selection and discursive strategy. Under foreignization, a text is chosen for translation that is excluded and marginalized by "the regime of fluency (Venuti 1995: 270)¹⁹. At the discourse level, heterogeneity is employed by, for example, combining archaism and colloquialism. In his foreignizing translation project, Venuti uses the "resistancy strategy, where he chooses to translate an experimental poem (1995: 290). At the discursive level, his non-fluent methods are employed - using omissions of a subject and a verb, and line-breaks at an unexpected point.

The second condition, under which the translation is made, concerns the legal rights and economic status of the translator. The current copyright laws are often unfavorable for the translator as opposed to the author of the foreign text. In the UK and the US, for example, all rights related to the foreign text are reserved by law for the author, including the translation of the work and other derivatives (Venuti 1998: 56-58). The asymmetrical legal status is reflected in the economic status of the translator. Most translators work under a contract with the publisher, in which they work for flat fees without receiving royalties or other associated sales. Similar situations can be found in Korea (Kim 2001: 111). In this sense, translators are excluded from legal rights, and thus, economic gains in their relation with the publisher, making them legally and economically weak.

Venuti's development of the twin concepts of domestication and

19) "Somiglianze", by Italian poet Milo de Angelis.

foreignization, as well as his critical review of the status of the translator in the wider social context, provides a useful framework for assessing the translation and the power relation between the translator and the publishing industry. First, the domestication versus foreignization opposition can be used to uncover and remedy the dominant trends of fluent translation prevalent in many parts of the world (Venuti 1998: 6). Second, his elaborations of the translator's conditions enable the discussion of translators "as real people in political situations" (Pym 1996:176). In particular, his statistics and specific examples empower and encourage more research on this issue - difficult to bring up and exhibit - of the translator's status in relation to the publishing industry, which is efficaciously showcased in a publisher's designing of a bestseller (Venuti 1998: Chapter 7).

Influenced by Venuti's work, similar research has begun to emerge in Korea in recent years (e.g. Lee, S. and Lee, H. 2004, Chun 2006, Lee, S. 2007, 2009, 2012, Seong 2013). This research finds near identical situations to those in the UK and the US: publishers select highly saleable foreign texts, rather than texts with high literary quality or aesthetics, commission a translator and become heavily involved in creating the final product (Lee, S. and Lee, H. 2004:137-140; Seong 2013: 150; c.f. Pergnier 1990:219, cited in Fawcett 1995:189). They prefer translations that "read most easily for the reader", and work through several rounds of revisions, which might provide a basis to argue for their "equal responsibility for the quality of the translation" (Lee, S. and Lee, H. 2004: 142; c.f. Fawcett 1995:189). Consequently, the dominant position of publishers often results in the adverse status and working conditions of the translator, as exemplified above in the practice of proxy translation (Lee, S. and Lee, H. 2004:139-140).

Despite its provision of an effective framework, Venuti's discursive strategy to signal the foreign culture and language needs further clarifications with respect to its application and practicality. First, Venuti's suggestion of using heterogeneous discourse has rather limited application. He encourages

heterogeneous discourse to the extent where he himself employs even the ungrammatical omission of a verb and a subject in English at one point, while at another he advises to limit heterogeneity to being “generally readable (Venuti 1994: 290; 1998:12). These seemingly contradictory suggestions raise the question of how heterogeneous and how readable the translation should be, whose answer he fails to provide. For this reason, the linguistic level of heterogeneity is not applied to this paper, so that only the context level, that is, heterogeneity of cultures and values, is analyzed. Second, the question of practicality of the strategy can be raised. Although he presents a few successful cases, most translators could not afford to use foreignization in their work. Such attempts might worsen their situations, losing translation contracts with publishers who place a strong emphasis on fluent translation.

2.3 Ethics of Translation and Translation Quality

Schleiermacher’s preference for alienating translation is further developed by the French translation theories Antoine Berman as an ethics of translation, to which Venuti relates his arguments for foreignizing translation. For Berman, the core of translation is “to be an opening, a dialogue, a cross-breeding, and a decentering and the ethical aim of the act of translation is to receive “the Foreign as Foreign (Berman 1992/2004: 277). In other words, translation should be rendered and evaluated with greater respect for the linguistic and cultural differences of the foreign text (Berman 1995: 92-94, cited in Venuti 1998: 81; Venuti 1998: 6). In this sense, translation is an ethics of respect for the other.

The ethical stance of the naturalizing (or domesticating) versus alienating (or foreignizing) translation suggests a frame of reference for how a translation should be rendered and assessed. Translation is inevitably domesticating, but it must not be seen as a license for outright domestication (Berman 1992: 4-5; Venuti 1998: 11). From the ethical perspective, a good translation resists the

dominant practice of domestication and tries to incorporate the foreignness of the foreign text as much as possible. On the other hand, a bad translation tends to suppress the strangeness of the foreign text, systematically negating a cultural other in the text (Berman 1992: 5). Still, if the suppression of strangeness has occurred but the translator or the publisher has advised the reader of the domestication, the translation should not be considered unethical. This is because even the most domesticating translator or publisher cannot simply be dismissed as unethical “if he doesn’t dissimulate his cuts, his addition, his embellishments, but expose them in prefaces and notes, frankly (Berman 1995: 94, cited in Venuti 1998:81). This ethical standard can provide a criterion to the assessment of the overall quality of a translation.

Further, the ethical perspective calls for responsibility to be taken for the translated text by those involved in the translation. They are, first and foremost, the translator of the text and the publisher, and they have the ethical responsibility with regard to both “themselves and “their partners (Nord 2007: 3). Among the partners, ethical responsibility should be towards the foreign text author and the reader of the translated text (“his writer and his reader in Schleiermacher’s terms) (c.f. Nord 2007:9, 12). In particular, the ethical responsibility towards the reader is considered to be immense because the reader, while being excluded from the whole translating and publishing processes, is the ultimate consumer who pays for the published translation, trusting it is a good translation. These ethical considerations are used as the main framework for discussion below.

3. Data Analysis and Discussion

As noted, the translation in question exhibits features of domestication in both the selection of a text and discursive strategy. An easy-to-digest parable that had already achieved considerable success in the originating country, the

US, was chosen and, regarding the discursive strategy, a cultural other is substantially recast with no reasons provided. Of these changes, what is most salient and instantly noticeable are the additions of information. In comparison with the English text, the translation has as many as 64 more pages. With illustrations removed, and taking into account other facts including font size, it still is at least 30 pages longer than the little less than 100 page-long English text. Many of the additions are commentaries added between turns of the conversations on which the English text is largely grounded. Also, numerous omissions and replacements are in use in the translation, which act to suppress cultural differences and increase the flow of the text. These omissions and replacements, together with additions, seem to be tactically employed to change not just simple cultural items but also more fundamental attitudes and values.

The realization of the alteration of the foreign is most conspicuous in three areas: 1) culture-specific items 2) social relations between protagonists and 3) inconsistency of the broader message caused by domestication. Each of these areas will be demonstrated with example(s), where applicable, for addition, omission and replacement, respectively.

3.1 Culture-specific Items

The translation contains a number of instances of culture-specific items (i.e. various aspects we experience in our daily life including food, clothing, shelter, transport, place names and sports, c.f. Gambier et al. 2004: 158) rendered as assimilated into the Korean domestic cultures. The domestication is achieved most prominently by adding what is familiar to the domestic reader including Korean idioms and proverbs (e.g. 공염불 ‘empty Buddhist prayer’ to mean *empty talk*). These changes are so widespread and systematic that they create an illusion of the whole story taking place in Korea not in the US. In other words, the domestication strategies generate the effect of transparency and thus the translation appears to be originally written in Korean (c.f. Venuti 1995:5).

3.1.1 Addition: Change of Settings

Addition signalled through commentaries in the translation to set the scenes for the story evokes familiarity for the domestic reader. Example 1 is an added portrayal of the streets passed through by the limousine Arthur is driving Jonathan in to the latter's office. In the example, the first sentence depicts a big city in which buses are running packed to the roof with passengers and the subway train station is congested with people. However, this is not a typical commuting scene in the US, with a majority of people using private vehicles²⁰). Rather, the setting is more reminiscent of cities in Korea like Seoul where the public transport system plays a pivotal role. In particular, 만원 'be full' is a unique Korean word only used with the word 버스 'bus' to refer to a jam-packed bus in rush hours.

Moreover, the commuting scenes involves arbitrary subjective judgments projected by one of the protagonists. The second sentence in the example describes how passers-by glance at the inside of the luxurious car, which Arthur (in the translation, Arthur is rendered gratuitously as Charlie) interprets as mixed with envy. In the US, limousines are not exclusive for a few rich people as they can be hired for special occasions like weddings and even high school proms, and thus would not receive the jealous looks perceived by Arthur in the translation. Like the jam-packed buses and crowded subway station, the added information appears more relevant to Korea, which is teeming with its own brand vehicles, not with foreign brand ones.

(1) ∅

거리를 달리는 버스는 대체로 만원이었고, 지하철역 앞은 사람들로 북적거렸다. 리무진이 신호를 기다리느라 멈출 때마다 오가는 사람들이 힐끗

20) <<http://traveltrends.transportation.org/Documents/CA10-4.pdf>>

힐끗 차 안을 결눈질했다. 그들도 조나단의 성공을 부러움과 질투가 섞인 시선으로 바라보고 있는 듯했다. 찰리는 방긋 웃었다. 어제까지만 해도 자신 또한 그들과 같은 표정을 짓고 있었기 때문이다.

‘Buses on the road are mostly jam-packed with passengers, and people thronged the entrance to subway stations. Whenever the limousine stopped to wait for the traffic lights, passers-by cast side-glances at the inside of the vehicle. They seemed to see Jonathan’s success with envy and jealousy. Charlie [Arthur] smiled. That is because he had the same look on his face as them until just yesterday.’ (back translation by the author, same as below)

3.1.2 Omission: National Sentiment

In the English text, Jonathan answers Arthur’s question of why Argentina’s economy is now sluggish when it used to be one of the world’s richest countries. In answering, Jonathan takes four Asian countries that, unlike the Latin American country, do not eat all their marshmallows, and they are Japan, Singapore, Malaysia and South Korea. In the translation the first appearing country, *Japan*, is omitted. Considering Korea’s past of Japanese occupation and its rivalry with the economic power in modern days, the omission accommodates the general emotions of the nation.

(2) Arthur, look at Japan, Singapore, Malaysia or South Korea. Their economic development has been much superior to many of the countries of Latin America.

그렇다네, 찰리. ∅ 싱가포르, 말레이시아 그리고 한국을 보게. 이들 나라는 경이로운 경제발전을 통해 남미 국가들에 비할 수 없는 풍요로운 삶을 누리고 있지 않은가

‘Yes, Charlie. Look at ∅ Singapore, Malaysia and South Korea. Through economic development, they enjoy prosperous life beyond comparison with Latin American countries, don’t they?’

3.1.3 Replacement: Sixteenth Birthday and a Car

Example 3) is part of Jonathan explaining to Arthur how to apply the marshmallow theory, where he starts asking Arthur about his high school life. In the English text, at least two assumptions operate in relation to the culture of the originating country. First, it assumes that it is commonplace for a high school student to drive a car (*what kind of car did you drive [when in high school]?*). Second, a high school student is likely to receive a car as a gift (*was it a gift?*). Jonathan wonders if the car Arthur owned was a gift and, in response, Arthur relates it to his sixteenth birthday. In the US, the sixteenth birthday is a significant milestone transitioning from childhood to adulthood and from this day a teenager can have a driver's license. On turning sixteen, most teenagers hope to receive a new car as their birthday gift²¹⁾.

The sixteenth birthday does not carry such significance in Korea, where one is only eligible to drive a car at the age of 18 or older so few high school students drive a car. Reflective of the difference, the translation changes Jonathan's question, "what kind of car did you drive?", to "그때 자네는 차를 갖고 있었나? 'Did you have a car at the time?' and revises his other question, "was it a gift?", to "설마 자동차를 선물로 받은 건 아니겠지? 'Don't tell me you received the car as a gift?' The amendment in the question leads to further changes in the answers. In reply to the second question, in particular, in the English text Arthur answers that he made the down payment for the car with the money he received for his sixteenth birthday party, but in the translation, the cultural item 'sixteenth birthday party' is removed. Instead, the answer is substituted with something more familiar to the Korean reader ("접시 닦이 아르바이트로 모은 돈으로 계약금을 치렀어요 'I paid the down payment with the money I had earned from a dishwashing job'). Consequently, the replacement reads fluently with no strangeness interrupting the flow, but places

21) <http://www.chow.com/how-does_4571176_birthday-party-differ-other-birthdays.html>

the reader in the dark with respect to the teenage cultures of the foreign country.

(3) Jonathan: [...] What kind of car did you drive?

Arthur: Oh, man, Mr. P [Jonathan], I had the hottest car! It was the hottest car [...]

Jonathan:[...] how did you pay for the car, Arthur? Was it a gift? [...]

Arthur: No, I used the money I got from my sixteenth birthday party for the down payment. .

Jonathan: 그때 자네는 차를 갖고 있었나?

Arthur: 네, 집안형편은 그다지 넉넉하지 않았지만, 그래도 저는 차를 가진 행운이었어요. [...]

Jonathan: 그건 그렇고, 자동차를 산 돈은 어떻게 마련했나? 설마 자동차를 선물로 받은 건 아니겠지? [...]

Arthur: 아뇨. 일단 접시닦이 아르바이트로 틈틈이 모은 돈으로 계약금을 치렀어요.

‘Jonathan: Did you have a car at that time? [...]

Arthur: Yes, although my family was not well-off, I was lucky to have a car.

Jonathan: By the way, how did you get the money for the car? Don't tell me you received it as a gift. [...]

Arthur: No. I paid the down payment with the money I had earned from my dishwashing job.’

3.1 Social Relations Between Protagonists

Domestication is not confined to individual culture-specific items, but covers broader social relations in the translation. In the translation, what are fairly collegial relations in the English text are altered to hierarchical ones.

In the English text, Arthur is described as being as intelligent and hardworking as Jonathan; he diligently strives to put into practice what he learns from his boss. Jonathan is portrayed as capable, friendly and patient toward his young chauffeur. As a whole, they are depicted as colleagues and

friends rather than a superior and his subordinate. In the translation, however, the collegial relationship is superseded by a hierarchical relationship; in particular, different social status between them is rendered as resulting from differences in intelligence and capabilities.

3.2.1 Addition: from the Horizontal to the Hierarchical

The examples below demonstrates two instances of hierarchical relations added in the translation, with Jonathan high in the hierarchy (Example 4-1) and Arthur down in the pecking order (Example 4-2). Example 4-1 is Jonathan's response to Arthur's congratulations on the news of the boss's successful business contract. The words used in the example display Jonathan's belittling of his young chauffeur ("찰리의 유난한 호들갑도 싫지 않았다 'Charlie's great fuss and silliness weren't dislikeable'). In contrast, Example 4-2 shows Arthur checking Jonathan's countenance after giving his opinion on his boss's story ("조나단의 눈치를 살폈다. '(He) studied Jonathan's face'). While the two examples clearly involve an amplification of an aspect of personality or attitude in the translation, what is overall a horizontal relationship in the English text is shifted to a vertical one. With the additions, a candid and lively talk in the English text has turned into an awkward silence in the translation, with the subordination having to read the superior's face in order not to offend his feelings in any way.

(4-1) ∅

오늘만큼은 찰리의 유난한 호들갑도 싫지 않았다.
'Today's Charlie's great fuss and silliness weren't dislikeable²²⁾.'

(4-2) ∅

룸미러를 통해 조나단의 눈치를 살폈다.
'(He) studied Jonathan's face with the room mirror.'

22) Translation of some of the examples in this paper may be non-idiomatic as it focuses more on conveying the structure of the translated language.

3.2.2 Replacement: the Subordinate must Learn, not the Boss

The two examples of replacement below display how a boss is envisaged to be revered by their subordinate in a hierarchical society. In Example 5 is a case in point. Finishing his story about Arun Gandhi, grandson of Mahatma Gandhi, Jonathan summarizes the lesson he learns from the story, after which Arthur asks a question, “what else did you learn in Example 5. In the translation, the question is altered as “제가 귀담아 들을 교훈이 있나요? ‘Will there be any lessons I should learn (from the story)?’ The substitution of *you* with *I* seems to suggest that it is always the subordinate who needs to learn, not the superior.

(5) Arthur: What else did you learn?

Arthur: 제가 귀담아 들을 만한 교훈이 있나요?

‘Will there be any lessons I should learn (from the story)?’

3.3 Inconsistencies of the Message caused by Domestication

We have considered how culture-specific items and relations are removed of foreignness and domesticated in the translation and now, further, we find cases of inconsistency in the overall message of the text. This inconsistencies in the translation seems to have occurred as a result of the domesticating process.

3.3.1 Replacement: Geographical Location of the Potential Business Partner

The Example 6, Jonathan explains how his vice president has eaten the marshmallow. In the English text, Jonathan says the vice president has sought only short-term gains rather than trying to satisfy the other demands of the North American company by agreeing with his counterpart to sell only a small part of e-sales training course package. This decision has subsequently led to a

loss of trust from the president of the other company in the way Jonathan conducts business.

Apart from reshaping the focus from trust in a business relationship (in the English text) to business strategies and tactics²³⁾, the translation alters the geographical location of the other company. In the English text, the potential business partner is located in Latin America, but the translation changes it to North America (specially, Canada), which is more familiar to the domestic readers. The replacement of the region makes no sense within the chapter in which it appears, as well as creating inconsistencies with another chapter of the book. In this connection, Jonathan's plans to advance into the North American market in the translation is nonsensical as he is already in the middle of the region.

In addition, the modification in the translation fails to align with the destination of Jonathan's business trip in a later chapter. The business trip takes place right after Jonathan has managed to regain the trust of the president of the other company and they have agreed on the package deal. The trip is intended to finalize the deal. Given this, the destination has to be Canada, not a Latin American country (i.e. Argentina) in the translation for it to be consistent throughout, but the translation retains the Latin American country. The disagreement is clearly indicated in the later chapter when Arthur picks up his returning boss at the airport ("Arthur was at the head of the queue when Jonathan [...] returned from Buenos Aires).

Moreover, the problem stemming from the inconsistent change of the

23) The shift in focus from trust to strategies and tactics in business dealings in the translation can be considered another instance of domestication. This is underpinned by Chu's argument (2014) that the ancient philosophy of life inherited by Chinese (representing the East) is the pursuit of "private interests while the Greek counterpart (representing the West) emphasizes "common interests (110-11). In particular, while the former pays more attention to "fame and fortune , the latter stresses "the pursuit of truth (Chu 2014: 108).

geographical location of the other company in the translation are again evident in Arthur and Jonathan's conversation in the latter's car on the way from the airport after the business trip to Argentina. Talking about his trip to the country and as a Latin American descendent himself (specifically, Cuban), Jonathan explains that he sympathizes with Latin Americans and that one of his life objectives is to help the region develop and prosper. He wants to do so using his Internet-based business, as he believes the Internet will be of great help in bringing the region out of its current economic difficulties. Thus, the change of the potential business partner's location, which replaces the name of the country with another one more familiar to the domestic reader, has resulted in serious inconsistencies in a significant part of the story.

(6) Jonathan: Yesterday the president of the company calls me and wants to know why we backed out of the long-term relationship. He thought I'd broken my word. He was insulted, believing we'd lost confidence in him, and was opposed to signing any deal with a company that would only think of immediate gain and would not find a solution that exactly met their needs.

Jonathan: 우리가 주목한 건 그 회사가 북미시장 전체에서 어떤 위치를 갖고 있느냐지. [...] 나는 그 회사가 패키지 전체를 구입하면, 거기서 벌어들인 1,000만 달러를 그 회사의 첨단 네트워크 망 구축에 고스란히 투자할 생각이었다네. 우리 회사 연구원들이 비밀리에 분석한 결과, 네트워크 망만 확보할 수 있다면 우리가 개발한 패키지 프로그램이 북미시장에서 5억 달러의 실적을 올릴 수도 있다는 보고서를 제출했다네.

'Jonathan: What we noted was the location of the company in the North American market. [...] I was thinking, if the company purchased the entire package, I would reinvest all the 10 million dollars earned from the company in establishing an advanced (telecommunications) network for the company. According to the analysis our researchers secretly conducted, our package program could bring us 50 billion dollars from the North American market only if we were able to secure the network'

4. Conclusion

This paper has examined *The Marshmallow Story*, the scandalous bestselling Korean translation of the self-help parable *Don't Eat the Marshmallow... Yet!*. The translation is scandalous in two ways, of which one was already high profile while the other had remained unexplored. The well-known layer of the scandal has revealed the chronic practice of proxy translation in the Korean publishing industry as well as highlighting the low status of translators in both legal and economic terms. The hitherto unknown layer concerns the published version of the translation, which reads incredibly fluently as a result of extensive additions as well as omissions and replacements to the foreign text, with no comments on translation strategies in the peritexts such as forewords or the translator's epilogue. The fluent translation and the unfounded changes provide clues to traces of an intervention veiled in the highly polished translation.

The analysis, using the concept of domestication and foreignization, indicates that the fluent translation appears to have stemmed from the translator's, or perhaps rather, the publisher's active intervention in the selection of a book already successful in the US, and in eliminating contextual peculiarities from the published translation. At the context level, in particular, the cultural other or foreignness of the foreign text (foreign cultural items, the collegial relationship between boss and chauffeur) is suppressed and substituted with domestic cultures and values (domestic cultural items, the hierarchical relationship, and related inconsistencies), arguably in an attempt to ensure the translation is saleable. In this sense, fluent translation may not be intended simply to enhance the flow of the translation to better appeal to the reader, but a carefully crafted domestication by the publisher to enhance saleability.

From the ethical point of view (Berman 1995), *The Marshmallow Story* falls short of being a good translation. It is not rendered such that the cultural other may be identified by the reader, nor does it specify that its translation strategy

involves the removal of the foreign. Some might argue that the translation of genres such as this self-help book should allow some room for dramatic changes in the content, in order to draw similar responses from TT readers as from the ST readers. While this argument has its value, keeping the readers in the dark about the foreignness of the text is unethical because it is dishonest to conceal from the reader the suppression of the foreign permeated through the whole translation. Therefore, the failure to incorporate the foreignness of the foreign text and, moreover, the failure to disclose the translation strategy of extensive domestication betrays the ethical responsibility of the translator/publisher towards the main stakeholders in the translation: the foreign text author and especially the domestic reader (Nord 2007). With respect to future study, an investigation focusing specifically on how publishers intervene in the publishing process and a detailed linguistic-level analysis of domestication, with more examples from the text under investigation, are considered profitable.

References

- Berman, Antoine (1992) *The Experience of the Foreign: Culture and Translation in Romantic Germany* (Translated by S. Heyvaert), Albany: State University of New York Press.
- _____ (1995) *Pour une critique des traductions: John Donne*, Paris: Gallimard.
- Chu, Yu (2014) *Criticism of the Chinese People's Thinking. All Decided by the Pattern of Thinking*. Beijing: Central Compilation and Translation Press.
- Fawcett, Peter (1995) 'Translation and Power Play', *The Translator* 1(2): 177-92.
- Gambier, Yves, Miriam Shlesinger and Radegundis Stolze (2004) 'Doubts and Direction in Translation Studies' in *Selected Contributions from the EST*

- Congress, Lisbon 2004*, Amsterdam and Philadelphia: John Benjamins.
- Heo Yeon (2001) *A Study on Best-Selling Factors for the Independent Books - Focused on the Best-Sellers since 2000* (단행본 도서의 베스트셀러 유발 요인에 관한 연구 - 2000년 이후 출판물을 중심으로), Unpublished MA thesis, Seoul: Yonsei University.
- Jeon, Hyunju (2006) 'Acceptability of Translations: Focused on Translation Critics' Views (번역의 용인성: 번역비평가의 관점을 중심으로)', *Journal of Translation Studies* 7(2): 1345-78.
- Kang, Jihae (2007) 'Translating to be Published: An Analysis of the Recontextualization of Self-Help (출판번역과 텍스트의 재맥락화: 『셀프 헬프』의 번역을 중심으로)', *Journal of Translation Studies* 8(1):8-36.
- Kim, Sun-nam (2001) 'The Current Status of Translation Publication and its Future Task (국내 번역 출판물의 현황과 활성화 방향 연구)', *Studies of Korean Publishing Science* 43: 99-123.
- Kirk, Sunghee (2001) *Translation and Textuality: A Case Study of English-Korean Translation*, Seoul: Hankook.
- Lee, Sangwon (2007) 'Revision in Translation for Publishing (출판번역의 교정 교열)', *Conference Interpretation and Translation* 9(1): 73-85.
- _____ (2009) 'Case Study of Revision in Book Publication Process (출판번역의 교정 교열 사례분석)', *Conference Interpretation and Translation* 11(1): 81-113.
- _____ (2012) 'Translator's Responsibility and Right in Publishing Industry (출판번역에서 번역가의 책임과 권리는 어디까지인가?)', *Journal of Translation Studies* 13(1):115-35.
- Lee, Sangwon and Hyang Lee (2004) 'The Process of Translation for Book Publication (출판번역 현황에 대한 연구)', *Journal of Translation Studies* 5(1):133-44.
- Lefevere, André (1977) *Translating Literature: the German Tradition from Luther to Rosenzweig*, Assen, Netherlands: Van Gorcum.
- Munday, Jeremy (2003) *Introducing Translation Studies: Theories and*

- Application*, third edition, London & New York: Routledge.
- Nord, Christiane (2007) 'Function plus Loyalty: Ethics in Professional Translation', *Genesis. Revista Científica do ISAG* 2007/6: 7-17.
- Pergnier, Maurice (1990) 'Comment Dénaturer une Traduction', *Meta* 35(1):219-25.
- Pym, Anthony (1996) 'Venuti's Visibility', *Target* 8(1): 165-77.
- _____ (2012) *On Translator Ethics: Principles for Meditation Between Cultures*, Amsterdam and Philadelphia: Benjamins.
- Seong, Cholim (2013) 'Literary Power and Translation (문학권력과 번역)', *Journal of Translation Studies* 14(5):143-67.
- Schleiermacher, Friedrich (1812/2004) 'On the Different Methods of Translating (Translated by Susan Bernofsky)' in Lawrence Venuti (ed.) *The Translation Studies Reader*, second edition, London and New York: Routledge, 43-63.
- Shuttleworth, Mark and Moira Cowie (1997) *Dictionary of Translation Studies*, Manchester: St Jerome.
- Snell-Hornby, Mary (2006) *The Turns of Translation Studies*, Amsterdam & Philadelphia: John Benjamins.
- Venuti, Lawrence (1995) *The Translator's Invisibility: A History of Translation*, London & New York: Routledge.
- _____ (1998) *The Scandals of Translation, Towards an ethics of difference*, London & New York: Routledge.
- _____ (2004) *The Translation Studies Reader*, second edition, London & New York: Routledge.

[Abstract]

**Dual Scandal of Translation: The Un-ethics of Domestication in the
Korean Bestseller Translation of the English Book
*Don't Eat the Marshmallow... Yet!***

Choi, Gyung Hee
(Dongguk University)

In translation, fluency has long been appreciated and used extensively in both literary and non-literary texts. In particular, fluent translation seems to have characterized translation strategies adopted to produce bestsellers (Venuti 1998 Chapter 7). While fluent strategy is an inevitable part of the translating process, it entails the risk of domesticating the foreign text by distorting its foreignness (Venuti 1995; 1998: 11). The domesticating strategy dominant in America and UK may also be prevalent in countries like Korea, where a considerable number of published books, and in particular, bestsellers, are translated works. As a case in point, this paper investigates one of the highest-selling translations ever in Korea, the self-improvement parable *Don't Eat the Marshmallow... Yet!*, and its Korean translation (2005). In analyzing the translated text, emphasis will be given to the ethical aspect of the translation, which has already been embroiled in a proxy translator scandal (Berman 1992; cf. Nord 2007). The analysis reveals how the translation misrepresents foreignness not just in individual culture-specific content, but also in the message of the parable, seemingly as a result of an active intervention by the publisher with the purpose of boosting sales.

▶ Key Words: fluent translation, bestsellers, domestication vs. foreignization, the publishing industry

최경희

동국대학교 국제정보보호대학원 영어통번역학과 시간강사

pyungwhac@hotmail.com

관심분야: 통번역 교육, Systemic Functional Linguistics, 성경번역, 출판번역

논문투고일: 2016년 4월 30일

심사완료일: 2016년 6월 6일

게재확정일: 2016년 6월 15일