

**AFRO-AMERICAN CULTURAL TERM TRANSLATION ON *LETTER TO  
MY DAUGHTER* BIOGRAPHY  
(LOCALIZATION APPROACH)**

**THESIS**

Submitted as A Partial Requirements  
for the degree of *Sarjana* in English Letters



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## **DEDICATION**

This thesis is dedicated to:

1. My beloved parents
2. My beloved brother
3. My friends
4. English Letters Department
5. My Almamater IAIN Surakarta

## **MOTTO**

“And seek help through patience and prayer”

(Q.S Al-Baqarah: 45)

“You may not control all the events that happen to you, but you can decide not to be reduced by them.”

(Maya Angelou)

## PRONOUNCEMENT

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I hereby sincerely state that the thesis titled “Afro-American Cultural Term Translation On *Letter to My Daughter* Biography (Localization Approach)” is my real masterpiece. The things out of my masterpiece in this research are signed by citation and referred in the bibliography.

If later proven that my thesis has discrepancies, I am willing to take the academic sanctions in the form of repealing my thesis and academic degree.

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## ACKNOWLEDGEMENT

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The researcher realizes that this thesis is still far from being perfect. The researcher hopes that this thesis is useful for the researcher in particular and the readers in general.

Surakarta, November 12<sup>th</sup> 2020

The researcher,

Artin Mahartian



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## ABSTRACT

Artin Mahartian. 2020. *Afro-American Cultural Terms Translation on Letter to My Daughter biography (Localization Approach)*. Thesis. English Letters Study Program, Cultures and Languages Faculty.

Advisor : Dr. SF. Luthfie Arguby Purnomo, S.S., M.Hum

Keywords : Cultural Terms, Afro-American Cultural Terms, Translation Technique, Localization

This research is an analysis of types of Afro-American cultural terms, translation techniques, and localization applied in *Letter to My Daughter* biography by Maya Angelou. The objectives of this research are (a) describe the types of Afro-American cultural terms as found in *Letter to My Daughter* biography; (b) describe translation techniques used in the translation of cultural terms as found in *Letter to My Daughter* biography; (c) to reveal the reasons used by the translator in translating the cultural terms into Indonesian in regard to localization standard.

The researcher applied descriptive qualitative research method. The data of this research are words and phrases of Afro-American cultural terms. Moreover the source of the data is *Letter to My Daughter* biography. The researcher asked validator to make sure that the data is valid. The researcher uses Newmark's theory of cultural terms category, Molina and Albir's theory of translation techniques, and Esselink's theory of localization aspects.

The result of this research found 117 data of Afro-American cultural terms that is analyzed into cultural terms category, translation technique, and localization. The result of cultural terms category found 1 data (0.86%) of ecology, 16 data (13.67%) of material culture, 16 data (13.67%) of social culture, 75 data (64.10%) of social organization, and 9 data (7.70%) of gesture and habits. The analysis shows that the dominant data of cultural term category is social organization since *Letter to My Daughter* tells story life of Maya Angelou that is an Afro-American writer, poet, and an activist of Afro-American. The result of translation techniques found 48 data (41.03%) of literal translation, 10 data (8.55%) of modulation, 35 data (29.91%) of amplification, 7 data (5.99%) of reduction, 6 data (5.13%) of borrowing, 2 data (1.71%) of adaptation, 1 datum (0.85%) of compensation, 1 datum (0.85%) of transposition, 1 datum (0.85%) of calque and 6 data (5.13%) of description. The analysis shows the most frequently translation techniques applied is literal translation. The dominant data make the reader understand the text easily but also make the translation version too wordy and some cultural words did not rendered well. The analysis of localization aspects show that the target text is tends to not completely localized in the aspect of linguistics. Meanwhile in the cosmetics and operational aspects the translator tends to apply the localization standard.

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## **LIST OF ABBREVIATION**

ST: Source Text

TT: Target Text

# CHAPTER I

## INTRODUCTION

### A. Background of the Study

Localization is a process to facilitate globalization by addressing linguistic and cultural barriers (O'Hagan, 2002: 66). Adapting a product or content to a specific locale or market is included into the process of localization. The aim of localization is to give a product the look and feel of having been created specifically for a target market, no matter their language, culture, or location. Localization is possible to localize almost everything. However the term localization is often associated with software localization, otherwise the same processes and principles can be used with other materials as well, some examples are document localization, application localization, product localization, etc.

This research attempts to analyze Afro-American cultural terms found on *Letter to My Daughter* biography. Afro-American cultural term is the terms related to African-American culture. Afro-American or African-American culture also known as Black American culture pointed out the contribution of African-American for the United State culture, whether as part of American culture or as distinct from mainstream American culture. Afro-American cultural terms on *Letter to My Daughter* biography is interesting to analyze because the Afro-American term is indicated the African-American culture which has different terms with the US common English. Moreover, study about cultural terms is an important

thing when it comes to translation. Meanwhile translation is only a part of localization, sometimes in localization case there are only written parts in translation or only visual illustration or both visual and written parts so it is important to analyze the localization aspects.

*Letter to My Daughter* is a biography of Maya Angelou that consists of Maya Angelou's life story as an Afro-American woman. The biography used background of Afro-American life in US. *Letter to My Daughter* is translated into several languages such as Turkish, Portuguese, French, Dutch, and Indonesian. In this study the researcher tries to analyze the Afro-American cultural terms found on *Letter to My Daughter* that translated into Indonesian because in *Letter to My Daughter* biography the author uses many cultural terms since the background of the biography is based on Afro-American culture. The analysis of translation can also be seen from the perspective of localization due the difference of how the translator packaged the translated version that will affect not only textual aspect but also the cosmetics and operational. The perspective of localization is used in this research to find out whether the translation of *Letter to My Daughter* Biography which translated into Bahasa Indonesia is tends to be localized or unlocalized.

There are three aspects of localization which need to be considered. According to Esselink (2000) the aspects are linguistic, cosmetics and operational. Related to this study the linguistic aspect is seen from the translation techniques applied, cosmetics aspect is the description or the

visual illustration used by the translator and the operational is identified by the difference of page in source text and target text.

Translation is only one of several elements of the localization process. According to Pym (2004) Translation is often seen as a small part of localization and localization is occasionally viewed as an elaborate form of translation. Translation aims to support the communication between countries and society with different languages. Basnett (1980:23) points out that “the translator must tackle the SL (source language) text in such a way that the TL (target language) version will correspond to the SL version... to attempt to impose the value system of the SL culture into the TL culture is a dangerous around”. From the quotation it is important to put the attention to the culture when it comes to translation and the translator must be careful when translating the cultural term because every language has different culture.

The translator has to find a way to convey the problems that occur when source language does not have the same form to the target language so that the reader can understand the cultural message. Culture is the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression (Newmark, 1988: 95). Connecting words and culture, Newmark (1988) defines cultural terms as words that denote a specific material cultural object. The words related to ecology, material culture, social culture, organizations, customs, activities, procedures or concepts, gestures and habits are cultural terms.



Translating cultural term is challenging because the translator has to find appropriate techniques or strategy to translate it. The example of cultural term is penthouse, which does not have the equal word when it is translated into Indonesian. Therefore it is not easy to translate cultural term from the SL into the TL so that the technique chosen in translating the term is important. The researcher uses theory of Molina and Albir to analyze the translation techniques used by the translator of *Letter to My Daughter* biography. *Letter to My Daughter* written by Maya Angelo is a biography containing many data of cultural terms. The researcher is interested in conducting a research about cultural terms found in the biography. The technique of translation applied by the translator is the implementation of transfer of meaning of the word or phrases in translating cultural words. In the *Letter to My Daughter* biography the researcher finds cultural words of Afro-American which translated into Indonesian language. The example of cultural words which derived from the biography, that is:

The example:

01/Soc.Cult.lei/P.Brw/Unloc

SL : “In California my mother wore lipstick and rouge and played loud **blues and jazz music** on a record player.” (Page 9)

TL : “*Di California, ibuku memakai lipstik dan pemerah pipi dan memainkan musik **blues dan jazz** dengan keras di pemutar musik.*”  
(Page 14)

ST	TT
<p style="text-align: center;">PHILANTHROPY</p> <p>straight hair in a severe stylish bob. My grandmother didn't believe in hot curling women's hair, so I had grown up with a braided natural. Grandmother turned our radio on to listen to the news, religious music, <i>Gang Busters</i>, and <i>The Lone Ranger</i>. In California my mother wore lipstick and rouge and played loud blues and jazz music on a record player. Her house was full of people who laughed a lot and talked loudly. I definitely did not belong. I walked around in that worldly atmosphere, with my hands clasped behind my back, my hair pulled back in a tight braid, humming a Christian song.</p> <p>My mother watched me for about two weeks. Then we had what was to become familiar as, "a sit down talk to."</p> <p>She said, "Maya, you disapprove of me because I am not like your grandmother. That's true. I am not. But I am your mother and I am working some part of my anatomy off to buy you good clothes and give you well-prepared food and keep this roof over your head. When you go to school, the teacher will smile at you and you will smile back. Other students you don't even know will smile and you will smile. But on the other hand, I am your mother. I tell you what I want you to do. If you can force one smile on your face for strangers, do it for me. I promise you I will appreciate it."</p> <p>She put her hand on my cheek and smiled. "Come on, baby, smile for mother. Come on."</p> <p>She made a funny face and against my wishes, I smiled. She kissed me on the lips and started to cry.</p> <p>"That's the first time I have seen you smile. It is a beautiful smile. Mother's beautiful daughter can smile."</p> <p>I had never been called beautiful and no one in my memory had ever called me daughter.</p> <p>That day, I learned that I could be a giver by simply bring-</p> <p style="text-align: center;">13</p>	<p>Nenek biasa menyalakan radio untuk mendengarkan berita, musik religius, <i>Gang Busters</i>, dan <i>The Lone Ranger</i>. Di California, ibuku memakai lipstick dan pemerah pipi dan memainkan musik blues dan jazz dengan keras di pemutar musik. Rumahnya dipenuhi orang-orang yang sering tertawa dan bicara dengan keras. Aku jelas bukan bagian dari itu. Aku berjalan-jalan di dalam suasana yang duniawi itu dengan kedua tangan berpegangan di belakang, rambutku dikepang kencang, dan aku, mengumamkan lagu Kristiani.</p> <p>Ibuku memperhatikanku selama sekitar dua minggu. Lalu, kami melakukan apa yang kemudian menjadi familier sebagai "saat duduk dan berbicara".</p> <p>Beliau berkata, "Maya, kau tidak suka padaku karena aku tidak seperti nenekmu. Itu benar. Memang, aku tidak seperti itu. Tapi, aku ibumu dan aku membanting tulang untuk membelikanmu pakaian yang bagus dan memberimu makanan yang disiapkan dengan baik serta menjaga atap ini agar tetap melindungi kepalamu. Saat kau pergi ke sekolah, guru akan tersenyum kepadamu dan kau akan membalas senyumnya. Murid-murid lain yang tidak kau kenal akan tersenyum dan kau akan tersenyum. Tapi, di sisi lain, aku adalah ibumu. Aku katakan kepadamu apa yang aku ingin kau lakukan. Kalau kau bisa memaksakan satu</p> <p style="text-align: center;">14</p>

According to the example *blues and jazz* as Afro-American cultural term found in the scene taking place in home, the cultural ambiance is to illustrate different of old generation that loves to listen to religious music while in the other side the modern generation of Afro-American is prefer to listen to blues and jazz and do make up on their face.

The background culture of *blues and jazz* term is Afro-American culture. Jazz and blues is a music genre that originated in Afro-American communities of United States around the end of 19th century. Jazz is emerged in the form of independent traditional and popular musical styles, all linked by common bonds of African-American and European-American musical parentage with a performance orientation. While blues

developed from roots in African musical tradition, African-American work songs and spirituals. The word *blues and jazz* is translated into *blues and jazz*.

The term *blues and jazz* is categorized into social culture because it is related to leisure. The translator applies borrowing (pure borrowing) translation technique, it can be seen the translator purely borrowed the term without any changes. Besides, it can be identified the translator borrows Afro-American cultural word by using italic for each word. The translator uses italic form in translating the term because to make clear that the term is not Indonesian cultural words. The translator choose borrowing (pure borrowing) since the term *blues and jazz* is purely borrowed from source language without any changing writing system in target language and the term included into proper name indicated the genre of music. Based on the translation technique used by the translator the term *blues and jazz* is tends to be unlocalized in the aspects of linguistics and cosmetics because there is no translation techniques indicated localization and there is no description or visual illustration of the term *blues and jazz* found. Moreover the aspect of operational is tends to be localized because the translation version of the term is found in the different page from the source text.

From the explanations above, the problem of translation is how the translator translated words or phrases because when it comes to cultural word then the translator needs to consider the appropriate way to translate

the cultural words in order to make the reader of target text understand text easily.

## **B. Limitation of the Study**

The research contains data and analysis. The research analyzes cultural terms, translation techniques, and localization aspects found on *Letter to My Daughter* biography written by Maya Angelou, first published on September, 2008 and translated into Indonesian by Ignatia Widhiharsanto in 2012. The research focused on the analysis of cultural terms, translation techniques applied and how the localization applied. The researcher chooses to analyze Afro-American cultural terms on *Letter to My Daughter* Biography because the background culture of the biography written by Maya Angelou is African-American Culture that has distinct culture to US common words. Afro-American term is indicated the African-American culture that is different to US common English. Moreover, study about cultural terms is an important thing when it comes to translation.

## **C. Problem Formulation**

From the research background, the researcher formulates the problems of the study as follows:

- a. What types of Afro-American cultural terms are found from *Letter to My Daughter* biography?
- b. What translation techniques used by the translator in translating the cultural terms on *Letter to My Daughter* biography?

- c. How localization applied in the translation of *Letter to My Daughter* biography?

#### **D. The Objective of the Study**

Based on the problem of the study above, the objectives of the research are:

- a. To describe the types of Afro-American cultural terms as found in *Letter to My Daughter* biography.
- b. To describe translation techniques used in the translation of cultural terms as found in *Letter to My Daughter* biography and
- c. To reveal the reasons used by the translator in translating the cultural terms into Indonesian in regard to localization standard.

#### **E. The Benefits of the Study**

The researcher hopes that this research will give benefits, as follows:

1. Theoretical Benefits
  - a. This research is able to contribute in English material, especially about cultural terms and translation techniques.
  - b. The research of this study also expected as reference to other researchers whos want to study about cultural term.
2. Practical Benefits
  - a. For English student

This research is expected can be essential in increasing the knowledge of the student of English department about cultural terms.

- b. For another researcher

This research can be used as one of the references and information related to the cultural terms.

## **F. Definition of the Key Terms**

In order to clarify the key terms used in this study, some definitions are put forward.

- a. Cultural terms are words that denote a specific material cultural object. Newmark (1988: 95) states that culture as the way of life and it's manifestation that very special to a community that uses certain language as the way of expression.
- b. Translation technique is the procedure to analyze and classify the way of equivalent can happens. Molina and Albir (2002: 499) defines translation techniques allow the people to describe the actual step which taken by the translators in each textual micro-unit and obtain clear data about the general methodological option.
- c. Localization is a process to facilitate globalization by addressing linguistic and cultural barriers. (O'Hagan, 2002: 66)
- d. Letter to My Daughter is a book written by African-American writer and poet Maya Angelou. It published on 2008. Maya Angelou came up with Letter to My Daughter, which became a New York Times Best Seller.

## CHAPTER II

### LITERATURE REVIEW

#### A. Localization

Localization is a process to facilitate globalization by addressing linguistic and cultural barriers (O'Hagan, 2002: 66). Localization Includes into the process of customizing a product for consumers in a target market. Alternatively, it is the process of adapting a product or content to a specific locale or market so that when they use it, they form the impression that it was designed by a native of their own country. Translation is only one of several elements of the localization process. Give a product the look and feel of having been created specifically for a target market is the aim of localization, no matter their language, culture, or location.

The localization approaches in this study is used to analyze whether the translation of cultural term is tends to localize or not by describing the aspects of localization used by the translator. This study is aimed to analyze whether the translation of *Letter to My Daughter* biography is tends to be localize or unlocalize. Venuti (1998: 240) stated that the translation strategy "involves the basic tasks of choosing the foreign text to be translated and developing a method to translate it". He suggested domestication and foreignization as the two translation strategies of the cultural terms.

Moreover this study trying to reveal whether the cultural terms is tend to localize or not, when the cultural terms is localized it means the

ideology of the translation is domestication and when the translation is unlocalized it means the ideology is foreignization. The ideology of translation is known by examining the translation techniques used by the translator. There are three translation techniques used in localization. Mangiron & O'Hagan (2006) categorized three translation techniques used in localization. There are adaptation, compensation and linguistics variation.

Translation is a part of the process of localization. Esselink in Sandrini (2005) stated localization is the main task, with translation being part of the process of localization. According to Esselink (2000) there are three aspects of localization need to be considered. The aspects are linguistic, cosmetics and operational. Linguistic aspects focus on all language-related aspects of a localized product, cosmetics aspects focuses on all visual aspects of a localized product and operational aspects is focused on actual operational of localized product. Moreover related to this research the aspect of localization of linguistic aspect can be seen from the translation techniques applied. Cosmetics aspects are seen in the description of the cultural terms translation, the visual illustration used by the translator, and types of font used in the translated version. Operational aspects are identified by the difference of page, number of pages, types of paper used in source text and target text.



## **B. Techniques of Translation**

Translation is process of rendering meaning from one language to other language. Newmark (1988:5) describes translation as “...rendering the meaning of a text into another language in the way that the author intended the text”. In the process of translation the translator needs to pay attention on how to translate and keep the meaning intended by the author so that appropriate translation techniques is needed to produce a good translation.

Translation Techniques is used to overcome the cultural matter. Molina and Albir (2002:499) define translation techniques as procedures to analyze and classify how translation equivalence works. Furthermore, they stated that there are five basic characteristics of translation techniques: They affect the result of the translation, they are classified by comparison with the original, they affect micro-units of text, they are by nature discursive and contextual, and they are functional.

The validity of translation technique is depended on various questions related to the context, the purpose of the translation, audience expectation, etc. According to Molina and Albir (2002) translation techniques are not good or bad moreover they are used functionally and dynamically based on their genre of the text, the type of translation, the mode of translation, the purpose of the translation and the characteristics of the translation audience and the method chosen. There are 18 translation techniques proposed by Molina and Albir (2002:509), as follows:

### 1. Literal Translation

Literal translation is used to translate words or expression using word-for-word translation. It occurs when the form is same with function and meaning

For example:

SL: I don't care

TL: *Aku tidak peduli*

### 2. Borrowing

Borrowing is translation technique used by taking words or expressions from ST. Borrowing has two types, pure borrowing and naturalized borrowing.

For example:

SL: Goal

TL: *Gol*

### 3. Adaptation

Adaptation is the shift from ST unfamiliar cultural terms into terms which more familiar in the TT.

For example:

ST: Sandwich

TT: *Roti isi*

### 4. Calque

Calque is literal translation of words or phrases. This translation technique can be structural or lexical.

For example:

ST: President Director

TT: *Presiden Direktur*

#### 5. Amplification

Amplification is translation techniques which provides detail information, those are not found in the ST. It includes explicative paraphrasing and additional techniques.

For example:

ST: Ramadhan

TT: *Bulan puasa kaum muslim*

#### 6. Reduction

Reduction is the opposite of amplification. The terms or information from ST is simplified in the TT.

For example:

ST: The month of fasting

TT: *Ramadhan*

#### 7. Generalization

Generalization is Particular terms in ST translated into more general terms in TT.

For example:

ST: Pie

TT: *Kue*

#### 8. Particularization

Particularization is the use of more specific and concrete terms from ST super ordinate terms into TT subordinate terms.

For example:

ST: Vegetables

TT: *Wortel dan kubis*

#### 9. Compensation

Compensation is often used in translating literary works. It attempts to convey the meaning and information in the ST, which contains stylistic elements.

For example:

ST: Never did she visit her aunt

TT: *Wanita itu benar-benar tega tidak menemui bibinya*

#### 10. Description

Description is translation technique use to replace term which is unfamiliar for target readers, with description of its form and function.

For example:

ST: *Ketupat*

TT: Indonesian traditional food eaten in Idul Fitri

#### 11. Discursive Creation

Discursive Creation is translation technique used to show temporary equivalence which is out of context and

unpredictable. It usually applied in translating book or movie title.

For example:

ST: Si Malinkundang

TT: *A betrayed son si Malinkundang*

#### 12. Established Equivalence

Established Equivalence is translation technique used by applying establish term or daily expression which enclosed to dictionaries and known by the target readers.

For example:

ST: Your sincerely

TT: *Hormat saya*

#### 13. Linguistic Amplification

Linguistic Amplification is translation technique by adding linguistic elements in ST. Linguistic Amplification is usually used in consecutive interpreting and dubbing.

For example:

ST: No, I don't

TT: *Tidak. Aku tidak tertarik dengan hal itu.*

#### 14. Linguistic Compression

Linguistic Compression is translation technique to synthesize linguistic elements in TT. Linguistic Compression often use in simultaneous interpreting and subtitling.

For example:

ST: Go away from here!

TT: *Pergi!*

#### 15. Modulation

Modulation is translation techniques which change point of view of the ST. The changing of point of view can be lexical or structural.

For example:

ST: I cut my finger

TT: *Jariku tersayat*

#### 16. Substitution

Substitution is translation technique to change linguistics elements into paralinguistic (intonation, gesture) and vice versa.

For example:

ST: He shakes his head

TT: *Dia tidak setuju*

#### 17. Transposition

Transposition is adjusting the word structures or shifting the word classes. The result of this technique is the shifting of word classes.

For example:

ST: You must get the money

TT: *Uang itu harus kamu dapatkan*

#### 18. Variation

Variation is the change of linguistic or paralinguistic (intonation, gesture) elements which influences the linguistic variation.

For example:

ST: I like the way you smile

TT: *Gue suka sama senyum lu*

### C. Cultural Terms

Translation and culture are connected to each other because every language has its own culture. Therefore, the process of translating is not only renders the source language into target language but also include the process of translating the culture.

Cultural terms may be abstract or concrete; it may be related to a religious belief, a social custom, or even a type of food. Baker (1992:21) defines a culture-specific item as a source language word that express a concept which is totally unknown in the target culture. Culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and do so in any role that they accept for one of themselves. Newmark (1988) defines culture as the way of life and its manifestations that are peculiar to a community that uses particular language as its means of expression. There is no problem in translating artefacts like chair and bag, contrary to this, in translating

cultural terms there will be translation problem or there is overlap meaning from the source language to target language. Newmark (1988: 95-102) adapting Nida states there are five categories of cultural terms:

1. Ecology

Newmark (2010: 173-177) stated ecology encompasses culture specific items referring to geological and geographical environment. Geographical features are distinguished from other cultural terms which usually value-free, politically and commercially. The diffusion of this category is depended on the importance of their country of origin as well as their degree of specificity. This category could be flora, fauna, seasons, hills, etc. The example is *wedus gembel* (The fog in Merapi Mountain).

2. Material Culture (artefacts)

Material culture involves specific element includes clothes, transportation, foods etc. Clothes may be sufficiently explained as cultural terms for target language general readers if generic noun or classifier is added, for the example is *kimono*. Transportation consists of vague-words produced not only by innovation but by the salesman's talk and anglicisms, for the example is *subway*. In many different language communities there are different typical of house that cannot be translated into another language, for the example is *penthouse*. Food is



important and sensitive expression of national culture. For the example is *timlo goreng* (fried spring roll).

3. Social Culture: work and leisure

Newmark (1988: 98) stated social cultures as work and leisure. In translating the terms translator must consider the denotative and connotative matters. The problem of translation is rarely found as long as the target text can be rendered and the meaning is equivalent. This cultural term category of social culture such as the name of music, games or dance which different in every culture. For the example is *keroncong*.

4. Social organization, customs, activities, procedures, Concepts: Political and administrative, religious, artistic

Political and administrative is related to institutional terms of each country, for the example is *prime minister*. Religious term in every country is different, either from the rules, the cultures or the worship place, for the example is *temple*. Artistic term refers to names of buildings, museums, theatres, and opera houses, the example of artistic term is *Gelora Bung Karno*. This type of cultural terms also includes institutional terms, historic terms, and international terms.

5. Gestures and habits

Newmark (1998) stated there is difference between description and function to avoid ambiguity because gestures

or habits cultural terms might emergence in one culture but not in the other cultures. For the example is nod to indicate assent and shake head to indicate dissent.

#### **D. Afro-American Culture**

Afro-American or African-American culture also known as Black American culture pointed out the contribution of African-American for the United State culture, whether as part of American culture or as distinct from mainstream American culture. Hecht, Jackson and Ribeau (2003: 9) stated African American culture is the amalgam of the cultural traditions, values and norms of the indigenous African slaves as well as the European settlers who laid claim to what we now know as the United States of America. The historical experience of African-American people is the root of the distinct identity of Afro-American culture. Herskovits in (Hecht, Jackson and Ribeau, 2003: 9) stated African American culture is deeply rooted and precedes enslavement. The origin of Afro-American culture is largely a blend of West and Central African cultures. Afro-American culture is rooted and formed from the blend between cultures of West Africa, Central Africa and the Anglo-Celtic. Those cultures influenced and modified development of Afro-American culture in the American South.

Gomez (1998) stated the identity of Afro-American was established during the slavery period. It produces a dynamic culture which continues to have a great impact on American culture as whole and the broader world as well. Even though slavery of Afro-American is greatly

restricted the ability of African American to practice their original cultural tradition, several practices like values and beliefs is survived, and over time the original cultural tradition is modified and/or blended with European cultures and other cultures such as Native Americans or American Indian.

African cultures contribute in Afro-American culture. According to *Digital History* African cultures, slavery, slave rebellions and the civil rights movement have shaped African-American religious, familial, political, and economic behaviours. The African culture influenced is in many ways including politics, economics, language, music, hairstyles, fashion, dance, religion, cuisine, and worldview. Related to this study Afro-American cultural terms is categorized based on theory Newmark (1988), as follows:

1. Afro-American Ecology

Ecology is geographical features which value free, politically and commercially. It includes flora, fauna, mountain, river, natural condition. Moreover the concept of ecology emergence in American life is momentous relevance to the ultimate liberation of black people as well.

Based on Hare (1970) the legitimacy of the concept of Afro-American ecology accrued based on the fact that:

- a. The black and white environment is differed not only in degree, but also in nature. U.S. Department of Health, Education and Welfare in Hare (1970: 3) defines environment as: “The aggregate of all the external conditions and influences affecting the life and development of an organism, human behaviour, society, etc”.
- b. The cause and solution of ecological problems in the suburbs and ghetto, which human ecologist regard both as “natural” or ecological areas, are different. Ecological ordeal of the black is raced to the worst degree of industrial pollutant like smoke, soot, dust, fly ash, fumes, gases, stench, and carbon monoxide. The black ghetto contains a great amount of polluting creatures like rats and cockroaches which may spread disease by polluting food.
- c. The solution for ecological crisis is the black environmental correction demand. The ecology crisis arose when the presence of black is regarded as a kind of pollution by white bourgeoisie.

Cultural terms related to Afro-American Ecology for examples are slum and ghetto.

## 2. Afro-American Material Culture (artefacts)

### a. Clothing/Attire

Cultural dress with elements from modern fashion and West African traditional clothing is created unique Afro-American traditional styles. According to National Museum of African Art website starts from Black Arts Movement the traditional African clothing is being popular among Afro-American for formal and informal occasion. The aspect of Afro-American fashion is vibrant colors and African motif in the jewelry. Moreover aspect of Afro-American culture includes the appropriate dress for worship in the Black Church, such as vibrant dresses, suits, and hats. According to Byrd and Tharps (2014) Hair styling in African-American culture is highly varied, such as natural hairstyles, nappy hair, wearing wig, afro and braids, waves and straighten of the hair is also popular in Afro-American culture.

### b. Food

Afro-American food is the blend of several cultures, such as African culture and European culture. William-Forson and Sharpless (2015) stated that the cuisine of Native American in the southeast is adopted

comprehensively by both African-American and Euro-Americans which its origins almost invisible. Soul food is originated from southern United States. It refers to African-American cuisine. The tradition of soul food is usually pictured as an essentially black way of cooking and eating. For examples are barbeque, sweet potatoes, rice, corns, peanuts, fried chicken and fish, peach cobbler, and etc.

c. Transportation

African American culture also can be seen from the transportation they use. According to Sugrue (2008) in the twentieth century, cars became a powerful symbol of “making it” of economic success of African American. For the example is automobile which symbolized freedom and mobility for African-American.

d. Tools and equipments

Tools and equipments in Afro-American is relate with a stereotype about African-American people. According to Dubin (1987) objects related to Afro-American or Black People is often represents in degrading and stereotyped manner, the objects are obedient, powerless and often with caricatured features.

For examples are salt and pepper shakers, cookie jars, ashtrays, greeting cards and postcards.

### 3. Afro-American Social Culture: work and leisure

The shift of Afro-American social culture is marked with the drastic shift of African-American Southern farms into Northern factories. According to Hare (1970: 3) industrialization and urbanization of American society have arose more rapid and drastic shift of African-American from Southern farms into Northern factories.

The cultural term category of social culture included the name of music, games or dance as well which different in every culture. According to Hecht, Jackson and Ribeau (2003) related to leisure African-American culture has oral tradition such as the call and response. The aspects of African-American oral tradition are dozens, signifying, rhyming, word play, and trash talk. The example of African American cultural terms category of social culture are Jazz Music and Blues Music.

### 4. Afro-American Organization, customs, activities, procedures, Concepts: Political and administrative, religious, artistic

Organization of African-American commonly is affiliated with church. Hecht, Jackson and Ribeau (2003: 20) stated African- American national organization and local community groups often affiliated with church which is the heart of the

civil rights movement where social change and social forces is formed. For the examples are National Association for the Advancement of Colored People (NAACP), Urban League, and Southern Leadership Conference.

African-American practice several religions, Protestant Christianity is the majority religion. The church is contributed significantly to African American culture. For example is National Baptist Convention (the largest African-American Christian Denomination).

Artistic term is referred to the names of buildings, museums, theatres, and opera houses. African-American artistic terms, for the example is National Museum of African-American History and Culture.

##### 5. Afro-American Gestures and habits

African-American cultures gestures and habits are expression of social dance and gesture. According to *National Museum of African-American History and Culture* website, Gesture and habits of African American is highlighted in the public and private expression of social dance and gesture. For the example is non verbal communication used by African-American through gestures from high five to the fits bump.



## **E. Previous Related Studies**

The previous study is used to prove the originality of this research. In this research there are two previous studies. First research related to this study is a thesis by Anisah Nastia and Rahmanti Asmarani (2014) entitled Translation Analysis on Cultural Terms in the Novel “Laskar Pelangi” by Andrea Hirata and Its Translation “The Rainbow Troops” by Angie Kilbane.

In the thesis the researchers focus on the types of translation procedures and cultural categories on cultural terms in the novel Laskar Pelangi and its translation. The researcher applied theory by Vinay and Darbelnet to identify the translation techniques. Types of translation procedures and categories of English cultural terms found in the novel Laskar Pelangi and its translation are procedures in borrowing, literal translation, transposition, modulation, equivalent, and adaptation. The total of data is 74 words or 100%, the researcher found 33 (44.59%) adaptation procedure, 32 (43.24%) in borrowing procedures, 5 (6.76%) in literal translation, 1 (1.35%) in equivalent, 2 (2.70%) in transposition, 1 (1.35%) in modulation which applied to translate the novel.

The different this thesis from the thesis above, in this thesis the researcher focuses on the translation techniques proposed by Molina and Albir (2002) and how the localization applied in translating the cultural terms found on Letter to My Daughter Biography. The similarities from

the research above are about translating culture and the use of translation techniques in analyzing the data.

The second research related to this study is a thesis titled Analysis on Translation of Cultural Terms in Dan Brown's The Da Vinci Code Novel from English into Indonesian by Deny Kuswahono. The thesis focused on cultural terms found in Dan Brown's The Da Vinci Code novel, investigating what translation techniques the translator applied in translating those cultural terms from English into Indonesian and why the translator apply those translation techniques. The researcher found 174 cultural terms. There are 11 (6%) ecology, 48 (27%) material, four (2,5%) social culture, 110 (64%) political and social organization, and one (0,5%) gesture and custom. The researcher also found seven Molina and Albir's translation techniques, those are transposition, pure and naturalized borrowing, calque, established equivalence, discursive creation, and linguistic amplification. The technique applied most by the translator was pure borrowing.

The similarities from the research above are about translating culture and the use of translation techniques in analyzing the data. The different this thesis from the thesis above, in this thesis the researcher not only focus on the translation techniques proposed by Molina and Albir (2002) and the category of cultural terms proposed by Newmark (1988), but also analyze how the localization applied in translating the cultural terms found on Letter to My Daughter Biography. The result is aimed to

show that analyzing cultural terms in a book can be seen from localization perspective as well. The localization perspective in this study is used to analyze whether the translation is tend to be localize or unlocalize by analyze the aspects of localization applied.

## CHAPTER III

### RESEARCH METHODOLOGY

#### A. Research Design

In this research, the researcher uses descriptive qualitative research method. Qualitative research is an inquiry process of understanding based on distinct methodological tradition of inquiry which explored a social or human problem (Cresswell:1998).The method applied to collected, classified, and analyzed the data.

Qualitative research in translation is using interpretivist position. According to O’Leary in Saldanha and O’Brien (2014:22) the qualitative using inductive and deductive logic, subjectivity, and also accept multiple perspective and realities, moreover qualitative research focused on the power of participants and researcher and not always avoid political agendas. According to Saldanha and O’Brien (2014:23) approach in translation research can include interviews, critical discourse analysis, focus groups, and questionnaires. Qualitative research is applied in this research because the data are not statistical data and also not a numeric data. The collected data are in the form of words and phrases.

The research gathered data from *Letter to My Daughter* biography written by Maya Angelou and translated into Indonesia by Ignatia Widhiharsanto. This research uses descriptive analysis. The aim of descriptive analysis on this research is to analyze and describe cultural terms found on *Letter to My Daughter* biography. The research is focused

on analyzing the types of cultural terms and translation techniques applied on *Letter to My Daughter* and how the localization applied on *Letter to My Daughter*.

## **B. Data and Source of the Data**

Data is raw material which needs to be processed to produce the information. The data can be found by observation, interview, or documentation. According to Lofland and Lofland (1984) in qualitative research, source of data can be acts, words, and additional data like documents. The data of this research are English cultural terms and their translation in the form of words and phrases. In conducting the study, the researcher use biography titled *Letter to My Daughter* written by Maya Angelou and *Letter to My Daughter* translated by Ignatia Widhiharsanto as the source of the data. Biography titled *Letter to My Daughter* written by Maya Angelou is published by Random House on 2008 and it consists of 116 pages. Meanwhile the translated version is published by GagasMedia in 2012 and consists of 226 pages. There are several version of Letter to My Daughter in the ST. The researcher is used first published version that has ISBN 978-1-4000-6612-4 as the source of data.

The researcher decided to take *Letter to My Daughter* biography as source of data because in translation the common problem is translating cultural words, moreover translation of cultural term is important to analyze because it is related to cultural matters which is difficult term to translate and cultural terms is related to the characteristics of a nation so

that when the cultural terms is translated to another language then it became a barrier in translating the language from source language to target language.

### **C. Instrument of the Research**

The instrument is needed to collect the data and to analyze the data. The instruments make this study easier to collecting the data. There are two instruments to support the study, the main instrument and the supporting instrument. The main instrument are the researcher as the planner, collector and analyze the data. Whereas the supporting instruments are pen, notebook, papers, laptop, *Letter to My Daughter* biography, and dictionary. Those are things used as the supporting to collect and to analyze the data.

### **D. Technique of Collecting the Data**

Data collection means a series of interrelated activities aimed at gathering good information to answer emerging research question (Cresswell, 1998). This research collects the data through documentation. In scientific research, documentation is the method used in order to collect the data by using document and visual illustration of the book *Letter to My Daughter* that is in the form of picture.

The researcher used documentation to collect the data. The researcher collects the data by analyzing words and phrases of Afro-American cultural terms found on *Letter to My Daughter* biography.

The steps of collecting data that is used in the research are:

## 1. Reading the data

Reading the English version and Indonesian translation of *Letter to My Daughter* biography.

## 2. Collecting data

The data is collected in the form of English word or phrases taken from *Letter to My Daughter* biography.

## 3. Evaluating the validation of the data by the expert.

## 4. Giving code to each datum

The collected data were given code, as follows:

<b>Types of Cultural Term</b>	
1. Eco	: Ecology
2. Mat.Ctl	: Material Culture
3. Soc.Clt	: Social Culture
4. Soc.Org	: Social Organization
5. Gsr.Hbt	: Gesture and Habits

<b>Translation Techniques</b>	
1. Amp: Amplification	9. Rdc : Reduction
2. Lit : Literal translation	10. Cmp : Compensation
3. Brw: Borrowing	11. Var : Variation
4. Adp : Adaptation	12. Dsc.Ctn : Discursive Creation
5. Trsp: Transposition	13. Est.Eqv : Established Equivalence

6. Mod: Modulation	14. Ling.Cps : Linguistic Compression
7. Des : Description	15. Gnz : Generalization
8. Clq : Calque	16. Prz : Particularization

<b>Localization</b>	
1. Loc : Localize	2. Unloc: Unlocalize

For example:

5/Eco/Amp/Unloc

- 5 – to show the number of the data
- Eco – to indicate the kind of cultural terms
- Amp – to indicate the translation techniques use.
- Loc/Unloc –Loc to indicate whether the translation techniques is localize and Unloc is to indicate that the translation techniques is unlocalization.

### **E. Technique of Analyzing Data**

This research is using Ethnographic analysis proposed by Spradley (1979) to analyze the data. This model analysis have four steps, there are domain analysis, taxonomic analysis, componential analysis, and theme analysis. In this study the researcher trying to reveal the types of Afro-American cultural terms and the translation techniques of Letter to My Daughter biography.

#### **1. Domain Analysis**



Domain analysis is the first step of ethnographic analysis. According to Spradley domain involves a search of larger units of the cultural knowledge. This model analysis has purposes to comprehend the domain better. Domain analysis is used to classify the data and non data. The data of Afro-American cultural terms are collected from *Letter to My Daughter Biography*.

## 2. Taxonomy Analysis

Taxonomy analysis is a continuation system of domain analysis. Taxonomy analysis analyzed the overall data collected according to established domains. According to Spradley (1997) taxonomy is a classification system that inventories the domain into flowchart or other pictorial representation to make the researcher understand the relationship between the domains. Taxonomy analysis in this research is used to classify the data and apply coding to each datum based on the classification. In this research the data is classify into five categories of cultural terms based on the Newmark's theory types of cultural terms and the result of translation techniques in the translation of *Letter to My Daughter* biography is obtained from Molina and Albir translation techniques and also the localization aspect is analyzed based on Esselink's theory.

## 3. Componential Analysis

Componential analysis is related to cultural symbols. According to Spradley (1979:174) Componential analysis is systematic search

for attributes (components of meaning) that associated with cultural symbols. This analysis is used to recap the result after the researcher finds the result analysis of cultural terms category and translation techniques from the taxonomy analysis.

#### 4. Cultural Theme analysis

Cultural theme analysis is the last step of ethnographic process. This analysis attempts to establish a relationship between domain and how the relationship with the whole and then reveals in research theme. Cultural theme analysis is used to search the relationship between domain and how the domain is linked to culture in general (Spradley, 1997). Cultural Theme analysis in this research is used to draw conclusion of the relationship between category of cultural terms and techniques of translation.

### **F. The Validity of The Data**

Data is the essential things for this research. Validating the data is needed to check before the researcher starts analyzing. According to Cresswell (2009:352) the validity in qualitative methods is research tests the accuracy of the data. In this study the researcher asks a validator to get the trust of the data after the researcher collecting and analyzing the data from the *Letter to My Daughter* biography. According to Denzin (1978:295) there are four types of triangulation, namely data triangulation, investigator triangulation, methodological triangulation and theory triangulation.

This research used investigator triangulation. Moleong (2017:331) stated that investigator triangulation used other researcher to check the data validation. The researcher asked validator to check the validity of the data. The validator was chosen based on these criteria; mastering English-Indonesian language, having knowledge of translation theory, and having a good knowledge of Afro-American cultures. The researcher used validator to check the validity of the Afro-American cultural terms which had been classified into translation techniques and cultural terms category. Regarding to this research the researcher has discussed the validity of data with Mrs. Fatkhuna'imah Rhima Z., M.Hum.

## CHAPTER IV

### FINDINGS AND DISCUSSIONS

In this chapter, the researcher presents findings and discussions. The data analysis is discussed about cultural terms and translation techniques. This analysis of Afro-American cultural terms is focused on words and phrases translated into Indonesian. There are two problem statements will be discussed in this research. The first is category of Afro-American cultural terms in *Letter to My Daughter* from English into Indonesian based on Newmark's theory and the second is translation techniques of Afro-American cultural terms in *Letter to My Daughter* from English into Indonesian based on Molina and Albir's theory and also describe about the localization aspects based on Esselink's theory.

#### A. Research Findings

This research finding is focused on data finding of Afro-American cultural terms. This chapter described the Afro-American cultural terms found on *Letter to My Daughter* biography and translation techniques applied in translating the Afro-American cultural terms and how the localization applied in translated version of *Letter to My Daughter* Biography.

##### 1. Types of Afro-American Cultural Terms

The type of Afro-American cultural terms is the focus of discussion in this sub-chapter. The Afro-American cultural terms category is analyzed based on Newmark's theory. According to

Newmark (1988) cultural terms category is divided into five categories, there are; 1) ecology, 2) material culture (artefacts), 3) social culture: work and leisure, 4) social organization and concepts, 5) gesture and habits.

#### a. Ecology

Ecology is identical with geographical features. This type of cultural terms usually value-free, politically and commercially. It includes fauna, flora, mountains, river, natural condition, plants and so on. Moreover related to this study, Afro-American ecology is including the environment where Afro-American lived and spread their culture.

#### Examples:

##### 1) Shy as Magnolias

Datum number: 10/Eco/Amp/Unloc

ST	TT
<p>..., But generally in our real selves, the children inside, are still innocent and <b>shy as magnolias</b>. (Page 07)</p>	<p>..., Tetapi pada umumnya, diri kita yang sejati, anak kecil yang di dalamnya, masih tetap tak berdosa dan <b>pemalu seperti bunga magnolia</b>. (Page 06)</p>

Shy as Magnolias is found in the chapter titled home. The chapter is discussed about the state where Maya Angelou

grows up. She born in St. Louis, Missouri, then she stayed with her mother in Stamps Arkansas. When she is thirteen years old she moved to San Francisco. The term shy as magnolias is refers to magnolia tree in America that became a witness-eye of the struggle of Afro-American to be free from slavery in the past. It is symbolized like the tree see what happened to Afro-American throughout history. This term is categorized into Afro-American ecology because it is related to flora that is name of a tree.

*Table 4.1 Ecology*

No.	Number of datum	Data
4.	10	Shy as magnolias (P07)

#### **b. Material Culture**

Material culture is different in every culture. This culture specific element includes food, clothing, transportation, tools and equipments, building, houses and so on. In this study the Afro-American material culture is related to Afro-American clothing and food.

#### **Examples:**

##### **1) A Braided Natural**

Datum number: 19/Mat.Clt/Lit/Unloc

ST	TT
My grandmother didn't believe in hot curling women's hair, so I had grown up with a <b>braided natural</b> . (Page 13)	Nenekku tidak menyukai rambut perempuan yang keriting seksi, jadi aku tumbuh dengan <b>rambut kepang alami</b> . (Page 13)

A *braided natural* is found when the author described the differences of perspective between old generation and young generation of Afro-American in hairstyling the hair. The old generation is described by Maya Angelou's grandmother who didn't like hot-curling women hair and prefers to a *braided natural* hairstyle, while her mother prefers to straighten her hair and make it in a severe stylish bob due to the trend of straighten hair in Afro-American community that time. This term is categorized into Afro-American material culture because a *braided natural* is kind of hairstyle of Afro-American.

## 2) Each Grain of Red Rice

Datum number: 37/Mat.Clt.food/Lit/Unloc

ST	TT
..., but <b>each grain of red rice</b> is emblazoned on the	Namun, <b>tiap butir nasi merah</b> menghiasi

surface of my tongue forever. (Page 53)	permukaan lidahku untuk selamanya. (Page 72)
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*Each grain of red rice* is associated with red rice. This term found when the author describes how memorable the taste of red rice for Maya Angelou so that each grain of red rice is like stay in her tongue forever. It is symbolized how Afro-American cannot be separated from African root even though they far from their ancestor land. The proof is that Maya Angelou and her mother as the Afro-American woman still maintain the Afro-American culture by eating red rice. The fact red rice is brought by their ancestor in the past to US is bear out that red rice is a part of African-American Culture. This term is categorized into Afro-American material culture in the form of food because *each grain of red rice* associated with red rice that is a dish rooted from African culture and brought to US then it became the part of Afro-American culture.

*Table 4.2 Material Culture*

No.	Number of datum	Data
1.	1	Peaches and cream (P xii)
2.	17	Straight hair in a severe stylish bob (P13)
3.	18	Hot curling women's hair (P13)
4.	19	A braided natural (P13)



5.	21	Lipstick and rough (P13)
6.	29	Raggedy hairstyle (P38)
7.	33	Peaches and cream and hot dogs (P52)
8.	35	A crispy, dry-roasted capon, no dressing or gravy (P52)
9.	36	A simple lettuce salad, no tomatoes or cucumbers. (P52)
10.	37	Each grain of red rice (P53)
11.	38	Acid aroma of vinegar (P53)
12.	42	Red rice (P54)
13.	50	A brooks Brothers Suit (P65)
14.	59	A bowl of steaming rice and chicken (P91)
15.	70	The Grits (P117)
16.	96	Fish fries (P130)

### c. Social Culture: work and leisure

Social culture has two forms, there are work and leisure. This cultural term category of social culture such as the name of music, games or dance which different in every culture, events, rituals, and so on.

#### Examples:

##### 1) Blues and jazz music

Datum number: 22/Soc.Clt.Lei/Lit/Unloc

ST	TT
<p>....., In California my mother wore lipstick and rough and played loud <b>blues and jazz music</b> on a record player. (Page 13)</p>	<p>....., Di California, ibuku memakai lipstick dan pemerah pipi dan memainkan <b>musik blues dan jazz</b> dengan keras di pemutar musik. (Page 14)</p>

This term is found in the scene taking place in home, the cultural ambiance is to illustrate the different of old generation that loves to listen to religious music while in the other side the modern generation of Afro-American is prefer to listen to blues and jazz and do make up on their face. The background culture of this term is Afro-American culture. Jazz and blues is a music genre that originated in the Afro-American communities of United States around the end of 19th century. Jazz is emerged in the form of independent traditional and popular musical styles, all linked by common bonds of African-American and European-American musical parentage with a performance orientation. Moreover blues is developed from roots in African musical tradition, African-American work songs and spirituals. The word *blues and jazz* is translated into *blues and jazz*. This

term is categorized into social culture and because it is related to music so it can be categorized into leisure.

## 2) Red Rice Day

Datum number: 34/Soc.Clt/Lit/Unloc

ST	TT
<p>On that long ago <b>Red Rice Day</b>, my mother had placed on the table a crispy, dry-roasted capon, no dressing or gravy and a simple lettuce salad, no tomato, or cucumbers. (Page 52)</p>	<p>Pada <b>Hari Nasi Merah</b> yang telah lama berlalu itu, ibuku menghidangkan di atas meja ayam panggang kering dan renyah, tanpa saus atau kuah daging dan salad selada sederhana, tanpa tomat ataupun ketimun. (Page 71)</p>

The term *Red Rice Day* is found in when Maya Angelou describes about once a month event she has with her mother, the event is lunch together with her mother and her son. There is a day Maya Angelou remembered the most when her mother cooked her red rice which she named after her mother, she call it Red Rice Day Vivian. Her mother served her red rice, a crispy, dry-roasted capon without dressing or gravy and a simple lettuce salad without tomato or cucumbers. The food her mother serves is indicated the African-American material

culture types of food with the modification on it. Red rice is iconic dish rooted from African culture. It is also part of soul food. It brought by African slaves in South Carolina, in the era of southern plantation. Red rice is known as a source of pride for Gullah Geechee communities. Moreover the Red Rice Day also refers to an honour event to respect the Gullah Geechee dish in US. The term *Red Rice Day* is included into Afro-American social culture because the term is related to an event in the US Blacks community.

*Table 4.3 Social Culture*

No.	Number of datum	Data
1.	20	<i>The Lone Ranger</i> (P13)
2.	22	Blues and jazz music (P13)
3.	23	Humming a Christian song (P13)
4.	24	A sit down talk to (P13)
5.	34	Red Rice Day (P52)
6.	41	Her beige and brown pontiac (P53)
7.	43	Raised by southern grandmother (P58)
8.	47	Porgy and Bees (P63)
9.	48	Singing the blues (P63)
10.	54	Born a slave (P84)

11.	68	'Hey y'all, how y'all doin'? Y'all okay?'(P116)
12.	69	An extreme exaggerated southern accent (P116)
13.	97	Saturday barbecues(P130)
14.	99	"Y'all like Hot Lanta?" (P130)
15.	100	"N'awlins" (P130)
16.	103	An Africa adage (P147)

**d. Social organization, customs, activities, procedures,**

**Concepts: Political and administrative, religious, artistic**

This type of cultural terms is related to social organization (political and administrative), historical terms, international terms, religious terms, and artistic terms.

**Examples:**

**1) NAACP**

Datum number: 12/Soc.Org/Brw/Loc

ST	TT
Every single American giver keeps alive the American Cancer Society, the Red Cross, Salvation Army, Goodwill, Sickle Cell Anemia, America	Setiap penderma Amerika terus menghidupkan American Cancer Society, Palang Merah, Salvation Army, Goodwill, Sickle Cell Anemia, American Jewish

Jewish Society, <b>NAACP</b> , and the Urban League. (Page 11)	Society, <b>NAACP</b> , dan Urban League. (Page 11)
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The term *NAACP* found in the chapter titled Philanthropy where the author is describing about committed choirs that keep singing again and again without need to be uplifted and thanks for their commitment to the preacher while the preacher is preaching passionately, the choir is reminded the author to American giver. *NAACP* is the National Association for the Advancement of Colored People. This civil rights organization is formed in 1909. The aim of this organization is to secure the political, educational, social, and economic equality of rights to eliminate discrimination and ensure the well-being of all African-American. This term included into Afro-American cultural term because this term is a social organization of Afro-American.

## 2) African-American area in San-Francisco

Datum number: 26/ Soc.Org /Lit/Unloc

ST	TT
“Mark put me into the backseat of his car and drove to the <b>African-American area in</b>	“Mark menaruhku di kursi belakang mobilnya dan mengemudi ke <b>wilayah</b>

San-Francisco.” (Page 30)	Afrika-Amerika di San-Fransisco.” (Page 39)
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The term *African-American area in San-Francisco* is found in the scene taking place in a car when Maya Angelou is kidnapped by his boyfriend and he drive her to African-American area in San-Francisco. The background of this cultural term is Afro-American. African-American area in San-Francisco is indicated the location where Afro-American community lives. In the mid of 20<sup>th</sup> century, Fillmore district in San-Francisco is called “Harlem of the west” because there are many Afro-American lived there. San-Francisco is the centre of African and African-American Art and Culture. In San-Francisco there are events programs, classes, services celebrating related to African and African-American culture. The term *African-American area in San-Francisco* is translated into *Wilayah Afrika-Amerika di San-Francisco*. This term is categorized into social organization because the term is related into place where Afro-American community lives.

### 3) The South

Datum Number: 5/ Soc.Org /Amp/Unloc

ST <b>The south</b> in general, and	TT <b>Daerah Selatan,</b> secara
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<p>Stamps, Arkansas, in particular had had hundreds of years' experience in demoting even large adult blacks to psychological dwarfs. (Page 6)</p>	<p>umum, dan Stamps, Arkansas, khususnya, telah memiliki pengalaman ratusan tahun dalam merendahkan orang kulit hitam dewasa berbadan besar, sekalipun menjadi orang-orang kerdil secara psikologis (Page 4)</p>
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*The south* is Afro-American that also known as the Southern United State, American South, and the Southern States. The term refers to several states in US. This term found when the author describes how some areas in US in the past had demoted Afro-American adult as dwarfs. As describe by the author the areas including *the south* generally also in particular are Stamps and Arkansas. The historical and cultural of *the south* is developed and influenced by the institution of slave labour on plantation, the large population of Afro-American, the enlargement of racism in the Civil War era, the segregated system or know as Jim Crow Laws that separate school and public facilities of white and black until 1960s. This term is categorized into social organization because it is related to area of a place and a name of a region of African American.



#### 4) The Southwest

Datum number: 8/ Soc.Org/Amp/Unloc

ST	TT
<p>If one grows up in <b>the Southwest</b>, the desert and open skies are natural. (Page 6)</p>	<p>Jika seseorang tumbuh di <b>daerah Barat Daya</b>, gurun dan langit terbuka merupakan hal yang alami. (Page 5)</p>

*The southwest* is Afro-American term using by the author to describe how geographical thing has a small effect on how children grows up. However it shows how children can found their own home because they will learn environment cannot be controlled by them but in the other hand they can choose to make or find their own home to make them safe and sound through their own struggles. It is symbolized Afro-American people whom brought from Africa as slave in a new world (US). They leave their ancestor land and relatives forcefully then survive in a new world with the hardest sacrifice over hundred years and make their own new world be a safe place to live through hardest and long time sacrifice to make them free from racism and slavery. The term *The Southwest* also known as the Southwestern United States, Desert Southwest or American Southwest is including into Afro-American cultural

term because this term is related to name for a region of western United State. In the Southwest largest Afro-American population can be found in Las Vegas, San Antonio and Phoenix. This term is categorized into social organization of cultural term because *The Southwest* is related to the name of a region where Afro-America spread their community and culture.

### 5) Fulton Street

Datum number: 32/Soc.Org/Lit/Unloc

ST	TT
My mother had moved From Post Street into a fourteen-room Victorian house on <b>Fulton Street...</b> , (Page 52)	Ibuku telah pindah dari Jalan Post ke sebuah rumah bergaya Victoria dengan 14 kamar di <b>Jalan Fulton.</b> (Page 70)

This term is found when the author describes how Maya Angelou's mother moved from Post Street into a luxurious house on *Fulton Street*. It means the author want to show that Afro-American is regarded *Fulton Street* just like a symbol of their existence in US as a free human not slavery anymore, it is symbolized by Maya Angelou's mother who has her own house in Fulton Street without pay rent to whites. *Fulton Street*

included into Afro-American cultural term because it is related to the centre of African-American art and culture. *Fulton Street* also a place where African-American culture and art are located. For the examples are African-American Museum and African-American Arts and Culture Complex. This term is included into social organization because this term is related to a name of a street.

#### 6) The Black Panthers

Datum number: 51/Soc.Org/Lit/Unloc

ST	TT
<p>He was a radical lawyer, of steely resolve, with bones so delicate that once, after successfully defending <b>the Black Panthers</b>, Huey Newton gave him a grateful embrace and broke three of his ribs. (Page 71)</p>	<p>Bob adalah pengacara radikal berkeinginan sekuat baja, tetapi memiliki tulang sangat rapuh sehingga suatu ketika setelah sukses membela <b>Black Panthers</b>, Huey Newton memberinya pelukan terima kasih dan mematahkan tiga tulang rusuknya. (Page 97)</p>

The Black Panthers is term that is found in the chapter titled Bob and Decca. Decca is an author and also a friend of Maya Angelou. Bob is her husband who supported the Black

Panthers. The author describes that Bob is appreciated by Huey Newton, a leader and founder of the Black Panthers, for his support for the party. The Black Panthers is included into Afro-American cultural term because this term is a political organization of Afro-American. This party is found by Bobby Seale and Huey P. Newton in October 1966. The Black Panthers was active in the US from 1966 until 1982. This term is included into social organization because it is related to political organization of Black American.

*Table 4.4 Social Organization*

No.	Number of datum	Data
1.	2	Black and White (P xii)
2.	3	Black people (P05)
3.	4	White people (P05)
4.	5	The South (P06)
5.	6	Poor white children (P06)
6.	7	Older blacks (P06)
7.	8	Southwest (P06)
8.	9	Southeast Florida (P06)
9.	11	A Preacher (P11)
10.	12	NAACP (P11)
11.	13	The Urban League (P11)
12.	14	Church Foundations (P11)
13.	15	Muslim Temple associations (P11)

14.	16	My paternal grandmother who raised me (P12)
15.	25	Fillmore Street 5 & Dime Store (P17)
16.	26	African-American area in San Francisco (P30)
17.	27	Negro (P31)
18.	28	Landlady (P31)
19.	30	Rented room (P51)
20.	31	Post Street (P52)
21.	32	Fulton Street (P52)
22.	39	San Francisco's Black Community (P53)
23.	45	Black African countries (P59)
24.	49	A Racist Society (P64)
25.	51	The Black Panthers (P71)
26.	52	Freedom Democratic Party (P83)
27.	53	An African American woman(P83)
28.	55	The slave south (P85)
29.	56	The Mississippi Democratic Freedom Party (P85)
30.	57	The darkness of racism (P85)
31.	60	The segregated movie house (P95-96)
32.	63	The balcony (called

		buzzard's roost) restricted to black costumers (P96)
33.	64	Days of southern humiliation (P96)
34.	65	A sarcastic rejoinder (P101)
35.	66	The school had only recently been integrated (P115)
36.	67	A black female student (P116)
37.	71	A southern woman (P118)
38.	72	The idea of segregation (P119)
39.	73	Black people were inferior to whites (P119)
40.	74	Black people were born with a contagious ailment (P119)
41.	75	The Black youngsters (P119)
42.	76	5 & Dime store counter in Greensboro (P119)
43.	77	The segregation era (P119)
44.	78	Mt. Zion Baptist Church (P120)
45.	79	Racism (P120)

46.	80	Southern Roots (P129)
47.	81	African-Americans (P129)
48.	82	Southern towns (P129)
49.	83	Moved north to Chicago and New York City, west to Los Angeles and San Diego (P129)
50.	84	The heady promise of better lives, of equality, fair play and good old American four-star freedom (P129)
51.	85	The dull drudgery of sharecrop farming (P129)
52.	86	Protected work under unionized agreement (P129)
53.	88	Discriminatory in ways different from the southern modes (P130)
54.	89	A small percentage of highly and fully educated blacks (P130)
55.	90	Unskilled and undereducated black workers (P130)
56.	91	The honesty of Southern landscapes (P130)
57.	93	Children who were sent

		south each summer to visit grandparents, third cousins, double second cousins and extended families (P130)
58.	94	Mainly in the large northern cities (P130)
59.	95	Southern summers (P130)
60.	101	The land of their foreparents (130)
61.	102	Southern themes (131)
62.	104	African-American Poets (P153)
63.	105	Black Poets (P153)
64.	106	My negritude (P154)
65.	107	The black American poet (P154)
66.	108	The Negro Caravan (P155)
67.	109	A black woman (P155)
68.	110	I Am a Black Woman (P155)
69.	111	The negritude poets' exposition of oppression (P155)
70.	112	Harlem Renaissance writers (P155)
71.	113	Langston Hughes' poem "I've Known Rivers,"



		(P156)
72.	114	Sterling A. Brown's "Strong Men" (P156)
73.	115	Claude McKay's "White Houses" and Countee Cullen's "Heritage" (P156)
74.	116	Their black American counterparts (P156)
75.	117	Langston Hughes' poem, "I, too, Sing America." (P157)

#### e. Gestures and Habits

Gestures or habits are different in description and function. This type of cultural terms might emergence in one culture but not in the other cultures.

#### Examples:

##### 1) Jaywalked across the street

Datum number: 40/Gsr.Hbt/Amp/Loc

ST	TT
She kissed me on the lips and turned and <b>jaywalked across the street</b> to her beige and brown pontiac. (Page 53)	Beliau mencium bibirku dan berbalik dan <b>menyeberang jalan tanpa memperhatikan lalu lintas</b> menuju mobil pontiac-nya yang berwarna

	krem dan coklat. (Page 73)
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*Jaywalked across the street* is found in the setting when Maya Angelou's mother want to leave her. After saying goodbye her mother then jaywalked across the street without giving an attention to the road she passed and just walk to reach her beige and brown pontiac. This is a habit of a lot of Afro American people in US. The term *Jaywalked across the street* is associated with jaywalker. According to Urban Dictionary jaywalker is used by white people as an offensive term describing Afro-American so that the Afro-American do not know they are being the topic that white people talking about. This term is formed because the tendency of Afro-American that not use crosswalks when crossing busy roads. This term was formed in Northeast Atlanta. The term *Jaywalked across the street* is categorized into Gestures and Habits because it is a habit of Afro-American to jaywalk across the street.

## 2) The hostile stares of white adults

Datum number: 61/Gsr.Hbt/Amp/Unloc

ST	TT
<b>The hostile stares of white adults (P96)</b>	<b>Pandangan bermusuhan orang-orang dewasa kulit putih (P132)</b>

*The hostile stare of white adults* is related to how white people considered black people as inferior human in the past. This term found when young Maya Angelou and her brother went to cinema they treated rudely and have a seat in inappropriate place of the cinema even though they pay for the ticket just like the white do. In the past in US there is an era with rule that forced African-American to admit being separated from white people. This called the Segregation Era. This era separates black people from white people in every situation for instance is when black people went to the cinema or in a transportation, they will have the second place and at that time whites consider black people as lower class or inferior people in US society. This term is including Afro-American gesture and habit because *the hostile stare of white adults* is a term that points out the habit and gesture of white people in the past on how they treated Afro-American.

*Table 4.5 Gesture and Habit*

No.	Number of Data	Data
1.	40	Jaywalked across the street (P53)
2.	44	To stand or even sit taller than an older person (P58)
3.	46	Put 3 to 5 raisins into small cup of coffee (P59)

4.	58	Not to step Beautiful Oriental rug in the center of the room (P90)
5.	61	The hostile stares of white adults (P96)
6.	62	Rudely thumbed (P96)
7.	87	Racial prejudice (P130)
8.	92	Northern whites with their public smiles of liberal acceptance and their private behaviour of utter rejection (P130)
9.	98	The gentle manners of southern upbringing(P130)

The type of Afro-American cultural terms above is needed to describe in order to distinguish the Afro-American cultural terms and categorized the type of Afro-American cultural terms found.

## 2. Translation Techniques

In order to analyze the translation techniques applied by the translator in translating *Letter to My Daughter* biography the researcher using translation techniques proposed by Molina and Albir (2002). Molina and Albir classify eighteen translation techniques, as follows; literal translation, borrowing, adaptation, calque, amplification, reduction, generalization, particularization, compensation, description, discursive creation, established

equivalence, linguistic amplification, linguistic compression, modulation, substitution, transposition, and variation.

In translating the Afro-American cultural terms the translator not applied all of the translation techniques. Moreover, the translation techniques used by the translator will be analyzed in the paragraph below:

**a. Literal translation**

The translator used word for word translation to translate source text into the target text. This translation technique is used when the term has same function and meaning.

**Examples:**

1) 53/Soc.Org/Lit/Unloc

**ST: An African-American Woman**

**TT: *Seorang perempuan Afrika-Amerika***

The term “An African-American Woman” is translated into *Seorang Perempuan Afrika-Amerika*. The translator is using word for word translation to translate the term so that the translation technique applied is categorized into literal translation.

2) 78/Soc.Org.rlgs/Lit/Unloc

**ST: Mt. Zion Baptist Church**

**TT: *Gereja Baptis Gunung Sinai***

The term “Mt. Zion Baptist Church” is translated into *Gereja Baptis Gunung Sinai*. Translation technique applied is categorized into literal translation because the translator is using word for word translation to translate the term. The same case can be seen in the table of literal translation bellow:

*Table 4.6 Literal Translation*

No.	Number of Data	ST	TT
1.	3	Black people	Orang Kulit hitam
2.	4	White people	Orang kulit putih
3.	9	Southeast Florida	Florida Tenggara
4.	11	A Preacher	Seorang Pendeta
5.	13	The Urban League	Urban League
6.	14	Church Foundations	Yayasan-yayasan Gereja
7.	21	Lipstick and rough	Lipstik dan pemerah pipi
8.	22	Blues and jazz music	Musik <i>blues</i> dan <i>Jazz</i>
9.	26	African-American area in San Fransisco	Wilayah Afrika-Amerika di San

			Fransisco
10.	27	Negro	Negro
11.	28	Landlady	Induk semang
12.	30	Rented Room	Kamar sewaan
13.	31	Post Street	Jalan Post
14.	32	Fulton Street	Jalan Fulton
15.	34	Red Rice Day	Hari Nasi Merah
16.	36	A simple lettuce salad, no tomatoes or cucumbers	Salad selada sederhana, tanpa tomat ataupun ketimun
17.	37	Each grain of red rice	Tiap butir nasi merah
18.	39	San Francisco's Black Community	Komunitas kulit hitam San Fransisco
19.	41	Her beige and brown pontiac	Pontiac-nya yang berwarna krem dan coklat
20.	42	Red rice	Nasi Merah
21.	44	To stand or even sit taller than an older person	Berdiri atau bahkan duduk lebih tinggi daripada orang yang lebih tua
22.	48	Singing the blues	Menyanyi blues

23.	49	A Racist Society	Suatu masyarakat yang rasis
24.	50	A brooks Brothers Suit	Setelan Brooks Brothers
25.	51	The Black Panthers	Black Panthers
26.	52	Freedom Democratic Party	Partai Kebebasan Demokratik
27.	53	An African American woman	Seorang perempuan Afrika-Amerika
28.	56	The Mississippi Democratic Freedom Party	Mississippi Democratic Freedom Party
29.	57	The darkness of racism	Kegelapan rasisme
30.	58	Not to step Beautiful Oriental rug in the center of the room	Tidak menginjak karpet oriental indah yang berada di tengah ruangan
31.	59	A bowl of steaming rice and chicken	Semangkuk nasi panas dan ayam
32.	63	The balcony (called buzzard's roost) restricted to black	Balkon (disebut sebagai sarang burung



		costumers	pemakan bangkai) diperuntukkan bagi pelanggan kulit hitam.
33.	65	A sarcastic rejoinder	Jawaban sarkastik
34.	67	A black female student	Seorang mahasiswi kulit hitam
35.	75	The Black youngsters	Para pemuda kulit hitam
36.	77	The segregation era	Masa segregasi
37.	78	Mt. Zion Baptist Church	Gereja Baptis Gunung Sinai
38.	80	Southern Roots	Akar Selatan
39.	83	Moved north to Chicago and New York City, west to Los Angeles and San Diego	Pindah ke daerah utara ke Chicago dan New York, ke barat ke Los Angeles dan San Diego
40.	87	Racial prejudice	Prasangka rasial
41.	94	Mainly in the large northern cities	Kebanyakan di kota-kota besar di Utara
42.	96	Fish fries	Ikan-ikan goreng

43.	101	The land of their foreparents	Tanah nenek moyang mereka
44.	104	African-American Poets	Penyair Afrika-Amerika
45.	105	Black Poets	Penyair kulit hitam
46.	106	My negritude	Kenegroanku
47.	107	The black American poet	Penyair kulit hitam Amerika
48.	112	Harlem Renaissance writers	Para penulis Harlem Renaissance

#### b. Borrowing

The translator is took words or expression from ST and bring it to the TT without changing it. There are two types of this techniques, pure borrowing and naturalized borrowing. In this research only found pure borrowing.

#### Examples:

1) 12/Soc.Org/Brw/Unloc

**ST: NAACP**

**TT: NAACP**

The term “NAACP” is translated into NAACP. The translator takes the term directly into TT without any changing. This translation techniques used by the translator

is categorized into Borrowing (Pure Borrowing). The same case can be seen in the table of borrowing below:

*Table 4.7 Borrowing*

No.	Number of Data	ST	TT
1.	12	NAACP	NAACP
2.	20	The Lone Ranger	The Lone Ranger
3.	47	Porgy and Bees	Porgy and Bees
4.	68	'Hey y'all, how y'all doin'? Y'all okay?'	'Hey y'all, how y'all doin?Y'all okay'
5.	99	"Y'all like Hot Lanta?"	"Y'all like Hot Lanta?"
6.	100	"N'awlins"	"N'awlins"

### c. Adaptation

Translation technique that is used substitution of cultural terms from unfamiliar into more familiar term in the TT. This technique is adjusting the TT but also keep the meaning intended by the translator.

#### **Example:**

1) 24/Gsr.Hbt/Adp/Loc

**ST: A sit down talk to**

**TT: Saat duduk dan berbicara**

This term “A sit down talk to” is translated to *saat duduk dan berbicara*. The translator using adaptation since the term “A sit down talk to” is not familiar in the TT so the translator rendered it into *saat duduk dan berbicara* that is more familiar to TT reader. The same case can be seen in the table of adaptation below:

*Table 4.7 Adaptation*

No.	Number of Data	ST	TT
1.	24	A sit down to talk	Saat duduk dan berbicara
2.	29	Raggedy hairstyle	Gaya rambut acak-acakan

#### **d. Amplification**

The translator attempts to provide detail information that is not found in ST.

##### **Example:**

- 1) 55/Soc.Org/Amp/Unloc

**ST: The slave south**

**TT: *Daerah perbudakan di Selatan***

The term “The slave south” is translated into *daerah perbudakan di Selatan*. The translator added detail information by put the word “daerah” and “di” to make the

reader understand what the author intended easily. The same case can be seen in the table of amplification below:

*Table 4.8 Amplification*

No.	Number of Data	ST	TT
1.	5	The South	Daerah selatan
2.	8	Southwest	Daerah Barat Daya
3.	10	Shy as magnolias	Pemalu seperti bunga magnolia
4.	16	My paternal grandmother who raised me	Nenekku dari pihak ayah, orang yang membesarkanku
5.	17	Straight hair in a severe stylish bob	Rambut palsu lurusnya bergaya bob
6.	19	A braided natural	Rambut kepang yang alami
7.	40	Jaywalked across the street	Menyebrang jalan tanpa memperhatikan lalu lintas
8.	43	Raised by southern grandmother	Dibesarkan oleh nenek dari wilayah selatan
9.	45	Black African	Negara-negara

		countries	Hitam Afrika lainnya
10.	46	Put 3 to 5 raisins into small cup of coffee	Menaruh tiga sampai lima buah kismis ke dalam secangkir kopi
11.	55	The slave south	Daerah perbudakan di Selatan
12.	61	The hostile stares of white adults (P96)	Pandangan bermusuhan orang-orang dewasa kulit putih
13.	62	Rudely thumbed	Dengan kasar ditunjukkan dengan ibu jari
14.	64	Days of southern humiliation	Hari-hari penghinaan di daerah Selatan
15.	69	An extreme exaggerated southern accent	Aksen selatan yang dilebih- lebihkan secara ekstrem
16.	72	The idea of segregation	Ide pemisahan/segr egasi
17.	73	Black people were inferior to whites	Orang kulit hitam lebih

			rendah dibanding kulit putih
18.	81	African-Americans	Orang Afrika-Amerika
19.	82	Southern towns	Kota-kota di daerah Selatan
20.	85	The dull drudgery of sharecrop farming	Kehidupan pertanian bagi hasil yang membosankan
21.	86	Protected work under unionized agreement	Kehidupan kerja yang dilindungi di bawah kesepakatan-kesepakatan kelompok
22.	88	Discriminatory in ways different from the southern modes	Diskriminatif dengan cara yang berbeda dengan modus yang terjadi di Selatan
23.	89	A small percentage of highly and fully educated blacks	Persentase kecil orang kulit hitam yang berketerampilan dan

			berpendidikan tinggi
24.	90	Unskilled and undereducated black workers	Pekerja kulit hitam yang tak memiliki keterampilan dan berpendidikan rendah
25.	91	The honesty of Southern landscapes	Kejujuran bentang darat daerah Selatan
26.	93	Children who were sent south each summer to visit grandparents, third cousins, double second cousins and extended families	Anak-anak yang dikirim ke Selatan tiap musim panas untuk menunjungi kakek-nenek, sepupu ketiga, sepupu jauh, dan keluarga besar mereka
27.	97	Saturday barbecues	Barbekyu di hari Sabtu
28.	102	Southern themes	Tema-tema kehidupan selatan bervariasi
29.	108	The Negro Caravan	Buku The



			Negro Caravan
30.	110	I Am a Black Woman	Buku I Am a Black Woman
31.	113	Langston Hughes' poem "I've Known Rivers,"	Puisi Langston Hughes berjudul "I've Known Rivers"
32.	114	Sterling A. Brown's "Strong Men"	Puisi Sterling A. Brown yang berjudul "Strong Men"
33.	115	Claude McKay's "White Houses" and Countee Cullen's "Heritage"	Puisi Claude McKay berjudul "White Houses" dan puisi Countee Cullen's berjudul "Heritage,"
34.	116	Their black American counterparts	Saudara kulit hitam mereka di Amerika
35.	117	Langston Hughes' poem, "I, too, Sing America."	Puisi Langston Hughes yang berjudul "I, Too, Sing America"

### e. Reduction

The translator simplifying the term or information found in ST.

This translation technique includes implication and omission.

Reduction is the opposite of amplification.

#### Example:

1) 6/Soc.Org/Rdc/Unloc

**ST: Poor white children**

**TT: Anak-anak berkulit putih**

The translator translated “Poor white children” into *anak-anak berkulit putih*. The translator simplifying the information and reduce the word “poor” in the TT and keep translate the phrase “white children”. The same case can be seen in the table of reduction below:

*Table 4.9 Reduction*

No.	Number of Data	ST	TT
1.	6	Poor white children	Anak-anak berkulit putih
2.	15	Muslim Temple associations	Asosiasi-asosiasi Muslim
3.	71	A southern woman	Perempuan selatan
4.	92	Northern whites with their public smiles of liberal	Orang kulit putih di Utara dengan senyum

		acceptance and their private behaviour of utter rejection	penerimaan liberal dan perilaku penolakan.
5.	95	Southern summers	Musim musim panas
6.	103	An Africa adage	Pepatah Afrika
7.	109	A black woman	Perempuan kulit hitam

#### f. Calque

The translator used literal translation in translating word or phrase. This technique can be structural or lexical.

#### Example:

1) 79/ Soc.Org/Clq/Unloc

**ST: Racism**

**TT: *Rasisme***

This term “Racism” is translated to *rasisme*. The translator is using literal translation in the word level lexically so that this term is categorized into calque.

*Table 4.10 Calque*

No.	Number of Datum	ST	TT
1.	79	Racism	Rasisme

#### g. Compensation

The translator introduces information elements or stylistic effect in the TT or attempts to convey the meaning and information of ST that is contained stylistic elements into TT.

**Example:**

1) 85/ Soc.Org/Des/Unloc

**ST: The heady promise of better lives, of equality, fair play and good old American four-star freedom**

**TT: *Janji memabukkan akan kehidupan yang lebih baik, persamaan, permainan yang adil, dan kebebasan lama Amerika bintang empat yang baik***

The translator translated the term using compensation because the term “The heady promise of better lives, of equality, fair play and good old American four-star freedom” cannot be reflected in the TT using the same place as in ST due to the stylistic elements of ST so that the translator attempt to convey the meaning and information using compensation technique.

*Table 4.11 Compensation*

No.	Number of Data	ST	TT
1.	84	The heady promise of better lives, of equality, fair play and good old	Janji memabukkan akan kehidupan yang lebih baik,

		American four-star freedom	persamaan, permainan yang adil, dan kebebasan lama Amerika bintang empat yang baik
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#### h. Description

The translator replaced term or expression with description of function or form.

#### Example:

1) 66/ Soc.Org/Des/Unloc

**ST: The school had only recently been integrated**

**TT: *Sekolah ini baru saja diintegrasikan, kulit hitam dan kulit putih dapat bersekolah bersama di sini.***

The term “The school had only recently been integrated” is translated into *Sekolah ini baru saja diintegrasikan, kulit hitam dan kulit putih dapat bersekolah bersama di sini*. The translator added description *kulit hitam dan kulit putih dapat bersekolah bersama di sini* that is not available in the ST due to the absence of common term in TT so that the translator put some description of information about the term “The school had only recently been integrated” in TT. The same case can be seen in the table of description below:

Table 4.12 Description

No.	Number of Data	ST	TT
1.	2	Black and White	Berkulit hitam dan putih
2.	23	Humming a Christian song	Menggumamkan lagu Kristiani
3.	33	Peaches and cream and hot dogs	Buah, krim ,dan hot dog
4.	38	Acid aroma of vinegar	Bau asam cuka
5.	66	The school had only recently been integrated	Sekolah ini baru saja diintegrasikan, kulit hitam dan kulit putih dapat bersekolah bersama di sini
6.	70	The Grits	Grits (Grits adalah biji jagung yang direbus susu atau air)

#### i. Modulation

The translator changing the point of view from ST to TT, the changing can be in the form of lexical or structural.

#### Example:

- 1) 1/Mat.Ctl.food/Mod/Unloc

**ST: Peaches and cream****TT: *Manis rasanya***

The translator changed the point of view lexically, the term “Peaches and cream” is translated into *Manis rasanya*. The changing occurs because “Peaches and cream” is name of food in ST. Meanwhile in the TT the translator rendered it into *manis rasanya* that is a type of flavour. The same case can be seen in the table of modulation below:

*Table 4.13 Modulation*

No.	Number of Data	ST	TT
1.	1	Peaches and cream	Manis rasanya
2.	18	Hot curling women’s hair	Rambut perempuan yang keriting seksi
3.	25	Fillmore Street 5 & Dime Store	Toko Fillmore Street 5 & Dime
4.	35	A crispy, dry-roasted capon, no dressing or gravy	Ayam panggang kering dan renyah, tanpa saus atau kuah daging
5.	54	Born a slave	Terlahir untuk

			ini
6.	60	The segregated movie house	Bioskop terpisah
7.	74	Black people were born with a contagious ailment	Orang kulit hitam terlahir dengan penyakit menular
8.	76	5 & Dime store counter in Greensboro	Toko 5 & Dime di Greensboro
9.	98	The gentle manners of southern upbringing	Sopan santun khas Selatan
10.	111	The negritude poets' exposition of oppression	Pemaparan penindasan dari kenegroan para penyair

#### j. Transposition

This translation techniques is used because the difference structure between the ST and TT so that it changed or adjusting the structure or shifting the word classes, grammatical category or units (such as from words to phrases).

#### Example:

1) 7/Soc.Org/Trsp/Unloc

**ST: Older blacks**

**TT: *Orang kulit hitam yang lebih tua***



The datum “Older blacks” is translated to *Orang kulit hitam yang lebih tua*. The translator is changed the grammatical category from plural into singular. The phrase “Older blacks” is translated into singular phrase.

*Table 4.14 Transposition*

No.	Number of Datum	ST	TT
1.	7	Older blacks	Orang kulit hitam yang lebih tua

### **3. Localization**

The analysis of localization applied by the translator in translating Letter to My Daughter biography is used theory by Esselink (2000). Esselink classifies three aspects of localization, there are; Linguistic, cosmetics, and operational. Each aspect will be discussed in the paragraph below:

#### **a. Linguistic**

This aspect is focused on translation techniques applied by the translator in translating the Afro-American cultural terms. Mangiron & O’Hagan (2006) categorized three translation techniques used in localization. There are adaptation, compensation and linguistics variation. In this research the translation techniques applied by the translator that is categorized into localization are adaptation and compensation. There are 2 adaptations and 1 compensation found

by the researcher in *Letter to My Daughter*. The finding shows that linguistic aspects of localization is tend to unlocalize because the dominant of translation techniques used are literal translation and amplification.

### 1) Adaptation:

#### a) Raggedy hairstyle

Datum number: 29/Mat.Clt/Adp/Loc

ST	TT
<p>Let's bravely say to our young women, "That <b>raggedy hairstyle</b> may be trendy, but it is also unattractive. It is not doing anything with you..."</p> <p>(Page 38)</p>	<p>Marilah dengan berani kita berkata, "<b>Gaya rambut acak-acakan</b> itu memang trendi, tapi juga sangat tidak menarik..." (Page 50)</p>

#### b) A sit down talk to

Datum number: 24/Soc.Clt/Adp/Loc

ST	TT
<p>Then we had what was to become familiar as, "<b>a sit down talk to</b>". (P13)</p>	<p>Lalu, kami melakukan apa yang kemudian menjadi familier sebagai "<b>saat duduk dan berbicara</b>". (P14)</p>

## 2) Compensation

### a) The heady promise of better lives, of equality, fair play and good old American four-star freedom

Datum number: 85/Soc.Org.Hstr/Comp/Loc

ST	TT
They were drawn by <b>the heady promise of better lives, of equality, fair play and good old American four-star freedom</b> (Page 129)	Mereka tertarik dengan <b>Janji memabukkan akan kehidupan yang lebih baik, persamaan, permainan yang adil, dan kebebasan lama Amerika bintang empat yang baik.</b> (P175)

### b. Cosmetics

Cosmetics aspect is focused on whether the translator using description to translate the Afro-American cultural terms, the visual illustration used by the translator, and types of fonts used from source text into target text. This aspect is analyzed below:

#### a) Description in translating the Afro-American cultural terms

The researcher found 6 descriptions using by translator in translating the Afro-American cultural terms in *Letter to My Daughter*.

**Example:**

70/Mat.Clt/Des/Unloc

**ST: Grits****TT: Grits (Grits adalah biji jagung yang direbus susu atau air)**

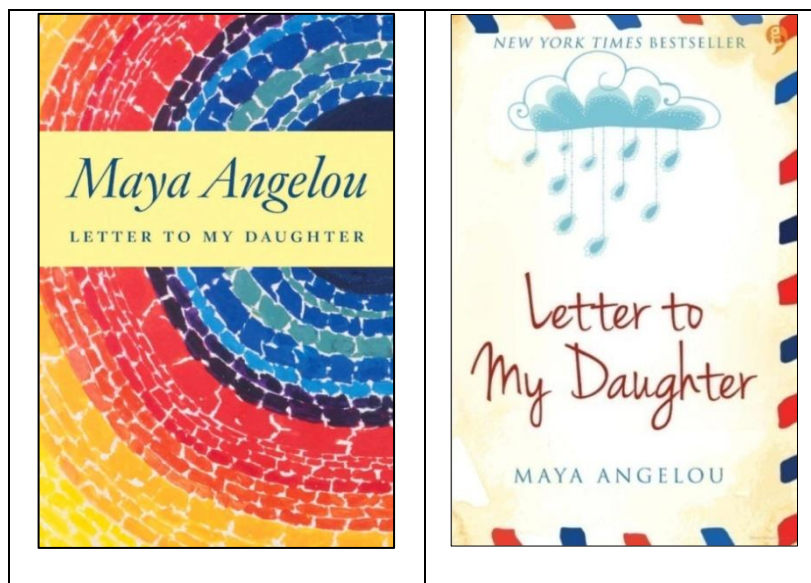
The translator is using translation technique of description to give information about the term “Grits” because in TT the term “Grits” do not have similar term so the translator put some information about “Grits” in the parentheses to make the reader understand the term easily. Description is also found in the data 2, 23, 33, 38, 66. The use of description in translating Afro-American cultural term is affected on the visual of the target text. The changing tends to localize in the aspects of cosmetics.

**b) The visual illustration used by the translator**

The researcher found visual illustration using by translator in translating the Afro-American cultural terms in *Letter to My Daughter*. The visual illustration will be explain on the paragraph below:

**1. The design of front cover**

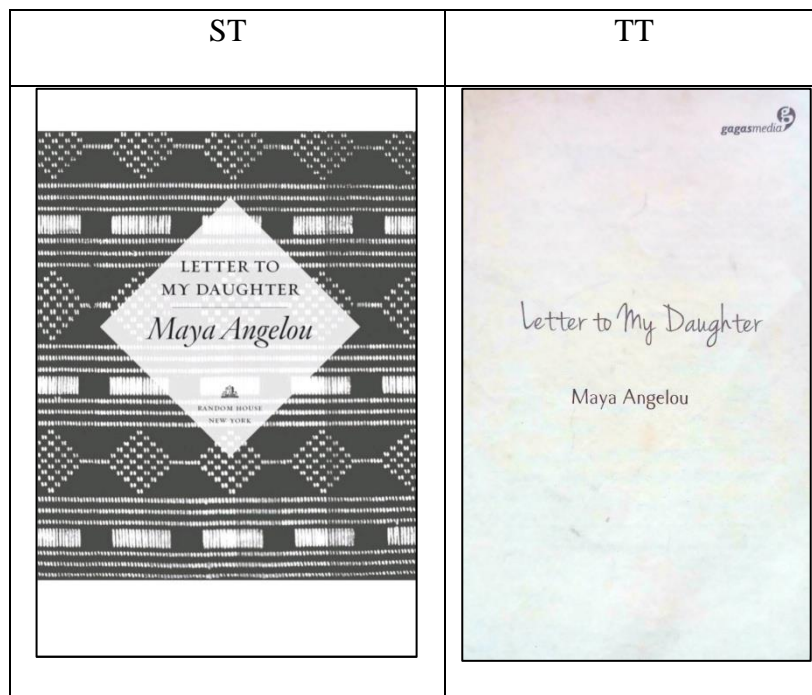
ST	TT
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The design of front cover in the ST represents the Afro-American Culture because it is used vibrant colours. The vibrant colours yellow or gold, red, and blue have their own meaning on Afro-American culture. Based on African culture yellow or gold is associated with wealth in the form of high status, royalty and also including spiritual purity, beauty and preciousness. Red is associated with trouble in the political world or tensions spiritually. Moreover Blue represents harmony, peace and love. The author represents the meaning of those colours in the story of Maya Angelou's life that is full of sacrifice to be an Afro-American woman in US. Meanwhile the front cover of TT represents the title of the biography *Letter to My Daughter*. The front cover has design like an envelope of a letter. The TT also writes down “NEW YORK TIMES BESTSELLER”

on the top of cover. The researcher assumed the design chooses because the publisher wants to make the book represented the title and make the book eye catching and interesting to TT reader so that the reader is interested to buy the book. The difference between ST to the TT is that the ST is focused on visual illustration of African-American culture by using vibrant colours. It represents the African-American culture so that the reader will constantly assume that the background story of the book is Afro-American. Meanwhile the TT is focused on represent that the book is epistolary book that designed like a letter. The translator intended to shows that the book is including into epistolary book by using envelope of a letter as the design and put the best seller words to get the interest of target reader. The change is made due to the different of target reader. The majority of target reader in ST knows who Maya Angelou and what is her background culture so the publisher decided to take illustration of Afro-American to represent the story of the book. It is different to the target reader of ST that majority do not know who is Maya Angelou and the background of her life so that the publisher of TT decided to put the design to catch the eye of target reader.

## **2. The design illustration of title page**



The illustration page of ST has seamless pattern like a African mud cloth pattern. Mud cloth is handmade cloth originally from Mali, West Africa. The pattern of mud cloth traditionally has black background and white designs. The pattern used in the title page of *Letter to My Daughter* represents brave and fearless. This pattern associated with belt used by warriors in a battle therefore the meaning of this pattern is brave and fearless. The traits are represented by Maya Angelou in the biography *Letter to My Daughter*. Meanwhile the design of TT is simple than the ST. The TT only put the title, name of the author and also the publisher of TT without giving any pattern or symbol to represent the biography. The TT has simple designed because it focused

on the title and name of the author. Meanwhile the ST is focused not only to the title and name of author but also the culture of Afro-American that is represented by the African mudcloth pattern.

### 3. The design of dedication page

ST	TT
<p style="text-align: center;"> <i>My thanks to some women who mothered me through dark and bright days.</i>            Annie Henderson            Vivian Baxter            Frances Williams            Berdis Baldwin            Amisher Glenn    <i>My thanks to one woman who allows me to be a daughter to her, even today.</i>            Dr. Dorothy Height    <i>My thanks to women not born to me but who allow me to mother them.</i>            Oprah Winfrey            Rosa Johnson Butler            Lydia Stuckey            Valerie Simpson            Constanca Romilly         </p>	<p style="text-align: center;"> <b>Terima Kasih</b>              Terima kasihku untuk perempuan-perempuan yang telah merawat dan mengasihiku layaknya seorang ibu dalam hari-hari yang gelap dan terang.            Annie Henderson            Vivian Baxter            Frances Williams            Berdis Baldwin            Amisher Glenn              Terima kasihku untuk seorang perempuan yang mengizinkan aku menjadi anak perempuannya, bahkan hingga hari ini.            Dr. Dorothy Height              Terima kasihku untuk perempuan-perempuan yang tidak aku lahirkan, tetapi mengizinkanku untuk menjadi ibu mereka,            Oprah Winfrey            Rosa Johnson Butler            Lydia Stuckey            Gayle B. King            Valerie Simpson         </p>

The design of dedication page in ST is written in the centre of the page, the font or typeface is smaller than the TT. In the TT the page is using border design and bigger font or typeface. The paragraph of TT is using align text left. The TT also added word *Terima Kasih* using a big size of fonts or typeface on the top of the paragraph that is not written in the ST. The difference is happened due to the focused of TT text is to make the reader feels like they read a letter so



the TT is using design as explained above. Meanwhile the ST is focused on the story so that the ST did not add too much illustration, so that the target reader will focused on the story. Moreover the culture of Western (ST) and Eastern (TT) is also affected the design because ST culture is usually using simple design. Meanwhile in TT culture the thing like dedication page that contains of gratitude is an important page of the book to show the politeness of Eastern culture.

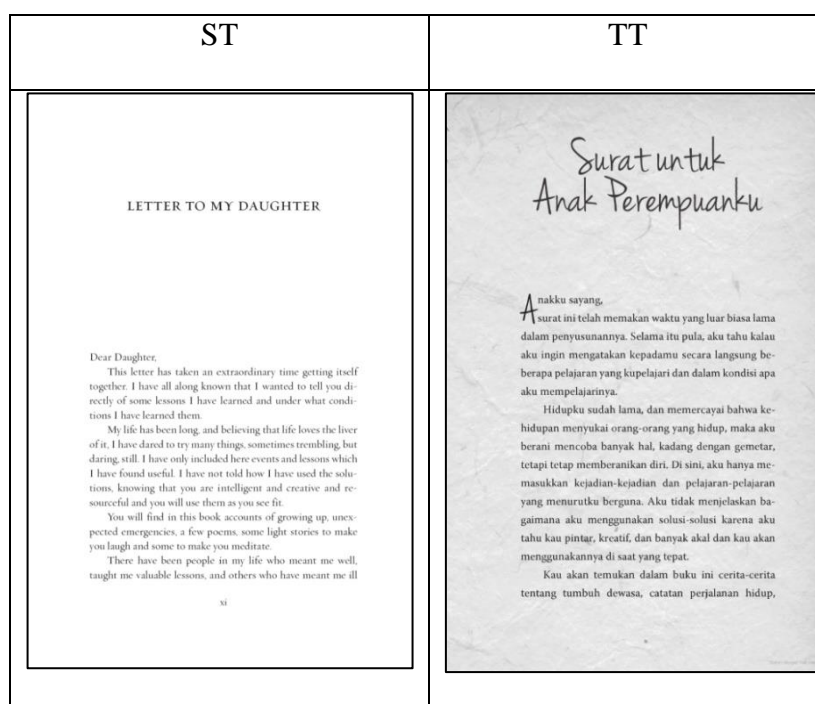
#### 4. The design of table of contents page

ST	TT
<p style="text-align: center;">CONTENTS</p> <p style="text-align: center;"><i>Letter to My Daughter</i> xi</p> <ol style="list-style-type: none"> <li>1 Home 5</li> <li>2 Philanthropy 11</li> <li>3 Revelations 17</li> <li>4 Giving Birth 23</li> <li>5 Accident, Coincident, or Answered Prayer 29</li> <li>6 To Tell the Truth 37</li> <li>7 Vulgarly 41</li> <li>8 Violence 45</li> <li>9 Mother's Long View 51</li> <li>10 Monaco 57</li> <li>11 Porgy and Bess 63</li> <li>12 Bob and Decca 71</li> <li>13 Celia Cruz 79</li> <li>14 Fannie Lou Hamer 83</li> </ol> <p style="text-align: center;">ix</p>	<p style="text-align: center;">Daftar Isi</p> <p style="text-align: center;"><i>Surat untuk Anak Perempuan</i> ix</p> <p>Rumah 1</p> <p>Filantropi 9</p> <p>Wahyu 19</p> <p>Melahirkan 27</p> <p>Kecelakaan, Kebetulan, atau Doa yang Terkabul? 35</p> <p>Mengatakan Kebenaran 47</p> <p>Vulgartas 53</p> <p>Kekerasan 59</p> <p>Pandangan Jauh Buku 67</p> <p>Maroko 77</p> <p>Porgy and Bess 85</p> <p>Bob dan Decca 95</p> <p>Celia Cruz 107</p> <p>Fannie Lou Hamer 113</p> <p>Senegal 121</p> <p>Layar Perak yang Abadi 129</p> <p>Dalam Pembelaan Diri 135</p> <p>Nyonya Coretta Scott King 141</p> <p>Belasungkawa 147</p> <p>Dalam Lembah Kerendahan Hati 153</p> <p>Semangat Nasional 167</p> <p style="text-align: center;">ix</p>

The design of table contents page of ST is much simpler than the TT. The font or typeface is smaller than the TT. In the TT the page is using border design and bigger font or

typeface. The paragraph of table of contents in TT is using align text left meanwhile the table of contents of ST is written in the centre of the page. The position of page number of each chapter in the table of content is written in the right side of title chapter and the left side is the number of chapter. Meanwhile in the TT the number of page of each chapter is also written in the right side but there is no number for chapters.

### 5. The design of preface page




The design of preface page in the ST is using simple design.

The title is written in the top of page and the paragraph is made without any changing of font or typeface size. Meanwhile the TT has design such old paper of a letter. The researcher assumed the TT want to make the reader feels

like they read a letter from the author. This is related to the title of the biography and how the author writes the preface. The preface is using “Dear Daughters” translated into *Anakku Sayang* that is a salutation of a letter as the opening of her preface. It indicates the author wanted to make her reader feeling like they read a letter and indicated that the book is including epistolary book. The design of old paper in the TT built up the nuance as they read a letter. The TT also has difference size of font or typeface, the beginning of the paragraph is started with capital letter while the ST is using normal size.

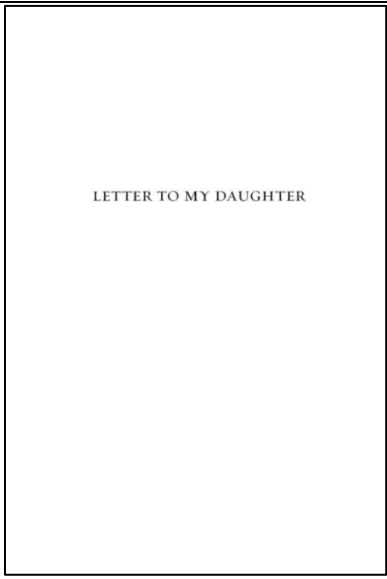
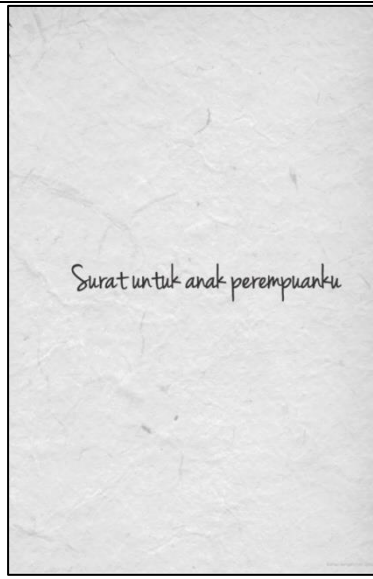
## 6. The design of the end of paragraph in every chapter

ST	TT
<p style="text-align: center;">LETTER TO MY DAUGHTER</p> <p>and, have given me ample notification that my world is not meant to be all peaches and cream.</p> <p>I have made many mistakes and no doubt will make more before I die. When I have seen pain, when I have found that my ineptness has caused displeasure, I have learned to accept my responsibility and to forgive myself first, then to apologize to anyone injured by my misreckoning. Since I cannot un-live history, and repentance is all I can offer God, I have hopes that my sincere apologies were accepted.</p> <p>You may not control all the events that happen to you, but you can decide not to be reduced by them. Try to be a rainbow in someone's cloud. Do not complain. Make every effort to change things you do not like. If you cannot make a change, change the way you have been thinking. You might find a new solution.</p> <p>Never whine. Whining lets a brute know that a victim is in the neighborhood.</p> <p>Be certain that you do not die without having done something wonderful for humanity.</p> <p>I gave birth to one child, a son, but I have thousands of daughters. You are Black and White, Jewish and Muslim, Asian, Spanish-speaking, Native American and Aleut. You are fat and thin and pretty and plain, gay and straight, educated and unlettered, and I am speaking to you all. Here is my offering to you.</p> <p style="text-align: center;">xii</p>	<p>sebuah perubahan, maka ubahlah cara berpikirmu. Mungkin kau akan menemukan sebuah solusi baru.</p> <p>Jangan mengeluh. Mengeluh akan membuat orang jahat tahu bahwa calon mangsa ada di dekatnya.</p> <p>Yakinkan bahwa kau tidak akan mati sebelum melakukan sesuatu yang indah bagi kemanusiaan.</p> <p>Aku melahirkan seorang anak, anak laki-laki, tetapi aku memiliki ribuan anak perempuan. Kau yang berkulit hitam dan putih, kau yang orang Yahudi dan Muslim, Asia, berbahasa Spanyol, Amerika asli dan Aleut! Kau yang gemuk, kurus, cantik, sedang, yang homoseksual dan heteroseksual, terpelajar dan buta huruf, aku berbicara kepada kalian semua. Ini yang bisa aku tawarkan untuk kalian.</p> <p style="text-align: center;">  </p> <p style="text-align: center;">* Penduduk asli Kepulauan Aleutian, Alaska, Amerika Serikat [terjemah]</p>

The TT is using illustration of a maple leaf as a sign of the end of every chapter. In general maple leaf is symbolized

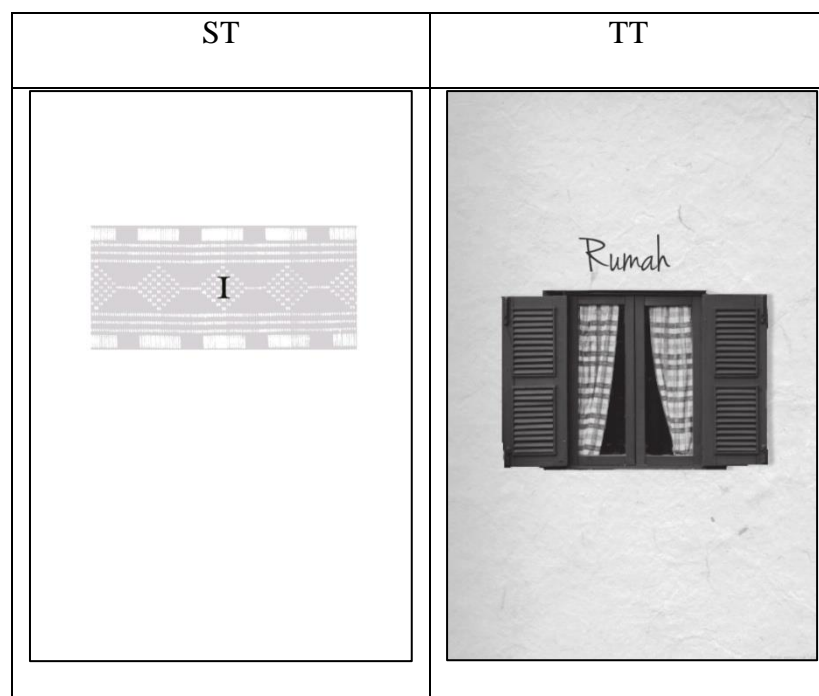
unity, tolerance, and peace. Meanwhile in the ST there is no illustration added but in the top of every page is written the title of biography, name of author, or title of chapter that is depended on the page of book. This difference indicates the ST want to make the reader easier when reading the book by put information of the title of chapter on the top of page in each chapter. The publisher of TT is tends to put a symbolical illustration of maple leaf to give the impression of unity, tolerance and peace that is represented in *Letter to My Daughter*, the life story of Maya Angelou as an Afro-American who struggles for unity, tolerance and peace for her black community.

### 7. The design of half title page

ST	TT
 <p data-bbox="655 1514 871 1532">LETTER TO MY DAUGHTER</p>	 <p data-bbox="1050 1585 1326 1630">Surat untuk anak perempuanku</p>

The half title page of TT is written in the middle of the page and the design of page is the same as the preface page that is used design such as old paper of a letter. Meanwhile the ST is written upper than the TT and there is no illustration or design exist. The difference occurs because the ST wants to make the reader focus on the title only while the TT put illustration to make the reader feel like they read a letter as intended by the author.


#### 8. The design of chapter page



The chapter page of ST has the same design as the illustration page but has smaller shape and size and also there is a number that indicated the chapter in the middle of the pattern. The design is seamless pattern like an African

mud cloth pattern. The pattern meaning is brave and fearless. Meanwhile the TT chapter page has design of a window with the title of each chapter on the top of the window illustration. The researcher assumed this visual illustration is used to represent that the author is intended to write different story of her life on each chapter of the biography.

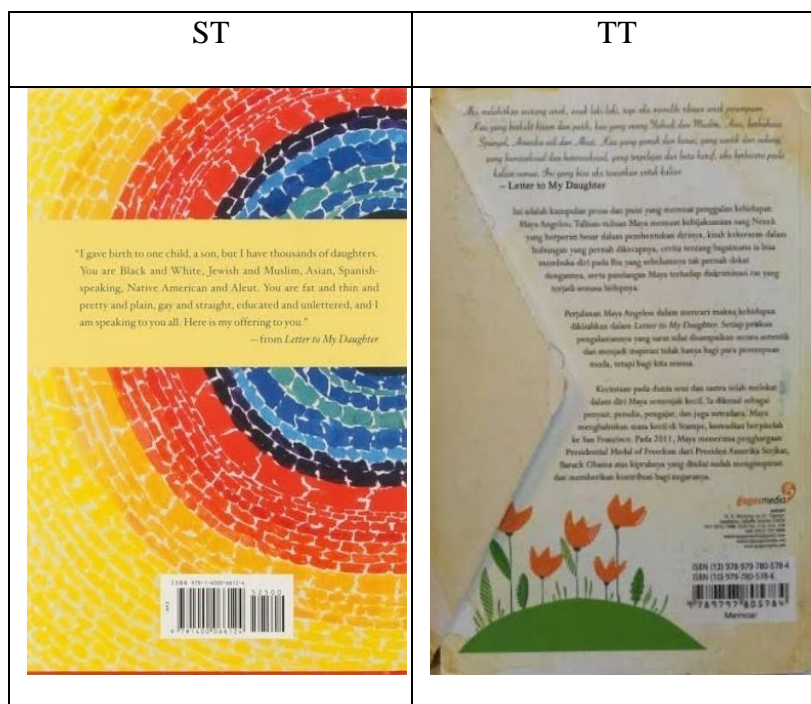
## 9. The design of page

ST	TT
<p style="text-align: center;"><i>Home</i></p> <p>I was born in St. Louis, Missouri, but from the age of three I grew up in Stamps, Arkansas, with my paternal grandmother, Annie Henderson, and my father's brother, Uncle Willie, and my only sibling, my brother Bailey.</p> <p>At thirteen I joined my mother in San Francisco. Later I studied in New York City. Throughout the years I have lived in Paris, Cairo, West Africa, and all over the United States.</p> <p>Those are facts, but facts, to a child, are merely words to memorize. "My name is Johnny Thomas. My address is 220 Center Street." All facts, which have little to do with the child's truth.</p> <p>My real growing up world, in Stamps, was a continual struggle against a condition of surrender. Surrender first to the grown-up human beings who I saw every day, all black and all very, very large. Their submission to the idea that black people were inferior to white people, who I saw rarely.</p> <p>Without knowing why exactly, I did not believe that I was</p> <p style="text-align: center;">5</p>	 <p><b>A</b>ku dilahirkan di St. Louis, Missouri, tetapi sejak usia tiga tahun aku tinggal di Stamps, Arkansas, dengan nenekku dari pihak ayah, Annie Henderson, dan saudara laki-laki ayahku, Paman Willie, serta satu-satunya saudaraku, saudara laki-laki, Bailey.</p> <p>Pada usia tiga belas tahun, aku tinggal dengan ibuku di San Francisco. Lalu, aku kuliah di New York. Pada tahun-tahun berikutnya, aku pernah tinggal di Paris, Kairo, Afrika Barat, dan seluruh Amerika Serikat.</p> <p>Itu adalah fakta, tetapi fakta bagi seorang anak hanyalah kata-kata untuk dihafalkan, "Namaku Johnny Thomas. Alamatku di Jalan Center No. 220." Semua fakta, yang tidak ada hubungannya dengan kebenaran seorang anak.</p> <p>Tempatku tumbuh dewasa yang sesungguhnya, di Stamps, adalah perjuangan terus-menerus melawan kondisi menyerah. Pertama, menyerah pada orang dewasa yang kutemui tiap hari, semuanya berkulit hitam dan berukuran sangat, sangat besar. Lalu, tunduk pada gagasan bahwa orang kulit hitam lebih rendah dari orang kulit putih, yang jarang aku temui.</p> <p style="text-align: center;">5</p>

The design of page in ST is different from the TT. In the ST the beginning of paragraph is written in the half of page with a title of chapter on the top and there is no visual illustration found. Meanwhile in the TT the beginning of paragraph is written higher than the ST and there is no title

of chapter on the top of paragraph because the title of chapter is written in the chapter page, moreover the TT has illustration in the upper right corner and bottom left corner. The illustration is like patches that usually found in old paper. The researcher assumed that the illustration is used to make the reader feels the nuance of reading a letter as how the author intended.

## 10. The design of Blurb



The blurb of TT is different from ST. The ST has design illustration like the cover that is using vibrant colours to represent the Afro-American culture. There is a quotation of *Letter to My Daughter* in the middle of the blurb and also ISBN number in the bottom of blurb. Meanwhile in the

TT the quotation is on the top of blurb and there is description about the book and the author. The number of ISBN is on the bottom right corner. There is also publisher info above the ISBN number.

**c) Types of fonts or typeface used from source text into target text**

The typeface that used in ST is Hoelfer Type Foundry. Hoelfer's typeface is identical with beautiful lettering, perfect pixels and typifying typographic excellence.

The TT is used typeface Warnock Pro Regular by Adobe. This typeface has contemporary design and interesting classical shape that makes it looks modern and sophisticated.

**c. Operational**

This aspect is identified by the difference of page, number of pages, and types of paper used in source text into target text. This aspect is analyzed below:

**a) The difference of page**

Afro-American cultural terms is found commonly in the difference page from ST into TT. This is happened because of the style of pages, in ST there are 3 pages to separate every chapter while in ST there are two pages to separate



the chapters. Moreover the difference of grammar rules between English (ST) and Indonesian (TT) and the translation techniques also have impact to the length of TT. It indicates that the translator is tends to unlocalize in the difference of page, because the TT has different pages to ST in this operational aspect of localization.

#### **b) Number of pages**

The number of pages from ST into TT is different. The Source Text consists of 166 pages and the Target Text consists of 226 pages. The difference of pages from English into Indonesian occurs because the Indonesian translation as TT commonly has more pages than the English version as ST. This is happened due to the impact of language matter. In this research, the researcher found that the translator mostly uses literal translation and amplification in translating Afro-American cultural terms which is indicated the translation is using word-for-word and paraphrase. These translation techniques make the TT became too wordy than the ST because English and Indonesian have different grammatical rules. Moreover the difference of page is affected the way the reader read the book.. The examples of Afro-American cultural terms translation:

a. Literal translation

ST: Harlem Renaissance writers (P155)

TT: Para penulis Harlem Renaissance (P208)

b. Amplification

ST: Rudely thumbed (P96)

TT: *Dengan kasar ditunjukkan dengan ibu jari* (P132)

**c) Types of paper used in the source text and target text**

The source text type of paper is Acid-free paper or known as alkaline paper. The size of paper is 145 x 213x 23 mm. The target text type of paper is paper book (yellow). The size of paper is 13 cm x 20 cm. The researcher assumed that this difference happened because the budget of publishing. When a book will be translated into TT the publisher need to make permission to ST publisher. It usually cost a lot of money to buy the rights and permission. Moreover the publisher also has to consider the budget to publish the translated book so that the paper used in translated version is using low cost material of paper than the original (ST) in order to publish a lot of translated books with low cost budget. In Indonesia the translated book (ST) commonly has affordable price than the original book (TT).

## B. Discussions

This research is focused on the discussion of Afro-American cultural terms categories, Afro-American cultural term translation techniques and how the localization applied in translating *Letter to My Daughter* biography. There are 117 Afro-American cultural terms collected for this research. The data is analyzed with cultural terms category, translation techniques and localization. The researcher found 1 data (0.86%) of ecology, 16 data (13.67%) of material culture, 16 data (13.67%) of social culture, 75 data (64.10%) of social organization, and 9 data (7.70%) of gesture and habits. Social organization became the most dominant cultural terms in the *Letter to My Daughter* biography because the background of this book is a life story of Maya Angelou as an Afro-American woman, an Afro-American writer, poet and also an activist of Afro-American. The second dominant data are material culture and social culture because *Letter to My Daughter* is a book tells story of Maya Angelou's life that is consist of daily life background setting of Afro-American.

Meanwhile for the translation techniques, the researcher found 48 data (41.03%) of literal translation, 10 data (8.55%) of modulation, 35 data (29.91%) of amplification, 7 data (5.99%) of reduction, 6 data (5.13%) of borrowing, 2 data (1.71%) of adaptation, 1 datum (0.85%) of compensation, 1 datum (0.85%) of transposition, 1 datum (0.85%) of calque and 6 data (5.13%) of description. Based on the finding above,

translation technique that is applied frequently by the translator in translating the Afro-American cultural term are literal translation and the second is amplification. The dominant data of literal translation make the TT reader understand the translation easily somehow. Even though it also caused the translation of Afro-American cultural terms found on *Letter to My Daughter* biography became too wordy in TT and some cultural terms did not rendered well. For the example is the term “Not to step Beautiful Oriental rug in the center of the room” (P90) translated into *Tidak menginjak karpet oriental indah yang berada di tengah ruangan* (P124), this translation make the TT longer and too wordy than the ST. The second example is the term “The Black Panthers” (P71) that is translated into *Black Panthers* (P97), this translation is not rendered well because there is no additional information for the term so that it makes the reader should looking for the term meaning by them self. Moreover the second dominant translation techniques used by the translator is amplification that is made the TT reader understand Afro-American cultural terms easily because the translator put additional information of Afro-American cultural term. For the example is the term “Southern towns” translated into *kota-kota di daerah selatan*. This translation make the TT reader understand the Afro-American cultural term easily.

Localization aspects in the translation of *Letter to My Daughter* biography shows that the analysis found 2 data of adaptations and 1 datum of compensation. It shows the data of translation technique in the

linguistics aspect based on localization standard is dominant to be unlocalized. The finding of cosmetics aspect shows the TT is using description, the visual illustration and type of fonts that is different from ST. From the analysis of operational aspect shows that the cultural terms found mostly has difference pages and also has more pages than the source text and the target text use different type of paper in order to minimize the budget of publishing.

## CHAPTER V

### CONCLUSION AND SUGGESTIONS

This chapter consists of two sub chapter. The first sub chapter is conclusion. Conclusion is gained from the analysis and discussion that is the answer of problem statements. The second sub chapter is suggestion.

#### A. Conclusion

The researcher found 117 data from the data is analyzed using cultural term category proposed by Newmark (1988) and translation techniques by Molina and Albir (2002). The theory of cultural term has five categories. Based on the categories the researcher found 1 data (0.86%) of ecology, 16 data (13.67%) of material culture, 16 data (13.67%) of social culture, 75 data (64.10%) of social organization, and 9 data (7.70%) of gesture and habits. The analysis shows that the dominant data of cultural term category is social organization. The most dominant data is social organization since the background of *Letter to My Daughter* biography is a life story of Maya Angelou as an Afro-American woman, an Afro-American writer, poet and also an activist of Afro-American. The second dominant data are material culture and social culture because *Letter to My Daughter* is a book tells story of Maya Angelou's life that is consist of daily life background setting of Afro-American.

Meanwhile the translation techniques applied by the translator in translating *Letter to My Daughter* biography, the researcher found 48 data (41.03%) of literal translation, 10 data (8.55%) of modulation, 35 data

(29.91%) of amplification, 7 data (5.99%) of reduction, 6 data (5.13%) of borrowing, 2 data (1.71%) of adaptation, 1 datum (0.85%) of compensation, 1 datum (0.85%) of transposition, 1 datum (0.85%) of calque and 6 data (5.13%) of description. The analysis shows that the most frequently translation techniques applied is literal translation. The dominant data of literal translation make the TT reader understand the translation easily. Moreover it also caused the translation of Afro-American cultural terms found on Letter to My Daughter biography became too wordy in TT and some cultural terms did not rendered well.

The analysis of localization in translating Letter to My Daughter biography is used theory by Esselink (2000). Esselink classifies three aspects of localization, there are; linguistic, cosmetics, and operational. The first is linguistics aspect that is focused on translation techniques. In this research the translation techniques applied by the translator are 2 data of adaptations and 1 datum of compensation. It shows the data of translation technique in the localization standard is dominant to be unlocalized.

The second is cosmetics aspect that is focused on description to translate the Afro-American cultural terms, the visual illustration, and types of fonts used. The finding shows the TT is using description, the visual illustration and type of fonts of TT is different from ST. This finding shows that the aspects of cosmetics is affected by the target reader since the description is applied by the translator to put more information

about the Afro-American cultural term so that the reader understand the Afro-American cultural term in *Letter to My Daughter* easily. The illustration in TT is different from the ST, for the example is designed of cover, TT has designed like an envelope of a letter to represent the title meanwhile the ST has vibrant colour designed that represent the Afro-American culture, the type of font or typeface is also different.

The last aspect is operational. This aspect is identified by the difference of page, number of pages, and types of paper used. From the analysis shows that the cultural terms found mostly has difference pages and also has more pages than the source text since the grammar rules and design of book is different from ST to TT. The target text use different type of paper in order to minimize the budget of publishing.

## **B. Suggestions**

### **1. Suggestion for the translators**

The researcher suggests the translators to improve the ability in translating cultural terms because the cultural term is important thing to be considered in translation since in translating ST not only render the word but also the culture into TT. The good understanding of ST and TT culture and also the proper translation techniques applied is needed to make a good quality of translation. Therefore the translator has to master both the knowledge of cultural terms in ST and TT and also has to apply appropriate translation techniques since it will affect the result of translation quality.



## 2. Suggestion for other researcher

The researcher suggests the other researcher to analyze much deeper about cultural term from other books or sources because cultural term is worthwhile to analyze. The other researcher is highly recommended to analyze using other perspective to analyze the cultural terms and also analyze whether the translator is using proper translation techniques in translating the cultural terms or not, because the appropriate translation techniques is an important thing in translating cultural terms.

## 3. Suggestion for the students of English Letters Department

The researcher suggests the students of English Letters Department who wants to analyze cultural terms to learn about cultural terms more and to have depth knowledge of cultural terms of ST and TT in order to understand the cultural terms well so that a good quality of translation can be produced.

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<https://www.britannica.com/topic/African-American>

<https://nmaahc.si.edu/cultural-expressions>

# **APPENDICES**

The Data of Afro-American Cultural Term Translation on *Letter to My Daughter* Biography

No.	Number of Data	Source Languages	Target Languages	Cultural Terms	Translation Techniques
1.	1/Mat.Clt/Lit/Unloc	Peaches and cream	Manis rasanya	Material culture (Food)	Modulation
2.	2/Soc.Org/Des/Unloc	Black and White	Berkulit hitam dan putih	Social Organization	Description
3.	3/Soc.Org/Lit/Unloc	Black people	Orang Kulit hitam	Social Organization	Literal translation
4.	4/Soc.Org/Lit/Unloc	White people	Orang kulit putih	Social Organization	Literal translation
5.	5/Soc.Org/Amp/Unloc	The South	Daerah selatan	Social Organization	Amplification
6.	6/Soc.Org/ Rdc/Unloc	Poor white children	Anak-anak berkulit putih	Social Organization	Reduction
7.	7/Soc.Org/Trsp/Unloc	Older blacks	Orang kulit hitam yang lebih tua	Social Organization	Transposition
8.	8/Soc.Org/Amp/Unloc	Southwest	Daerah Barat Daya	Social Organization	Amplification
9.	9/Soc.Org/Lit/Unloc	Southeast Florida	Florida Tenggara	Social Organization	Literal translation

10.	10/Eco/Amp/Unloc	Shy as magnolias	Pemalu seperti bunga magnolia	Ecology (Flora)	Amplification
11.	11/Soc.Org/Lit/Unloc	A Preacher	Seorang Pendeta	Social Organization (Religious terms)	Literal translation
12.	12/Soc.Org/Brw/Unloc	NAACP	NAACP	Social Organization	Borrowing (Pure Borrowing)
13.	13/Soc.Org/Lit/Unloc	The Urban League	Urban League	Social Organization	Literal translation
14.	14/Soc.Org/Lit/Unloc	Church Foundations	Yayasan-yayasan gereja	Social Organization (Religious terms)	Literal translation
15.	15/Soc.Org/Rdc/Unloc	Muslim Temple associations	Asosiasi-asosiasi Muslim	Social Organization (Religious terms)	Reduction
16.	16/Soc.Org/Amp/Unloc	My paternal grandmother who raised me	Nenekku dari pihak ayah, orang yang membesarkanku	Social Organization	Amplification
17.	17/Mat.Clt/Amp/Unloc	Straight hair in a severe stylish bob	Rambut palsu lurusnya bergaya bob	Material Culture	Amplification
18.	18/Mat.Clt/Mod/Unloc	Hot curling women's hair	Rambut perempuan yang keriting seksi	Material Culture	Modulation

19.	19/Mat.Clt/Amp/Unloc	A braided natural	Rambut kepong yang alami	Material Culture	Amplification
20.	20/Soc.Clt/Brw/Unloc	The Lone Ranger	The Lone Ranger	Social Culture (Leisure)	Borrowing (Pure Borrowing)
21.	21/Mat.Clt/Lit/Unloc	Lipstick and rough	Lipstik dan pemerah pipi	Material Culture	Literal translation
22.	22/Soc.Clt/Lit/Unloc	Blues and jazz music	Musik blues dan Jazz	Social Culture (Leisure)	Literal translation
23.	23/Soc.Clt/Des/Unloc	Humming a Christian song	Menggumamkan lagu Kristiani	Social Culture	Description
24.	24/Soc.Clt/Adp/Loc	A sit down talk to	Saat duduk dan berbicara	Social Culture	Adaptation
25.	25/Soc.Org/Mod/Unloc	Fillmore Street 5 & Dime Store	Toko Fillmore Street 5 & Dime	Social Organization (name of building)	Modulation
26.	26/Soc.Org/Lit/Unloc	African-American area in San Francisco	Wilayah Afrika-Amerika di San Fransisco	Social Organization	Literal translation
27.	27/Soc.Org/Lit/Unloc	Negro	Negro	Social Organization	Literal translation



28.	28/Soc.Org/Lit/Unloc	Landlady	Induk semang	Social Organization	Literal translation
29.	29/Mat.Clt/Adp/Loc	Raggedy hairstyle	Gaya rambut acak-acakan	Material Culture	Adaptation
30.	30/Soc.Org/Lit/Unloc	Rented room	Kamar sewaan	Social Organization	Literal translation
31.	31/Soc.Org/Lit/Unloc	Post Street	Jalan Post	Social Organization	Literal translation
32.	32/Soc.Org/Lit/Unloc	Fulton Street	Jalan Fulton	Social Organization	Literal translation
33.	33/Mat.Clt/Des/Unloc	Peaches and cream and hot dogs	Buah, krim ,dan hot dog	Material Culture (Food)	Description
34.	34/Soc.Clt/Lit/Unloc	Red Rice Day	Hari Nasi Merah	Social Culture	Literal translation
35.	35/Mat.Clt/Mod/Unloc	A crispy, dry-roasted capon, no dressing or gravy	Ayam panggang kering dan renyah, tanpa saus atau kuah daging	Material Culture (Food)	Modulation
36.	36/Mat.Clt/Lit/Unloc	A simple lettuce salad, no tomatoes or cucumbers.	Salad selada sederhana, tanpa tomat ataupun ketimun	Material Culture (Food)	Literal translation

37.	37/Mat.Clt/Lit/Unloc	Each grain of red rice	Tiap butir nasi merah	Material Culture (Food)	Literal translation
38.	38/Mat.Clt/Des/Unloc	Acid aroma of vinegar	Bau asam cuka	Material Culture (Food)	Description
39.	39/Soc.Org/Lit/Unloc	San Fransisco's Black Community	Komunitas kulit hitam San Fransisco	Social Organization	Literal translation
40.	40/Gsr.Hbt/Amp/Unloc	Jaywalked across the street	Menyebrang jalan tanpa memperhatikan lalu lintas	Gesture and Habits	Amplification
41.	41/Soc.Clt/Lit/Unloc	Her beige and brown pontiac	Pontiac-nya yang berwarna krem dan coklat	Social Cultures	Literal translation
42.	42/Mat.Clt/Lit/Unloc	Red rice	Nasi Merah	Material Culture (Food)	Literal translation
43.	43/Soc.Clt/Amp/Unloc	Raised by southern grandmother	Dibesarkan oleh nenek dari wilayah selatan	Social Cultures	Amplification
44.	44/Gsr.Hbt/Lit/Unloc	To stand or even sit taller than an older person	Berdiri atau bahkan duduk lebih tinggi	Gesture and Habit	Literal translation

			daripada orang yang lebih tua		
45.	45/Soc.Org/Amp/Unloc	Black African countries	Negara-negara Hitam Afrika lainnya	Social Organization	Amplification
46.	46/Gsr.Hbt/Amp/Unloc	Put 3 to 5 raisins into small cup of coffee	Menaruh tiga sampai lima buah kismis ke dalam secangkir kopi	Gesture and Habits	Amplification
47.	47/Soc.Clt/Brw/Unloc	Porgy and Bees	Porgy and Bees	Social Culture (Leisure)	Borrowing (Pure Borrowing)
48.	48/Soc.Clt/Lit/Unloc	Singing the blues	Menyanyi blues	Social Culture (Leisure)	Literal translation
49.	49/Soc.Org/Lit/Unloc	A Racist Society	Suatu masyarakat yang rasis	Social Organization	Literal translation
50.	50/Mat.Clt/Lit/Unloc	A brooks Brothers Suit	Setelan Brooks Brothers	Material Culture (Clothes)	Literal Translation
51.	51/Soc.Org/Lit/Unloc	The Black Panthers	Black Panthers	Social Organization (political terms)	Literal Translation
52.	52/Soc.Org/Lit/Unloc	Freedom Democratic	Partai Kebebasan	Social	Literal Translation

		Party	Demokratik	Organization (political terms)	
53.	53/Soc.Org/Lit/Unloc	An African American woman	Seorang perempuan Afrika-Amerika	Social Organization	Literal translation
54.	54/Soc.Clt/Mod/Unloc	Born a slave	Terlahir untuk ini	Social Culture	Modulation
55.	55/Soc.Org/Amp/Unloc	The slave south	Daerah perbudakan di Selatan	Social Organization	Amplification
56.	56/Soc.Org/Lit/Unloc	The Missisipi Democratic Freedom Party	Missisipi Democratic Freedom	Social Organization	Literal Translation
57.	57/Soc.Org/Lit/Unloc	The darkness of racism	Kegelapan rasisme	Social Organization (historical terms)	Literal translation
58.	58/Gsr.Hbt/Lit/Unloc	Not to step Beautiful Oriental rug in the center of the room	Tidak menginjak karpet oriental indah yang berada di tengah ruangan	Gesture and Habit	Literal translation
59.	59/Mat.Clt/Lit/Unloc	A bowl of steaming rice and chicken	Semangkuk nasi panas dan ayam	Material Culture (food)	Literal translation
60.	60/Soc.Org/Mod/Unloc	The segregated movie	Bioskop terpisah	Social Organization	Modulation

		house		(artistic terms)	
61.	61/Gsr.Hbt/Amp/Unloc	The hostile stares of white adults	Pandangan bermusuhan orang-orang dewasa kulit putih	Gesture and Habits	Amplification
62.	62/Gsr.Hbt/Amp/Unloc	Rudely thumbed	Dengan kasar ditunjukkan dengan ibu jari	Gesture and Habits	Amplification
63.	63/Soc.Org/Lit/Unloc	The balcony (called buzzard's roost) restricted to black costumers	Balkon (disebut sebagai sarang burung pemakan bangkai) diperuntukkan bagi pelanggan kulit hitam.	Social Organization (name of building)	Literal translation
64.	64/Soc.Org/Amp/Unloc	Days of southern humiliation	Hari-hari penghinaan di daerah Selatan	Social Organization (historical terms)	Amplification
65.	65/Soc.Org/Lit/Unloc	A sarcastic rejoinder	Jawaban sarkastik	Social Organization	Literal translation
66.	66/Soc.Org/Des/Unloc	The school had only recently been integrated	Sekolah ini baru saja diintegrasikan, kulit hitam dan kulit putih	Social Organization	Description

			dapat bersekolah bersama di sini.		
67.	67/Soc.Org/Lit/Unloc	A black female student	Seorang mahasiswi kulit hitam	Social Organization	Literal Translation
68.	68/Soc.Clt/Brw/Unloc	'Hey y'all, how y'all doin'? Y'all okay?'	'Hey y'all, how y'all doin'? Y'all okay'	Social Culture	Borrowing (Pure Borrowing)
69.	69/Soc.Clt/Amp/Unloc	An extreme exaggerated southern accent	Aksen selatan yang dilebih-lebihkan secara ekstrem	Social Culture	Amplification
70.	70/Mat.Clt/Des/Unloc	The Grits	Grits (Grits adalah biji jagung yang direbus susu atau air)	Material Culture (Food)	Description
71.	71/Soc.Org/Rdc/Unloc	A southern woman	Perempuan selatan	Social Organization	Reduction
72.	72/Soc.Org/Amp/Unloc	The idea of segregation	Ide pemisahan/segregasi	Social Organization (historical terms)	Amplification
73.	73/Soc.Org/Amp/Unloc	Black people were inferior to whites	Orang kulit hitam lebih rendah dibanding kulit putih	Social Organization	Amplification

74.	74/Soc.Org/Mod/Unloc	Black people were born with a contagious ailment	Orang kulit hitam terlahir dengan penyakit menular	Social Organization	Modulation
75.	75/Soc.Org/Lit/Unloc	The Black youngsters	Para pemuda kulit hitam	Social Organization	Literal Translation
76.	76/Soc.Org/Mod/Unloc	5 & Dime store counter in Greensboro	Toko 5 & Dime di Greensboro	Social Organization (name of building)	Modulation
77.	77/Soc.Org/Lit/Unloc	The segregation era	Masa segregasi	Social Organization (historical terms)	Literal translation
78.	78/Soc.Org/Lit/Unloc	Mt. Zion Baptist Church	Gereja Baptis Gunung Sinai	Social Organization (religious terms)	Literal Translation
79.	79/Soc.Org/Clq/Unloc	Racism	Rasisme	Social Organization	Calque
80.	80/Soc.Org/Lit/Unloc	Southern Roots	Akar Selatan	Social Organization	Literal Translation
81.	81/Soc.Org/Amp/Unloc	African-Americans	Orang Afrika-Amerika	Social Organization (historical terms)	Amplification
82.	82/Soc.Org/Amp/Unloc	Southern towns	Kota-kota di daerah	Social Organization	Amplification

			Selatan		
83.	83/Soc.Org/Lit/Unloc	Moved north to Chicago and New York City, west to Los Angeles and San Diego	Pindah ke daerah utara ke Chicago dan New York, ke barat ke Los Angeles dan San Diego	Social Organization (historical terms)	Literal Translation
84.	84/Soc.Org/Cmp/Loc	The heady promise of better lives, of equality, fair play and good old American four-star freedom	Janji memabukkan akan kehidupan yang lebih baik, persamaan, permainan yang adil, dan kebebasan lama Amerika bintang empat yang baik	Social Organization (historical terms)	Compensation
85.	85/Soc.Org/Amp/Unloc	The dull drudgery of sharecrop farming	Kehidupan pertanian bagi hasil yang membosankan	Social Organization (historical terms)	Amplification
86.	86/Soc.Org/Amp/Unloc	Protected work under unionized agreement	Kehidupan kerja yang dilindungi di bawah kesepakatan-	Social Organization (historical terms)	Amplification



			kesepakatan kelompok		
87.	87/Gsr.Hbt/Lit/Unloc	Racial prejudice	Prasangka rasial	Gesture and Habit	Literal Translation
88.	88/Soc.Org/Amp/Unloc	Discriminatory in ways different from the southern modes	Diskriminatif dengan cara yang berbeda dengan modus yang terjadi di Selatan	Social Organization (historical terms)	Amplification
89.	89/Soc.Org/Amp/Unloc	A small percentage of highly and fully educated blacks	Persentase kecil orang kulit hitam yang berketerampilan dan berpendidikan tinggi	Social Organization (historical terms)	Amplification
90.	90/Soc.Org/Amp/Unloc	Unskilled and undereducated black workers	Pekerja kulit hitam yang tak memiliki keterampilan dan berpendidikan rendah	Social Organization (historical terms)	Amplification
91.	91/Soc.Org/Amp/Unloc	The honesty of Southern landscapes	Kejujuran bentang darat daerah Selatan	Social Organization (historical terms)	Amplification
92.	92/Gsr.Hbt/Rdc/Unloc	Northern whites with their public smiles of	Orang kulit putih di Utara dengan senyum	Gesture and Habit	Reduction

		liberal acceptance and their private behaviour of utter rejection	penerimaan liberal dan perilaku penolakan.		
93.	93/Soc.Org/Amp/Unloc	Children who were sent south each summer to visit grandparents, third cousins, double second cousins and extended families	Anak-anak yang dikirim ke Selatan tiap musim panas untuk mengunjungi kakek-nenek, sepupu ketiga, sepupu jauh, dan keluarga besar mereka	Social Organization (historical terms)	Amplification
94.	94/Soc.Org/Lit/Unloc	Mainly in the large northern cities	Kebanyakan di kota-kota besar di Utara	Social Organization (historical terms)	Literal translation
95.	95/Soc.Org/Rdc/Unloc	Southern summers	Musim musim panas	Social Organization	Reduction
96.	96/Mat.Clt/Lit/Unloc	Fish fries	Ikan-ikan goreng	Material Culture (Food)	Literal translation
97.	97/Soc.Clt/Amp/Unloc	Saturday barbecues	Barbekyu di hari Sabtu	Social Culture	Amplification
98.	98/Gsr.Hbt/Mod/Unloc	The gentle manners of southern upbringing	Sopan santun khas Selatan	Gesture and Habits	Modulation

99.	99/Soc.Clt/Brw/Unloc	“Y’all like Hot Lanta?”	“Y’all like Hot Lanta?”	Social Culture	Borrowing (Pure borrowing)
100.	100/Soc.Clt/Brw/Unloc	“N’awlins”	“N’awlins”	Social Culture	Borrowing (Pure borrowing)
101.	101/Soc.Org/Lit/Unloc	The land of their foreparents	Tanah nenek moyang mereka	Social Organization	Literal translation
102.	102/Soc.Org/Amp/Unloc	Southern themes	Tema-tema kehidupan selatan bervariasi	Social Organization	Amplification
103.	103/Soc.Clt/Rdc/Unloc	An Africa adage	Pepatah Afrika	Social Culture	Reduction
104.	104/Soc.Org/Lit/Unloc	African-American Poets	Penyair Afrika-Amerika	Social Organization (historical terms)	Literal translation
105.	105/Soc.Org/Lit/Unloc	Black Poets	Penyair kulit hitam	Social Organization	Literal translation
106.	106/Soc.Org/Lit/Unloc	My negritude	Kenegroanku	Social Organization	Literal translation
107.	107/Soc.Org/Lit/Unloc	The black American poet	Penyair kulit hitam	Social Organization (historical terms)	Literal translation
108.	108/Soc.Org/Amp/Unloc	The Negro Caravan	Buku The Negro Caravan	Social Organization	Amplification

109.	109/Soc.Org/Rdc/Unloc	A black woman	Perempuan kulit hitam	Social Organization (historical terms)	Reduction
110.	110/Soc.Org/Amp/Unloc	I Am a Black Woman	Buku I Am a Black Woman	Social Organization	Amplification
111.	111/Soc.Org/Mod/Unloc	The negritude poets' exposition of oppression	Pemaparan penindasan dari kenegroan para penyair	Social Organization (historical terms)	Modulation
112.	112/Soc.Org/Lit/Unloc	Harlem Renaissance writers	Para penulis Harlem Renaissance	Social Organization (historical terms)	Literal Translation
113.	113/Soc.Org/Amp/Unloc	Langston Hughes' poem "I've Known Rivers,"	Puisi Langston Hughes berjudul "I've Known Rivers"	Social Organization	Amplification
114.	114/Soc.Org/Amp/Unloc	Sterling A. Brown's "Strong Men"	Puisi Sterling A. Brown yang berjudul "Strong Men"	Social Organization	Amplification
115.	115/Soc.Org/Amp/Unloc	Claude McKay's "White Houses" and Countee Cullen's "Heritage"	Puisi Claude McKay berjudul "White Houses" dan puisi	Social Organization	Amplification

			Countee Cullen's berjudul "Heritage,"		
116.	116/Soc.Org/Amp/Unloc	Their black American counterparts	Saudara kulit hitam mereka di Amerika	Social Organization (historical terms)	Amplification
117.	117/Soc.Org/Amp/Unloc	Langston Hughes' poem, "I, too, Sing America."	Puisi Langston Hughes yang berjudul "I, Too, Sing America"	Social Organization	Amplification

### VALIDATION

The thesis data titled "AFRO-AMERICAN CULTURAL TERM TRANSLATION ON *LETTER TO MY DAUGHTER* BIOGRAPHY (LOCALIZATION APPROACH)" has been checked and validated by Fatkhuna'imah Rhina Z., M. Hum in:

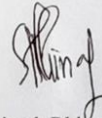
Day : Tuesday

Date : November 02<sup>nd</sup> 2020

The statement made truthfully in accordance with the theory and applicable rules without coercion.

Surakarta, November 02<sup>nd</sup> 2020

Validator,



Fatkhuna'imah Rhina Z., M. Hum.

Data Validation of Translation Techniques which are Applied by the Translator in Translating Afro-American Cultural Terms Found on *Letter to My Daughter* into Indonesian.

No.	Source Language	Target Language	The Types of Cultural Words	Translation Technique	V	I
1.	Peaches and cream (P xii)	Manis rasanya (P x)	Material culture (Food)	Modulation	V	
2.	Black and White (P xii)	Berkulit hitam dan putih (P xi)	Social Organization	Description	V	
3.	Black people (P05)	Orang Kulit hitam (P03)	Social Organization	Literal translation	V	
4.	White people (P05)	Orang kulit putih (P03)	Social Organization	Literal translation	V	
5.	The South (P06)	Daerah selatan (P04)	Social Organization	Amplification	V	
6.	Poor white children (P06)	Anak-anak berkulit putih (P04)	Social Organization	Reduction	V	
7.	Older blacks (P06)	Orang kulit hitam yang lebih tua (P04)	Social Organization	Transposition	V	
8.	Southwest (P06)	Daerah Barat Daya (P05)	Social Organization	Amplification	V	
9.	Southeast Florida (P06)	Florida Tenggara (P05)	Social Organization	Literal translation	V	
10.	Shy as magnolias (P07)	Pemalu seperti bunga	Ecology (Flora)	Amplification	V	

		magnolia (P06)				
11.	A Preacher (P11)	Seorang Pendeta (P11)	Social Organization (Religious terms)	Literal translation	V	
12.	NAACP (P11)	NAACP (P11)	Social Organization	Borrowing (Pure Borrowing)	V	
13.	The Urban League (P11)	Urban League (P11)	Social Organization	Literal translation	V	
14.	Church Foundations (P11)	Yayasan-yayasan gereja (P11)	Social Organization (Religious terms)	Literal translation	V	
15.	Muslim Temple associations (P11)	Asosiasi-asosiasi Muslim (P11)	Social Organization (Religious terms)	Reduction	V	
16.	My paternal grandmother who raised me (P12)	Nenekku dari pihak ayah, orang yang membesarkanku (P13)	Social Organization	Amplification	V	
17.	Straight hair in a severe stylish bob (P13)	Rambut palsu lurusnya bergaya bob (P13)	Material Culture	Amplification	V	
18.	Hot curling women's hair (P13)	Rambut perempuan yang keriting seksi (P13)	Material Culture	Modulation	V	
19.	A braided natural (P13)	Rambut kepang yang alami	Material Culture	Amplification	V	



		(P13)				
20.	The Lone Ranger (P13)	The Lone Ranger (P14)	Social Culture (Leisure)	Borrowing (Pure Borrowing)	V	
21.	Lipstick and rough (P13)	Lipstik dan pemerah pipi (P14)	Material Culture	Literal translation	V	
22.	Blues and jazz music (P13)	Musik blues dan Jazz (P14)	Social Culture (Leisure)	Literal translation	V	
23.	Humming a Christian song (P13)	Menggumamkan lagu Kristiani (P14)	Social Culture	Description	V	
24.	A sit down talk to (P13)	Saat duduk dan berbicara (P14)	Social Culture	Adaptation	V	
25.	Fillmore Street 5 & Dime Store (P17)	Toko Fillmore Street 5 & Dime (P21)	Social Organization (name of building)	Modulation	V	
26.	African-American area in San Francisco (P30)	Wilayah Afrika-Amerika di San Fransisco (P39)	Social Organization	Literal translation	V	
27.	Negro (P31)	Negro (P40)	Social Organization	Literal translation	V	
28.	Landlady (P31)	Induk semang (P41)	Social Organization	Literal translation	V	
29.	Raggedy hairstyle (P38)	Gaya rambut acak-acakan	Material Culture	Adaptation	V	

		(P50)				
30.	Rented room (P51)	Kamar sewaan (P69)	Social Organization	Literal translation	V	
31.	Post Street (P52)	Jalan Post(P70)	Social Organization	Literal translation	V	
32.	Fulton Street (P52)	Jalan Fulton(P70)	Social Organization	Literal translation	V	
33.	Peaches and cream and hot dogs (P52)	Buah, krim ,dan hot dog (P70)	Material Culture (Food)	Description	V	
34.	Red Rice Day (P52)	Hari Nasi Merah (P71)	Social Culture	Literal translation	V	
35.	A crispy, dry-roasted capon, no dressing or gravy (P52)	Ayam panggang kering dan renyah, tanpa saus atau kuah daging (P71)	Material Culture (Food)	Modulation	V	
36.	A simple lettuce salad, no tomatoes or cucumbers. (P52)	Salad selada sederhana, tanpa tomat ataupun ketimun (P71)	Material Culture (Food)	Literal translation	V	
37.	Each grain of red rice (P53)	Tiap butir nasi merah (P72)	Material Culture (Food)	Literal translation	V	
38.	Acid aroma of vinegar (P53)	Bau asam cuka (72)	Material Culture (Food)	Description	V	
39.	San Fransisco's Black	Komunitas kulit hitam San	Social Organization	Literal translation	V	

	Community (P53)	Fransisco (P73)				
40.	Jaywalked across the street (P53)	Menyebrang jalan tanpa memperhatikan lalu lintas (P73)	Gesture and Habits	Amplification	V	
41.	Her beige and brown pontiac (P53)	Pontiac-nya yang berwarna krem dan coklat (P73)	Social Cultures	Literal translation	V	
42.	Red rice (P54)	Nasi Merah (P73)	Material Culture (Food)	Literal translation	V	
43.	Raised by southern grandmother (P58)	Dibesarkan oleh nenek dari wilayah selatan (P80)	Social Cultures	Amplification	V	
44.	To stand or even sit taller than an older person (P58)	Berdiri atau bahkan duduk lebih tinggi daripada orang yang lebih tua (P80)	Gesture and Habit	Literal translation	V	
45.	Black African countries (P59)	Negara-negara Hitam Afrika lainnya (P82)	Social Organization	Amplification	V	
46.	Put 3 to 5 raisins into small cup of coffee (P59)	Menaruh tiga sampai lima buah kismis ke dalam secangkir kopi (P82)	Gesture and Habits	Amplification	V	

47.	Porgy and Bees (P63)	Porgy and Bees (P87)	Social Culture (Leisure)	Borrowing (Pure Borrowing)	V	
48.	Singing the blues (P63)	Menyanyi blues (P88)	Social Culture (Leisure)	Literal translation	V	
49.	A Racist Society (P64)	Suatu masyarakat yang rasis (P89 )	Social Organization	Literal translation	V	
50.	A brooks Brothers Suit (P65)	Setelan Brooks Brothers (P91)	Material Culture (Clothes)	Literal Translation	V	
51.	The Black Panthers (P71)	Black Panthers (P97)	Social Organization (political terms)	Literal Translation	V	
52.	Freedom Democratic Party (P83)	Partai Kebebasan Demokratik (P115)	Social Organization (political terms)	Literal Translation	V	
53.	An African American woman(P83)	Seorang perempuan Afrika- Amerika (P115)	Social Organization	Literal translation	V	
54.	Born a slave (P84)	Terlahir untuk ini (P117)	Social Culture	Modulation	V	
55.	The slave south (P85)	Daerah perbudakan di Selatan (P117)	Social Organization	Amplification	V	
56.	The Missisipi Democratic	Missisipi Democratic	Social Organization	Literal Translation	V	

	Freedom Party (P85)	Freedom Party (P117)				
57.	The darkness of racism (P85)	Kegelapan rasisme (P118)	Social Organization (historical terms)	Literal translation	V	
58.	Not to step Beautiful Oriental rug in the center of the room (P90)	Tidak menginjak karpet oriental indah yang berada di tengah ruangan (P124)	Gesture and Habit	Literal translation	V	
59.	A bowl of steaming rice and chicken (P91)	Semangkuk nasi panas dan ayam (P125)	Material Culture (food)	Literal translation	V	
60.	The segregated movie house (P95-96)	Bioskop terpisah (P132)	Social Organization (artistic terms)	Modulation	V	
61.	The hostile stares of white adults (P96)	Pandangan bermusuhan orang-orang dewasa kulit putih (P132)	Gesture and Habits	Amplification	V	
62.	Rudely thumbed (P96)	Dengan kasar ditunjukkan dengan ibu jari (P132)	Gesture and Habits	Amplification	V	
63.	The balcony (called buzzard's roost) restricted to black costumers (P96)	Balkon (disebut sebagai sarang burung pemakan bangkai) diperuntukkan bagi	Social Organization (name of building)	Literal translation	V	

		pelanggan kulit hitam. (P132)				
64.	Days of southern humiliation (P96)	Hari-hari penghinaan di daerah Selatan (P132)	Social Organization (historical terms)	Amplification	V	
65.	A sarcastic rejoinder (P101)	Jawaban sarkastik (P137)	Social Organization	Literal translation	V	
66.	The school had only recently been integrated (P115)	Sekolah ini baru saja diintegrasikan, kulit hitam dan kulit putih dapat bersekolah bersama di sini. (P155)	Social Organization	Description	V	
67.	A black female student (P116)	Seorang mahasiswi kulit hitam (P156)	Social Organization	Literal Translation	V	
68.	'Hey y'all, how y'all doin'?' Y'all okay?'(P116)	'Hey y'all, how y'all doin'?Y'all okay' (P156)	Social Culture	Borrowing (Pure Borrowing)	V	
69.	An extreme exaggerated southern accent (P116)	Aksen selatan yang dilebih-lebihkan secara ekstrem (P156)	Social Culture	Amplification	V	

70.	The Grits (P117)	Grits (Grits adalah biji jagung yang direbus susu atau air) (P158)	Material Culture (Food)	Description	V	
71.	A southern woman (P118)	Perempuan selatan (P160)	Social Organization	Reduction	V	
72.	The idea of segregation (P119)	Ide pemisahan/segregasi (P161)	Social Organization (historical terms)	Amplification	V	
73.	Black people were inferior to whites (P119)	Orang kulit hitam lebih rendah dibanding kulit putih (P161)	Social Organization	Amplification	V	
74.	Black people were born with a contagious ailment (P119)	Orang kulit hitam terlahir dengan penyakit menular (P161)	Social Organization	Modulation	V	
75.	The Black youngsters (P119)	Para pemuda kulit hitam (P162)	Social Organization	Literal Translation	V	
76.	5 & Dime store counter in Greensboro (P119)	Toko 5 & Dime di Greensboro (P162)	Social Organization (name of building)	Modulation	V	
77.	The segregation era (P119)	Masa segregasi (P162)	Social Organization (historical terms)	Literal translation	V	

78.	Mt. Zion Baptist Church (P120)	Gereja Baptis Gunung Sinai (P163)	Social Organization (religious terms)	Literal Translation	V	
79.	Racism (P120)	Rasisme (P163)	Social Organization	Calque	V	
80.	Southern Roots (P129)	Akar Selatan (P173)	Social Organization	Literal Translation	V	
81.	African-Americans (P129)	Orang Afrika-Amerika (P175)	Social Organization (historical terms)	Amplification	V	
82.	Southern towns (P129)	Kota-kota di daerah Selatan (P175)	Social Organization	Amplification	V	
83.	Moved north to Chicago and New York City, west to Los Angeles and San Diego (P129)	Pindah ke daerah utara ke Chicago dan New York, ke barat ke Los Angeles dan San Diego (P175)	Social Organization (historical terms)	Literal Translation	V	
84.	The heady promise of better lives, of equality, fair play and good old American four-star freedom (P129)	Janji memabukkan akan kehidupan yang lebih baik, persamaan, permainan yang adil, dan kebebasan lama Amerika bintang empat yang baik (P175)	Social Organization (historical terms)	Compensation	V	



85.	The dull drudgery of sharecrop farming (P129)	Kehidupan pertanian bagi hasil yang membosankan (P175)	Social Organization (historical terms)	Amplification	V	
86.	Protected work under unionized agreement (P129)	Kehidupan kerja yang dilindungi di bawah kesepakatan-kesepakatan kelompok (P175)	Social Organization (historical terms)	Amplification	V	
87.	Racial prejudice (P130)	Prasangka rasial (P176)	Gesture and Habit	Literal Translation	V	
88.	Discriminatory in ways different from the southern modes (P130)	Diskriminatif dengan cara yang berbeda dengan modus yang terjadi di Selatan (P176)	Social Organization (historical terms)	Amplification	V	
89.	A small percentage of highly and fully educated blacks (P130)	Persentase kecil orang kulit hitam yang berketerampilan dan berpendidikan tinggi (P176)	Social Organization (historical terms)	Amplification	V	
90.	Unskilled and undereducated black workers (P130)	Pekerja kulit hitam yang tak memiliki keterampilan dan berpendidikan rendah	Social Organization (historical terms)	Amplification	V	

		(P176)				
91.	The honesty of Southern landscapes (P130)	Kejujuran bentang darat daerah Selatan (P176)	Social Organization (historical terms)	Amplification	V	
92.	Northern whites with their public smiles of liberal acceptance and their private behaviour of utter rejection (P130)	Orang kulit putih di Utara dengan senyum penerimaan liberal dan perilaku penolakan. (P176)	Gesture and Habit	Reduction	V	
93.	Children who were sent south each summer to visit grandparents, third cousins, double second cousins and extended families (P130)	Anak-anak yang dikirim ke Selatan tiap musim panas untuk menunjungi kakek-nenek, sepupu ketiga, sepupu jauh, dan keluarga besar mereka (P177)	Social Organization (historical terms)	Amplification	V	
94.	Mainly in the large northern cities (P130)	Kebanyakan di kota-kota besar di Utara (P177)	Social Organization (historical terms)	Literal translation	V	
95.	Southern summers (P130)	Musim musim panas (P177)	Social Organization	Reduction	V	
96.	Fish fries(P130)	Ikan-ikan goreng(P177)	Material Culture	Literal translation	V	

			(Food)			
97.	Saturday barbecues(P130)	Barbekyu di hari Sabtu(P177)	Social Culture	Amplification	V	
98.	The gentle manners of southern upbringing(P130)	Sopan santun khas Selatan(P177)	Gesture and Habits	Modulation	V	
99.	“Y’all like Hot Lanta?” (P130)	“Y’all like Hot Lanta?” (P177)	Social Culture	Borrowing (Pure borrowing)	V	
100.	“N’awlins” (P130)	“N’awlins” (P177)	Social Culture	Borrowing (Pure borrowing)	V	
101.	The land of their foreparents (P130)	Tanah nenek moyang mereka (P177)	Social Organization	Literal translation	V	
102.	Southern themes (131)	Tema-tema kehidupan selatan bervariasi (P177)	Social Organization	Amplification	V	
103.	An Africa adage (P147)	Pepatah Afrika (P197)	Social Culture	Reduction	V	
104.	African-American Poets (P153)	Penyair Afrika-Amerika (P205)	Social Organization (historical terms)	Literal translation	V	
105.	Black Poets (P153)	Penyair kulit hitam (P205)	Social Organization	Literal translation	V	
106.	My negritude (P154)	Kenegroanku (P206)	Social Organization	Literal translation	V	

107.	The black American poet (P154)	Penyair kulit hitam Amerika (P207)	Social Organization (historical terms)	Literal translation	V	
108.	The Negro Caravan (P155)	Buku The Negro Caravan (P208)	Social Organization	Amplification	V	
109.	A black woman (P155)	Perempuan kulit hitam (P208)	Social Organization (historical terms)	Reduction	V	
110.	I Am a Black Woman (P155)	Buku I Am a Black Woman (P208)	Social Organization	Amplification	V	
111.	The negritude poets' exposition of oppression (P155)	Pemaparan penindasan dari kenegroan para penyair (P208)	Social Organization (historical terms)	Modulation	V	
112.	Harlem Renaissance writers (P155)	Para penulis Harlem Renaissance (P208)	Social Organization (historical terms)	Literal Translation	V	
113.	Langston Hughes' poem "I've Known Rivers," (P156)	Puisi Langston Hughes berjudul "I've Known Rivers" (P209)	Social Organization	Amplification	V	
114.	Sterling A. Brown's "Strong Men" (P156)	Puisi Sterling A. Brown yang berjudul "Strong Men"	Social Organization	Amplification	V	

		(P209)				
115.	Claude McKay's "White Houses" and Countee Cullen's "Heritage" (P156)	Puisi Claude McKay berjudul "White Houses" dan puisi Countee Cullen's berjudul "Heritage," (P210)	Social Organization	Amplification	V	
116.	Their black American counterparts (P156)	Saudara kulit hitam mereka di Amerika (P210)	Social Organization (historical terms)	Amplification	V	
117.	Langston Hughes' poem, "I, too, Sing America." (P157)	Puisi Langston Hughes yang berjudul "I, Too, Sing America" (P210)	Social Organization	Amplification	V	