

EMPOWERING TRANSLATION: PERFORMATIVE MASCULINITY PORTRAYED IN ROBERT BADEN-POWELL'S *SCOUTING FOR BOYS*

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ABSTRACT

Given the disempowered status of translation as is shown in the fact that it is typically regarded or treated as secondary, derivative, and thus inferior, the necessity to further explore ways to empower translation needs to be recognized and reaffirmed. This study aimed at investigating the untranslatability of masculinity, transcultural practice of cultural word-loaded translation, and performative masculinity found in Robert Baden Powell's *Scouting for Boys* from English into Indonesian since not all cultural terms in Source Text can be fully transferred into Target Text as well as the translator's decision to overcome the problem of untranslatability since English and Indonesian have very different cultural concepts. In this qualitative descriptive study, the data in the forms of words, phrases, or sentences denoting performative masculinity have been taken from the book of Robert Baden Powell's *Scouting for Boys*. The results show that when the aforementioned study found that the loan word or loan word plus explanation strategy can be used to deal with the problem of untranslatability. Every strategy, procedure, and method offer a solution to translation difficulties, one of which is retaining words from the source text into the target text via transference, naturalization, and notes to untranslatability of masculinity, transcultural practice in cultural word-loaded translation, and performative masculinity. Translation must and can be empowered, and to avoid weak translation, the translator needs to be prepared to engage with complexity and search for better alternatives by relentlessly probing the network of possibilities.

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INTRODUCTION

Masculinity is a social construct that is shaped by cultural and historical factors. Masculinity refers to the cultural expectations and norms that dictate how men should behave,

think, and feel. These expectations can vary widely across cultures and over time, and are influenced by factors such as race, class, sexuality, and age. Lynne Segal (1993) and

Jewkes et al. (2015) argue that masculinity is based on the idea of male dominance and the subordination of women, while Addis and Cohane (2005) argue that masculinity is a more complex and nuanced concept that encompasses a range of attributes and behaviors beyond traditional notions of dominance and aggression. Despite these differences in perspective, Hagedorn (2019), Minulescu and Lisievici (2014) agree that masculinity is a dynamic and evolving concept that is shaped by both individual and collective experiences. Masculinity can be performative, meaning that it is enacted through behaviors and practices that reinforce cultural expectations of what it means to be a man. As such, masculinity is not fixed or innate, but is constantly negotiated and constructed through social interaction and cultural representation.

In modern era, the impossibility of translation is a well-accepted view. But everywhere else, the translation is crystal clear. Meanwhile, according to Derrida as cited by Yifeng Sun, translation is impossible but possible, fundamentally translation is impossible. This makes it possible to communicate that which has turned an impossible translation task into what seems to be possible (Sun, 2018). However, the interesting question is how translation can occur when the untranslatability is deemed unsolvable. On the other hand, Paul De Man stated that "...if you have a text which says it is impossible to translate, it is very nice to see what happens when that text gets translated" (De Man 1986, 74). Related to this, Toury said that if something is called a translation and there is nothing to challenge its claim or identity as a translation, then it is accepted as a translation (Toury, 1980: 27). It is useful because perhaps in a practical sense, it is obscure and notoriously nebulous.

Previous research on empowering translation has covered various trends,

including linguistics, politic, education, and digital technology. Several studies have explored the topic from various perspectives. Yifeng Sun (2020) and Gaia Aragrande (2018) have considered it through a linguistic approach, while Muhammad Yunus Anis, A. Arifuddin, Eva Farhah, and Abdulaziz Malik (2016) have taken a similar approach. Naeema Abdelgawad (2016) has analyzed the issue through a political perspective, D. Kenny and Stephen Doherty (2014) through an educational perspective, and M. Sismat (2021) through the lens of digital technology. The results of these studies suggest that while general forms of empowering translation have been studied, performative masculinity and translation, particularly from the perspective of the transcultural practice of cultural word-loaded translation also have yet to be undertaken.

This research differs from previous studies in both its material and formal objects of analysis. Specifically, it focuses on gender perspective, specifically in performative masculinity and translational. Performative masculinity or "doing gender" is the adoption of traits considered to be "masculine" to achieve acceptance in society (Liu et al., 2022). A performative analysis of *Scouting For Boys*' various discursive modes-as well as close readings of its key illustrations-allow for an understanding of the ways in which this text seeks to indoctrinate youth while simultaneously immunizing them from unwholesome outside influences (Ryan et al., 2013).

The author writes about the theme of masculinity because this theme is important and relevant to the current era. The importance of masculinity in this era is a complex and contested topic. On the one hand, traditional notions of masculinity have been criticized for promoting harmful behaviors and attitudes, such as aggression, dominance, and emotional suppression. These behaviors and attitudes can

contribute to gender inequality and perpetuate harmful social norms. On the other hand, many people argue that masculinity can still play an important role in society. Positive aspects of masculinity, such as leadership, responsibility, and courage, can be important in promoting positive social change and in providing positive role models for young people. Moreover, as gender roles and identities continue to evolve and become more fluid, the concept of masculinity itself is also evolving. New models of masculinity that challenge traditional notions of dominance and aggression are emerging, such as the idea of "emotional intelligence" or "inclusive masculinity" that values vulnerability, empathy, and respect for diversity.

In this era, it is important to recognize and challenge harmful aspects of traditional masculinity, while also embracing positive aspects of masculinity and supporting the evolution of new models of masculinity that are more inclusive and equitable. This requires ongoing education, awareness-raising, and advocacy efforts aimed at promoting healthy and positive expressions of masculinity that support gender equality and social justice.

This analysis responds to a perceived "masculinity crisis" by examining the educational meanings and cultural values of "masculinization". Masculinization is the education of boys to be men, seeking to conform boys to a model of learned manhood. Lord Robert Baden-Powell claimed that the Boy Scouting movement he founded existed to 'make a man out of a boy (Joseph, 2009). The performative is often made tangible by hyperbolic displays of gender traits, especially in the case of drag. Although she focuses on cross-gender drag performances, Butler's discussion of gendered expressions is pertinent to Scouting For Boys (Greening, 2009: 41). The questions in this research are 1) How is the impossibility of translation or untranslatability

of masculinity in Baden Powell's Scouting for Boys? 2) how is the transcultural practice of cultural word-loaded translation in Baden Powell's Scouting for Boys? 3) how performative masculinity is portrayed in Baden-Powell's Scouting for Boys?

The discussion of empowering translation is a relatively recent development in the field of translation studies. The concept of empowering translation refers to the idea that translation can be used as a means to empower marginalized groups and promote social justice. The concept of empowering translation was first introduced in the late 1990s and early 2000s by translation scholars such as Mona Baker, who argued that translation can be used as a tool for social and political change. Since then, there has been a growing interest in this topic within the field of translation studies.

In recent years, the discussion of empowering translation has gained momentum, and has been the subject of numerous conferences, workshops, and publications. The aim of this discussion is to explore the ways in which translation can be used to promote social justice, and to develop strategies for using translation as a tool for empowerment. Overall, the discussion of empowering translation is a relatively recent development, but it has gained significant attention in recent years and is likely to continue to be an important topic of discussion within the field of translation studies.

Michael K McCall and Peter A. Minang argue that empowering translation involves translating content in a way that empowers the target audience and promotes understanding and inclusivity. This can be achieved by using appropriate language, cultural sensitivity, and providing accurate information that is relevant to the audience. Empowering translation also involves considering the context and cultural nuances of the target audience to ensure that the message is conveyed accurately and

effectively (McCall & Minang, 2005). However, empowering translation can also involve the use of inclusive language that avoids discriminatory terms and language that could be seen as offensive or insensitive. This includes using gender-neutral language and avoiding stereotypes or biases. Overall, empowering translation aims to create a translation that not only accurately conveys the original message but also promotes understanding and inclusivity for the target audience (Blodgett et al., 2020).

Michael Cronin in his book *Translation in The Digital Age*, argue that empowering translation is a translation approach that seeks to promote social justice, equality, and inclusivity by empowering individuals and communities through language. This type of translation aims to make texts more accessible, culturally sensitive, and linguistically appropriate for the target audience. Empowering translation may involve adapting the text to the cultural context, simplifying complex language, using gender-inclusive language, or promoting the use of minority languages. The goal of empowering translation is to promote understanding, respect, and equality among people, regardless of their linguistic or cultural background (Cronin, 2013).

Empowering translation is a new trend type of translation that experts have categorized into seven distinct types. Here are some types of empowering translation: 1) Gender-inclusive translation, 2) Culturally-sensitive translation, 3) Simplified translation, 4) Localization, 5) Website translation and localization, 6) Legal translation, and 7) Medical translation. The first type, it involves using gender-neutral language and avoiding the use of gendered pronouns to promote inclusivity and avoid discrimination based on gender (Ergun, 2010). The second type, it involves taking into account cultural nuances and customs of the target audience to

ensure that the message is accurately conveyed and understood (Chan et al., 2014). The third type, it involves simplifying complex language and concepts to make them more accessible and understandable for the target audience, particularly for those with limited literacy or language proficiency (Houts et al., 2006). The fourth type, this involves adapting the translation to fit the specific cultural and linguistic context of the target audience, including regional variations in language, idioms, and cultural references (Herdman et al., 1998). The fifth type, this involves translating websites and other digital content to make them accessible and relevant to a global audience (Gambier, 2016). The sixth type, this involves translating legal documents such as contracts, patents, and court transcripts accurately and effectively to avoid any misinterpretations or misunderstandings (McCaffrey, 2000). And the seventh type, this involves translating medical information and documents, including clinical trial information, patient information leaflets, and medical reports, accurately and sensitively to ensure that patients understand the information they need to make informed decisions about their health (Rusu, 2021). Overall, empowering translation involves a variety of techniques and approaches that aim to promote understanding, inclusivity, and accuracy for the target audience.

Translation refers to the process of converting written or spoken language from one language to another while preserving the meaning, tone, and intent of the original text or speech. This can involve transferring words, phrases, and ideas from one language to another, taking into account the cultural nuances and linguistic nuances of both languages. Translation can be performed by a professional translator or by an automated system, such as machine translation software.

Translation can be seen as a mediator between language and culture. When

translating, it is important to take into account the cultural context and nuances of both the source language and the target language. A language is not just a collection of words, but is closely tied to the culture and values of the people who speak it. Therefore, a translator needs to be aware of these cultural aspects to accurately convey the meaning and intent of the original text.

The idea that translation is a mediator between language and culture is widely recognized in the field of translation studies. It is a concept that has been discussed and elaborated upon by many scholars, including Eugene A. Nida, Susan Bassnett, Lawrence Venuti, and many others. Eugene A. Nida, a prominent figure in the field of translation studies, emphasized the importance of cultural factors in translation. He argued that a translator needs to understand the cultural context in which the source text was written in order to accurately convey its meaning and intent in the target language. Similarly, Susan Bassnett, in her book "Translation Studies", discusses the role of translation as a mediator between different cultures. She emphasizes that translation is not simply a technical process of transferring words from one language to another, but involves a complex interplay between language, culture, and ideology (Ma'shumah & Sajarwa, 2022).

Before the author discuss about performative masculinity, the author should define what masculinity is. According to Robert W. Connell, "Masculinity" refers to identities and patterns of practices associated with the positions of men in a gender system (Connell, 2005). However, Sociologist Patricia Yancey Martin (2003) argue that masculinities are not merely practices by individual actors. Rather, masculine identities and norms are associated with the very definition of work, the identity of certain jobs as feminine and masculine, and the value attributed to those

jobs (Martin, 2003). Additionally, Deborah Kerfoot and David Knights in *Managing Masculinity in Contemporary Organizational Life: A 'Man'agerial Project*, note that masculinities must be "adopted or complied with if a person seeks to have any influence as a manager (Kerfoot, 1998).

Susan L. Pitt and Christopher A. Fox in his *Performative Masculinity: A New Theory on Masculinity*, said that West and Zimmerman's 'doing' gender thesis and Butler's concept of performative gender are presented to shift the focus away from social structures, in order to demonstrate that gender is also constructed through social interactions rather than being an inherent trait of individuals. Connell's theory can no longer be applied to the ways men 'perform' masculinities in the post-modern world (Pitt, S. L., & Fox, 2012). Performative masculinity refers to the social and cultural norms, behaviors, and practices associated with masculinity that are performed or enacted in society. This can include a range of behaviors and expressions, such as aggression, dominance, competitiveness, and emotional restraint (Berdahl et al., 2018). Additionally, performative masculinity is often reinforced through socialization, where boys and men are taught to conform to certain expectations and behaviors that are associated with being masculine. This can include beliefs about the importance of physical strength, the suppression of emotions, and the need to dominate or control others (Rosen & Nofziger, 2019). In the other hand, Nikola Vučić (2001) in his book argue that performative masculinity can also be harmful, as it often perpetuates toxic masculinity, which can lead to violence, discrimination, and negative health outcomes for men and others. For example, toxic masculinity can contribute to gender-based violence, substance abuse, and mental health issues such as depression and anxiety (Vučić,

2021). It is important to recognize that performative masculinity is a socially constructed phenomenon that can be changed and challenged. Efforts to promote healthy expressions of masculinity that promote emotional intelligence, empathy, and respect for others can help to shift cultural norms and promote more positive outcomes for individuals and society as a whole.

Performative masculinity is a complex type of masculinity that experts have categorized into five distinct types. Here are some examples of types of performative masculinity: 1) Aggressive masculinity, this type of performative masculinity emphasizes physical aggression, dominance, and competition as markers of masculinity. This can manifest in behaviors such as fighting, bullying, and other forms of violence (Marcos et al., 2015). 2) Emotional restraint masculinity, this type of performative masculinity emphasizes the suppression of emotions as a marker of strength and masculinity. This can manifest in behaviors such as hiding or denying emotions, avoiding vulnerability, and resisting help-seeking behaviors (Wilkins, 2012). 3) Hypersexual masculinity, this type of performative masculinity emphasizes sexual conquests and a high sex drive as markers of masculinity. This can manifest in behaviors such as objectifying women, engaging in risky sexual behaviors, and equating sexual prowess with masculinity (Rogers, 2008). 4) Provider masculinity, this type of performative masculinity emphasizes the role of the man as the primary provider for his family. This can manifest in behaviors such as working long hours, placing a high value on financial success, and defining his worth based on his ability to provide for his family (Bhana & Nkani, 2014). 5) Athletic masculinity, this type of performative masculinity emphasizes athleticism, physical strength, and competitiveness as markers of masculinity.

This can manifest in behaviors such as participating in sports, prioritizing physical fitness, and viewing physical strength as a measure of masculinity (Anderson, 2009).

It is important to note that these types of performative masculinity are not mutually exclusive, and different men may perform different aspects of masculinity depending on their social context and personal experiences. However, these types of performative masculinity can contribute to toxic masculinity and reinforce harmful gender norms that can be detrimental to both men and women.

RESEARCH METHOD

This research is a qualitative research which aims to describe the empowering translation with the concept of performative masculinity portrayed in Baden Powell's Scouting For Boys. According to Creswell (2002), the qualitative approach extensively explores information gained from objects/participants.

This research is qualitative descriptive research that uses data in the form of words or sentences that are meaningful and lead to understanding. The descriptive aspect of this method is utilized to analyze the variety of performative masculinity portrayed in Baden Powell's Scouting For Boys. The approach utilized in this analysis is the critical theory of performativity because it incorporates multiple disciplinary structures and modes. Interpreting Scouting For Boys as a performative text exposes the anxieties and contradictions underlying Baden Powell ideological system. This will illustrate that Scouting For Boys actually uses the adaptability and mutability of an individual's or group's identity so as to present British masculinity as essential and deterministic.

In collecting data sources, researchers collect data sources in the form of primary data and secondary data. Primary data is the type

and source of research data obtained directly from the first source. Primary data is specifically done to answer research questions. The book *Scouting For Boys* was chosen as the main research data source. Secondary data is a source of research data obtained by researchers indirectly through intermediary media. And as a secondary or additional data source, the authors collect information from the internet, books, articles, and journals.

The overall data in this study were taken and collected by applying some steps, such as (1) reading all chapters and pages thoroughly; (2) comparing and contrasting the Source Text (ST) and the Target text (TT) by using comparative method; (3) taking some notes using note-taking method; (4) classifying the data based on cultural terms classifications (Newmark, 1988); (5) reducing the data and specifying the data on untranslatability of masculinity and cultural word-loaded translation; (6) looking up and double-checking the definitions of each cultural term on Oxford Learner's Dictionary (see www.oxfordlearnersdictionaries.com), KBBI (Kamus Besar Bahasa Indonesia) online (see <https://kbbi.kemdikbud.go.id/>) and other relevant and credible websites; (7) segregating the data based on translation procedures proposed by Newmark (1988) and formulating the procedures which be used by the translator to deal with the problems of untranslatability of masculinity and cultural word-loaded translation; (8) encoding the data into the data sheets; and last (9) counting the occurrences and frequencies of the data by using descriptive statistics (Ma'shumah & Sajarwa, 2022).

Data acquisition is done by reading then recording and classifying. The impossibility of translation or untranslatability of masculinity, the transcultural practice of cultural word-loaded translation, and performative masculinity in books in source language are classified in the database that the researcher

created. After being classified, then data analysis was carried out. Further, because *Scouting For Boys* is a cultural text that combines literary, dramatic, visual and rhetorical strategies, a more interdisciplinary approach is appropriate. The aim of this interdisciplinary theoretical discussion is two-fold: first, to outline the broad number of perspectives that might fall under the umbrella of performance theory of performativity, and the elasticity and general efficacy of these theories beyond abstract philosophy; and second, to underscore the problematic and layered nature of a text like Baden Powell's, especially in light of Scouting movement's established global prevalence and popularity.

Data analysis was carried out by comparing the target text with the source text obtained by the researcher. Translated texts are analyzed for identifying the variety of performative masculinity, taking into account the rules that apply in the translation world. In addition, it is also analyzed regarding the translation strategy of words with cultural concepts that are used and the things that affect the equivalence of sociocultural meanings. From the results of the document analysis, various things were found that fit the needs and objectives of the research.

FINDINGS AND DISCUSSION

Findings

The Impossibility of Translation / Untranslatability of Masculinity

The idea of the untranslatability of masculinity is a topic that has been discussed in the context of gender studies and translation studies. The concept of untranslatability refers to the idea that certain aspects of a text or cultural concept cannot be fully translated into another language or cultural context.

These findings showed the problems of untranslatability of masculinity (UM) found in the translation of Baden Powell's *Scouting for*

Boys into Indonesian as well as the translation procedures for overcoming untranslatability of masculinity. From the depth analysis, the results showed that there were 4 types of untranslatable masculinity terms and 9 words found in the translation of Baden Powell's *Scouting for Boys into Indonesia*. The results were presented qualitatively in Table 1.

Table 1. Percentages of untranslatable masculinity terms found in the book

Numb.	Masculinity Types	Words	Occurrence and Frequencies
1.	Traditional Masculinity	Sir, Gaucho	11 (36.67%)
2.	Intellectual Masculinity	Bowline, Hunter's Stew, Dubbin	8 (26.67%)
3.	Athletic Masculinity	Pugging, Trailing, Assegai	6 (20.00%)
4.	Creative Masculinity	Teepee, Damper	5 (16.67%)
TOTAL			30 (100.00%)

Derives from a total of 30 data of untranslatability masculinity terms, the most frequent untranslatable masculinity term is traditional masculinity that associated with traditional gender roles and can include characteristics such as physical strength, assertiveness, and being the primary breadwinner. Then followed by intellectual masculinity and athletic masculinity.

This study found that there are three translation procedures used by the translator as translator's decisions to deal with the situation when the target language lacks of equivalent concept and suitable expression in translating Baden Powell's *Scouting for Boys into Indonesian*. The findings are shown in Table 2 below.

Table 2. Translation procedures used by the translator to overcome untranslatability of masculinity

Numb.	Translation Procedures	Occurrence and Frequencies
1.	Transference	11 (36.67%)
2.	Naturalization	13 (43.44%)
3.	Notes	6 (20.00%)
TOTAL		30 (100.00%)

From the table above, the most frequent translation procedure applied in the translation of Baden Powell's *Scouting for Boys* from English into Indonesian is naturalization which occurs 13 times (43.44%) of the total translation procedures, followed by transference which occurs 11 times (36.67%) and notes which occurs 6 times (20.00%). These findings serve as a reference for concluding the translator's decision to overcome the problem of untranslatability of masculinity in Baden Powell's *Scouting for Boys* from English into Indonesian.

Transcultural Practice of Cultural Word-loaded Translation

Historically, cultures are conditioned and constructed. Translation is a transcultural practice involving a dominant language as opposed to a disempowered one, and cultural politics can easily come into translation and its reception (Sun, 2018). In Robert Baden Powell's *Scouting for Boys*, the results showed that there were 4 types of cultural word-loaded translation and 9 categories found in the translation of Baden Powell's *Scouting for Boys into Indonesian*. The results were presented qualitatively in Table 3.

Table 3. Percentages of Cultural Word-loaded Translation and their categories found in the book

Numb.	Cultural Types	Categories	Occurrence and Frequencies
1.	Ecology	Flora Oax, Elm, Salicaceae, Larch, Dandelion, Maple, Thistle, Ragweed, Asclepias, Beech, Birch, Cocoa Palm Fauna Curlews, Burcet, Takur, Kucica, Puter, Martes, Puffin, Penguin, Ratel, Mariana, Decu, Moose, Moorhen, Locust, Trout	28 (50.91%)
2.	Material Culture	Food(-s) Sowen, Macaroni, Oatmeal, Bannock, Damper, Bacon, Beer Place(-s) Mafeking, Indian, Zulu, Clydebank, Yaghan, Patagonia Cloth(-es) Dubbin, Bot, Wol Currency(-ies) Penny	16 (29.09%)

3.	Social Culture	Song(s) Eengonyama Social Status(-es) Sir, Lord, Mayor, Colonel, Captain, Saint, St.	8 (14.55%)
4.	Social Organization, Political and Administrative	Religious term(-s) Christian, Chapel, Religious	3 (5.45%)
TOTAL			55 (100.00%)

Derives from a total of 55 data of cultural word-loaded terms, the most frequent cultural terms are ecology relating to flora and fauna, followed by material culture, social culture, and social organization, political and administrative. By seeing the results, it can be inferred that since every region have their endemics or peculiarities, they belong to cultural-specific items which need special considerations.

This study found that there are three translation procedures used by the translator as translator's decisions to deal with the situation when the target language lacks of equivalent concept and suitable expressions in translating Baden Powell's *Scouting for Boys* into Indonesian. The findings are shown in Table 4 below.

Table 4. Translation procedures used by the translator to overcome Cultural Word-loaded terms

Numb.	Translation Procedures	Occurrence and Frequencies
1.	Transference	41 (74.55%)
2.	Naturalization	12 (21.82%)
3.	Notes	2 (3.64%)
TOTAL		55 (100.00%)

From the table above, the most frequent translation procedure applied in the translation of Baden Powell's *Scouting for Boys* from

English into Indonesian is transference which occurs 41 times (74.55%) of the total translations procedures, followed by naturalization which occurs 12 times (21.82%) and notes which occurs 2 times (3,64%). These findings serve as a reference for concluding the translator's decision to overcome the problem of cultural world-loaded transcultural practice in translation in Baden Powell's *Scouting for Boys* from English into Indonesian.

Performative Masculinity and Translation

Performative masculinity is a complex type of masculinity that experts have categorized into five distinct types. They are consisting of Aggressive masculinity, Emotional restraint masculinity, Hypersexual masculinity, Provider masculinity, and Athletic masculinity. In Robert Baden-Powell's *Scouting For Boys*, the aspect of masculinity for young British men in training, one that is ripe for analysis. *Scouting For Boys*' performative elements stem largely from the naturalization of bodies, behavior and personality. Baden Powell attributes the desirable, manly qualities that characterize every Scout to be essential and inherent identities, which he harnesses through his regimented training system (Pitt, S. L., & Fox, 2012).

This analysis unpacking this ideological war through two performative displays: the clothing of the Boy Scout and his physical body. Both are submitted to the control of the politically charged dogma of the Boy Scout movement that swept England immediately following the original publication of Baden Powell's text in 1908.

In the "Continence" chapter that the performative anxiety of pollution is foregrounded most bizarrely. This section, excised under duress from the original 1908 edition on the grounds that it was much too explicit regarding bodily urges and their

prohibition (Baden-Powell 351),

"You would probably be surprised if you knew how many boys have written tome thanking me for what I have written on this subject, so I expect there are more who will be glad of a word of advice against the secret vice which gets hold of so many fellows. Smoking and drinking and gambling are men's vices and therefore attract some boys, but this secret vice is not a man's vice, men have nothing but contempt for a fellow who gives way to it. Some boys, like those who start smoking, think it is a very fine and manly thing to tell or listen to dirty stories, but it only shows them to be little fools" (SFB, 1908: 161).

Young men, for fear of their own health and sanity, must submit to Scouting's program to avoid such horrors. The imperative and authoritative tone of such pronouncements emphasizes the intermingling of external authority with "self-control" that fuels the masculine performance.

Discussion

To deal with the issue of untranslatability, the translator used some of the strategies proposes by Newmark (1988), as transcultural practice became the most prominent cultural word-loaded terms and untranslatability of masculinity found in the translation of Baden Powell's *Scouting for Boys* into Indonesian.

ST: "*The men would probably start to **drink the beer** at once (as it goes sour in a few hours)*".

TT: "Para pria mungkin langsung **menyesap bir** (karena dalam beberapa jam akan menjadi masam)".

Based on the quote above, there is the word *drink the beer* which translates to sipping beer. The word is not translated as "drinking beer" but becomes "sipping beer". It was more expressive of how the man sipped the beer because in a few hours, the beer would turn sour.

In the *Scouting for Boys* translation book, the translator also seems to use a translation strategy by using a more general (superordinate) word. This strategy includes

general strategies that are used in many types of incompetence problems, especially in the field of proportional meaning.

ST: *“Altogether, then, we only had about a thousand men to defend the place, which was about **five miles** round and contained 600 white woman and children and about 7,000 natives.”*

TT: *“Oleh karena itu, jika dikumpulkan, hanya sekitar seribu orang. (Mereka harus mempertahankan wilayah yang luasnya kira-kira **5 mil⁴ (8,04 kilometer)** persegi dan berisi 600 wanita kulit putih dan anak-anak, juga 7.000 penduduk asli.”*

⁴ 1 mil = 1,6 kilometer-Ed.

From the quotation above, it can be seen that the translator uses notes by affixing footnotes and adding information on the conversion of units of measure of miles to kilometres. This is provided to provide a more general overview to the target audience in the Target Language who are more familiar with the use of square kilometres in measuring area.

The body of the Scout is given detailed and regimented treatment in *Scouting For Boys*. In contrast, the body of the other is outlined in vague terms such as “nervous” or “slouching,” characteristics that are just elusive and negative enough to powerfully imply failed masculinity. The non-Scout is unquestionably undesirable and his unfit masculinity is not up for debate. There is no consideration of the possibility for plurality of identities, fluidity of character, or a schism between body and subject. Baden-Powell uses a foreboding, anxiety-inducing vagueness to keep non-Scouts and their bodies as threats to those fine citizens such as himself: he fully exploits the power of suggestion. The vagaries of undesirable, tender-footed others elide debate surrounding performance, masculinity, and the limitations of social convention. As such, the tactic of *Scouting For Boys*’ incredibly detailed taxonomy of the successful soldier and Scout’s physique, incredibly, indicates a blind spot in his concept of masculinity.

Baden-Powell writes that each Scout

should know by heart his catalogue of bodily measurements. Bizarrely included in a chapter titled “Camp Life,” that consists mostly of instructions for building huts and rope bridges, the breakdown of physical measurements includes “Nail joint of forefinger, or breadth of thumb,” “Span of thumb and forefinger,” “Span of thumb and little finger or other finger (This also gives you the length of your foot),” “Wrist to elbow,” “Elbow to tip of forefinger,” “Middle of kneecap to ground” (131). The table into which Baden-Powell arranges this collection of specific measures of man illness is augmented by “the average man’s measure.” Not to stop at measuring pieces of the body, this section also lists the measure of a man’s pace, average pulsation of his heart, and the time it takes to stride a mile (“16 minutes” while fast walking). Explicitly invoking the “average man” in this detailed breakdown, Baden Powell suggests bodily conventions as an ironic form of self-knowledge. The comparison with this “average man” constructs a performative structure of bodily identifications; the list functions as a key to piecing together the puzzle of the masculine body, with its many discrete units demonstrating socially readable signals of “average” British manliness. Rome fell, according to Baden-Powell, because “the soldiers fell away from the standard of their forefathers in bodily strength” (184). These standards are measured in mathematical manners, quantifying masculinity. Baden-Powell proceeds to compare the average measurement of the contemporary British man with his forefathers, linking the decline of the military forces with the shift in measurements (Powell, 2018).

The chapter “Endurance For Scouts” begins with an interesting and revealing note that reinforces this conflation of subject with body and body with national health and prosperity. Baden Powell explains that “one

cause which contributed to the downfall of the Roman Empire was the fact that the soldiers fell away from the standard of their forefathers in bodily strength. [...] This year our recruits were two inches below the standard height of men of their age, viz., eighteen to nineteen, and six pounds under the average weight” (208). Such an analysis might be harmless were it not for the conflation of body and nation in Baden Powell’s ideology. The Roman Empire opens the chapter neither incidentally nor without serious performative implications. The parallels between Empires, Rome and Britain, impress upon the young men of Britain the serious threat facing the nation in the new century: danger does not come from without, as expected, but from within, in the form of their very own pitifully sub-standard bodily measurements. This passage is not meant to judge their inherent or potential abilities on the battlefield or in politics, but to state that without a system such as Scouting For Boys, the British nation will fall as did Rome. The desperate and hyperbolic tone of this comparison lends weight to the commanding tone of the text, commands and demands that shape the front of the performance. One’s duty as a Scout- his most critical characteristic-is to embody the tradition of fleshly characteristics for the benefit of the nation, and by extension, the globe (Liu et al., 2022).

In his discussion of the body, Baden-Powell is increasingly concerned with bodily pollutants such as drink, drugs, and sickness. Although Baden-Powell argues that pure masculinity is an essential and inherent quality, such pollutants transgress presumably solid physical boundaries and compromise the Scout’s masculinity. Such concerns are directly addressed in the text: “there is nothing manly about getting drunk” (239); “if you get sick you are no use as a Scout, and are only a burden to others” (150); “a good Scout trains himself pretty well to do without liquid” (199). These

bodily sanctions are key to Scouting For Boys’ program, and Baden-Powell is deeply involved in policing them (Powell, 2018).

In the context of masculinity, some scholars argue that certain cultural constructs of masculinity may be difficult to translate into other languages or cultural contexts. This may be due to differences in the ways in which masculinity is constructed and understood in different cultures. For example, some scholars have argued that the traditional constructs of masculinity in Western cultures, which are often associated with traits such as strength, dominance, and competitiveness, may not translate well into other cultural contexts where different traits are valued in men. Similarly, the concept of toxic masculinity, which refers to the negative aspects of traditional masculinity such as aggression and dominance, may also be difficult to translate into other languages and cultures where these concepts are not as well defined. Overall, while the concept of the untranslatability of masculinity is a topic of discussion, it is important to note that translation is a complex process that involves more than just the transfer of words between languages. A skilled translator can work to convey the meaning and intent of a text, even if certain cultural concepts are difficult to fully translate (Marcos et al., 2015).

Transcultural practice of cultural word-loaded translation is an approach to translation that involves translating cultural words and concepts from one language to another in a way that takes into account the cultural context and meaning of the original term. This approach recognizes that certain words and concepts are deeply embedded in a particular cultural context and cannot be accurately translated without taking into account their cultural meaning and significance (Herdman et al., 1998).

The practice of cultural word-loaded translation is particularly important in

situations where there is a high degree of cultural difference between the source and target languages. For example, words that describe concepts such as family relationships, religious practices, or traditional customs may not have an exact equivalent in another language. In these situations, a translator must carefully consider the cultural context of the original term and find a way to convey its meaning in the target language (Herdman et al., 1998).

The transcultural practice of cultural word-loaded translation also recognizes that culture is not static and that language is constantly evolving to reflect changes in cultural norms and values. This means that translations may need to be updated or revised over time as cultural contexts change and new words and concepts emerge. Overall, the transcultural practice of cultural word-loaded translation is an important approach to translation that recognizes the importance of cultural context and meaning in accurately conveying the intended meaning of a text. By taking into account the cultural significance of certain words and concepts, translators can help to promote greater understanding and appreciation of cultural diversity, while also ensuring that the intended meaning of a text is accurately conveyed in the target language (Zarate, 2012).

Erving Goffman's theory of social expression as performance is concerned less with the philosophical than with the practical elements of how the individual functions in everyday life. Although his articulation of performance theory becomes more complex as he moves from the individual to the group, political and polemical ideas manifest themselves as mostly depending upon the social context in which they are applied. Similarly, in Judith Butler's *Bodies That Matter: On The Discursive Limits of 'Sex'* (1993) the argument that performativity is a

political act is not only immediately present, but actually shapes her entire formulation of performance theory. Whereas Goffman's position combined practical psycho-social observations with a set of systematic metaphors that can be laid over social interactions like a set of screens that may or may not be opaque, Butler argues that gender identity, including the human body, is not necessarily a singular act but is in fact a complex of culturally-prescribed ideals and expectations that produce and reaffirm the subject that they name (Pitt, S. L., & Fox, 2012).

The Implication of Empowering Translation and Performative Masculinity in Translation

The concept of empowering translation refers to the idea that translation can be used as a means to empower marginalized groups and promote social justice. The implications of empowering translation are significant, as it suggests that translation can be more than just a technical process of transferring words from one language to another, but can be a tool for promoting positive social change. One implication of empowering translation is that it can help to promote cultural exchange and understanding between different communities. By translating texts from one language to another, translators can help to bridge cultural divides and promote greater understanding between different groups. This can be particularly important in situations where there is a history of conflict or tension between different communities (Sun, 2018).

Another implication of empowering translation is that it can help to promote social justice by giving voice to marginalized groups. By translating works by writers from marginalized communities, translators can help to ensure that their voices are heard and that their stories are told. This can be particularly important in situations where these voices have been historically marginalized or silenced (Sun,

2018).

Empowering translation can also help to promote linguistic diversity by promoting the use of different languages and dialects. By translating works from one language to another, translators can help to promote the use of different languages and dialects, and to ensure that these languages and dialects are not lost or forgotten over time. Overall, the implications of empowering translation are significant, as it suggests that translation can be used as a tool for promoting positive social change and for empowering marginalized communities. By promoting cultural exchange, giving voice to marginalized groups, and promoting linguistic diversity, empowering translation can help to create a more just and equitable society (Sun, 2018).

The concept of performative masculinity refers to the ways in which men perform and embody masculinity in their daily lives. The implications of performative masculinity in translation can be significant, particularly when translating texts that deal with issues related to gender and masculinity (Marcos et al., 2015).

One implication of performative masculinity in translation is that it can impact the interpretation and understanding of the text. If the translator is not aware of the cultural constructs of masculinity in the source and target languages, they may not be able to accurately convey the intended meaning of the text. For example, a text that deals with traditional gender roles and stereotypes may require a translator who is aware of the cultural constructs of masculinity in both the source and target languages. A translator who is not aware of these cultural constructs may inadvertently reinforce these stereotypes in the translation.

Another implication of performative masculinity in translation is that it can impact the reception of the text by the target audience. If the translator does not take into account the

cultural constructs of masculinity in the target language, the text may not resonate with the target audience, or may even be seen as offensive or inappropriate. For example, a text that deals with traditional gender roles and stereotypes in one culture may not be relevant or meaningful to a target audience in another culture where different constructs of masculinity are valued. Overall, the implications of performative masculinity in translation are significant, particularly when translating texts that deal with issues related to gender and masculinity. A skilled translator needs to be aware of the cultural constructs of masculinity in both the source and target languages, and work to ensure that the intended meaning is conveyed accurately and appropriately to the target audience

CONCLUSION

The problem of untranslatability challenges the translators. Thus, cultural terms found in the data are less translatable since the TL mostly has no formally corresponding feature. When the aforementioned study found that the loan word or loan word plus explanation strategy can be used to deal with the problem of untranslatability (Ma'shumah & Sajarwa, 2022). The immanent plurality and multiplicity of the original can be seriously compromised after translation. The fundamental question of what happens to translation requires, by virtue of its essential function and design, an imaginative grasp of what is or can be involved in making translation not only possible but also efficacious. What happens to translation entails a negotiated system of meaning. The study's findings concluded that every strategy, procedure, and method offer a solution to translation difficulties, one of which is retaining words from the source text into the target text via transference, naturalization, and notes to untranslatability of masculinity,

transcultural practice in cultural word-loaded translation, and performative masculinity. The widely held assumption that the target reader only passively consumes the translated product due to their lack of knowledge of the original has proved to be somewhat questionable and outmoded in some instances. The scope of the implied freedom for the translator is of course limited. If a translation lacks cross-cultural resonance, it is probably due to insufficient attention to translational poetics. Translation must and can be empowered, and to avoid weak translation, the translator needs to be prepared to engage with complexity and search for better alternatives by relentlessly probing the network of possibilities.

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