

## Translation Techniques of Structural Violence Representation in The Good Earth Novel by Pearl S. Buck's

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### Abstract

*This study investigates structural violence, with particular emphasis on direct structural violence, as represented in the Indonesian translation of The Good Earth by Pearl S. Buck. The research focuses on identifying instances of direct structural violence and examining how these instances are translated into the target language. The findings identify two primary forms of direct structural violence: power, represented by 85 data units, and injustice, represented by 65 data units. In addition, this study analyses the translation techniques employed by the translator in rendering these forms of structural violence. A translation quality assessment is also conducted, based on three criteria: accuracy, acceptability, and readability. The research adopts a descriptive qualitative methodology, with quantitative support presented in percentage form to illustrate the distribution of translation techniques. Data were collected and analyzed through close reading and systematic note-taking. Based on the data analysis, the established equivalent technique emerges as the most frequently used translation technique, representing 41% of the total data, whereas transposition is the least applied technique, accounting for merely 0.75%. Despite variations in the techniques applied, the overall quality of the translation is assessed as accurate, acceptable, and readable for target readers. Overall, the findings suggest that the translation effectively conveys the intended meaning from the source language to the target language. The strategic use of translation techniques enables the representation of structural violence to be maintained while ensuring that the translated text remains accessible and well-received by readers*

**Keywords:** Structural direct violence, hegemonic of power, injustice, translation technique, translation quality.

### INTRODUCTION

Forms of violence constitute one of the central issues and receive significant attention within the political, cultural, and social contexts of literary works. Violence is not only a recurring phenomenon in everyday life but also a persistent problem that can be found in literary representations. An analytical framework to understand and address such forms of violence is offered by Johan Galtung, whose concepts are manifested in the novel The Good Earth by Pearl S. Buck. Conflict is an inseparable dimension of social life and cannot be excluded from human interaction. It is an

inherent part of human existence and is always present across different spaces and times (Basid, 2017). In *The Good Earth*, conflict is represented through linguistic signs that can be systematically analyzed to identify various types of conflict depicted in the narrative.

Within the subtopic of social conflict, there is a tendency for conflicts to increase both in quantity and in the complexity of their forms. Social conflicts in society are often caused by injustice, misunderstanding, and economic inequality (Maghfiroh, 2021). *The Good Earth* by Pearl S. Buck presents a realist representation of family life within an agrarian social structure, reflecting the lived experiences of rural communities. Furthermore, social injustice frequently occurs within the lives of farming families, where social, economic, and power relations shape everyday interactions. These factors give rise to forms of structural violence, in which inequality is systematically embedded within social structures. Johan Galtung's concept of structural violence is therefore highly relevant for analyzing institutionalized injustice in literary texts and their translations.

Johan Galtung approach offers a deeper analysis of non-physical forms of violence that emerge in the characterization of Wang Lung. Previous studies on structural violence have examined various dimensions of conflict, including external socio-political conflicts and the relationship between characters and their environment (Hikmah et al., 2024). These studies also highlight internal conflicts that are characterized by attitudes of patience, self-restraint, and mutual respect among characters. In addition, studies conducted by (Armanto, Yazid, Ridholia, et al. 2023, 2024) analyze social elements that function as driving forces of conflict dynamics, particularly those related to social norms and their role in shaping conflict within literary works. Such studies emphasize the significance of social structures in influencing the emergence and development of conflict in literature. In the process of novel translation, representations of structural violence are susceptible to semantic shifts if the transfer from the source language to the target language is not conducted carefully. Previous studies related to translation and violence have been conducted (Amalia, 2024), who examined translation and types of violent expressions in a novel and identified lexical variations in *The Sea Speaks His Name*.

The study analyzed how expressions of violent acts in the source text and its translation demonstrate lexical variation, including over-lexicalization and under-lexicalization. Meanwhile, (Kumaralalita, 2021) focused solely on analyzing expressions of violent acts without addressing translation quality. The primary limitation of previous studies lies in their emphasis on internal factors, such as the impact of violent attitudes, forms of violence, and elements of violence arising from social factors, without examining how these elements are translated. Moreover, there remains a lack of translation studies that specifically focus on structural violence. Existing research predominantly addresses violent expressions without considering key aspects of translation quality, namely accuracy, acceptability, and readability. Therefore, this study offers a more specific and focused analysis by examining how structural violence is represented in the translated text and how translation techniques influence the quality of its representation in the novel. Based on this focus, the study is entitled: "The Translation Analysis of Structural Violence Representation in *The Good Earth* by Pearl S. Buck."

The conceptual framework of this study is grounded in the theory proposed by Johan Galtung, who is widely recognized as one of the most influential thinkers in the fields of peace and violence studies. His works have served as key references for academics, non-governmental organizations (NGOs), policymakers, and political actors in various countries. According to Galtung and Fischer (2013), violence constitutes an avoidable form of humiliation that prevents individuals from realizing their full human potential in a normal and dignified manner. Violence involves the deprivation of basic human needs and rights and results in harm to the body, mind, and psychological well-being. Accordingly, this study does not limit its analysis solely to the variable of structural violence, but extends it to examine the translation techniques used in rendering instances of structural violence and how these techniques influence the assessment of translation quality. The study adopts the translation technique framework proposed (Molina and Albir, 2002), which includes a range of techniques such as adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalent, generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution, transposition, and variation. Furthermore, the study employs the translation quality assessment model proposed (Nababan, 2003), which evaluates translation quality based on three criteria: accuracy, acceptability, and readability. Through this integrated analytical approach, the study aims to provide a critical understanding of the role of translation in representing social injustice within structural violence in *The Good Earth*. It also highlights how critical representations of structural violence in both the source text and the target text can influence meaning transfer from the source language to the target language within the novel.

## **METHOD**

This study is descriptive qualitative research design. Qualitative descriptive research is conducted by analyzing and examining words, identifying and describing texts, sentences, and paragraphs in order to reveal the phenomena under investigation. The data in this study consist of words, phrases, clauses, and sentences found in the novel *The Good Earth* that represent structural violence from the perspective of Johan Galtung. The data sources of this study are the original novel *The Good Earth* and its Indonesian translation entitled *Bumi yang Subur*, published by Gramedia and translated by Gianni Buditjahya. The data were collected using reading and note-taking techniques, which involved carefully reading both the source text and the target text and recording relevant data related to structural violence. The data analysis technique in this study consists of several stages: identifying the data, classifying the data, analyzing and interpreting the data, and describing the findings. These steps were systematically carried out to obtain valid interpretations and to draw appropriate conclusions regarding the representation and translation of structural violence in the novel.

## **RESULTS AND DISCUSSION**

The findings and discussion are elaborated based on the data obtained and the topics of the research questions previously outlined. This study adopts a structural approach grounded in Johan Galtung's theory. The novel *The Good Earth* by Pearl S. Buck represents imbalanced social relations legitimized by an agrarian socio-economic and cultural system. According to Galtung, violence manifests not only in physical forms but also through attitudes and language that signal structural direct violence,

exemplified by power supremacy and representational injustice embodied by the characters.

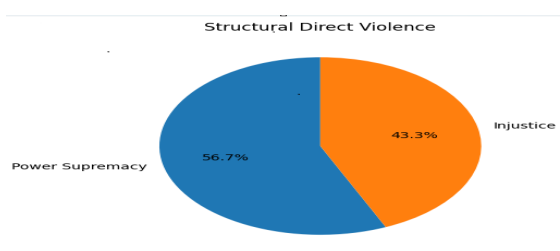
Forms of power supremacy emerge in *The Good Earth*, reflected through the dominant attitudes of groups and individuals based on social class and gender. These relations embody structural social power in labor dynamics to perpetuate inequality. Meanwhile, injustice is evident in the restricted access to resources, rights, and social recognition, which directly impacts the suffering of vulnerable groups; such forms demonstrate violence enacted systematically through the societal structures depicted in the novel.

Representations of structural violence in the novel *The Good Earth*, rendered into Indonesian as *Bumi yang Subur*, hinge on the translation procedures employed from source language (SL) to target language (TL), consistent with Galtung's violence triangle framework (Galtung, 1969). Procedures of translation (Molina and Albir, 2002), crucially mediate the retention, modulation, or reconfiguration of power asymmetries and inequities within the narrative, thus resolving the second research objective. Application (Galtung, 1969) conceptual model underscores the translator's proficiency in conveying manifestations of structural direct violence—particularly power supremacy and representational inequity—as evidenced across the source text and its Indonesian counterpart. Furthermore, this study will elaborate on the answers to the research questions formulated in the problem statement, which include:

#### **How many types of Direct Structural Violence are found in the novel *The Good Earth* by Pearl S. Buck?"**

This study discusses the types of direct structural violence represented in *The Good Earth* by Pearl S. Buck. The findings reveal that two types of direct structural violence are identified in the novel and its Indonesian translation. The identified categories are forms of power supremacy and forms of injustice. The power supremacy category represents the dominance or hegemony of authority that exerts coercion and oppression through social, economic, and political domains, thereby obstructing individuals' physical and mental self-realization and being closely linked to structural violence. These forms may serve as the root of conflict as they strengthen systemic injustice, including unequal access to resources. The researcher investigates manifestations of Direct Structural Violence in Pearl S. Buck's novel *The Good Earth* and its Indonesian translation. According to (Galtung, 1969), Direct Structural Violence represents a conceptual synthesis within the violence triangle framework, comprising direct violence, structural violence, and cultural violence. In this data from source language and target language translation identified 150 data instances are categorized: Power Supremacy categories 85 unit data, and Injustice categories 65 data unit.

Chart 1.1 Structural Direct Violence Diagram



The researcher present that data categories are 56,7% from power supremacy and 43,3% from injustice, all data are 100% linguistic data from The Good Earth by Pearl S. Buck and classification:

#### **Power Supremacy Categories**

Power Supremacy categories form The Good Earth by Pearl S. Buck novel having the social system of an agrarian society. Relation between power supremacy categories can found when poor society in the novel. Poor society always accepts every direction. In this novel poor society are farmer class profession, on farmer any lead of farmer and employed farmer classification. Wang Lung is the lead of farmer, having large extensive rice fields in village. Wang Lung having wife, Wang Lung buying wife in city with cheap price to handling everything in houses needed. There are data findings of power supremacy categories:

|                                                           |
|-----------------------------------------------------------|
| Data No. 003/SDV/PS./BSU.3/BSA.8                          |
| SL : <b>"The many children she would bear to husband"</b> |

Based on data above are findings demonstrate about powerfull characters from Wang Lung. Power frequently when he speaks to O Lan as a his wife. Wang Lung wants having more children because rice fields more employed and needed a man. This character analyzed uses power supremacy because in this culture, man is lucky to provide everything. 'The many children she would bear to her husband', this statement analyzed to classification domination and gender. This statement hard to hear O Lan a wife. O Lan not more act to another power to oppose and norm it.

|                                                                     |
|---------------------------------------------------------------------|
| Data No.027/SDV/PS./BSU.10/BSA.15                                   |
| SL: <b>"The rich man commands; the poor obey without question."</b> |

Based on data above, strongly suggest manifestations of power supremacy embodied by Wang Lung. The utterance "The rich man commands; the poor obey without question" exemplifies in (Galtung, 1969) this is a vertical power dynamic wherein Wang Lung exerts dominance over the urban slave trader. Beside that reflects economic elites' dictation of social relations, underscoring male agency in slave commodification and the hegemonic status conferred by wealth disparity vis-à-vis impoverished subordinates.

#### **Injustice Categories**

Based on the injustice categories 43.3% data units from structural direct violence. In this classification, injustice is suffering of vulnerable groups due to restricted access, legitimized by agrarian cultural norms. The concept of injustice extends beyond unfair individual behaviors to encompass systemic conditions embedded within social, economic, and political structures. Injustice when such structures systematically obstruct individuals or groups from fulfilling their basic needs, thereby impeding the realization of their inherent life potential. There are the data:

|                                                                                                                                                       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------|
| Data No. 015/SDV/Inj./BSU.3/BSA.8                                                                                                                     |
| SL : <b>"So he bought the child for twenty pieces of silver</b> and she lived in the inner courts and slept on the foot of the bed where Lotus slept" |

Based on, aforementioned findings manifestations of injustice in novel The Good Earth, emerge prominently when Wang Lung ventures into the city to purchase slaves. These slaves are predominantly women commodities and traded for diverse purposes tailored to buyers' needs, with no allowance for resistance, in strict adherence to contractual terms. As a prosperous village farmer, Wang Lung evident wealth instills confidence in the slave trader regarding his capacity to sustain the purchased individual. The slaves

themselves must possess a master financially equipped to support their livelihood. Notably, Wang Lung opts for a slave distinguished by her beauty, clear complexion, and sexual allure, prioritizing gratification over his wife's attributes.

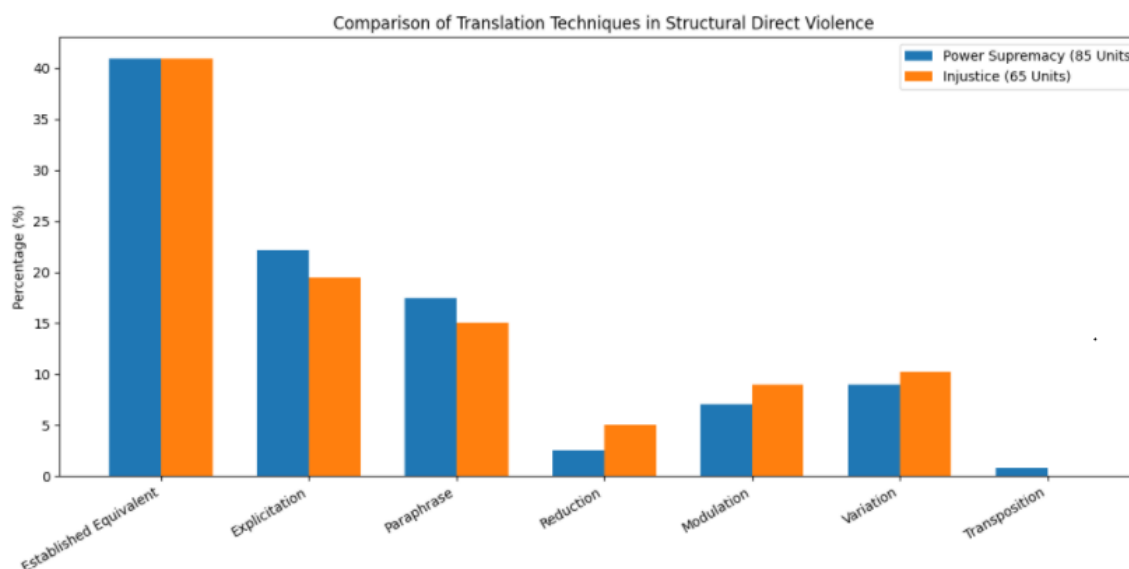
|                                     |
|-------------------------------------|
| Data No. 029/SDV/Inj./BSU.29/BSA.33 |
|-------------------------------------|

|                                                                        |
|------------------------------------------------------------------------|
| SL : <b>"O-Lan bore children in silence, denied rest or medicine."</b> |
|------------------------------------------------------------------------|

Based on the aforementioned data, manifestations of injustice emerge through Wang Lung's indifference toward O-Lan dire condition during childbirth. Despite O-Lan severe physical distress, Wang Lung refrains from summoning medical assistance due to the remoteness of physicians from the urban center. Wang Lung's decision is further predicated on the prevailing urban chaos, which dissuades him from incurring additional expenses for the delivery. This instance exemplifies structural injustice (Galtung, 1969), where economic constraints and patriarchal priorities systematically obstruct access to essential healthcare for marginalized female figures in agrarian Chinese society.

#### **What translation techniques are applied in the classification of Structural Direct Violence?**

Translation techniques constitute a critical element in linguistic research studies. The entire dataset identifying structural direct violence categorized into two subtypes, namely Power Supremacy and Injustice within Pearl S. Buck's novel *The Good Earth* underscores their significance. In discussing translation techniques, this study elucidates the principles outlined (Molina and Albir, 2002).



After identifying the data related to the variable of direct structural violence are findings two types; Power Supremacy, comprising 85 units, and Injustice, comprising 65 units. Based on the classification data, most frequently translation technique is established equivalent, which dominant technique of 41%. This finding indicates that the translator tends convey and represent power relations explicitly. The use of this technique contributes to an assessment of translation quality that is accurate, acceptable, and

readable. In other explicit technique, which accounts for 22.2% percentage data of Power Supremacy category and 19.5% for Injustice category, demonstrates the translator's ability to make implicit meanings of domination. As a result, readers are able to comprehend the social inequality experienced Wang Lung and O-Lan character narrative. This technique also contributes positively to the evaluation of translation quality in terms of accuracy, acceptability, and readability.

The less frequently applied translation techniques include variation, which accounts for only 9% of the Power Supremacy data, and reduction, which constitutes 5% of the Injustice category. The variation technique tends to over-elaborate the conveyed message, while the reduction technique may weaken the intensity of power relations when transferring meaning from the source language to the target language. Nevertheless, in terms of translation quality assessment, the translated text remains accurate, acceptable, and readable for readers of the novel *The Good Earth*.

## CONCLUSION

This study identifies two types of Structural Direct Violence are Power Supremacy and Injustice, comprising a total of 150 data units (85 units and 65 units, respectively). The analysis demonstrates that established equivalent is the most frequently employed translation technique. This finding indicates a consistent translation strategy in rendering structural violence in *The Good Earth* and its Indonesian translation. Furthermore, results reveal that violence novel is predominantly non-physical, manifesting through psychological domination, situational control, and coercive pressure. Such forms of violence function to undermine the mental resilience of the affected characters. The dominant use of the established equivalent technique contributes to translation quality that is accurate, acceptable, and readable, thereby ensuring the preservation of narrative violence and the transfer of meaning from the source language to the target language.

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