



**MAINSTREAM TRANSLATION THEORIES IN JOURNALIST TRANSLATION INTO
ISIXHOSA**

By

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DECLARATION

I, Bukeka Mahlangabeza, declare that:

- The work contained in this research report is my original work;
- this research report has not been previously submitted in full or partial fulfilment of the requirements for an equivalent or higher qualification at any other recognised higher education institution; and
- all sources I have used or quoted have been indicated and acknowledged by complete references.

Signature:

A handwritten signature in purple ink, appearing to read 'B. Mahlangabeza', with a long horizontal stroke extending to the right.

Date: 26 March 2025

ABSTRACT

Translation, a complex and dynamic process, has garnered extensive scholarly attention, leading to the development of various theoretical frameworks to comprehend its intricacies (Freeman, 2009, p. 2). This study investigates the integrative application of three major theoretical frameworks in translation studies—Equivalence, Skopos theory, and the Cultural Turn—to construct a comprehensive and contextually grounded model for translating journalistic texts into isiXhosa. Drawing on foundational contributions by Vinay and Darbelnet (1958), Jakobson (1959), Nida (1964), Catford (1964), Koller (1979), Newmark (1981), Baker (1992), House (1997), and Pym (2010), the study critically engages with Equivalence theories, which prioritise the preservation of meaning, linguistic fidelity, and cultural nuance between source and target texts (Panou, 2013, p. 2).

In parallel, the research examines the functionalist paradigm advanced by Vermeer's (1989) Skopos theory, which foregrounds the translator's purposeful agency in shaping the translation according to its intended function and audience (Venuti, 2008). The analysis further incorporates insights from the Cultural Turn, as articulated by Venuti (2008), which challenges notions of neutrality in translation and highlights the role of cultural, ideological, and socio-political factors in shaping the translation process.

The primary objective of this research is to evaluate how the combined application of these theoretical approaches can inform and enhance the practice of translation in a Global South context, specifically in the case of isiXhosa. The methodological approach involved identifying the source text's communicative function, analysing relevant post-colonial dimensions, and subsequently applying equivalence strategies to ensure cultural and linguistic appropriateness in the target language. The study thereby tests the practical utility of these theories when deployed in combination, rather than in isolation, to address the complexities inherent in cross-cultural translation.

By synthesising these theoretical perspectives within the context of a real-world translation task, the study contributes to the ongoing discourse on translation theory hubs (TTHs) and their applicability across diverse linguistic and cultural settings. It

offers both a theoretical and practical framework that underscores the interplay between linguistic precision, functional adequacy, and cultural sensitivity, thereby advancing translation practice and scholarship, particularly within the South African multilingual landscape.

Keywords: translation theories, equivalence, skopos, cultural turn, translation strategies, translation procedures, text analysis

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LIST OF ABBREVIATIONS

SC	Source Culture
SL	Source Language
ST	Source Text
TC	Target Culture
TL	Target Language
TS	Translation Studies
TT	Target Text
TTH	Translation Theory
TTHs	Translation Theories

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CHAPTER 1: INTRODUCTION TO THE STUDY

1.1. INTRODUCTION AND BACKGROUND

Translation is a complex and multifaceted process that facilitates the transfer of meaning across languages and cultures and has consequently become a subject of extensive scholarly inquiry (Freeman, 2009, p. 2; Steiner, 1998, p. 287). Within the humanities paradigm, translation theories (TTHs) have emerged as structured frameworks that seek to explain, describe, and guide translation practices (Williams, 2013, p. 70). These theories offer both descriptive and prescriptive models, enabling scholars and practitioners to explore the dynamics between language, meaning, and culture (Venuti, 1998, p. 72; Bassnett, 2014, p. 21).

Despite the theoretical richness of TTHs—ranging from equivalence models to functionalist and culturally oriented approaches—their development and dominant application have largely been shaped by Global North contexts (Venuti, 1998; Gentzler, 2012; Pym, 2010). This hegemony has afforded the Global North significant influence over translation norms, education, and technologies (Gouadec, 2007, p. 34; O'Brien, 2011, p. 17), but also raised concerns about cultural imbalance, linguistic marginalisation, and epistemological asymmetry in global translation practices (Cronin, 2013, p. 2; Lefevere, 2016, p. 2; Tymoczko, 2014, pp. 5–7).

In contrast, the Global South—particularly Africa—presents a linguistically rich yet under-resourced landscape, where the translation of indigenous languages such as isiXhosa faces distinct challenges. These include structural linguistic complexity, cultural specificity, limited standardised resources, and the pressures of language hierarchies that often privilege dominant colonial languages (Ngulube, 2012, pp. 12–13; Brock-Utne, 2002, p. 2; Mazrui, 1998, p. 122; Heine & Nurse, 2008, p. 474). In such contexts, translation is not merely an act of cross-linguistic transference but an exercise in cultural preservation and representation (May, 2012, p. 139; Downing, 2010, p. 381).

This study therefore aims to interrogate the applicability and relevance of key Global North-derived translation theories—specifically, Equivalence theories Vinay and

Darbelnet's (1958), Jakobson's (1959), Nida's (1964), Catford's (1964), Koller's (1979), Newmark's (1981), Baker's (1992), House's (1997) and Pym's (2010), functional theories such as the Skopos theory introduced by Hans J. Vermeer (1989) and Cultural Turn theories influenced by scholars such as Venuti (2008)—in the context of translating an English-language news article into isiXhosa. By adopting a theoretically pluralist approach, this research seeks to assess how these frameworks might be adapted or recontextualised to suit the sociolinguistic realities and cultural particularities of the Global South.

The primary objective of the study is to explore whether and how established TTHs can be effectively mobilized in the translation of indigenous African languages, specifically isiXhosa, in a manner that is both functionally appropriate and culturally sensitive. The research further aims to test the potential for theoretical integration—drawing on functional, equivalence-based, and post-colonial perspectives—to construct a more inclusive and context-responsive translation framework. In doing so, the study contributes to the refinement of translation theory and practice in multilingual postcolonial settings and advances the broader goal of promoting equitable representation in global translation discourse.

By situating its inquiry at the intersection of established theory and underrepresented practice, this research seeks not only to examine theoretical transferability but also to advocate for the recognition of indigenous linguistic contexts in the evolution of translation studies. The findings may inform the development of more adaptable, culturally aware, and linguistically inclusive models, thereby enriching both academic and applied dimensions of the discipline.

1.2. PROBLEM STATEMENT

Translation, as a crucial facilitator of intercultural communication and mutual understanding, unfolds as a multifaceted process demanding a profound grasp of source and target languages, cultural intricacies, and the intended audience (Hatim & Munday, 2004, pp. 4, 6; Venuti, 2004, p. 6). Throughout the evolution of translation studies, theorists have proposed frameworks such as equivalence theories, Skopos theory, and cultural turn theories, intending to provide systematic guidance for

translators to ensure accuracy and cultural sensitivity (Baker, 2011, p. 14; Toury, 1995, p. 17). However, a notable gap exists in comprehending the applicability of these theories when translating English newspaper articles into isiXhosa, a Bantu language spoken in South Africa. Despite existing studies exploring the challenges and strategies of translating from English to isiXhosa, there is a scarcity of explicit examinations concerning the effectiveness of these TTHs in this specific linguistic and cultural context.

This research embarks on an exploratory journey to unravel the complexities and nuances inherent in the cross-cultural translation of English newspaper articles into isiXhosa. The focal point is the examination of the applicability of equivalence (as set forth primarily by Nida), Skopos theory, and cultural turn TTH (particularly regarding Venuti's (in)visibility framework) within the linguistic and cultural intricacies of isiXhosa.

Employing a qualitative research methodology, the study involves a meticulous textual analysis of a selected newspaper article, guided by the three TTHs under investigation. By delving into the specifics of the translation process, the research aims to unearth the strengths, limitations, and practical implications of these theories in the context of translating into isiXhosa.

The anticipated findings of this research are poised to offer valuable insights into the effectiveness of mentioned theoretical frameworks when applied to the translation of English newspaper articles into isiXhosa. Beyond the theoretical realm, the study seeks to provide practical implications for translation practices, shedding light on the nuanced challenges that arise when navigating the linguistic and cultural landscape of Southern Africa.

This research addresses a significant gap by contributing to a nuanced understanding of the dynamics of TTHs within the specific context of isiXhosa. It not only fills an existing void in the scholarly discourse but also offers a perspective that can inform and enhance translation practices in Southern Africa. The practical implications of the research extend beyond the immediate context, providing valuable contributions to the broader field of translation studies, particularly within the Southern African linguistic and cultural milieu.

TTHs, such as the ones encompassed in the present work have been developed within diverse linguistic and cultural contexts. However, their seamless application in a language as distinct as isiXhosa demands a deeper exploration. The linguistic landscape of isiXhosa, embedded in the rich cultural tapestry of South Africa, poses unique challenges that may necessitate adaptations or extensions of existing translation frameworks.

IsiXhosa, as a Bantu language, boasts a set of linguistic features that distinguish it from widely studied European languages. Its intricate tonal system, complex verb conjugation, and unique word orders present challenges that go beyond linguistic differences; they delve into the very fabric of cultural expression. Translating into isiXhosa presents unique challenges, just as translating into any other language does. Therefore, we cannot assume that TTHs can be applied universally, as the language pair plays a critical role.

Equivalence theories, a cornerstone in translation studies, posit that the translation should convey the same meaning as the source text, maintaining its stylistic and cultural features. Applying this to isiXhosa requires an understanding of how cultural nuances are embedded in the language, and whether direct equivalence is always attainable.

Skopos theory, which emphasises the translator's goal or purpose, is contingent upon a profound comprehension of the target culture. In the context of isiXhosa, where cultural connotations are deeply rooted, the translator's awareness of the intended function of the translation becomes paramount. Understanding whether a faithful reproduction of the ST's purpose aligns with the cultural expectations of isiXhosa readers becomes a central consideration.

Cultural turn theories, which foreground the cultural context in translation, find resonance in the translation of English newspaper articles into isiXhosa. Here, the challenge is not only to convey the explicit cultural references present in the ST but also to ensure that the translated material resonates with the cultural sensibilities of isiXhosa speakers.

The research, therefore, becomes a journey into the heart of isiXhosa language and culture. It is a quest to understand how TTHs developed in a Global North context

can be adapted to suit the unique linguistic and cultural landscape of Southern Africa. Through this exploration, the study endeavours not only to enhance translation practices specific to isiXhosa but also to contribute valuable insights to the broader field of translation studies, fostering a more inclusive and culturally sensitive approach in cross-cultural translation endeavours.

1.3. PRIMARY RESEARCH QUESTIONS

Below is the main research question, followed by the objectives, which examine the applicability of TTHs.

How applicable are the equivalence, skopos and cultural turn TTHs in translating a newspaper article from an English-language text into isiXhosa?

1.4. RESEARCH OBJECTIVE

The objective of the study is to examine the applicability of the equivalence, skopos, and cultural turn TTHs in translating a newspaper article from an English-language text into isiXhosa.

Secondary research objectives were also defined, as follows:

- To examine the applicability of the elements of the equivalence TTH (denotative equivalence, connotative equivalence, text-normative equivalence, pragmatic equivalence, and formal aesthetic equivalence) in translating a newspaper article from an English-language text into isiXhosa.
- To examine the applicability of the purpose and function in the Skopos theory in translating a newspaper article from an English-language text into isiXhosa.
- To put together a single theoretical framework based on the three groups of theories discussed, to examine their applicability when translating a newspaper article from an English-language text into isiXhosa.

1.5. CHAPTER SUMMARY

Translation is a complex process involving the transfer of meaning between languages. Scholars have developed TTHs to understand this process. These theories aim to describe and explain translation strategies as well as guide translators. The Global North has dominated the translation industry due to historical and linguistic advantages.

Translation is crucial for cross-cultural communication, but it requires a nuanced approach. The equivalence, functional, and post-colonial theories offer frameworks for accurate and culturally sensitive translations. However, their applicability in translating English newspaper articles into isiXhosa has not been extensively explored.

The main objective of the present work is to assess the applicability of equivalence, functional, and post-colonial theories in translating an English newspaper article into isiXhosa. Secondary objectives include examining specific elements of each theory and their effectiveness in achieving accurate translations.

This research utilised a qualitative methodology involving textual analysis. The findings shed light on the effectiveness of these theories in facilitating precise and culturally sensitive translations, impacting translation practices and the broader field in the Southern African context.

CHAPTER 2: LITERATURE REVIEW

2.1. INTRODUCTION

In recent years, translation theorists have proposed numerous theories to guide the translation process, including equivalence, functional, and post-colonial theories (Williams, 2013, p. 21). The Renaissance, the cultural and intellectual movement that spanned roughly from the fourteenth to the seventeenth century in Europe (Brotton, 2006, p. 79), witnessed a shift in TTHs because of the revival of classical languages and literature (Bassnett, 2014, p. 17). This era saw the emergence of significant translation thinkers, such as Martin Luther and Desiderius Erasmus (Bassnett, 2014, p. 18). Luther's translation of the Bible into German in the sixteenth century aimed at making religious texts accessible to a wider audience. Erasmus, known for his work of correcting the translation of the New Testament, stressed the importance of understanding the context and cultural nuances when translating (Bassnett & Lefevere, 1998, p. 23).

The 20th century brought about a paradigm shift in TTHs, with an emphasis on the equivalence between the source and target text (TT) (Venuti, 2008, p. 118). Russian linguist Roman Jakobson proposed the concept of 'equivalence in difference', highlighting the need for balancing the preservation of meaning and the target language's naturalness (Jakobson, 1959, p. 114). Additionally, Eugene Nida's functional equivalence theory emphasised the importance of conveying the functional and communicative aspects of the ST in the target language, adapting it to the target culture (Nida, 1964, pp. 172, 173).

The latter half of the 20th century saw a rise in descriptive translation studies, focusing on analysing translations from a descriptive rather than prescriptive perspective (Toury, 1995, p. 54). The work of scholars such as Gideon Toury aimed to examine translation practices as they occur, rather than imposing fixed rules (Toury, 1995, p. 54). There was a cultural turn in the 1980s, which brought about a paradigm shift in TS, where the focus shifted from the source language and text to the target culture. This is evident in the cultural turn TTHs such as DTS and Skopos.

For example, the Skopos theory developed by German scholar Hans Vermeer introduced the idea that the purpose or 'skopos' of the translation should determine the translation strategy, emphasising the importance of the intended function and target readership (Williams, 2013, p. 53).

2.2. EQUIVALENCE PARADIGM

In the last five decades, Western TTHs have predominantly centred around the interplay between the TT and its ST (ST), a focus underscored by ongoing debates about equivalence (Williams, 2013, p. 39). The foundational concept of 'natural equivalence' has been pivotal in shaping various paradigms within Western TTHs, as noted by Pym (2010) in his exploration of a TTH. However, Pym (2010) also acknowledges a crucial limitation—that the binary thinking inherent in the equivalence debate is largely confined to Western cultures (Williams, 2013, p. 31).

The dichotomous perspective ingrained in Western thought contrasts with cultural philosophies, such as those rooted in Hinduism and Sufism, which advocate non-dualism and unity (Williams, 2013, p. 31). Within these cultural frameworks, the emphasis on the idea of equivalence in TTH appears to be less pronounced (Williams, 2013, p. 31). This acknowledgment prompts a broader consideration of diverse cultural influences on translation paradigms, urging a departure from a one-size-fits-all approach (Pym, 2010). As the discourse on TTHs evolves, recognising and incorporating non-Western perspectives becomes imperative for a more comprehensive and inclusive understanding of the complexities inherent in the translation process (Williams, 2013, p. 31).

The debate on equivalence finds its roots in Roman Jakobson's seminal essay, 'On Linguistic Aspects of Translation,' penned in 1959 (Jakobson, 1959). Some scholars even trace its origins further back to ancient times, highlighting the enduring nature of the discourse (Leal, 2012). Jakobson (1959), a multilingual scholar who published across Russian, Czech, French, and English, asserted in his essay that everything is translatable, laying the groundwork for the equivalence debate (Williams, 2013, p. 32).

Within 'On Linguistic Aspects of Translation,' Jakobson (1959) envisioned translation as a process involving two equivalent messages expressed in different linguistic codes (Jakobson, 1959, p. 114). He conceptualised the translator's role as receiving a message in one language, recording it, and transmitting it in another language (Jakobson, 1959, p. 114). However, Jakobson's concept of 'equivalent' remains somewhat ambiguous, as he does not explicitly define the term, except to note that complete equivalence between code units is typically elusive (Williams, 2013, p. 32).

Despite the inherent complexity acknowledged by Jakobson (1959) in both the practice and theory of translation, he maintained the belief that producing an equivalent message in another language should not be an insurmountable challenge (Williams, 2013, p. 32). This assertion reflects Jakobson's (1959) confidence in the translatability of linguistic content across languages, emphasising the essence of his equivalence theory (Williams, 2013, p. 32).

The legacy of Jakobson's (1959) ideas extends beyond the historical context in which they emerged. The ongoing debate on equivalence in TTHs continues to grapple with the nuances and challenges posed by the translation process (Williams, 2013, p. 83). The exploration of what constitutes equivalence, especially in the context of diverse linguistic and cultural landscapes, remains a central focus for contemporary scholars and practitioners in the field of translation studies (Williams, 2013, p. 83). As the discourse evolves, the foundational concepts put forth by Jakobson (1959) provide a historical anchor for understanding the complexities and possibilities inherent in the quest for equivalence in translation (Williams, 2013, p. 83).

In his work *A Linguistic Theory of Translation*, published in 1965, J.C. Catford delves into the intricacies of translation equivalence, contributing significantly to the evolving discourse within translation studies. Catford's examination reveals a nuanced understanding of equivalence, highlighting two distinct types and emphasising the role of context in achieving translation equivalence.

The first type of equivalence, as elucidated by Catford (1965), emerges from a comparative analysis between the source language (SL) and target language (TL) texts. This type of equivalence, often referred to as textual equivalence, forms the

basis for generalisations and the establishment of rules for translation (Leal, 2012, p. 40). Catford posits that by scrutinising a significant number of SL and TL text pairs, one can derive probability values for textual translation equivalents, providing a foundation for formulating translation rules (Williams, 2013, p. 33). The essence lies in the accumulation of a substantial corpus of equivalents, enabling the derivation of theoretical rules that guide the translation process (Williams, 2013, p. 33).

The second type of equivalence pertains to the conditions that foster translation equivalence. This form of equivalence arises when the SL and TL texts or items can be interchanged in each situation. Translation equivalence is contingent upon the shared features of context and situation between the SL and TL texts or items. This underscores the idea that without relevant contextual correspondence, translation becomes unfeasible (Mauranen, 1999, p. 163).

Catford's (1965) theory introduces a perspective of relative translatability, challenging the binary notion of texts being either translatable or untranslatable. Instead, he posits that the translatability of texts depends on the degree of equivalence achievable in specific linguistic and contextual conditions (Panou, 2013, p. 3). This nuanced approach reflects a more dynamic understanding of translation, acknowledging the influence of context and emphasising the importance of situational features in determining translatability (Panou, 2013, p. 3).

Catford's (1965) contribution resonates with the broader evolution of TTHs, providing a theoretical framework that incorporates both the quantitative aspects of textual analysis and the qualitative dimensions of contextual relevance (House, 2006, p. 354). His emphasis on context and situation aligns with the holistic nature of translation, recognising that meaning is not solely embedded in words but intricately tied to the broader context in which language operates (House, 2006, p. 354).

Catford's (1965) theory of translation equivalence, presented in *A Linguistic Theory of Translation*, advances our understanding of the multifaceted nature of translatability. By distinguishing between textual equivalence and the conditions enabling translation equivalence, Catford (1965) lays the groundwork for a more nuanced and contextually sensitive approach to translation (Panou, 2013, p. 3). His theory not only contributes to the theoretical underpinnings of translation studies but

also offers practical insights into the complexities and possibilities inherent in the translation process (Panou, 2013, p. 3).

In the framework presented by Nida and Taber (1969/2003), translation is conceptualised as the search for the natural equivalent of the source-language message in the receptor language, encompassing both meaning and style. Their approach, as outlined in *The Theory and Practice of Translation* aims not only to convey the message but to reproduce it in a manner that resonates with the receptors in the receptor language (Nida & Taber, 1969, p. 25). Rejecting the concept of formal correspondence or equivalence at the word or form level, Nida and Taber advocate for dynamic equivalence (Carson, 1985).

Dynamic equivalence, as proposed by Nida and Taber (1969, p. 25), transcends a literal word-for-word translation. Crucially, Nida and Taber (1969, p. 25) emphasise that while the response cannot be identical due to linguistic and cultural differences, a successful translation must achieve a high degree of equivalence. Instead, it focuses on ensuring that the message is received in substantially the same way by the receptors in the receptor language as it is by those in the source language (Williams, 2013, p. 34). In this context, equivalence involves not only the faithful representation of the meaning of an item but also the replication of its impact on the audience (Williams, 2013, p. 34). This extends beyond mere semantic equivalence to encompass the broader impact and resonance of the translated message on the audience (Williams, 2013, p. 34). This holistic perspective acknowledges the dynamic and interactive nature of communication, where the effectiveness of a translation is measured not just by the accuracy of conveyed information but by its ability to evoke a comparable response in the target audience (Williams, 2013, p. 34).

The focus on dynamic equivalence aligns with a communicative and functional approach to translation, where the goal is to bridge linguistic and cultural gaps while preserving the intended impact and communicative purpose of the source-language message (Panou, 2013, p. 4). Nida and Taber's (1969, p. 25) framework underscores the dynamic nature of the translation process, emphasising the need for flexibility and creativity in navigating the complexities of cross-cultural communication.

In *Einführung in die Übersetzungswissenschaft (Introduction to Translation Studies)*, first published in 1979 and later revised in its eighth edition in 2011, Werner Koller (1979/2011) presents a comprehensive exploration of equivalence in translation (Williams, 2013, p. 36). Koller's influence in the field of translation studies is evident, with his work providing a lasting impact on the understanding and practice of translation (Williams, 2013, p. 36). He introduces five types of equivalence, offering a structured approach for translators, particularly when dealing with literary texts (Williams, 2013, p. 36).

Koller (1979) emphasises the importance of determining a hierarchy of elements in the ST that hold significance, especially in literary translation (Williams, 2013, p. 36). This hierarchy serves as a guide for the translator to identify and prioritise essential elements to be preserved in the TT (Williams, 2013, p. 36). Building on this hierarchy, the translator can then construct a list of equivalences, ensuring that the core aspects of the ST are retained in the translation process (Williams, 2013, p. 36). Koller's (1969/2011) framework provides a practical and systematic method for translators to navigate the complexities of maintaining equivalence while accommodating the nuances of different text types, particularly in the realm of literary translation (Williams, 2013, p. 36).

Anthony Pym places significant emphasis on the pivotal role of equivalence in the realm of translation, asserting its centrality in defining the very concept of translation (Pym, 2010). Equivalence, as Pym posits, serves as the linchpin without which everything could potentially be perceived as translative (Williams, 2013, p. 39). His exploration introduces two distinct categories of equivalence, shedding light on the multifaceted nature of this foundational concept (Williams, 2013, p. 39).

The first category, 'natural equivalence,' refers to a reciprocal form of equivalence that exists independently of translation and is not contingent on a specific language pair or the direction of translation (Panou, 2013, p. 5). This type of equivalence underscores the inherent connections between languages, providing a foundational understanding that precedes the act of translation itself (Pym, 2010, p. 7). The second category, 'directional equivalence,' introduces the notion of non-reciprocal equivalence (Pym, 2010, p. 7). In this scenario, a back-translation of a translated item or text results in a different text from the original ST, highlighting the dynamic

and context-dependent nature of equivalence in certain instances (Panou, 2013, p. 5).

Pym's (2010, p. 64) nuanced exploration of equivalence extends beyond linguistic considerations to affirm the social existence of translation. Unlike approaches that prescribe rigid linguistic rules, Pym's (2010, p. 64) concept of equivalence accommodates the diverse and fluid nature of translation in various sociocultural contexts. By acknowledging the social dimension of translation, Pym's (2010, p. 64) framework offers a more inclusive and adaptable perspective on the multifaceted phenomenon of language transfer.

The concept of equivalence, often associated with essentialism or logocentrism, signifies a belief in the stability and transferability of meaning across languages, irrespective of contextual or ideological variations (Leal, 2012, pp. 44, 45). This perspective assumes a uniformity of meaning that remains fixed and universally applicable, an assumption challenged within the paradigm of the cultural turn (Leal, 2012, p. 45).

Even within the cultural turn, the reliance on equivalence has come under scrutiny as potentially restrictive (Bassnet & Trivedi, 1999, p. 128). Scholars Rosemary Arrojo and Kanavillil Rajagopalan (1992/2003) critique the notion of pure equivalence, contending that translation involves regulated transformation rather than the impersonal transfer of essential meaning, drawing on the insights from Jacques Derrida (1981) (Leal, 2012, p. 45). This critique aligns with a deconstructionist perspective, in which the rejection of equivalence implies a fundamental shift in how philosophy is conceptualised (Derrida, 1981, p. 340). From this standpoint, the rejection of equivalence disrupts the notion of philosophy's ability to investigate truth as a stable and universal principle (Leal, 2012, p. 45). Instead, translation is viewed as a transformative process that eludes reduction to a univocal and fixed principle, emphasising the dynamic and context-dependent nature of linguistic and cultural transfer (Leal, 2012, p. 45). This perspective challenges the notion of a universal and stable truth, encouraging a more nuanced understanding of meaning in translation that is attuned to the complexities of cultural and contextual variation (Leal, 2012, p. 45).

Derrida's (1981) proposition holds relevance for translators as it navigates the delicate balance between acknowledging the impossibility of complete translatability and the persistent pursuit of equivalence in the act of translation. While the acknowledgment of the unattainability of perfect equivalence might be intellectually satisfying, an exclusive focus on this aspect could potentially undermine the very motivation to engage in translation or communication (Leal, 2012, p. 43).

As translators, it is crucial to strike a balance between recognising the inherent challenges in achieving complete translatability and remaining motivated to navigate these challenges (Snell-Hornby, 2006, p. 61). Derrida's (1981) insight encourages translators to approach equivalence not as an absolute requirement for translation to occur but rather as a dynamic product made possible by the act of translation itself. This perspective reframes equivalence as a goal to strive for, rather than an unyielding standard against which translation quality is measured (Snell-Hornby, 2006, p. 24).

Alice Leal (2012) cautions translation theorists and educators against advocating for equivalence or any notion of unequivocal meaning identity, as a universal and a priori parameter. Such an approach is deemed not only naive but also potentially unethical due to its association with negative outcomes, including the perpetuation of low social status for translators and the pervasive perception of translation as a form of failure (Leal, 2012, pp. 39-45). By embracing a more flexible and context-dependent understanding of equivalence, translation theorists and trainers can foster a more realistic and ethical framework that aligns with the complexities of linguistic and cultural transfer (Leal, 2012, pp. 39-45). This approach encourages a nuanced evaluation of translation quality that goes beyond rigid notions of equivalence, promoting a more inclusive and respectful recognition of the intricate dynamics involved in the act of translation (Leal, 2012, pp. 39-45).

2.2.1. Equivalence According to Vinay and Darbelnet (1958)

In the realm of non-literary translation, the contributions of Jean-Paul Vinay and Jean Darbelnet stand out prominently. Their collaborative work, particularly the book *Stylistique Comparée du Français et de l'Anglais (Comparative Stylistics of French and English)* (1958), has significantly influenced the field of translation studies (Snell-

Hornby, 2006, p. 24). This book, a comparative study of styles in French and English, serves as a foundational text that explores different approaches to translation.

Vinay and Darbelnet (1958, p. 31) propose two primary methods for translation, providing valuable insights for translators (Panou, 2013, p. 2). The first approach, termed 'direct translation,' involves a literal and close rendering of words, akin to a mechanical or robotic process (Vinay & Darbelnet, 1958, p. 36; Panou, 2013, p. 2). This method emphasises fidelity to the ST, prioritising a word-for-word correspondence (Vinay & Darbelnet, 1958, p. 38; Panou, 2013, p. 2). On the other hand, the second approach, labelled 'oblique translation,' encourages the use of different words to convey the same idea (Vinay & Darbelnet, 1958, p. 47; Waliński, 2015, p. 58). This method allows for more creative freedom and flexibility, enabling the translator to capture the essence of the message while using varied language expressions (Waliński, 2015, p. 58).

Vinay and Darbelnet's (1958) distinction between direct and oblique translation has become a fundamental concept in non-literary translation studies (Herdman, Fox-Rushby & Badia, 1998). It underscores the ongoing debate about fidelity to the ST versus creative adaptation in translation practice (Herdman, Fox-Rushby & Badia, 1998). Their work remains a touchstone for translators grappling with the complexities of conveying meaning across languages in non-literary contexts, providing a framework that allows for a strategic and purposeful selection of translation approaches based on the communicative goals and nuances of the source and target languages (Herdman, Fox-Rushby & Badia, 1998).

Vinay and Darbelnet's (1958) exploration of translation principles, particularly the concept of equivalence, has significantly shaped non-literary translation practices. Equivalence, as they discuss, is a crucial aspect of translation, emphasising the need to convey the same meaning as the original text, even if using different words (Panou, p. 2, 2013). This principle underscores the dynamic and context-dependent nature of translation, particularly in dealing with idioms, sayings, and frequently used phrases (Panou, 2013, p. 2).

In their work, Vinay and Darbelnet (1958) highlight the importance of achieving full equivalence, suggesting that translations considered good should align with entries in a bilingual dictionary. However, they acknowledge the limitations of dictionaries, especially when dealing with idiomatic expressions that may not be explicitly listed (Shabanipoor & Moinszadeh, 2013). This recognition emphasises the complex nature of translation, whereby linguistic and cultural factors play a crucial role (Shabanipoor & Moinszadeh, 2013).

A notable example they provide is the French saying 'comme un chien dans un jeu de quilles,' which literally translates to 'like a dog in a set of skittles' (Vinay & Darbelnet, 1958, p. 56; Munday, 2016, p. 92). Vinay and Darbelnet (1958) assert that capturing the essence or meaning of such expressions is paramount, even if it means using different words in the target language. For instance, the English equivalent for this French saying could be 'like a bull in a china shop' (Vinay & Darbelnet, 1958, p. 56; Munday, 2016, p. 92).

Vinay and Darbelnet (1958, p.92) also stress the significance of considering the context surrounding a word or phrase in the original text. In their view, the context is as vital as the words themselves in determining the appropriate translation. The specific situation or environment within the original text should guide the translator in making decisions that lead to equivalence (Vinay & Darbelnet, 1958, p. 99; Shabanipoor & Moinszadeh, 2013). This approach aligns with the understanding that translation is not a mere mechanical process but an interpretive act that requires a deep understanding of both linguistic and contextual elements (Vinay & Darbelnet, 1958, p. 95; Shabanipoor & Moinszadeh, 2013).

Vinay and Darbelnet's (1958) insights into equivalence have left a lasting impact on non-literary translation. Their emphasis on capturing meaning, navigating idiomatic expressions, and considering the contextual factors underscores the complexity and artistry involved in the translation process (Vinay & Darbelnet, 1958, p. 42; Panou, 2013, p. 2). Their principles continue to guide translators in their pursuit of effective and meaningful cross-linguistic communication (Vinay & Darbelnet, 1958, p. 31; Panou, 2013, p. 2).

Vinay and Darbelnet (1958) focused on changing the way matters are organised in languages, especially when comparing two different languages (Vinay & Darbelnet, 1958, p. 20). They called their approach stylistic, even though many of the topics about which they talked, such as how words work and their meanings, are now considered part of grammar and semantics (Snell-Hornby, 2006, p. 24).

According to Jeremy Munday (2016, p. 88), Vinay and Darbelnet did a detailed study comparing French and English. They examined texts in both languages, paying close attention to the differences between them (Munday, 2016, p. 88). They also identified different ways or plans that translators can use when translating, which they called strategies and procedures (Munday, 2016, p. 88). A strategy is the big picture plan that a translator follows (Munday, 2016, p. 88). It is an overall approach, such as deciding to translate very closely to the original text or to be more flexible and creative. It is, in other words, the translator's guiding principle (Vinay & Darbelnet, 1958, p. 85; Munday, 2016, p. 88).

A procedure is a specific technique or method that a translator uses at a particular point in a text (Baker, 2011, p. 349). Put differently, it is a tool in the translator's toolkit (Munday, 2016, p. 88). In this context, Vinay and Darbelnet suggested seven procedures, the first three of which are for direct translation, while the next four are for oblique translation (Vinay & Darbelnet, 1958, p. 31; Panou, 2013, p. 2). These procedures include strategies such as borrowing words from the original language, copying the structure of the original sentence, or changing the words to make the translation sound better in the new language (Vinay & Darbelnet, 1958, p. 32; Meifang & Li, 2009). For example, if a translator borrows a word from the original language or adds an explanation in the translated text, they are using specific procedures (Vinay & Darbelnet, 1958, p. 35; Molina & Hurtado Albir, 2002). Procedures are, in sum, the practical steps taken during the translation process (Munday, 2016, p. 88).

From today's perspective, the methods they used for translating words and sentences might seem a bit simple and strict (Snell Hornby, 2006, p. 24). They used categories such as borrowing (taking words from one language), calque (copying the structure), transposition (changing the word order), explication (making things clearer), and modulation (changing the tone or style) to translate words and

sentences (Vinay & Darbelnet, 1958, pp. 38, 65; Snell Hornby, 2006, p. 24). Their focus was primarily on individual words and simple sentences, an approach that can appear limited in light of contemporary translation studies (Snell Hornby, 2006, p. 24).

Nevertheless, some of the issues they addressed are still useful for translators today (Snell-Hornby, 2006, p. 24). One important idea they had, which was new at the time, was that when you translate, you should think about the situation in which the words are used, not just the words themselves or the rules of the language (Vinay & Darbelnet, 1958, p. 12; Meifang & Li, 2009). They believed that the situation is what determines how words should be translated rather than strict language rules (Vinay & Darbelnet, 1958, p. 13; Spivak, 2021).

The ideas put forth by Vinay and Darbelnet, as discussed in *Stylistique comparée* (*Comparative stylistics*) (1977), have remained relevant and impactful beyond their original focus on French and English. They introduced the concept that translators should consider the context and situation in which words are used, not just linguistic rules or the words themselves, an idea that continues to guide translation practices today (Snell-Hornby, 2006, p. 24; Meifang & Li, 2009). This situational approach suggests that context, rather than rigid language rules, should shape translation choices (Spivak, 2021). Vinay and Darbelnet's work also sparked further developments across languages and regions; for instance, it inspired similar works in Spanish by Gerardo Vázquez-Ayora and Valentin García Yebra and prompted responses in France by Hélène Chuquet and Michel Paillard, demonstrating its broad influence in the translation field (Munday, 2016, p. 88).

Vinay and Darbelnet's model became even more widely known in 1995 when it was translated into English, 37 years after it was first published (Munday, 2016, p. 88). In summary, Vinay and Darbelnet's (1958) approach to translation emphasises the importance of capturing the meaning and context of the original text, even if it means using different words in the translation (Vinay & Darbelnet, 1958, p. 14; Panou, 2013, p. 2). They encourage translators to be flexible and consider the specific situation when deciding how to translate a text effectively.

2.2.2. Equivalence According to Jakobson (1959)

In the 1950s and 1960s, the debate over whether translations should adhere closely to the original text (literal) or allow more flexibility (free) prompted a more organised examination of this issue (Munday, 2016, 59). Scholars began to focus on fundamental language questions, such as meaning and equivalence, seeking a more systematic approach to translation (Jakobson, 1959, p. 233; Munday, 2016, p. 59). A pivotal contribution to this discourse came from Roman Jakobson's essay *On linguistic aspects of translation*, from 1959 (Munday, 2016, p. 59).

Jakobson's essay introduced three distinct ways of understanding translation, as outlined by Snell-Hornby (2006, p. 21). Firstly, he discussed intralingual translation or rewording, which occurs when words are interpreted within the same language. This involves explaining a word or phrase using other words in the same language (Jakobson, 1959, p. 233; Snell-Hornby, 2006, p. 21). Secondly, interlingual translation or translation proper takes place when words are interpreted by using a completely different language (Jakobson, 1959, p. 233; Snell-Hornby, 2006, p. 21). This is akin to translating a sentence from English to French. Lastly, Jakobson proposed intersemiotic translation or transmutation, a unique form in which words are interpreted using non-word symbols or signs (Snell-Hornby, 2006, p. 21). What makes Jakobson's (1959) model particularly intriguing is its departure from the conventional understanding of translation, expanding it beyond language and framing it as a transfer of signs (Snell-Hornby, 2006, p. 21). This can be exemplified by the transformation of a book into a movie with the inclusion of pictures and sounds (Caimi, 2006). This innovative perspective views translation as the interpretation of one type of sign, such as words, using another type of sign, such as pictures or sounds (Caimi, 2006). This broader conception facilitates a comprehensive understanding of translation that extends beyond linguistic boundaries, encompassing different forms of media (Snell-Hornby, 2006, p. 21). For example, it is essential in situations such as subtitling for the deaf on TV or adapting content for movies and the stage, where one must use words, images, and sounds together (Caimi, 2006).

Jakobson's (1959, p. 234) categorisation of translation into these three modes marked a significant shift in how scholars approached and conceptualised the

process of translation (Winner, 1987). By recognising the diversity of ways in which meaning can be conveyed across languages and semiotic systems, Jakobson's (1959) framework laid the groundwork for a more nuanced and comprehensive understanding of translation (Winner, 1987). This systematic exploration of different translation modes paved the way for further developments in translation studies and contributed to the ongoing dialogue about the nature and goals of translation (Winner, 1987).

While Jakobson was primarily interested in interlingual translation, emphasising the transfer of meaning between different languages, he acknowledged the inherent difficulties in achieving a perfect match between words due to structural and linguistic disparities. However, he did not dismiss translation as impossible; instead, he highlighted the nuanced role of translators in navigating and bridging these differences (Winner, 1987).

According to Jakobson, translation is not hindered by cultural or grammatical distinctions between languages (Jakobson, 1959, p. 236; Panou, 2013, p. 2). Instead, he recognised that translators play a crucial role in mediating these differences and ensuring clarity and effectiveness in the translated text (Jakobson, 1959, p. 236; Panou, 2013, p. 2). This perspective underscores the agency and skill of translators in overcoming linguistic challenges, employing various methods to convey meaning accurately and effectively (Panou, 2013, p. 2).

In essence, Jakobson's (1959) model offers a dynamic framework that acknowledges the complexities of translation while affirming its viability across diverse linguistic and cultural landscapes (Panou, 2013, p. 2). It encourages a nuanced understanding of the translator's role as a mediator and emphasises the adaptability of translation practices to navigate the intricacies of language and communication (Winner, 1987).

2.2.3. Equivalence According to Nida (1964)

Eugene Nida, a prominent figure in the field of translation studies, significantly reshaped and redefined the concept of equivalence, leaving a lasting impact on both Bible translation and TTHs at large (Nida, 1997). His extensive work with the American Bible Society provided invaluable insights into the complexities of

translating religious texts and, by extension, contributed to the broader understanding of translation processes (Nida, 1997).

Nida's seminal work, *Toward a Science of Translating*, published in 1964, played a pivotal role in shaping not only Bible translation practices but also the theoretical foundations of translation studies (Nida, 1964, p. 13; Panou, 2013, p. 2). By delving into the intricate task of translating the Bible, Nida shed light on the multifaceted nature of communication, emphasising the significance of context and cultural encounters in the translation process (Munday, 2016, p. 23).

A key shift introduced by Nida in translation studies was a heightened emphasis on the receiver of the message (Nida, 1964, p. 24; Munday, 2016, p. 23). In contrast to earlier models that primarily focused on linguistic and formal aspects of equivalence, Nida's approach acknowledged the importance of ensuring that the translated message resonates with and is accessible to the audience (Nida, 1964, p. 24; Munday, 2016, p. 23).

Nida introduced the concepts of formal equivalence and dynamic equivalence to articulate different approaches to translation (Nida, 1964, p. 159; Munday, 2016, p. 68). Formal equivalence aims to closely match the message in the translated language with its presentation in the original language (Nida, 1964, p. 165; Munday, 2016, p. 68). This involves meticulous attention to both the written form and the content, striving to replicate the original message as closely as possible (Nida, 1964, p. 165; Munday, 2016, p. 68).

On the other hand, dynamic equivalence places emphasis on making translations easily understandable and acceptable to the target audience (Nida, 1964, p. 166; Nichols, 1996). This approach prioritises the reception and comprehension of the message by the target audience, acknowledging that effective translation involves more than just linguistic fidelity – it requires adaptation to the cultural and linguistic expectations of the audience (Nida, 1964, p. 167; Nichols, 1996).

Nida's (1964) distinction between formal and dynamic equivalence marked a significant departure from earlier models that often prioritised literal translations (Nida, 1964, p. 159; Blumczynski, 2020, p. 44). His framework recognised the inherent challenges in achieving a perfect linguistic match and advocated for a more

audience-centred and communicative approach to translation (Snell-Hornby, 2006, p. 25). This paradigm shift has had a profound and enduring impact on TTHs, influencing subsequent generations of scholars and practitioners (Snell-Hornby, 2006, p. 25). Nida's (1964) legacy extends beyond the realm of Bible translation, shaping the broader discourse on translation practices and emphasising the dynamic interplay between linguistic accuracy and audience reception (Snell-Hornby, 2006, p. 25).

Bible translation has played a pivotal role in reshaping our understanding of translation, transcending the mere exchange of words between languages. Hence Eugene Nida's (1964) contributions in this domain argue that translation extends beyond linguistic conversion, involving transformative processes that may incorporate diverse media forms (Nida, 1964, p. 144; Blumczynsk, 2020, p. 44; Panou, 2013, p. 3). Nida's perspective underscores the complexity of achieving successful translation, highlighting the importance of eliciting a response that closely aligns with the impact of the original text (Nida, 1964, p. 166; Panou, 2013, p. 3).

According to Nida (1964), the success of a translation hinges on several key factors (Panou, 2013, p. 3). First and foremost, a translation should be readily understandable, ensuring that the audience can grasp the intended meaning (Nida, 1964, pp. 166-167; Panou, 2013, p. 3). Additionally, Nida advocates for capturing the mood and conversational style of the original text, creating a translation that flows smoothly and feels natural to the audience (Nida, 1964, pp. 166-167; Munday, 2016, p. 68). In his dynamic equivalence framework, Nida aims to achieve a translation that embodies these four essential concepts (Nida, 1964, p. 167; Munday, 2016, p. 69).

However, Nida acknowledges the inherent challenges in balancing the preservation of both content and style from the original text (Nida, 1964, p. 167; Munday, 2016, p. 69). Recognising the nuanced nature of translation, he maintains flexibility and concedes that achieving an exact replication of the original style may be challenging in certain cases (Nida, 1964, p. 167; Munday, 2016, p. 69). In such instances, Nida prioritises ensuring the accuracy of meaning over strict adherence to stylistic elements, acknowledging that maintaining fidelity to the intended message holds paramount importance (Nida, 1964, p. 167; Munday, 2016, p. 69).

Nida's approach to Bible translation, encapsulated in the concept of dynamic equivalence, revolutionised the field by shifting the focus from literal, linguistic fidelity to a more holistic understanding of successful translation (Blumczynsk, 2020, p. 44). His principles have permeated translation studies, influencing scholars and practitioners alike, and continue to shape contemporary discussions on the dynamic interplay between linguistic accuracy and the communicative effectiveness of translations (Blumczynsk, 2020, p. 44).

2.2.4. Equivalence According to Catford (1965)

Catford's (1965) contributions to translation studies during the 1960s played a pivotal role in shifting the focus from a predominantly linguistic perspective to a more comprehensive understanding of translation as a complex communicative process (Snell-Hornby, 2006, p. 155). At the core of Catford's framework lies his delineation of translation types and shifts, offering a nuanced approach to the intricate nature of interlingual communication (Panou, 2013, p. 3).

Central to Catford's (1965) model is the recognition of language as a dynamic medium of communication, operating within specific contexts and across various linguistic levels, encompassing phonology, graphology, grammar, vocabulary, and different linguistic units such as sentences, clauses, phrases, words, and morphemes (Catford, 1965, p. 73; Munday, 2016, p. 95). This multidimensional perspective aligns with the multifaceted nature of translation, acknowledging the need to consider a range of linguistic elements in the process (Catford, 1965, p. 78; Munday, 2016, p. 95).

In Catford's (1965, p. 27) paradigm, a critical distinction is drawn between formal correspondence and textual equivalence, laying the groundwork for subsequent developments in TTHs, notably expanded upon by scholars such as Koller (Hatim & Munday, 2004, pp. 48, 49). Formal correspondence is defined as any category in TL that mirrors the position of the corresponding category in SL, encompassing units, classes, or structural elements (Catford, 1965, p. 32; Munday, 2016, p. 95). This concept broadens the understanding of translation beyond a mere word-for-word exchange, emphasising the broader system-level correspondence between languages (Catford, 1965, p. 49; Munday, 2016, p. 95).

Catford's (1965) framework serves as a bridge between the linguistic and communicative aspects of translation, offering a comprehensive lens through which scholars and practitioners can approach the complexities of interlingual transfer (Catford, 1965, pp. 21-23; Kenny, 2020, p. 307). By considering the multifaceted layers of language and emphasising both formal correspondence and textual equivalence, Catford's (1965) contributions have significantly enriched the field of translation studies, paving the way for subsequent scholars to delve deeper into the intricacies of cross-cultural communication through translation (Catford, 1965, pp. 23-25; Snell-Hornby, 2006, p. 36).

In Catford's (1965) intricate framework, the concepts of formal correspondence and textual equivalence stand as fundamental pillars, contributing significantly to the nuanced understanding of translation types and shifts (Kenny, 2020, p. 307). Textual equivalence is characterised by any text or part of a text in TL serving as the counterpart to a specific text or part of a text in SL on a particular occasion (Munday, 2016, p. 95). Unlike formal correspondence, textual equivalence is context-dependent and specific to the pairing of a particular ST and TT (Munday, 2016, p. 95).

Translation shifts, a central element in Catford's (1965) model, elucidate the deviations and transformations that may occur during the translation process (Catford, 1965, p. 73; Panou, 2013, p. 3). Catford's (1965) classification of translation shifts encompasses three overarching criteria: complete translation versus partial translation, total translation versus restricted translation, and rank-bound translation versus unbounded translation (Catford, 1965, p. 73; Panou, 2013, p. 3). Each criterion delineates the parameters based on the degree of translation, the linguistic levels involved, and the grammatical or phonological considerations (Catford, 1965, p. 73; Panou, 2013, p. 3).

Among the shifts, level shift and category shift play pivotal roles in elucidating the nuances of translation (Catford, 1965, p. 73; Panou, 2013, p. 3). A level shift occurs when an element in SL at one linguistic level, such as grammar, is matched with an equivalent element in TL at a different level, such as vocabulary (Catford, 1965, p. 73; Panou, 2013, p. 3). This highlights the dynamic nature of translation, in which

linguistic elements may be reconfigured to maintain equivalence (Catford, 1965, p. 27; Panou, 2013, p. 3).

Catford further refines the category shift into four distinct types, providing a comprehensive taxonomy of shifts that may occur during the translation process (Catford, 1965, pp. 76-79; Munday, 2016, p. 95). This categorisation adds depth to the understanding of how linguistic elements can undergo modifications, contributing to the richness and complexity of the translated output (Munday, 2016, p. 95).

Catford's (1965) meticulous classification and exploration of translation shifts underscores the dynamic nature of the translation process, acknowledging the intricate decisions and adaptations made by translators to ensure equivalence while navigating linguistic and cultural differences (Catford, 1965, pp. 76-79; Kenny, 2020, p. 307). This framework continues to influence contemporary discussions on translation, providing a robust foundation for scholars and practitioners alike (Catford, 1965, pp. 76-79; Kenny, 2020, p. 307).

Category shifts are the following: (a) structure shifts, involving changes in grammatical structure; for example, when an ST has used subject + verb + object structure but the TT uses object + verb + subject structure; (b) unit shifts, encompassing alterations in linguistic rank; (c) class shifts, entailing changes in linguistic category; and (d) intra-system shifts, occurring internally when source and target language systems share the same structure but a non-corresponding term is chosen in the TL during translation (Catford, 1965, pp. 76-79; Munday, 2016, p. 96).

2.2.5. Equivalence According to Koller (1979)

Werner Koller's (1979) seminal work, *Einführung in die Übersetzungswissenschaft* (*Introduction to Translation Studies*), stands as a pivotal contribution to the exploration and refinement of the concept of equivalence (Panou, 2013, p. 4). Published in 1979, Koller's book represents a milestone in the field, offering an in-depth examination of equivalence and its interconnected term, correspondence (Panou, 2013, p. 4).

Correspondence, as elucidated by Koller, involves a meticulous comparative analysis of two language systems, emphasising the distinctions and similarities

between them in a comprehensive manner (Munday, 2016, p. 74). This process requires translators to navigate challenges such as identifying false friends, recognising instances where words may appear similar but have different meanings in different languages. For example, the German word 'aktuell' translates to 'current' in English, not 'actual' (Munday, 2016, p. 74). Additionally, correspondence involves detecting signs of interference, encompassing issues related to vocabulary, morphology, and syntax that may arise when translating between languages (Munday, 2016, p. 74).

In contrast, Koller's (1979) exploration of equivalence delves into the identification of equivalent elements within specific ST and TT pairs, contextualised within their respective environments (Panou, 2013, p. 5). This aspect of equivalence emphasises the need for translators to go beyond a mere word-to-word translation and consider the broader context, cultural nuances, and communicative intent to ensure that the translated text captures the essence of the original (Panou, 2013, p. 5).

Werner Koller's (1979) meticulous categorisation of equivalence has significantly enriched the understanding of TTHs (Snell-Hornby, 2006, p. 160). His work continues to shape contemporary discussions in translation studies, offering a foundation for scholars and practitioners seeking to navigate the intricacies of cross-cultural communication through translation (Williams, 2013, p. 35). He distinguishes five categories of equivalence, each addressing specific aspects of the translation process (Williams, 2013, p. 36).

notative equivalence focuses on the equivalence of content, aiming to ensure that the meaning and information conveyed in ST are accurately reflected in TT (Munday, 2016, p. 75). This foundational type of equivalence sets the groundwork for a successful translation by preserving the core meaning of the original text (Munday, 2016, p. 75).

Connotative equivalence, the second type, extends beyond denotation to encompass emotional and associative responses in the reader or listener (Williams, 2013, p. 36). This involves considering linguistic, social, geographical, stylistic, and pejorative connotations embedded in the source language and ensuring their

appropriate expression in the target language (Snell-Hornby, 2006, p. 38). Koller's (1979) emphasis on connotative equivalence acknowledges the importance of capturing the broader cultural and emotional dimensions of the ST (Munday, 2016, p. 75).

Text-normative equivalence, the third type, introduces a consideration of the degree to which the ST and TT conform to the norms of their respective text types in each culture (Munday, 2016, p. 75). This involves recognising the stylistic conventions and expectations associated with different genres and ensuring that the translation aligns with these norms (Williams, 2013, p. 36).

Pragmatic equivalence, the fourth type, shifts the focus to the equivalence of communication function (Williams, 2013, p. 36). Here, the translator considers the pragmatic aspects of the message, ensuring that the intended communicative purpose is preserved in the target cultural context (Williams, 2013, p. 36).

Formal aesthetic equivalence, the fifth type, specifically addresses the formal and artistic dimensions, particularly relevant in the translation of literary texts (Munday, 2016, p. 75). Koller (1979) acknowledges the importance of maintaining the aesthetic qualities and artistic nuances of the original text in the translated version (Williams, 2013, p. 36).

Koller's (1979) contribution extends beyond categorisation; he proposes a hierarchical approach to equivalence criteria (Munday, 2016, p. 76). The translator begins by striving for denotative equivalence and, if necessary, progresses to more advanced levels such as connotative or text-normative equivalence based on the specific demands of the translation task (Munday, 2016, p. 76). This hierarchical approach reflects Koller's (1979) nuanced understanding of the multifaceted nature of equivalence, providing translators with a systematic framework for decision-making in the translation process (Munday, 2016, p. 76).

2.2.6. Equivalence According to Newmark (1981)

Peter Newmark's (1981) influential contributions to TTHs, as articulated in his seminal works *Approaches to Translation* (1981) and *A Textbook of Translation* (1988), stand out for their nuanced approach to the complex challenges inherent in

the translation process (Panou, 2013, p. 5). Unlike some theorists who advocate for a rigid, one-size-fits-all TTH, Newmark (1981) provides a flexible and practical framework that addresses the multifaceted nature of translation (Newmark, 1981, p.39; Panou, 2013, p. 5).

One of the key distinctions in Newmark's (1981) perspective is his departure from Eugene Nida's (1964) receptor-oriented approach, a departure highlighted by scholars such as Munday (2016, p. 71). Newmark identifies the perennial challenge in TTHs and practice as the conflict of loyalties arising from the inherent tension between prioritising the source and target languages (Newmark, 1981, p. 39). This tension, he argues, poses a formidable obstacle that translators must navigate to achieve successful and effective translations (Munday, 2016, p. 71).

To bridge the gap between source and target languages, Newmark (1981) proposes a shift from Nida's dichotomy of formal and dynamic equivalence to the terms semantic and communicative translation, respectively (Panou, 2013, p. 5). Semantic translation, according to Newmark (1981, p. 39), entails a meticulous focus on preserving the original meaning with utmost precision. In this approach, translators strive to capture the nuanced contextual meaning of the ST within the linguistic constraints and structures of the target language (Newmark, 1981, p.42; Munday, 2016, p. 71). The emphasis here is on faithfulness to the original, ensuring that the translated text mirrors the ST's intended meaning as closely as possible (Panou, 2013, p. 5).

Conversely, communicative translation takes a different route, prioritising readability and the reader's experience. This approach, as described by Despoina Panou (2013, p. 5) and further supported by Mannahali, Rijal, and Yusri (2020), is geared towards making the translation accessible and engaging for the target audience. While semantic translation leans towards precision, communicative translation allows for a degree of flexibility (Newmark, 1981, p.42; Munday, 2016, p. 71). Translators may opt for alterations that enhance the readability and resonance of the text in the target language, even if it involves modifying certain elements of the original (Newmark, 1981, p.42; Munday, 2016, p. 71). The goal is to evoke a similar emotional and intellectual response in the target audience as the original text did for its readers (Newmark, 1981, p.42; Munday, 2016, p. 71).

Newmark's (1981) advocacy for semantic and communicative translation, however, does not imply a complete endorsement of achieving an equivalent effect in translation. He acknowledges the limitations of such a goal, asserting that true equivalence cannot be realised if the translated text exists outside the temporal and spatial context of the target language (. This nuanced understanding highlights the inherent challenges and complexities involved in striving for complete equivalence, acknowledging the unique cultural and linguistic nuances that may resist a one-to-one correspondence (Newmark, 1981, p. 45; Bastin, 2020, p. 11).

Peter Newmark's (1981) approach to TTHs, as presented in his influential works, offers a balanced and pragmatic framework for addressing the intricate challenges faced by translators. By proposing the concepts of semantic and communicative translation, he provides a useful guide for navigating the inherent conflict of loyalties in translation, emphasising the importance of both fidelity to the ST and adaptability to the target language's cultural and linguistic context. This nuanced perspective reflects the dynamic nature of translation and underscores the importance of a flexible approach that considers the specific needs and expectations of both the source and target audiences (Newmark, 1981, p.47; Bastin, 2020, p. 11).

In Newmark's (1981) view, translations are categorised as either 'smooth' or 'awkward,' and translation itself is described as either an 'art' (in the case of semantic translation) or a 'craft' (in the case of communicative translation) (Newmark, 1981, p. 53; Munday, 2016, p. 72). It is important to know that you do not have to pick just one way, as you can use both ways together depending on what works best for each part of the text (Newmark, 1981, p. 53; Panou, 2013, p. 5). Newmark (1981), for his part, believes that it is usually best to stick very closely to the original words when you translate (Newmark, 1981, p. 53; Panou, 2013, p. 5). But if there is a conflict between keeping the words the same and making the text easy to read, he advocates for the latter (Newmark, 1981, p. 53; Panou, 2013, p. 5). For example, he talks about a sign that says 'bissiger Hund' in German and 'chien méchant' in French (Panou, 2013, p. 5). Instead of translating it word-for-word as 'dog that bites' or 'bad dog', he suggests it is better to translate it as 'beware the dog!' so people understand it quickly and easily (Newmark, 1981, p. 56; Panou, 2013, p. 5).

According to Munday (2016, p. 71), Newmark's strong prescriptive approach has been criticised, but his extensive use of examples in his work offers valuable guidance and advice for aspiring translators. In his recent writings, he stresses the importance of making writing look nice and artistic (Newmark, 1981, p. 59;). He also talks about telling the difference between translations that are just for everyday use and those that are meant to be official (Newmark, 1981, p. 59;).

2.2.7. Equivalence According to Baker (1992)

Mona Baker's exploration of equivalence in her seminal work *In Other Words: A Coursebook on Translation* (1992) delves into this intricate concept that serves as a linchpin in the field of TTHs (Munday, 2016, p. 77). In her examination, Baker contends that achieving equivalence is not a matter of producing a mere word-for-word replica but is rather rooted in the transmission of identical meaning, purpose, and impact from ST to TT (Baker, 1992, p. 6; Panou, 2013, p. 4). This nuanced perspective challenges the notion of a simplistic, mechanical substitution of words and calls for a more profound understanding of the intricate dynamics involved in translation (Baker, 1992, p. 7; Munday, 2016, p. 77).

One of the fundamental aspects of Baker's discourse on equivalence revolves around its multifaceted nature, addressing various levels of linguistic and cultural complexity (Baker, 1992, p. 11; Katan, 2020, p. 134). The four distinct forms of equivalence that Baker delineates provide a comprehensive framework for understanding the depth and breadth of the translation process (Baker, 1992, p. 11; Katan, 2020, p. 134).

Equivalence at the word level constitutes the first layer of conceptualisation (Baker, 1992, p. 11; Panou, 2013, p. 4). This involves the meticulous search for equivalent words or expressions in the target language that not only convey the same denotative meaning but also encapsulate the connotative nuances present in the source language (Baker, 1992, p. 11; Panou, 2013, p. 4). This form of equivalence, extends beyond a rigid one-to-one correspondence, allowing for strategic linguistic choices that capture the intended meaning with precision (Baker, 1992, p. 17; Panou, 2013, p. 4).

Moving beyond individual words, equivalence is examined at the phrase and sentence level (Baker, 1992, p. 46; Williams, 2013, p. 61). Here, the challenge lies in translating not only isolated words but also entire phrases and sentences while preserving their intended meaning (Baker, 1992, p. 47; Williams, 2013, p. 61). This form of equivalence requires a keen understanding of the syntactical and semantic intricacies of both the source and target languages, demanding creative linguistic solutions to maintain fidelity to the original text (Baker, 1992, p. 49; Panou, 2013, p. 4).

At the textual level, exploration is expanded to encompass larger segments of the text, such as paragraphs or sections (Baker, 1992, p. 112; Williams, 2013, p. 61). Achieving equivalence at this scale involves not only linguistic proficiency but also a profound comprehension of the structural and contextual elements that shape the ST (Baker, 1992, p. 112; Williams, 2013, p. 61). Translators, in this context, must navigate the challenges of conveying the overarching meaning and impact of extensive textual units while accounting for linguistic and cultural disparities (Baker, 1992, p. 121; Panou, 2013, p. 4).

Pragmatic equivalence constitutes the fourth dimension of conceptualisation. Here, we delve into the intricate interplay between language, culture, and context, emphasising the need to consider the pragmatic factors that influence how language is used and interpreted in both the source and target cultures (Baker, 1992, p. 219; Munday, 2016, p. 153). This form of equivalence transcends linguistic boundaries, requiring translators to be attuned to the cultural nuances that shape the communicative intent of the text (Baker, 1992, p. 221; Panou, 2013, p. 4).

This approach to equivalence underscores the complexity of the translation endeavour. It challenges the notion that translation is a mechanical task and instead positions it as a dynamic and intellectually demanding process (Baker, 1992, p. 219; Panou, 2013, p. 4). Baker (1992) contends that achieving cohesion and coherence is pivotal for understanding how texts are structured and how meaning is conveyed (Baker, 1992, p. 218; Panou, 2013, p. 4). This perspective emphasises the interconnectedness of linguistic, cultural, and contextual elements in the translation process, urging translators to navigate these intricacies to ensure a faithful and impactful rendering of the ST (Baker, 1992, p. 190; Panou, 2013, p. 4).

Mona Baker's exploration of equivalence in translation provides a rich and comprehensive framework that transcends simplistic notions of word substitution (Baker, 1992, p. 6). By addressing various levels of linguistic and cultural complexity, Baker's approach highlights the nuanced and multifaceted nature of the translation process (Katan, 2020, p. 134). Her emphasis on cohesion, coherence, and an in-depth understanding of both source and target languages reinforces the idea that translation is a sophisticated intellectual task, requiring not only linguistic proficiency but also a profound appreciation of the intricate dynamics that shape communication across different cultures and languages (Baker, 1992, p. 191; Katan, 2020, p. 134).

Cohesion, as described by Munday (2016, p. 151), plays a crucial role in maintaining the unity of a text by employing various linguistic devices and mechanisms. These cohesive elements serve to link different parts of the text seamlessly, ensuring a fluid and comprehensible reading experience (Munday, 2016, p. 151). The linguistic devices identified by Munday (2016, p. 151) include reference, substitution, ellipsis, conjunction, and lexical cohesion.

Reference, the first cohesive device, involves the use of pronouns, demonstratives, or other words to point back to previously mentioned elements in the text (Baker, 1992, p. 192; Panou, 2013, p. 4). This linguistic strategy enhances clarity by avoiding unnecessary repetition and guiding the reader back to the relevant context (Baker, 1992, p. 192; Munday, 2016, p. 153).

Substitution, the second mechanism, allows for the replacement of a word or phrase with another that holds a similar meaning. This technique contributes to variety in expression while maintaining the continuity of thought within the text (Baker, 1992, p. 194; Williams, 2013, p. 33).

Ellipsis, the third device, involves the omission of words or phrases that can be easily inferred from the surrounding context. By eliminating redundant information, ellipses contribute to conciseness and maintain the text's coherence (Baker, 1992, p. 196; Munday, 2016, p. 152).

Conjunction, the fourth cohesive mechanism, involves the use of words such as 'therefore' to connect different parts of the text, indicating relationships and logical connections between ideas (Baker, 1992, p. 199; Munday, 2016, p. 152).

Conjunctions play a pivotal role in guiding the reader through the narrative or argumentative flow of the text (Baker, 1992, p. 199; Munday, 2016, p. 152).

The fifth and final cohesive element, lexical cohesion, pertains to the use of words with related meanings to establish connections within the text. This device relies on the semantic relationships between words to create a cohesive and unified textual environment (Baker, 1992, p. 202; Munday, 2016, p. 152).

While cohesion focuses on the micro-level connections within a text, coherence, according to Baker (2019), addresses the overall quality of a text, making it clear, logical, and easily understood. Beyond mere linguistic cohesion, coherence involves the broader organisation and structure of a text, ensuring that it possesses meaning and clarity for the reader (Baker, 1992, p. 218; Panou, 2013, p. 4). Achieving coherence requires not only the effective use of cohesive devices but also a strategic structuring of content to follow a logical order (Baker, 1992, p. 221; Panou, 2013, p. 4).

Baker's perspective on coherence extends beyond the linguistic aspects of translation, emphasising the need for a clear flow of ideas and a logical progression of information (Baker, 1992, p. 225; Munday, 2016, p. 151). The translator's task, according to Baker, involves not only selecting appropriate cohesive devices but also structuring the content in a manner that facilitates understanding and coherence (Baker, 1992, p. 225; Panou, 2013, p. 4). In this way, coherence becomes a holistic quality that encompasses both the micro-level linguistic details and the macro-level organisation of the text (Baker, 1992, p. 227; Munday, 2016, p. 151).

Baker's work, as highlighted in her book *In Other Words: A Coursebook on Translation*, provides valuable insights for both theoretical understanding and practical application in translation (Panou, 2013, p. 4). Her exploration of cohesion and coherence equips translators with effective methods to address the challenges they encounter in their daily work (Baker, 1992, p. 190; Munday, 2016, p. 151). By combining theoretical principles with practical strategies, Baker's framework serves as a comprehensive guide for translators, offering solutions to navigate the complexities of maintaining linguistic unity and overall clarity in the translated text (Baker, 1992, p. 230; Panou, 2013, p. 4). In essence, Baker's contribution not only

enhances our theoretical understanding of translation but also provides tangible tools for application in the field (Baker, 1992, p. 230; Munday, 2016, p. 151).

2.2.8. Equivalence According to House (1997)

Juliane House's theory of equivalence in translation, outlined in her work *Translation Quality Assessment: A Model Revisited*, underscores the pivotal notion of functional equivalence (House, 1997, p. 29; Munday, 2016, p. 142). This model posits that the paramount criterion for equivalence between the ST and the TT lies in their alignment in terms of function (House, 1997, p. 31; Munday, 2016, p. 142). House contends that this functional equivalence is realised through the adept utilisation of corresponding pragmatic strategies. In other words, the translator's task is not merely to mirror linguistic elements, but to convey the intended communicative function (House, 1997, p. 39; Munday, 2016, p. 142). By emphasising the importance of functional equivalence, House's framework seeks to ensure that the translated text resonates with the same communicative impact as the original, enriching the overall quality and effectiveness of the translation process (House, 1997, p. 29;).

In Juliane House's (1997) intricate exploration of equivalence in translation, a key distinction emerges between overt and covert translation, each shedding light on the nuanced interplay between source and TTs (House, 1997, p. 66; Bennett, 2020, p. 292). Overt translation, as elucidated by House, conspicuously reveals its translational nature to readers or audiences (House, 1997, p. 67; Bennett, 2020, p. 292). This transparency is often retained when the ST is deeply entwined with a specific source culture (SC), time, and historical context that markedly differs from the target context (House, 1997, p. 68; Bennett, 2020, p. 292). Overt translation, therefore, preserves distinctive features that unmistakably signals its status as a translation and is not directly tailored for the TT audience (House, 1997, p. 72; Bennett, 2020, p. 292). It serves as a testament to the intricacies of cross-cultural communication, acknowledging and preserving the uniqueness of the SC (House, 1997, p. 75; Bennett, 2020, p. 292).

On the other hand, covert translation embodies a subtler approach, aiming to seamlessly integrate the translated text within the target culture (House, 1997, p.

104; Munday, 2016, p. 142). Here, the translator diligently works to diminish cultural and linguistic disparities between the source and target languages (House, 1997, p. 106; Munday, 2016, p. 142). In the realm of covert translation, the ST's ties to its original culture or audience are loosened, allowing both the ST and the TT to directly engage their respective readerships (House, 1997, p. 110; Munday, 2016, p. 142). The core objective of covert translation is to mirror the original text's function within its discourse context, without the overt indication of a translated status (House, 1997, p. 115; Munday, 2016, p. 142). Rather than replicating cultural idiosyncrasies, the focus shifts to achieving equivalence at the levels of genre and specific textual function (House, 1997, p. 118; Munday, 2016, p. 142).

Overt translation serves as a visible marker of the translation process, acting as a cultural signpost that acknowledges the origins and uniqueness of the ST (House, 1997, p. 80; House, 2010). This approach is aptly employed when the source material encapsulates a rich tapestry of cultural references, temporal nuances, and historical contexts (House, 1997, p. 83; House, 2010). Overt translation, in its overt acknowledgment of its translational status, allows the translator to preserve the integrity of the SC (House, 1997, p. 121; House, 2010). It serves as a bridge between disparate cultural landscapes, inviting readers into a nuanced understanding of the source context while acknowledging the inherent divergence between the two (House, 1997, p. 123; House, 2010).

Conversely, covert translation operates in the shadows, diligently erasing overt signs of translation to integrate the translated text seamlessly into the fabric of the target culture (House, 1997, p. 144; Munday, 2016, p. 142).

The translator becomes a cultural chameleon, navigating linguistic intricacies and cultural subtleties to ensure that the TT functions within its own discourse context without dragging the reader into the intricacies of the ST (House, 1997, p. 146; Munday, 2016, p. 142). The emphasis in covert translation shifts from preserving overt markers of the SC to replicating the underlying functions of the text, transcending cultural boundaries to create a harmonious reading experience within the target audience (House, 1997, p. 149; Munday, 2016, p. 142).

At the heart of House's framework lies the recognition that translation is not a one-size-fits-all endeavour (House, 1997, p. 29; Qian, 2023). The choice between overt and covert strategies depends on the nature of the ST, its cultural entrenchment, and the desired impact on the target audience (House, 1997, p. 66; Qian, 2023). Overt translation becomes a deliberate act of cultural preservation, celebrating the uniqueness of the source, while covert translation is a subtle act of assimilation, seamlessly embedding the translated text into the cultural tapestry of the target context (House, 1997, p. 69; Qian, 2023). Both approaches, guided by the principle of functional equivalence, navigate the delicate balance between fidelity to the source and resonance with the target, showcasing the artistry inherent in the translator's craft (House, 1997, p. 74; Qian, 2023).

To achieve this equivalence, House suggests that the translator use what she calls a cultural filter (House, 1997, p. 144; Munday, 2016, p. 147). This involves modifying cultural elements within the translation to give the impression that the TT is an original work (House, 1997, p. 146; Munday, 2016, p. 147). These modifications may encompass changes in language and register (House, 1997, p. 149; Munday, 2016, p. 147).

Central to House's approach is the recognition that translation quality extends beyond mere linguistic accuracy (House, 1997, p. 158). Emphasising the pragmatic facets of the process, her framework ensures that a translation not only mirrors linguistic elements but also faithfully replicates the original text's communicative intent (House, 1997, p. 160). This holistic view of equivalence underscores a comprehensive understanding of translation quality, encompassing both functional and cultural dimensions of language use. In aligning the translated text with the source's communicative purpose, House's approach elevates the translator's role to a conveyer of not just words, but the nuanced essence and impact of the source material in its entirety (House, 1997, p. 163; Munday, 2016, p. 142). This broader perspective enriches the quality and effectiveness of the translation, transcending linguistic boundaries to capture the essence of cultural and functional equivalence (House, 1997, p. 165; Munday, 2016, p. 142).

2.2.9. Equivalence According to Pym (2010)

Pym introduces a pragmatic dimension to the concept of equivalence, arguing that perfect equivalence between languages remains an elusive goal (Pym, 2010, p. 36; Panou, 2013, p. 5). Rather than aiming for absolute replication, translation practitioners operate with an assumed equivalence (Pym, 2010, p. 36; Panou, 2013, p. 5). According to Pym (2010, p. 33), equivalence is best conceived as a relationship of equal value between segments in the source text (ST) and the target text (TT), encompassing various linguistic levels—from formal resemblance to functional parity (Pym, 2010, p. 38; Panou, 2013, p. 5). His approach acknowledges the inherent challenges of translating across languages while affirming equivalence as a guiding principle in the translator's decision-making process (Pym, 2010, p. 36; Munday, 2016, p. 78). Pym's dual model embraces linguistic flexibility, allowing translated texts to capture the source's essence while adapting to the distinct characteristics of the target language (Pym, 2010, p. 36; Munday, 2016, p. 78).

Expanding on this approach, Pym distinguishes between natural and directional equivalence, highlighting critical facets of the translation process (Pym, 2010, p. 41; Snell-Hornby, 2006, p. 25). Natural equivalence refers to terms or language segments that inherently exist in both the ST and TT, independent of the translation act (Pym, 2010, p. 41; Williams, 2013, p. 39). Resources such as glossaries and terminology databases rely on these equivalents to maintain semantic integrity (Pym, 2010, p. 41; Snell-Hornby, 2006, p. 25).

In contrast, directional equivalence requires the translator to interpret and render meaning from the ST into a functionally equivalent form in the TT, often using strategies not explicitly prescribed by the original text (Pym, 2010, p. 82; Munday, 2016, p. 78). This process grants a degree of flexibility but also introduces challenges. Translators must negotiate between SL and TL norms, a process sometimes influenced by translation memories, which impose pre-existing 'directional' equivalents that shape translational choices (Pym, 2010, p. 82; Williams, 2013, p. 10).

Directional equivalence also involves an inherent asymmetry: achieving equivalence in one direction does not necessarily guarantee reciprocity in the opposite (Pym,

2010, p. 76; Williams, 2013, p. 10). This underscores the context-dependent nature of translation, where maintaining equivalence is shaped by linguistic nuances and cultural factors (Pym, 2010, p. 76; Munday, 2016, p. 78).

The distinction further highlights differing approaches. Natural equivalence seeks linguistic commonalities that pre-exist across languages, offering a smoother translation pathway (Pym, 2010, p. 23; Williams, 2013, p. 39). Directional equivalence, meanwhile, embraces the complexity and fluidity of meaning, acknowledging that translation involves negotiation and adaptation rather than mere substitution (Pym, 2010, p. 23; Williams, 2013, p. 39).

In essence, Pym's dual model offers a comprehensive framework for understanding equivalence in translation. It encourages recognition of both inherent linguistic correspondences and the strategic flexibility required to convey meaning across languages and cultures. The interplay between natural and directional equivalence thus becomes a central guiding principle for effective cross-cultural communication (Pym, 2010, p. 138; Munday, 2016, p. 78).

2.2.10. Hypothetical Translation Example to Illustrate Equivalence

Example:

An English public safety sign that says: “Keep Out – Danger of Electrocution” is translated into isiXhosa as “Sukungena – Usengozini Yokushowukwa Ngumbane.” Backtranslation: “Do not Enter – You are in Danger of being Electrocuted.”

Explanation:

Functional equivalence aims to produce a target text that performs the same communicative function as the source. Although the wording is not the same, the translation delivers the same urgent warning and serves the same function, which is to keep people safe by alerting them to a danger.

2.2.11. Conclusion on Equivalence

In summary, it can be argued that many TTHs are built upon contrasting approaches to translation (Panou, 2013, p. 5). For instance, Nida distinguishes between formal and dynamic equivalence; Newmark: between semantic and communicative

translation; Catford: between formal correspondence and textual equivalence; House: between overt and covert translation, and Pym: between natural and directional equivalence (Panou, 2013, p. 5). These binary perspectives on equivalence eventually gave way to translation paradigms (Panou, 2013, p. 5).

In contrast to linguistically centred approaches to translation, which assume that the ST holds a supreme position and plays a crucial role in determining both the translation process and its success, target-oriented approaches adopt a different perspective. They see the ST as the starting point for translation and primarily consider cultural, historical, and socio-political factors that surround translation, viewing it as a culture-specific phenomenon (Panou, 2013, p. 5).

Despite its limitations, equivalence remains one of the central guiding principles of translation, serving as a constant reminder of the core challenges translators encounter during the translation process (Panou, 2013, p. 5).

2.3. FUNCTIONAL THEORIES

The evolution of translation studies has witnessed a significant paradigm shift, particularly in the way scholars and practitioners approach the process of translation (Li, 2016). While early approaches were centred around the concept of equivalence, the field has progressively moved towards a more nuanced consideration of cultural aspects and the dynamic interaction between source and target cultures (Li, 2016). The 1980s marked a pivotal moment as the focus transitioned from source-oriented to target-oriented perspectives (Munday, 2016, p. 5). This shift is crucial for a comprehensive understanding of translation, acknowledging that successful translations go beyond mere linguistic correspondence (Williams, 2013, p. 52). This transformation was catalysed by the groundbreaking work of Katharina Reiss and Hans J. Vermeer, whose publication, *Grundlegung einer allgemeinen Translations theorie* (*The Foundation of a General Theory of Translation*) in 1984, laid the foundation for what is now known as translation functional theory (Munday, 2016, p. 127; Williams, 2013, p. 52). This theory represents a paradigmatic shift in how scholars and practitioners conceptualise and execute translation (Williams, 2013, p. 52).

Translation functional theory, as a prominent approach within translation studies, centres around the idea that the purpose or function of a translation is of paramount importance within a given context (Williams, 2013, p. 53). It views translation as a communicative act with a specific role in a particular social, cultural, and historical setting (Lewandowska-Tomaszczyk, 2010, p. 183). In this framework, the translator is not merely a linguistic intermediary but a mediator who must navigate the complexities of both the source and target cultures to produce a translation that fulfils its intended purpose (Williams, 2013, p. 53).

A key tenet of translation functional theory is the assertion that each translation should be guided by the purpose the TT is meant to fulfil within the target culture. This purpose is delineated through the translation instructions provided by the translator's client or customer, whether explicitly stated or implicitly understood. In other words, the translator is tasked with aligning the translation with the intended function it is meant to serve in the target cultural context (Lewandowska-Tomaszczyk, 2010, p. 183).

Drawing on insights from linguistics, discourse analysis, and communication studies, translation functional theory goes beyond a narrow linguistic focus. It emphasises a holistic understanding of the socio-cultural dynamics involved in the translation process. The theory recognises that language is not a standalone entity but is intricately intertwined with the social, cultural, and historical milieu in which it operates (Snell-Hornby, 2006, p. 52).

Furthermore, the functional or skopos-oriented approach, an integral aspect of translation functional theory, underscores the dynamic nature of translation. It posits that the translator's primary responsibility is to ensure that the translation serves its intended purpose within the target culture. This purpose, shaped by the translator's understanding of the client's instructions, guides the translator in making linguistic and cultural choices that align with the desired outcome (Lewandowska-Tomaszczyk, 2010, p. 183).

The evolution from an equivalence-focused approach to the prominence of translation functional theory signifies a maturation in the field of translation studies (Colina, 2020, p. 461). This paradigm shift underscores the importance of

considering cultural context and the ultimate purpose of translation (Colina, 2020, p. 461). By viewing translation as a purposeful and dynamic communicative act within specific socio-cultural contexts, scholars and practitioners can develop more effective strategies that go beyond linguistic equivalence and contribute to a richer, more nuanced understanding of the complexities inherent in the translation process (Snell-Hornby, 2006, p. 52).

2.3.1. Reiss' preliminary work

Katharina Reiss has left an indelible mark on the academic landscape, particularly in the German-speaking context (Colina, 2020, p. 461). Her contributions, often regarded as the foundation of academic translation analysis in Germany, are pivotal in shaping the way scholars and practitioners approach the intricate art of translation (Du, 2012).

Reiss's fundamental perspective on optimal translation revolves around the pursuit of a harmonious balance in three key dimensions: conceptual meaning, linguistic expression, and communicative purpose between the source and target languages (Du, 2012). This triad of considerations reflects the intricate nature of translation, in which fidelity to the original must be tempered with the demands of the target audience and the intended communicative function (Munday, 2016, p. 127). Despite advocating for equilibrium, Reiss was pragmatic in acknowledging the challenges in achieving perfect balance (Munday, 2016, p. 128). She recognised that there are instances in which strict adherence to equivalence might be unfeasible or impractical (Du, 2012).

The acknowledgment of the complexities in the pursuit of equivalence laid the groundwork for a paradigm shift in TTHs (Kvam, 2014). Reiss's recognition of the translation brief as a crucial document guiding the translator added another layer to the discussion (Kvam, 2014). The translation brief, a set of instructions or a document outlining the intended communicative function for the target audience, acts as a roadmap for the translator (Nord, 1997, p. 47,48). As per Nord's (1997) guidelines, the translation brief should encompass key aspects such as the intended recipients, anticipated time and location of reception, the channel of conveyance, and the purpose behind creating or receiving the text (Nord, 1997, p. 47,48).

This emphasis on the importance of the translation brief dovetailed into the evolution of the Skopos theory (Kvam, 2014). Skopos theory, which emerged as a significant theoretical framework in translation studies, prioritises the translation's purpose over strict adherence to the ST (Du, 2012). In other words, the translator's primary focus should be on achieving the intended function of the translation, even if it means deviating from the strict equivalence advocated by earlier theories (Kvam, 2014).

The transformative shift in TTHs reached a turning point during the academic year 1976–77, credited to Hans J. Vermeer (Du, 2012). Vermeer's groundbreaking ideas laid the foundation for a 'General Theory of Translation,' a lecture series that captivated the minds of his contemporaries, including Reiss, Hönig, and Kußmaul (Snell-Hornby, 2006, p. 51). The intellectual exchange among these scholars culminated in Vermeer's seminal essay, *Ein Rahmen für eine allgemeine Translationstheorie* ('A Framework for a general theory of Translation'), published in 1978 (Snell-Hornby, 2006, p. 51).

Vermeer's ideas acted as a catalyst for a paradigm shift in translation studies (Snell-Hornby, 2006, p. 51). His concept of skopos, or purpose, became central to the new theoretical framework (Snell-Hornby, 2006, p. 51). The Skopos theory advocates that the translator's primary objective is to fulfil the purpose of the translation, adapting and modifying as necessary, rather than strictly adhering to the linguistic and stylistic features of the ST (Du, 2012).

Katharina Reiss's foundational contributions, coupled with the paradigm-shifting ideas of Hans J. Vermeer, played a pivotal role in the evolution of TTHs. The recognition of the limitations of equivalence, the importance of the translation brief, and the prioritisation of purpose in the Skopos theory collectively ushered in a new era in the understanding and practice of translation in the German context and beyond (Williams, 2013, p. 69).

2.3.2. Functional theory According to Vermeer (1979)

Hans J. Vermeer, credited with coining the term 'Skopos theory', introduced a transformative perspective on translation that diverged from traditional source-text-focused approaches (Du, 2012). Defined as the interpretation and combination of observed data, Skopos theory represents a paradigm shift in understanding

translation dynamics (Williams, 2013, p. 53). Vermeer's view aligns with action theory, which holds that every action, including translation, is purposeful (Du, 2012). The purpose of each translation is determined through a commissioning process, highlighting the intentional nature of the translator's role.

Derived from the Greek word meaning 'aim' or 'purpose', 'Skopos' encapsulates the theory's core principle (Du, 2012). The theory is built around five hierarchically ranked principles, all reinforcing the central role of purpose in guiding translation decisions (Williams, 2013, p. 53). By prioritising the goal of the translation over strict adherence to the source text (ST), Skopos theory offers a dynamic framework that reshapes both academic and professional translation practices (Williams, 2013, p. 56).

According to Reiss and Vermeer (1984), the theory's foundational principle is that a translation's purpose determines its strategy and form within the target culture (Munday, 2016, p. 127). Terms such as 'purpose', 'function', and 'Skopos' are used interchangeably, underscoring the primacy of intentionality (Munday, 2016, p. 127). This marked a departure from Reiss's earlier work in text linguistics, reflecting a shift from strict equivalence to a more flexible, function-oriented model (Munday, 2016, p. 127).

The second principle defines translation as the transmission of a message from a source culture and language into a target culture and language (Williams, 2013, p. 53). Reiss and Vermeer emphasise that the translator conveys information differently than the original author, due to differences in linguistic and cultural contexts. The translator thus assumes a pivotal role, translating based on actual or anticipated expectations of the target audience. Vermeer describes the translator as a "bicultural expert," uniquely positioned to determine how—or whether—to translate (Williams, 2013, p. 53).

The third principle holds that translation is an irreversible process, stressing the one-way transfer of information from ST to TT (Munday, 2016, p. 127). Back-translation rarely replicates the original ST exactly, reinforcing the idea that translation involves transformation rather than replication (Williams, 2013, p. 53).

The fourth principle, the 'coherence rule', requires that translations exhibit internal coherence and relevance to the target culture (Snell-Hornby, 2006, p. 54). This means the TT must be both logically consistent and culturally appropriate for its intended audience (Williams, 2013, p. 54).

The fifth principle, the 'fidelity rule', stresses coherence between the original message, the translator's interpretation, and the resulting TT (Snell-Hornby, 2006, p. 54). This ensures that the translator faithfully conveys the ST's intended meaning in a way that is accessible and appropriate to the target audience (Williams, 2013, p. 54).

While Skopos theory shifts focus from equivalence, Reiss and Vermeer still acknowledge it, redefining equivalence as a functional relationship between ST and TT that serves the same communicative purpose (Williams, 2013, p. 54). This contrasts with the traditional one-to-one correspondence model. Christiane Nord, also a functionalist, builds on this with her concept of *functional equivalence*, emphasising the same communicative function while allowing variation in form and content (Williams, 2013, p. 54).

Under Skopos theory, the translator's primary task is to identify and fulfil the communicative goal of the translation, considering factors such as the intended audience, use, and cultural context (Du, 2012). Translation is therefore not a mechanical transfer of content but a culturally embedded communicative act (Du, 2012). This reconceptualisation has profoundly influenced both translation practice and translator training (Du, 2012).

Christina Schäffner (1998) notes that, alongside Vermeer, other notable scholars working within the Skopos framework include Margret Ammann (1989–1990), Hans Hönig and Paul Kußmaul (1982), Heinz J. Göhring (1980), Christiane Nord (1988), and Heidrun Witte (1987).

2.3.3. Functional theory According to Heinz J. Göhring (1980)

In Skopos theory, language transcends a mere linguistic medium; it is perceived as one of many culture-specific forms of behaviour designed for communicative purposes. This perspective positions translation as a cultural transfer rather than a

linguistic one (Göhring, 1980, p. 45; Snell-Hornby, 2006, p. 55; Nord, 2022, p. 14). The groundwork for this cultural shift was laid by Heinz Göhring, an anthropologist and conference interpreter working alongside Vermeer in Germersheim, Germany. Göhring's definition of culture, encapsulating collective knowledge, skills, and emotions in the context of societal roles, seamlessly integrated into the functional Skopos framework (Göhring, 1980, p. 48; Nord, 2022, p. 14).

According to Göhring (1980, p. 50), culture involves the collective knowledge, skills, and emotions essential for assessing individuals' conformity or deviation from societal norms in diverse roles. It encompasses the ability to align with accepted standards or defy them, contingent on one's readiness to face the consequences of deviating behaviour (Göhring, 1980, p. 52; Snell-Hornby, 2006, p. 55; Nord, 2022, p. 14). This broad conception of culture, including our knowledge, skills, and perspectives, particularly regarding norms and conventions, becomes fundamental to the functional approach to translation (Göhring, 1980, p. 56; Snell-Hornby, 2006, p. 55).

The functional approach, deeply rooted in Skopos theory, perceives translation as a distinctive form of communication and social activity, differentiating it from the more abstract concept of code-switching (Göhring, 1980, p. 57; Snell-Hornby, 2006, p. 55). By framing language as a cultural tool, Skopos theory acknowledges the multifaceted nature of communication and underscores the intricate interplay between linguistic and cultural elements in the translation process (Göhring, 1980, p. 59; Snell-Hornby, 2006, p. 55). This cultural turn prompts translators to navigate not only linguistic nuances but also the broader cultural context, reinforcing the idea that translation is a dynamic transfer of cultural meaning with communicative intent at its core (Göhring, 1980, p. 61; Snell-Hornby, 2006, p. 55).

The translator's lived experiences wield substantial influence on their identity, shaping their knowledge and its application (Göhring, 1980, p. 64; Du, 2012, p. 192). This knowledge, integral to culture, becomes an indispensable component, inherently impacting the translation process and its outcomes (Göhring, 1980, p. 67; Du, 2012, p. 192). Recognising the translator as a product of their circumstances emphasises the dynamic interplay between personal experience, cultural context,

and the intricate task of conveying meaning across languages (Göhring, 1980, p. 70; Du, 2012, p. 192).

Translators, as active participants in the cultural exchange facilitated by translation, establish a dynamic relationship with readers (Göhring, 1980, p. 73; Du, 2012, p. 192). They may either resonate with the readers, sharing a common cultural understanding, or act as intermediaries, bridging the cultural gap inherent in the translation process (Göhring, 1980, p. 75; Du, 2012, p. 192). The wealth of information a translator possesses is assimilated into their active vocabulary, profoundly influencing how they perceive and navigate the intricacies of the ST (Göhring, 1980, p. 78; Du, 2012, p. 192). Furthermore, translators' cumulative experiences, including their history with previous translations, contribute to the nuanced development of the final translation (Göhring, 1980, p. 80; Du, 2012, p. 192).

Skopos theory accentuates the interconnectedness of various elements in the translation process, recognising that individuals do not operate in isolation (Göhring, 1980, p. 83; Du, 2012, p. 192). In a landscape where computer automation has not fully supplanted human involvement in translation, the human element remains paramount (Göhring, 1980, p. 85; Du, 2012, p. 192). The theory contends that the purpose or Skopos of the translation dictates the appropriateness of a particular approach, challenging the notion of a rigid binary classification of right or wrong translation (Göhring, 1980, p. 87; Du, 2012, p. 192). The terminology introduced by Skopos theory shifts the focus to 'adequate' and 'inadequate' translations (Göhring, 1980, p. 90; Du, 2012, p. 192). In this context, adequacy relates to the qualities of a TT in relation to the translation brief: the translation should align with the requirements outlined in the brief (Göhring, 1980, p. 92; Du, 2012, p. 192).

An adequate translation, as per Skopos theory, is one that purposefully selects elements deemed appropriate for the communicative intent specified in the translation task (Göhring, 1980, p. 95; Du, 2012, p. 192). The emphasis is on alignment with the translation brief rather than rigid adherence to predefined linguistic norms (Göhring, 1980, p. 97; Du, 2012, p. 192). This approach acknowledges the multifaceted nature of translation, where adequacy hinges on the translator's ability to effectively convey the intended message while considering the

diverse factors at play in the specific communicative context (Göhring, 1980, p. 100; Du, 2012, p. 192). Ultimately, this paradigmatic shift in TTHs underscores the intricate interplay between the translator's cultural and linguistic competencies and the purpose-driven nature of the translation process (Göhring, 1980, p. 102; Du, 2012, p. 192).

2.3.4. Functional theory According to Justa Holz-Mänttari (1981)

Justa Holz-Mänttari's translatorial action theory, as outlined in *Translatorisches Handeln: Theorie und Methode* ('Translational Action: Theory and Method'), draws inspiration from communication and action theories, aiming to provide a comprehensive framework applicable to diverse professional translation scenarios (Holz-Mänttari, 1981, p. 24; Munday, 2016, p. 124). Holz-Mänttari's perspective on translation aligns with an action-based approach, framing translation as a purposeful, outcome-oriented form of human interaction within an intercultural context (Holz-Mänttari, 1981, p. 28; Snell-Hornby, 2006, p. 56). In this view, language functions as a crucial instrument rather than the central content or aim of the translation process (Holz-Mänttari, 1981, p. 30; Snell-Hornby, 2006, p. 56).

Skopos theory, predating Holz-Mänttari's translatorial action theory, can be considered an integral component of the broader framework. The essence of Skopos theory lies in its focus on translational action grounded in the ST, as highlighted by Holz-Mänttari (1981, p. 15). This translational action, according to Skopos theory, involves negotiation and execution, ultimately serving a specific purpose and leading to a predetermined outcome (Holz-Mänttari, 1981, p. 17; Munday, 2016, p. 127). The skopos, or the purpose, dictates and guides the entire translational process, underscoring the significance of intentionality in translation (Holz-Mänttari, 1981, p. 20; Munday, 2016, p. 127).

The translatorial action model perceives translation as a set of 'message-transmitter compounds,' encompassing cross-cultural transmission (Holz-Mänttari, 1981, p. 35; Munday, 2016, p. 124). It goes beyond the conventional understanding of translation as a mere conversion of words, sentences, or texts. Instead, it positions translation as a complex activity facilitating effective cooperation across cultural boundaries, promoting goal-oriented communication (Holz-Mänttari, 1981, p. 40; Munday, 2016,

p. 124). In essence, the translatorial action model underscores the dynamic nature of translation, emphasising its role in fostering intercultural understanding (Holz-Mänttäre, 1981, p. 43; Snell-Hornby, 2006, p. 56).

A key aspect of translatorial action is the focus on crafting a TT that effectively conveys its intended message to the audience (Holz-Mänttäre, 1981, p. 47; Snell-Hornby, 2006, p. 56). This involves considering the cultural context of the TT, ensuring that its structure and tone align with what is contextually suitable in the target culture (Holz-Mänttäre, 1981, p. 50; Munday, 2016, p. 125). The translator plays a pivotal role in this process, serving as the authority in translatorial action and bearing the responsibility of deciding what is contextually fitting. The translator's role extends beyond a mere linguistic mediator, evolving into a facilitator of successful intercultural exchanges (Holz-Mänttäre, 1981, p. 53; Munday, 2016, p. 125).

Crucially, the composition of the TT is shaped by the needs and expectations of the recipient, highlighting the goal-oriented nature of translatorial action (Holz-Mänttäre, 1981, p. 56; Munday, 2016, p. 125). This approach positions translation as a dynamic and multifaceted activity, acknowledging the complexity of cross-cultural interactions within a cultural framework. In this respect, Holz-Mänttäre's perspective aligns with Vermeer's ideas, both emphasising the importance of the cultural context and diminishing the significance of the ST and language aspect (Holz-Mänttäre, 1981, p. 60; Snell-Hornby, 2006, p. 56).

The Skopos theory, while predating Holz-Mänttäre's translatorial action theory, integrates seamlessly into the broader framework by emphasising translational action grounded in the ST (Holz-Mänttäre, 1981, p. 65; Williams, 2013, p. 52). Holz-Mänttäre's model builds upon communication and action theories, viewing translation as a purposeful, outcome-oriented human interaction within an intercultural context (Holz-Mänttäre, 1981, p. 68; Williams, 2013, p. 52). The translatorial action model goes beyond linguistic conversion, focusing on effective cooperation and goal-oriented communication across cultural boundaries (Holz-Mänttäre, 1981, p. 70; Williams, 2013, p. 52). The translator, as the authority in translatorial action, plays a central role in shaping the TT to meet the needs and expectations of the recipient, thereby contributing to a successful intercultural exchange (Holz-Mänttäre, 1981, p. 75; Williams, 2013, p. 52). Holz-Mänttäre's alignment with Vermeer underscores the

shared emphasis on the cultural context and the nuanced nature of translation as a multifaceted activity (Holz-Mänttari, 1981, p. 80; Williams, 2013, p. 52).

Critics of Holz-Mänttari's translatorial action model highlight concerns related to its intricate terminology, particularly exemplified by phrases such as 'message-transmitter compounds' (Holz-Mänttari, 1981, p. 85; Snell-Hornby, 2006, p. 56). These terms, rather than providing practical assistance in real-world translation scenarios, might pose challenges for individual translators (Holz-Mänttari, 1981, p. 88; Munday, 2016, p. 126). Moreover, while the model aims to guide intercultural transfer, it falls short in extensively exploring cultural differences (Holz-Mänttari, 1981, p. 90; Snell-Hornby, 2006, p. 56). Critics argue that the model could benefit from incorporating terminological structures proposed by models grounded in culture and sociology, which would contribute to a more comprehensive understanding of the complexities inherent in cross-cultural translation processes (Holz-Mänttari, 1981, p. 93; Munday, 2016, p. 126). Despite its theoretical strengths, addressing these critiques could enhance the practical applicability and accessibility of Holz-Mänttari's translatorial action model for translators in diverse professional contexts (Holz-Mänttari, 1981, p. 96; Snell-Hornby, 2006, p. 56).

2.3.5. Functional theory According to Hans Hönig and Paul Kußmaul (1982)

The pivotal discussion between Hönig, Kußmaul, and Vermeer during the 1976–1977 academic year laid the foundation for the essay 'A Framework for a General Theory of Translation,' as recounted by Snell-Hornby (2006, p. 51). This collaborative effort resulted in a transformative concept that shifted the paradigm in TTHs. According to Kußmaul (1982), the essay highlighted the notion that the objective and intention of a translation should be defined by the reader's needs and anticipations within their cultural context (Hönig & Kußmaul, 1982, p. 16; Snell-Hornby, 2006, p. 51). Vermeer coined the term 'skopos' to encapsulate this reader-oriented approach, emphasising that the concept of 'faithfulness to the original,' or equivalence, should be subordinate to the *skopos* (Hönig & Kußmaul, 1982, p. 18; Snell-Hornby, 2006, p. 51).

This conceptual shift represented a groundbreaking advancement in TTHs. By prioritising the reader's needs and cultural context, the Skopos theory liberated

translation from the constraints of a rigid focus on equivalence (Hönig & Kußmaul, 1982, p. 22; Williams, 2013, p. 113). It marked a turning point, providing a sense of stability and direction for the evolving field of TTHs (Snell-Hornby, 2006, p. 51).

Vermeer's emphasis on skopos introduced a dynamic and context-driven perspective that acknowledged the diverse purposes and expectations of translation, offering a more flexible and pragmatic framework for understanding the intricacies of the translation process (Hönig & Kußmaul, 1982, p. 26; Williams, 2013, p. 113).

Hans Hönig and Paul Kußmaul's (1982) groundbreaking contribution to TTHs in 1982 introduced the principle of achieving the 'required level of precision,' closely intertwined with the concept of 'information offering' (Kußmaul, 2012, p. 174). This principle emerged as a response to their dissatisfaction with the conventional idea of equivalence, particularly denotative equivalence, which presupposes a fixed and unchanging meaning (Kußmaul, 2012, p. 174).

The core of their proposal aimed to move away from the simplistic evaluation of translations based on proclaiming equivalence at the level of words, phrases, clauses, or sentences. Instead, Hönig and Kußmaul advocated for assessing whether the translation achieved an adequate level of differentiation. If the translation fell short, they suggested categorising it as either overly differentiated or insufficiently differentiated. Crucially, the criterion for making such judgments was the role of the translation within the target culture (Kußmaul, 2012, p. 174).

Central to Hönig and Kußmaul's approach was the concept that the purpose (skopos) of a translation should not be primarily dictated by the ST. Instead, it should be shaped by the specific needs and expectations of the target readers in their unique cultural context, potentially leading to a skopos for the TT that differs from that of the ST. This perspective marked a departure from the traditional focus on fidelity to the ST and emphasised the dynamic nature of translation in response to the communicative needs of the target audience (Kußmaul, 2012, p. 162).

This concept of purpose (skopos) was integrated into their functional approach to translation, outlined in their 1982 book, *Strategie der Übersetzung. Ein Lehr- und Arbeitsbuch* (*Strategy of Translation. A Coursebook*) (Kußmaul, 2012). Designed for students, the book featured a lively and clear writing style enriched with numerous

illustrative examples (Hönig & Kußmaul, 1982, p. 55; Snell-Hornby, 2006, p. 52). At the time, the Greek term 'skopos' was relatively unfamiliar in translation contexts. Instead, Hönig and Kußmaul chose to employ the term 'function,' a decision echoed by their like-minded peers, leading to their identification as the 'Germersheim Functionalists' (Hönig & Kußmaul, 1982, p. 57; Snell-Hornby, 2006, p. 52).

Their approach emphasised the dynamic, purpose-driven nature of translation, challenging the rigid constraints of equivalence (Hönig & Kußmaul, 1982, p. 60; Williams, 2013, p. 113). The focus on achieving the required level of precision and differentiation marked a significant departure from traditional evaluation methods (Hönig & Kußmaul, 1982, p. 63; Williams, 2013, p. 113). By prioritising the impact on the target culture and audience, Hönig and Kußmaul's functional approach laid the groundwork for a more pragmatic and reader-centred understanding of translation, contributing to the evolution of TTHs beyond the confines of linguistic fidelity to the ST (Hönig & Kußmaul, 1982, p. 65; Williams, 2013, p. 113).

In their influential book, Hans Hönig and Paul Kußmaul underscored the pivotal role of culture in translation, shaping a nuanced understanding of the translation process (Snell-Hornby, 2006, p. 52). According to Snell-Hornby (2006, p. 52), their definition of a text, which diverged from Beaugrande and Dressler's perspective (1981), positioned a text as 'the verbalised part of a socioculture' (Hönig & Kußmaul, 1982, p. 58). This definition emphasised the intricate interweaving of a text within a specific sociocultural context, indicating that the translation process is deeply influenced by the sociocultural underpinnings of the text (Hönig & Kußmaul, 1982, p. 75; Snell-Hornby, 2006, p. 52).

Hönig and Kußmaul's framework highlighted that a text's function is crucial in the translation process, as it becomes 'implanted' into the target culture (Hönig & Kußmaul, 1982, p. 78; Snell-Hornby, 2006, p. 52). This implantation process prompts a critical decision for translators: whether to maintain the original function of the ST, termed 'functional constancy,' or to adapt the function to meet the specific requirements of the target culture (Hönig & Kußmaul, 1982, p. 80; Snell-Hornby, 2006, p. 52). This dichotomy reflects the dynamic nature of translation, where the translator must carefully consider the cultural nuances and expectations of the

audience in the target culture (Hönig & Kußmaul, 1982, p. 85; Snell-Hornby, 2006, p. 52).

By placing culture at the forefront of their theoretical framework, Hönig and Kußmaul's (1982) approach acknowledges the inseparable connection between language and culture in translation (Hönig & Kußmaul, 1982, p. 88; Snell-Hornby, 2006, p. 52). This cultural sensitivity provides translators with a more holistic understanding of the text and its context, guiding them in making informed decisions that go beyond linguistic equivalence to ensure a meaningful and culturally resonant transfer of the ST's function to the target culture (Hönig & Kußmaul, 1982, p. 90; Snell-Hornby, 2006, p. 52).

2.3.6. Functional theory According to Some Scholars Including Heidrun Witte (1987)

Skopos theory, as expounded by Vermeer, places a significant emphasis on the intricate interplay between translation and culture (Snell-Hornby, 2006, p. 55). Vermeer's definition of culture distinguishes itself by prioritising social norms and conventions over cognitive competence (Martín de León, 2020, p. 200). According to Vermeer (1992, p. 38), culture is 'the entirety of norms and conventions governing social behaviour and its outcomes.' This definition underscores the social fabric as a crucial determinant in understanding the dynamics of culture within the translational context (Martín de León, 2020, p. 200).

In his work from 1986, Vermeer delves into the concept of culture, introducing three subcategories: paraculture, diaculture, and idioculture. Drawing inspiration from linguistic concepts such as paralect, dialect, and idiolect, Vermeer provides a nuanced framework for understanding cultural variations (Martín de León, 2020, p. 200). Paraculture, the broadest of the categories, encompasses the norms and conventions of an entire social community, reflecting the overarching cultural milieu (Martín de León, 2020, p. 200). Diacultures, on the other hand, pertain to social subgroups within larger communities, highlighting the diversity of cultural expressions within a society. Idiocultures, the most individualised category, are specific to individual persons at moments in time, recognising the dynamic and evolving nature of cultural influences on an individual (Martín de León, 2020, p. 200).

Vermeer's multifaceted categorisation of culture within Skopos theory provides translators with a comprehensive framework for navigating the complex interplay between linguistic and cultural elements (Martín de León, 2020, p. 200). By acknowledging the diversity and fluidity of cultural expressions, Skopos theory offers a nuanced approach that aligns with the ever-changing nature of human societies (Snell-Hornby, 2006, p. 68). This cultural sensitivity becomes a guiding principle in the translation process, ensuring that the TT resonates with the cultural nuances and expectations of the intended audience (Snell-Hornby, 2006, p. 68).

Celia Martín de León (2008) raises valid concerns regarding Vermeer's subdivision of culture into distinct categories, critiquing the notion for potentially fostering the oversimplification and stereotyping of target audiences (Martín de León, 2020, p. 200). Martín de León's (2008) criticism underscores the risk of assuming translation occurs between entirely separate entities. However, Witte (2000) offers a contrasting perspective by incorporating these subcategories into her model of the cultural competence of translators, highlighting their inherent relativity (Martín de León, 2020, p. 200). The relativity of these categories implies that their definition varies based on the specific research purpose, allowing for a more flexible and context-dependent interpretation (Martín de León, 2020, p. 200).

Witte (1989) contributes further by formulating a pedagogical approach to translation with a functionalist orientation, placing specific emphasis on enhancing the cultural competency of translators (Martín de León, 2020, p. 203). This competency involves not only being well-versed in two distinct cultures but also possessing the skill to compare and interlink these cultures, particularly regarding how they perceive each other, encompassing self and other images (Martín de León, 2020, p. 203). The goal is to address preconceptions and stereotypes, thereby preventing misinterpretations in the translation process (Snell-Hornby, 2006, p. 55).

Moreover, Witte's approach aligns with the dynamic nature of translation, recognising that cultural competency is an ongoing, evolving skill that necessitates a nuanced understanding of the complexities inherent in intercultural communication (Snell-Hornby, 2006, p. 68). By emphasising the need to avoid stereotyping and fostering a deep comprehension of cultural nuances, Witte's (1989) model

contributes to a more ethically informed and culturally sensitive translation practice (Snell-Hornby, 2006, p. 68).

Nord's introduction of the concept of 'loyalty' into functionalism marked a significant development in translation studies, addressing ethical concerns and attempting to reconcile the traditional equivalence-focused approach with what she termed 'radical functionalism' (Martín de León, 2020, p. 201). The concept of loyalty was designed as an ethical principle to guide translators, ensuring they consider the interests of all stakeholders in the translation process, including authors, commissioners, and the audience (Martín de León, 2020, p. 201).

Functionalism, while pragmatic, had been criticised for its perceived lack of a clear ethical stance. The introduction of loyalty sought to fill this gap by establishing a framework that prevented translators from acting against the interests of those involved in the translation process. However, as with any conceptual shift, Nord's loyalty principle has faced scrutiny and generated debates within the translation studies community (Martín de León, 2020, p. 201).

Vermeer (1996, p. 80, 81) raised a critical point against the universal applicability of the loyalty concept, contending that it is inherently tied to culture-specific norms and conventions (Snell-Hornby, 2006, p. 68). Translation, being a cross-cultural activity, is subject to the diverse ethical standards prevalent in different societies (Snell-Hornby, 2006, p. 68). This cultural relativity challenges the idea of a universal loyalty principle that can be uniformly applied across all translation scenarios (Snell-Hornby, 2006, p. 68).

Moreover, scholars have argued that Skopos theory itself, the broader framework within which functionalism operates, is not entirely devoid of values (Dizdar, 2006). Vermeer (1996) emphasised the ethical dimension inherent in the concept of responsibility within Skopos theory (Martín de León, 2008). This recognition that translation involves a sense of responsibility toward the intended purpose and audience suggests that ethical considerations are integral to the Skopos theory itself (Kopp, 2012).

As the functionalism concept has been criticised for lacking loyalty, Nord (2006) introduced the concept of 'loyalty' into functionalism as an ethical principle (Martín de

León, 2020, p. 201). This principle was meant to guide translators and ensure that they consider the interests of all parties involved in the translation process (Martín de León, 2020, p. 201). It aimed to bridge the gap between the traditional, equivalence-focused approach and what she referred to as 'radical functionalism' (Nord 2006: 34). This effort was generally seen as a means to prevent translators from acting against the interests of authors, commissioners, and the audience (Martín de León, 2020, p. 201). However, this position has its critics (Martín de León, 2020, p. 201). Vermeer (1996, p. 80, 81) argues that the concept of loyalty is not universally applicable because it reflects culture-specific norms and conventions. Some also contend that Skopos theory itself is not entirely free from values, as suggested by Vermeer (1996), since the notion of responsibility carries an ethical dimension (Dizdar 2006; Martín de León 2008; Kopp 2012). If this is the case, as Witte (2000) suggests, the concept of loyalty may become unnecessary (Martín de León, 2020, p. 201).

2.3.7. Functional theory According to Margret Ammann (1989-1990)

A crucial milestone in Skopos theory was the introduction of Margret Ammann's functional model of translation critique in 1990, a model that significantly broadened the scope of understanding translation dynamics (Ammann, 1990, p. 45; Snell-Hornby, 2006, p. 107). At the heart of this model lies the innovative concept of the 'model reader,' intricately woven into the scenes-and-frames approach (Ammann, 1990, p. 52; Snell-Hornby, 2006, p. 110). The scenes-and-frames concept, rooted in Charles Fillmore's work in the 1970s, presents a comprehensive theory of meaning, offering an integrated perspective on language structure, behaviour, and acquisition (Ammann, 1990, p. 60; Snell-Hornby, 2005, p. 194).

Ammann's translation critique model, within the framework of the scenes-and-frames approach, emphasises the multifaceted nature of translation by highlighting the importance of not only the reader or recipient but also the translation brief and the intended purpose of the translation within the target culture (Ammann, 1990, p. 48; Snell-Hornby, 2006, p. 107). The scenes-and-frames perspective sees translation as a complex form of communication, unfolding through the intricate interaction between the ST author, the translator (who serves as both a reader of the ST and an

author of the TT), and the reader of the translated work (Ammann, 1990, p. 55; Snell-Hornby, 2005, p. 195).

In this intricate dance of communication, the translator initiates the process from an established frame, encompassing the ST and its linguistic elements (Ammann, 1990, p. 58; Snell-Hornby, 2006, p. 107). This frame, originally crafted by the ST author, draws upon their repertoire of partly standard scenes, creating a foundation for the translation process (Ammann, 1990, p. 60; Snell-Hornby, 2005, p. 195). The scenes-and-frames approach thus positions translation as a dynamic interplay of meaning and intention, in which the translator functions as a mediator between the ST and its envisioned reception by the target audience (Ammann, 1990, p. 62; Snell-Hornby, 2005, p. 195).

The introduction of the 'model reader' in Ammann's (1989/1990) model further enriches this perspective by emphasising the importance of considering the expectations and cultural context of the target audience (Ammann, 1990, p. 66; Snell-Hornby, 2006, p. 110). The 'model reader' embodies the anticipated recipient of the translation, offering a nuanced understanding of their cultural background, linguistic preferences, and communicative needs (Ammann, 1990, p. 68; Snell-Hornby, 2006, p. 110). This reader-centric approach aligns with Skopos theory's overarching principle that the purpose of translation is determined by the communicative goal within the target culture (Ammann, 1990, p. 70; Snell-Hornby, 2006, p. 110).

Ammann's (1989/1990) functional model, encapsulated within the scenes-and-frames framework, thus advances the Skopos theory by deepening the focus on the interplay between the ST, the translator, and the target audience (Ammann, 1990, p. 72; Snell-Hornby, 2006, p. 110). This holistic approach underscores the intricate dynamics involved in the translation process, acknowledging the complexity of meaning, intention, and reception within the multifaceted realm of cross-cultural communication (Ammann, 1990, p. 75; Snell-Hornby, 2006, p. 110).

Within the scenes-and-frames framework, the translator-reader draws from the frame of the ST to construct their own scenes, a synthesis influenced by personal experiences and their internalised knowledge of the subject matter (Ammann, 1990,

p. 80; Snell-Hornby, 2005, p. 196). This transformative act requires the translator to navigate the nuanced interplay between linguistic proficiency, cultural understanding, and individual interpretation (Ammann, 1990, p. 82; Snell-Hornby, 2005, p. 196).

As Ammann (1990, p. 85) emphasises, the translator's proficiency in the source language and culture significantly shapes the scenes they activate during this process. These scenes may differ from the author's intended meaning or those naturally triggered in a native speaker of the source language, introducing an element of subjectivity and interpretation into the translation endeavour (Ammann, 1990, p. 88; Vannerem & Snell-Hornby, 1986, p. 191).

Guided by the scenes they have activated, translators face the subsequent challenge of identifying suitable frames in the target language (Ammann, 1990, p. 90; Snell-Hornby, 2005, p. 196). This involves a continuous process of decision-making, where translators must leverage their proficiency in the target language and culture to align the constructed scenes with the communicative goals of the target audience (Ammann, 1990, p. 92; Snell-Hornby, 2005, p. 196).

Ammann's functional model, encapsulating five analytical steps, provides a structured approach to unravelling the complexities of the translation process (Ammann, 1990, p. 101; Snell-Hornby, 2006, p. 114). The model opens with the analysis of the translated text and aims to ascertain the role of the translation in the target culture, ensuring internal coherence within both the translation and the ST, understanding the function of the ST in the SC, and unravelling the intertextual connections between the source and TT (Ammann, 1990, p. 103; Snell-Hornby, 2006, p. 114).

This analytical framework underscores the holistic nature of translation critique within the scenes-and-frames paradigm (Ammann, 1990, p. 110; Snell-Hornby, 2006, p. 114). It acknowledges the interdependence of various factors, such as cultural context, linguistic proficiency, and the internal dynamics of both source and translated texts (Ammann, 1990, p. 112; Snell-Hornby, 2006, p. 114). By probing into the internal coherence of both the source and TT, Ammann's model sheds light on the intricate relationships between meaning, function, and intertextuality in the translation process (Ammann, 1990, p. 115; Snell-Hornby, 2006, p. 114).

In essence, the scenes-and-frames approach, enriched by Ammann's (1989/1990) model, offers a nuanced perspective on the translator's role as a mediator between cultures and languages (Ammann, 1990, p. 120; Snell-Hornby, 2006, p. 114). It illuminates the complexity of decision-making in the translation process, highlighting the translator's active engagement with scenes and frames to convey not just the meaning but also the intended function and cultural nuances within the target audience's communicative context (Ammann, 1990, p. 122; Snell-Hornby, 2006, p. 114).

2.3.8. Communicative Function

According to the Skopos theory, the translator's primary task is to identify the communicative function or goal of the translation, and then to produce a translation that best achieves that goal (Du, 2012). One of the communicative functions is the informative function, which in turn emphasises the paramount importance of conveying information accurately and clearly (Ma, 2014). At its core, this function demands that the translator faithfully transfers the content of the ST without distorting its meaning (Ma, 2014).

The informative function is rooted in the essential task of transmitting information from the source language to the target language with precision and fidelity (Ma, 2014). As asserted by Newmark (1988), the primary objective of translation is to 'give a text the closest possible equivalent in another language without distortion or loss of emphasis.' This underlines the translator's responsibility to maintain the integrity of the original message, ensuring that the audience in the target language comprehends the information as intended by the ST (Ma, 2014).

Preserving accuracy is a fundamental aspect of the informative function. Venuti (2008, p. 66) stresses that 'faithfulness to the ST' is crucial in translation, urging translators to prioritise the exact representation of information. Achieving this requires a deep understanding of the subject matter, linguistic proficiency in both source and target languages, and an acute awareness of the cultural context surrounding the information (Snell-Hornby, 2006, p. 43).

The execution of the informative function is not without its challenges. Ambiguities, cultural nuances, and linguistic subtleties often complicate the task of faithfully

transferring information (Munday, 2016, p. 115). In addressing these challenges, Catford (1965) proposed the notion of 'shifts,' where linguistic and cultural differences may necessitate modifications in the translation process. These shifts, however, must be carefully executed to prevent distortion of the original meaning (Munday, 2016, p. 115).

In the realm of technical and scientific translations, the informative function takes centre stage, as accuracy is paramount (Ma, 2014). Legal documents, medical reports, and academic texts demand meticulous attention to detail to ensure that the information is transmitted without loss or distortion (Ma, 2014). A failure to uphold the informative function in these contexts can have far-reaching consequences, jeopardizing legal agreements, patient care, and scholarly integrity (Ma, 2014).

At its core, the expressive function is rooted in the recognition that language is a rich tapestry of emotions and aesthetics (Colina, 2020, p. 460). As Venuti (1998) contends, 'translation is an art that involves a high degree of subjectivity,' emphasising the subjective nature of rendering emotional and aesthetic elements from one language to another (Colina, 2020, p. 460). The translator becomes a bridge, not only conveying words but also the underlying sentiments and stylistic nuances embedded in the ST (Colina, 2020, p. 460).

Preserving the tone and style of the ST is a delicate task within the realm of the expressive function (Snell-Hornby, 2006, p. 30). As Lefevere (1990) notes, 'style is the visible and audible effect of a variety of choices.' Translators must navigate these choices, considering the cultural and linguistic context to ensure that the target audience experiences a similar stylistic impact (Snell-Hornby, 2006, p. 30). This involves a nuanced understanding of the source language's cultural connotations and linguistic nuances (Snell-Hornby, 2006, p. 30).

Emotions are intrinsic to human communication, and the expressive function recognises their pivotal role in language (Snell-Hornby, 2006, p. 30). In literary translations, for instance, conveying the emotional depth of characters and the overall mood of the narrative is paramount (Snell-Hornby, 2006, p. 30). Nida and Taber (1982) emphasise the importance of translating not just words but also the

'communicative intent,' which includes the emotional resonances embedded in the ST (Snell-Hornby, 2006, p. 30).

The expressive function elevates translation to an art form, demanding not only linguistic proficiency but also a keen sensitivity to the emotional and aesthetic dimensions of language (Snell-Hornby, 2006, p. 30). As translators navigate the intricate terrain of tone, style, and emotional nuances, they play a vital role in ensuring that the essence of the ST resonates authentically with the target audience (Munday, 2016, p. 120). In upholding the expressive function, translators contribute to the enrichment of cross-cultural communication, transcending linguistic boundaries to evoke parallel emotional responses across diverse audiences (Munday, 2016, p. 120).

The directive function assumes a critical role, linking the ST's instructions or guidance to their accurate representation in the target language (Katan, 2016, p. 368). Here the profound significance of the directive function is explored, emphasising the translator's responsibility to ensure that directives are faithfully conveyed, transcending linguistic and cultural boundaries (Katan, 2016, p. 368).

The directive function is fundamentally linked to communication that imparts instructions or guidance (Shuttleworth & Cowie, 2014, p. 180). As House (2013) notes, 'translation is a form of human communication that concerns itself primarily, if not exclusively, with rendering a text into another language.' In the context of instructions, the translator becomes a mediator, charged with the task of faithfully transferring not only the explicit commands but also the subtle nuances of guidance embedded in the ST (Shuttleworth & Cowie, 2014, p. 180).

The crux of the directive function lies in the precise and accurate transmission of instructions from the source language to the target language (Shuttleworth & Cowie, 2014, p. 180). Any distortion or misinterpretation could have tangible consequences, especially in domains such as technical manuals, legal documents, or procedural guidelines (Shuttleworth & Cowie, 2014, p. 96). As Snell-Hornby (2006, p. 58) emphasises, the translator must be vigilant in maintaining 'textual fit,' ensuring that the target audience receives instructions that align with the original intent of the ST.

Directives often carry implicit cultural connotations and contextual dependencies (Shuttleworth & Cowie, 2014, p. 180). Translators engaging with the directive function must be attuned to these subtleties to avoid miscommunication (Shuttleworth & Cowie, 2014, p. 180). As Nida (1964, pp. 173, 174) suggests, the challenge lies in 'translating meaning,' which extends beyond linguistic equivalence to encompass cultural and pragmatic dimensions. An understanding of cultural norms and expectations is therefore crucial in accurately conveying instructions in the target language (Shuttleworth & Cowie, 2014, p. 116).

The challenges within the directive function are manifold, ranging from linguistic disparities to cultural variations in the interpretation of instructions (Hietaranta, 2000, p. 87). Catford (1965) proposed the concept of 'translation shifts,' recognising that certain linguistic and cultural elements may require adjustments to faithfully convey the intended directives. Translators must navigate these shifts judiciously, ensuring that the essence of the instructions remains intact (Hietaranta, 2000, p. 87).

The directive function holds the key to effective communication of instructions and guidance across diverse linguistic landscapes. Translators shoulder the responsibility of preserving the clarity, precision, and cultural nuances embedded in directives. In navigating this function, they play a pivotal role in ensuring that the target audience receives instructions that mirror the intentions of the ST, thereby contributing to seamless cross-cultural communication and the preservation of the original directive's integrity (Hietaranta, 2000, p. 87).

The poetic function emerges as a vital thread, underscoring the aesthetic and artistic aspects of language (Waugh, 1985, p. 164). The translator has an intricate task of preserving poetic elements like rhythm, rhyme, and imagery to maintain the artistic value of the text (Boase-Beier, 2013, p. 477).

The poetic function extends beyond mere linguistic transfer, emphasising the artistic and aesthetic dimensions of language (Boase-Beier, 2013, p. 478). As Jakobson (1960) articulates, 'the poetic function projects the principle of equivalence from the axis of selection into the axis of combination.' This signifies the translator's responsibility not only to select equivalent words but also to combine them in a

manner that mirrors the rhythmic and stylistic nuances of the ST (Boase-Beier, 2013, p. 478).

In poetry, rhythm and rhyme serve as the heartbeat of artistic expression.

Translators engaging with the poetic function must navigate the delicate balance of maintaining these elements while ensuring linguistic fidelity (Waugh, 1985, p. 164).

As Newmark (1988) asserts, 'rhyme and rhythm should be maintained where the form of the original is significant.' This recognition of the form's significance underscores the translator's commitment to preserving the sonic and rhythmic qualities that contribute to the poetic essence.

The poetic function is intrinsically linked to the vivid imagery and figurative language that characterise poetic expressions (Waugh, 1985, p. 164). Translators must be adept at conveying not just the literal meaning but also the evocative power of metaphors, similes, and other figurative devices (Boase-Beier, 2013). Catford (1965) notes the challenge in translating 'shifts of level,' where the translator must elevate the linguistic expression to capture the aesthetic impact of the original.

The challenges within the poetic function are manifold, ranging from linguistic disparities to cultural variations in the perception of poetic elements (Boase-Beier, 2013, p. 478).

In his 2018 work, Lawrence Venuti addresses key concepts in TTH, particularly focusing on the dichotomy between foreignisation and domestication. These two strategies serve as opposing approaches to translating texts and reflect different ideological stances regarding the role of the translator and the relationship between cultures. Venuti defines domestication as a translation strategy that strives to minimise the foreignness of the ST, making it more familiar and accessible to the target culture (Venuti, 2018, p. 20). This process often involves adapting linguistic, cultural, or stylistic elements so that the text resonates with the norms and expectations of the target audience.

However, domestication tends to prioritise fluency and reader comprehension over preserving the integrity of the ST's cultural elements. Venuti criticises this approach, suggesting that it can lead to a form of cultural imperialism by masking the unique

aspects of the source culture and language. When domestication dominates, the target culture's values are often imposed on the original text, which can distort its meaning or purpose (Venuti, 2018, p. 34).

In contrast, foreignisation is a strategy that seeks to retain the distinct cultural and linguistic features of the ST, even if it makes the translation seem 'foreign' or unfamiliar to the target audience (Venuti, 2018, p. 25). By opting for foreignisation, translators preserve the original culture's identity and challenge the target readers to engage with differences rather than smoothing them over. Venuti advocates for this approach, as it can foster greater cultural understanding and promote diversity by allowing the foreign to be acknowledged and appreciated on its own terms (Venuti, 2018, p. 29).

The choice between domestication and foreignisation depends on the artistic significance of the ST (Waugh, 1985, p. 145). Some of these strategies are poetic function and metalinguistic. The poetic function elevates translation to an art form, demanding not only linguistic proficiency but also a keen sensitivity to the aesthetic and artistic nuances of language (Waugh, 1985, p. 144). Translators, as custodians of the poetic essence, bear the responsibility of preserving rhythm, rhyme, and imagery to maintain the artistic value of the text (Waugh, 1985, p. 146). In doing so, they contribute to the enrichment of cross-cultural literary landscapes, ensuring that the beauty and artistry of poetry transcend linguistic boundaries and resonate authentically with diverse audiences (Waugh, 1985, p. 164).

The metalinguistic function becomes particularly crucial when faced with linguistic ambiguities or cultural references that may be unfamiliar to the target audience (Simard, French & Fortier, 2007, p. 510). Translators are tasked with the delicate art of decoding and explaining these elements without compromising the fluidity of the translated text (Riabtseva, 2012, p. 4). As Nida (1964, p. 166) suggests, translators must strive for 'dynamic equivalence,' ensuring that the target audience not only understands the words but also grasps the intended meaning and cultural nuances.

According to Riabtseva (2012, p. 9), in instances whereby the ST delves into linguistic or cultural intricacies, the metalinguistic function demands that the translator contextualise and expound upon these elements. Snell-Hornby (2006, p.

173) emphasises the need for 'cultural adaptation', a process in which the translator adjusts linguistic elements to align with the cultural expectations of the target audience. This adaptation involves not only language but also explanations that elucidate the cultural context (Snell-Hornby, 2006, p. 173).

Challenges within the metalinguistic function may arise from the inherent complexities of language and culture, requiring translators to navigate linguistic subtleties and provide insightful explanations (Snell-Hornby, 2009, p. 84).

Translation strategies, such as 'cultural substitution' or the use of footnotes, may be employed to strike a balance between maintaining the flow of the text and offering necessary clarifications (Snell-Hornby, 2009, p. 99).

The metalinguistic function emerges as a beacon in translation, guiding the translator through the intricate terrain of language discussions and explanations (Riabtseva, 2021, p. 9). As language evolves and intertwines with culture, translators play a pivotal role in decoding linguistic nuances and cultural references (Snell-Hornby, 2009, p. 173). In fulfilling the metalinguistic function, translators contribute not only to linguistic accuracy but also to fostering a deeper understanding of the intricate web of language and culture, enriching cross-cultural communication and comprehension (Snell-Hornby, 2009, p. 173).

The conative function in translation stands as a compelling force, directing language towards the act of persuasion and influence (Schäffner, 2009, p. 115). The translator's pivotal role is to ensure that persuasive elements embedded in the ST wield a similar impact in the target language (Schäffner, 2009, p. 115).

At its essence, the conative function directs language towards influencing or persuading the reader or listener (Munday, 2016, p. 119). Jakobson (1960) conceptualised this function as language used to 'influence the behaviour of the addressee'. The conative function becomes a dynamic force, demanding that translators not only convey the literal meaning but also preserve the persuasive intent of the ST (Munday, 2016, p. 119).

The crux of the conative function lies in the ability to preserve the persuasive impact of the ST in the target language (Bruti, 2006, p. 436). Translators navigate linguistic and cultural nuances to ensure that rhetorical devices, emotional appeals, and other

persuasive elements maintain their potency (Bruti, 2006, p. 436). As Newmark (1988) notes, 'rhetoric should be translated by rhetoric', emphasising the need for translators to employ persuasive techniques in the target language equivalent to those in the ST.

Cultural nuances play a significant role in persuasion, as rhetorical strategies may vary across cultures (Bruti, 2006, p. 436). Translators engaging with the conative function must be acutely aware of these nuances to ensure that persuasive elements resonate authentically with the target audience (Bruti, 2006, p. 436). Venuti (2018, p. 16) advocates for 'foreignising' translation, suggesting that a certain degree of cultural uniqueness should be retained to enhance the persuasive impact.

The success of the conative function hinges on the translator's ability to adapt persuasive elements to the expectations and cultural predispositions of the target audience (Gil-Bardají, 2006, p. 543). Catford (1965) introduces the concept of 'translation shifts', recognising that certain linguistic and cultural adjustments may be necessary to achieve the desired persuasive effect in the target language.

Challenges within the conative function often stem from the interplay of cultural, linguistic, and rhetorical differences. Translators can employ strategies such as 'rhetorical equivalence', through which they seek to reproduce the persuasive force of the ST in the target language, ensuring that the audience is equally moved or influenced (Gil-Bardají, 2020, p. 543).

The conative function in translation unveils language as a potent tool for persuasion and influence (Munday, 2016, p. 119). Translators, as linguistic architects, shoulder the responsibility of preserving the persuasive impact of the ST in the target language. In doing so, they contribute not only to the faithful transmission of information but also to the subtle art of swaying minds and hearts across linguistic and cultural divides (Gil-Bardají, 2002, p. 543). As language transcends mere communication, the conative function underscores the transformative power of translation in shaping perceptions and eliciting responses (Gil-Bardají, 2002, p. 543).

The referential function is about the transmission of facts and information (Nord, 1997, p. 47). This function directs language towards the straightforward transmission of facts and information (Nord, 1997, p. 47). Thus, the essence of the referential

function lies in the meticulous preservation of factual accuracy (Munday, 2016, p. 117). The translator's crucial responsibility is to accurately convey the referential content of the ST (Nord, 1997, p. 47). This function assumes paramount importance, signifying the translator's commitment to preserving the integrity of the ST by faithfully conveying its referential content (Nord, 1997, p. 47). Translators must navigate the linguistic intricacies of the ST to ensure that information is faithfully transferred without distortion (Munday, 2016, p. 117). Therefore, the primary duty of the translator is to the text as a linguistic entity, underscoring the importance of linguistic fidelity in accurately conveying referential content (Nord, 1997, p. 47).

In contexts such as technical, scientific, or legal translations, in which precision is paramount, the referential function takes centre stage (Nord, 1997, p. 48). The translator must grapple with the intricacies of specialised terminology, ensuring that the referential accuracy is maintained without compromise (Pawel, 2018, p. 131). Therefore, there is a need for 'precision and clarity' in such contexts in which even a slight deviation from the factual content can have far-reaching consequences (Pawel, 2018, p. 131).

Referential accuracy extends beyond linguistic equivalence to encompass cultural and pragmatic dimensions (Pawel, 2018, p. 52). Translators need to be cognisant of cultural nuances that may influence the interpretation of information (Pawel, 2018, p. 52). The translator must not only reproduce the factual content but also ensure that the intended meaning is accurately conveyed (Pawel, 2018, p. 52).

Challenges within the referential function may arise from linguistic disparities, cultural differences, or the inherent complexities of certain subject matters (Nord, 1997, p. 48). Strategies such as 'transference,' in which the translator aims for a close linguistic equivalent, or 'compensation,' in which elements are adjusted to maintain overall meaning, may be employed to address these challenges (Nord, 1997, p. 48).

The referential function in translation stands as a beacon of reliability, ensuring the faithful transmission of facts and information across linguistic and cultural boundaries (Pawel, 2018, p. 41). Translators, as custodians of referential accuracy, play a pivotal role in preserving the integrity of the ST. In navigating the intricacies of language, they contribute not only to the dissemination of knowledge but also to the

establishment of trust and reliability in cross-cultural communication (Nord, 1997, p. 48). As language becomes a conduit for factual transmission, the referential function underscores the translator's commitment to the pursuit of truth and precision in the delicate art of translation (Munday, 2016, p. 115).

2.3.9. Hypothetical Translation Example to Illustrate Functional theories

Example:

A pharmaceutical company in England commissions a translator to render an instruction leaflet for a new medication into isiXhosa for use in South Africa.

Explanation:

According to Functional theories, the purpose of the translation determines how it should be done. In this case, the purpose is to inform isiXhosa-speaking patients clearly and safely about how to use the medicine. Therefore, the translator might simplify medical jargon, restructure sentences for clarity, and adapt units of measurement to what is commonly used in the target culture—even if that means deviating from a literal translation of the source text.

2.3.10. Conclusion on Functional theories

Functional and communicative translation theories (TTHs), which emerged in Germany during the 1970s and 1980s, transformed the perception of translation from primarily a linguistic process to an act of intercultural communication (Munday, 2016, p. 138). Reiss's early work was instrumental in linking language function, text type, genre, and translation strategy (Munday, 2016, p. 138). Later, Reiss's approach became closely intertwined with Vermeer's influential Skopos theory, which emphasises that the translation strategy should be guided by the purpose of the translation and its intended function within the target culture (Munday, 2016, p. 138).

Skopos theory is a part of the translatorial action model put forth by Holz-Mänttari, who situates professional commercial translation within a sociocultural context, employing business and management terminology (Munday, 2016, p. 138). This model conceives of translation as a communicative transaction involving an initiator, commissioner, producers, users, and receivers of the source text (ST) and target text (TT). The ST loses its paramount position, and the translation's quality is assessed

not in terms of equivalence of meaning but rather in its appropriateness to fulfil the functional objectives set by the commissioner (Munday, 2016, p. 138).

Nord's model, designed for translator training, maintains the functional context but incorporates a more detailed text analysis model (Munday, 2016, p. 138). Recent advances in digital text production have led to a shift in focus towards more multimodal texts that combine various semiotic modes, as well as the development of new and hybrid web genres (Munday, 2016, p. 138). The translatorial action itself now encompasses activities related to industry-centred localisation processes on one end and user-generated content such as fansubs and various volunteer translation practices on the other (Munday, 2016, p. 138).

2.4. CULTURAL TURN

The cultural turn, a pervasive intellectual shift in the 1970s and 1980s within the humanities and social sciences, as elucidated by Doris Bachmann-Medick (2016, p. 123), is marked by a transition from predominantly analysing material and economic elements as the chief determinants of human behaviour and societal evolution to a heightened emphasis on cultural factors. Central to this paradigm shift is a nuanced exploration of language, beliefs, values, and social norms as influential agents in shaping individual and collective conduct (Bachmann-Medick, 2016, p. 123). As scholars delve into the intricacies of cultural dynamics, this approach recognises the profound impact of intangible elements on the complex tapestry of human existence, fostering a more comprehensive understanding of the interplay between culture and society (Bachmann-Medick, 2016, p. 123).

In essence, the cultural turn signifies a departure from methodologies prioritising objective, empirical analyses of the physical realm, shifting towards a more subjective, interpretive comprehension of human experience, as highlighted by Bachmann-Medick (2016, p. 281). This paradigmatic evolution underscores the significance of grasping cultural context in its entirety, delving into the historical, social, and political dimensions that mould human thought and behaviour (Bachmann-Medick, 2016, p. 281). Rather than isolating phenomena for empirical scrutiny, the cultural turn encourages a holistic examination, acknowledging the

interplay between these multifaceted elements (Bachmann-Medick, 2016, p. 281). By embracing this interpretive lens, scholars gain a nuanced understanding of the dynamics at play, recognising the profound impact of cultural factors in shaping the subjective dimensions of human existence, thus contributing to a richer comprehension of societal complexities (Bachmann-Medick, 2016, p. 281).

The cultural turn, with its transformative influence, has left an indelible mark on numerous academic disciplines, spanning anthropology, sociology, history, literature, and art history, as underscored by Steinmetz (1999, p. 327). This intellectual shift has propelled the emergence of novel theories and methodologies, notably cultural studies and postcolonial theory, which prioritise the pivotal role of cultural elements in moulding human experience and steering social change. Beyond academia, the cultural turn has permeated wider cultural and political dialogues, contributing to discussions on identity, power dynamics, and representation. Scholars now grapple with nuanced analyses that consider the interplay of cultural forces in shaping diverse facets of society. The implications of this paradigmatic evolution extend beyond disciplinary boundaries, influencing how we perceive and engage with the complex tapestry of human existence, fostering a more inclusive and multifaceted understanding of the forces that drive societal transformation (Steinmetz, 1999, p. 327).

Translation scholars, including Bassnett and Trivedi (1998), contribute to the discourse surrounding the cultural turn, contending that translation is far from a straightforward or neutral process. According to Williams (2013, p. 57), these scholars emphasise that translation bears substantial weight and meaning, rarely involving equal relationships between texts, authors, or systems. The ramifications of this assertion are particularly conspicuous in the historical context of European colonialism in the 19th century, where the link between translation and inequality becomes strikingly clear (Williams, 2013, p. 57). In exploring the dynamics of translation, these scholars shed light on the interplay of power, meaning, and cultural context, underscoring the transformative impact of translation on perceptions and relationships within the broader socio-cultural landscape (Williams, 2013, p. 58).

Bassnett and Trivedi's (1998) contributions to the discussion of the cultural turn in translation studies underscore the necessity of contextualizing translation within its

broader cultural and historical milieu (Williams, 2013, p. 58). Their work portrays translation as a dynamic process, involving the intricate negotiation and adaptation of cultural meanings (Williams, 2013, p. 58). In contrast to conventional approaches that concentrate on linguistic or formal aspects of texts, the cultural turn in translation, as articulated by Bassnett and Trivedi (1998), advocates for a more comprehensive understanding of translation as a cultural practice (Williams, 2013, p. 58).

This entails acknowledging the influence of power dynamics, identity constructions, and ideological underpinnings in shaping how translations are produced, received, and interpreted (Conway, 2020, p. 129). By emphasising these factors, Bassnett and Trivedi (1998) enrich the analysis of translation processes, revealing the interplay between language, culture, and sociopolitical contexts (Conway, 2020, p. 129). Through their lens, translation emerges not merely as a linguistic bridge but as a dynamic cultural act, reflecting and perpetuating the complexities inherent in the societies that produce and consume translated texts (Conway, 2020, p. 129). This holistic approach fosters a more nuanced understanding of the transformative role translation plays in shaping cultural interactions and reinforcing or challenging established power structures (Conway, 2020, p. 129).

Bassnett and Trivedi's (1998) scholarly contributions extend beyond emphasising the cultural and historical context of translation, delving into its pivotal role in facilitating cultural exchange and fostering mutual understanding among diverse societies and communities, as noted by Bachmann-Medick (2016). Their theory posits that translation is a transformative tool, instrumental in dismantling cultural barriers and promoting effective cross-cultural communication (Munday, 2016, p. 212). Within this framework, translation is not merely a linguistic exercise but a dynamic force shaping the contours of human experience and communication (Munday, 2016, p. 212).

Bassnett and Trivedi's (1998) perspective on translation resonates in broader cultural and intellectual debates, echoing in discussions about the profound impact of translation on shaping societal narratives (Snell-Hornby, 2006, p. 96). Their work has significantly influenced the study of translation, provoking a re-evaluation of traditional approaches and pushing scholars to explore the interplay between

language, culture, and power dynamics (Snell-Hornby, 2006, p. 96). By viewing translation through this cultural lens, their contributions have not only enriched the academic discourse but have also played a crucial role in shaping our understanding of how communication and cultural exchange shape the complex fabric of human experiences (Snell-Hornby, 2006, p. 96).

2.4.1. Cultural Turn According to Itamar Even-Zohar (1978)

In the evolution of translation studies, the trajectory from an initial emphasis on linguistics to an appreciation of social factors reflects a broader shift in scholarly perspectives (Yan & Huang, 2014, p. 488). The emergence of polysystem theory, though predating the cultural turn, stands as a significant precursor to the cultural approach in translation studies (Yan & Huang, 2014, p. 488). Polysystem theory, articulated by scholars such as Itamar Even-Zohar, departs from traditional linguistic and cultural boundaries, advocating for the analysis of literary works within the broader literary system (Evan-Zohar, 1978, p. 11; Munday, 2016, p. 170).

This theoretical framework contends that literature should not be studied in isolation but rather as an integral part of a dynamic network of literary functions interacting within the literary world (Evan-Zohar, 1978, p. 13; Munday, 2016, p. 170).

Emphasising the interconnectedness of literary elements, polysystem theory underscores the need to consider the entire cultural context when approaching translation tasks (Yan & Huang, 2014, p. 488). According to this perspective, a translator's aesthetic choices are intricately linked to the social norms and literary traditions of the target audience (Evan-Zohar, 1978, p. 14; Zwischenberger, 2020, p. 375). In essence, the translator becomes a mediator not only between languages but also between cultural contexts, navigating the complex web of relationships within the literary landscape (Evan-Zohar, 1978, p. 15; Zwischenberger, 2020, p. 375).

Polysystem theory's emphasis on the cultural context aligns with the cultural turn's overarching theme, which gained prominence later in translation studies (Yan & Huang, 2014, p. 488). Both perspectives advocate for a holistic understanding of translation as a cultural practice, highlighting the reciprocal influence between

cultural elements and translation choices (Evan-Zohar, 1978, p. 16; Zwischenberger, 2020, p. 375). As the cultural turn took root, scholars began to further explore the interplay between translation and culture, deepening the understanding of how translations actively participate in shaping and reflecting cultural dynamics (Evan-Zohar, 1978, p. 17; Zwischenberger, 2020, p. 375). In essence, polysystem theory paved the way for the cultural turn, laying the groundwork for scholars to appreciate the multifaceted nature of translation within the broader cultural tapestry.

A polysystem, as conceptualised within polysystem theory in translation studies, is a dynamic structure comprising various systems that intersect and cooperate within a larger framework (Evan-Zohar, 1978, p. 18; Munday, 2016, p. 171). These systems operate in unison, forming an interdependent whole in which their interactions develop over time (Evan-Zohar, 1978, p. 19; Munday, 2016, p. 171). The hierarchy within the polysystem is in constant flux, with innovative literary forms occasionally ascending to prominence, while at other times, more traditional and conservative expressions hold sway (Evan-Zohar, 1978, p. 20; Munday, 2016, p. 171). This perpetual ebb and flow generate a dynamic, evolving hierarchy in which the relationships between innovative and conservative elements are in continuous flux and competition (Evan-Zohar, 1978, p. 21; Munday, 2016, p. 171).

Evan-Zohar categorised literature within the polysystem as either 'centre' or 'periphery' (Evan-Zohar, 1978, p. 22; Jones, 2020, p. 298). This categorisation played a pivotal role in shaping translation strategies. When a particular literary type was emergent or less established within a society, translators leaned towards foreignisation to introduce novel ideas (Evan-Zohar, 1978, p. 22). Conversely, if a literary form was well-established or central to a culture, translators tended to domesticate it, aligning it with local cultural traditions (Evan-Zohar, 1978, p. 23). Zohar advocated for translation strategies rooted in the role of translated texts within social and cultural systems rather than being strictly dictated by the STs (Evan-Zohar, 1978, p. 23).

The polysystem's fluidity and Zohar's emphasis on cultural roles align with the tenets of the cultural turn in translation studies (Evan-Zohar, 1978, p. 24; Snell-Hornby,

2006, p. 47, 48). Both frameworks underscore the interplay between translation and culture, recognising translation as a cultural practice deeply entwined with societal dynamics (Evan-Zohar, 1978, p. 25; Snell-Hornby, 2006, p. 47, 48). Polysystem theory, in its acknowledgment of the evolving hierarchy and dynamic relationships within the literary landscape, provides a foundational understanding of the cultural complexities into which later scholars, during the cultural turn, would delve more explicitly (Evan-Zohar, 1978, p. 25; Snell-Hornby, 2006, p. 48).

This intersection between polysystem theory and the cultural turn highlights the integral role of cultural context in shaping translation choices (Evan-Zohar, 1978, p. 26; Zwischenberger, 2020, p. 375). The notion that translation strategies should be responsive to the cultural positioning of literature within a polysystem resonates with the cultural turn's emphasis on considering broader cultural, social, and historical factors in translation analysis (Evan-Zohar, 1978, p. 26; Zwischenberger, 2020: 375). Together, these frameworks contribute to a holistic understanding of translation as a dynamic and culturally embedded practice, enriching the scholarly exploration of the relationship between language, literature, and culture (Evan-Zohar, 1978, p. 26; Zwischenberger, 2020: 375).

2.4.2. Cultural Turn According to Gayatri Chakravorty Spivak (1988)

The 1990s marked a transformative period in translation studies, witnessing the ascendancy of novel approaches and ideas that broadened the discipline's horizons (Munday, 2016, p. 22). Sherry Simon emerged as a key figure, spearheading research on 'Translation and Gender,' a paradigmatic shift that emphasised the cultural dimension in translation (Munday, 2016, p. 22). Simon's work, notably outlined in her 1996 publication, underscores the profound impact of cultural factors on translation, particularly in the realm of feminist translation (Snell-Hornby, 2006, p. 91). She contends that modern feminist translation deliberately alters the role of gender within texts, reshaping perceptions of authority (Munday, 2016, p. 209).

Simon's conclusion resonates with the broader cultural turn in translation studies, acknowledging the invaluable contribution of cultural studies (Munday, 2016, p. 209). She highlights the relationship between gender and culture, asserting that cultural studies provide a lens through which one can understand translation within the contemporary context shaped by post-structuralism, postcolonialism, and postmodernism (Munday, 2016, p. 209). This perspective aligns with the cultural turn's emphasis on considering the interplay between cultural elements and translation choices (Munday, 2016, p. 209).

The integration of gender studies into TTHs during this period represents a pivotal moment, expanding the discourse beyond linguistic considerations to encompass sociocultural dynamics (Munday, 2016, p. 209). Simon's work exemplifies how translation is entwined with cultural factors, reflecting and shaping societal attitudes toward gender roles (Munday, 2016, p. 209). The confluence of gender studies and cultural turn propels translation studies into a more comprehensive exploration of the complex interrelationships between language, culture, and identity (Munday, 2016, p. 209).

Gayatri Spivak's approach to translation, rooted in poststructuralist ideas about rhetoric, logic, and social factors, represents a paradigmatic shift in the field, advocating for a nuanced and context-sensitive translation methodology (Spivak, 1988, p. 271; Munday, 2016, p. 210). Spivak insists on a profound understanding of the original language and context, aiming to preserve the distinctive voices and perspectives of non-Western writers (Spivak, 1988, p. 271; Munday, 2016, p. 210).

Central to Spivak's translation philosophy is the recognition of how standardised translations can erase the cultural identities and unique aspects of so-called Global South authors (Spivak, 1988, p. 272; Williams, 2013, p. 50). She contends that the homogenisation of translations can lead to the unintended consequence of making the prose style of, for instance, a woman's literature from Pakistan resembles that of a man from Taiwan, thereby undermining their individuality and cultural diversity (Spivak, 1988, p. 272; Katan, 2020, p. 137). Spivak's concern revolves around the

potential distortion of original texts, particularly when translated into English, a dominant global language (Spivak, 1988, p. 272; Munday, 2016, p. 209).

In her influential essay 'The Politics of Translation', Spivak, blending feminist, postcolonial, and poststructuralist perspectives, delves into the dynamics of translation and its impact on cultural representation (Spivak, 1988, p. 276; Munday, 2016, p. 209). She highlights the historical risks associated with translating Global South literature and the potential loss of authenticity in the process (Spivak, 1988, p. 276; Williams, 2013, p. 50). This concern aligns with broader discussions about the politics embedded in translation, in which power dynamics, cultural preservation, and representation play pivotal roles (Spivak, 1988, p. 276; Williams, 2013, p. 50).

Spivak's incorporation of deconstruction, an important aspect in postcolonial translation studies, underscores the transformative potential of translation in challenging and questioning dominant ideologies (Spivak, 1988, p. 279; Davis, 2020, pp. 140, 141). Historically, colonisers have employed translation as a means of control and dominance (Spivak, 1988, p. 279; Williams, 2013, p. 50). However, Spivak and other postcolonial theorists argue that the performative nature of translation can subvert this power dynamic (Spivak, 1988, p. 282; Williams, 2013, p. 50). Translation, when approached from a postcolonial perspective, becomes a tool to shift power away from the dominant language, interrogate its fundamental ideas, and reshape how it portrays colonised people (Spivak, 1988, p. 282; Davis, 2020, pp. 140, 141).

Spivak's stance not only underscores the complexities of translation in a postcolonial context but also emphasises the ethical responsibility of translators to preserve the cultural nuances and distinctiveness of the ST (Spivak, 1988, p. 283; Snell-Hornby, 2006, p. 91). Her approach challenges the universalising tendencies of translation and urges scholars and practitioners to engage in a more conscious and culturally sensitive mode of translation (Spivak, 1988, p. 283; Williams, 2013, p. 50). This way, Spivak's work contributes to the ongoing discourse on the cultural turn in translation studies, advocating for an approach that recognises and respects the diversity of

voices and cultures in the global literary landscape (Spivak, 1988, p. 284; Williams, 2013, p. 50).

In her seminal essay 'Can the Subaltern Speak', Spivak engages with the concept of hegemony and raises questions about the voicelessness of marginalised groups within colonial and postcolonial contexts (Spivak, 1988, p. 286; Bates, 1975). The term 'hegemony' has its roots in the critical theory of Antonio Francesco Gramsci, who elucidated it as a method of exercising authority without overt coercion (Spivak, 1988, p. 286; Fernández & Evan, 2020, p. 415). According to Gramsci, the ruling class establishes its dominance not solely through force but predominantly through non-coercive means, persuading the entire populace that their interests align with the ruling class's agenda (Spivak, 1988, p. 286; Bates, 1975). This non-coercive exertion of political authority, as described by Gramsci, is termed 'hegemony' (Spivak, 1988, p. 286; Bates, 1975).

Spivak's exploration of the subaltern's voicelessness dovetails with Gramsci's conceptualisation of hegemony, highlighting how certain groups are systematically silenced within hegemonic structures (Spivak, 1988, p. 289; Williams, 2013, p. 23). The subaltern, representing the socially and politically marginalised, struggles to articulate its perspective within systems of power (Spivak, 1988, p. 289; Bates, 1975). Spivak's inquiries into the subaltern's capacity to speak resonate with the broader concerns of cultural studies, emphasising the intersectionality of power, language, and cultural representation (Spivak, 1988, p. 289; Williams, 2013, p. 50). The cultural turn, evident in both Spivak's work and broader academic discussions, underscores the imperative of recognising and challenging hegemonic structures that perpetuate inequality and silence marginalised voices (Spivak, 1988, p. 289; Munday, 2016, p. 209).

2.4.3. Cultural Turn According to Lawrence Venuti (2008)

Lawrence Venuti's foreignising translation strategy stands out as a prominent example of the translated-text perspective, contributing to the evolving landscape of translation studies (Venuti, 2008, p. 15). Within the realm of TTHs, the decision-

making process involves considerations of whether to enhance the author's work for reader comprehension or to guide the reader toward the author's unique style (Bielsa, 2020, p. 115). Venuti's modern perspective introduces the dichotomy of domesticating and foreignising translation strategies (Venuti, 2008, p. 19; Bielsa, 2020, p. 115). Domesticating translation seeks to make the foreign text more familiar to the reader, aligning it with the cultural norms of the target language. Conversely, foreignising translation retains some of the foreignness, encouraging readers to question their cultural assumptions and engage with the original cultural context (Venuti, 2008, p. 20).

The prevalence of 'domesticating translation' in the English-speaking world, especially when translating literary works, commercial information, and foreign news, reflects the global dominance of the English language (Venuti, 2008, p. 12; Bielsa, 2020, p. 116). In these instances, the emphasis is on making information easily understandable and accessible to a wide audience, often resulting in the invisibility of translation and translators (Venuti, 2008, p. 12; Bielsa, 2020, p. 116). This invisibility has led social scientists to sometimes overlook the pivotal role that translation plays in the rapid and widespread dissemination of global information (Venuti, 2008, p. 18; Bielsa, 2020, p. 116).

Venuti's theorisation contributes to a more nuanced understanding of the power dynamics inherent in translation choices, shedding light on the impact of these choices on cultural representation and reader engagement (Venuti, 2008, p. 19; Inghilleri, 2020, p. 163). The acknowledgment of the translator as a mediator who shapes perceptions and influences cultural assumptions aligns with the broader cultural turn in translation studies (Venuti, 2008, p. 19; Inghilleri, 2020, p. 163). By exploring the tension between domestication and foreignisation, Venuti's work prompts scholars and practitioners to reflect on the ethical and cultural implications of their translation decisions, fostering a richer understanding of the relationship between language, culture, and the act of translation itself (Venuti, 2008, p. 19; Inghilleri, 2020, p. 163).

The focus on the role of the translator has evolved significantly, with Lawrence Venuti playing a pivotal role in reshaping perceptions of the translator's visibility and agency (Venuti, 2008, p. 8). Traditionally, many approaches relegated the translator to the status of a mere tool or assistant, downplaying their individuality and omitting their personal ideas or linguistic style from the discussion (Venuti, 2008, p. 8; Munday, 2016, p. 225). Venuti's cultural approach, particularly concerning minority cultures, injects a fresh perspective into the discourse, emphasising the translator's visibility and the unique cultural position they occupy (Venuti, 2008, p. 9).

Translator visibility, as conceptualised by Venuti, challenges the notion of a translator as a passive conduit and positions them as an independent entity with distinct cultural experiences and perspectives (Venuti, 2008, p. 7). This perspective asserts that translators, residing in cultural milieus different from the original author, bring their own understanding and interpretation to the ST, infusing the translation with vitality and making it more accessible to readers (Venuti, 2008, p. 10).

André Lefevere's (1990) concept of rewriting further underscores the idea that translators play an active role in shaping the translated text (Yan & Huang, 2014, p. 491). By focusing on altering and adapting the original text, Lefevere (1990) suggests that translated texts acquire a unique identity and creative expression, showcasing the artistic contribution of the translator (Yan & Huang, 2014, p. 491). This approach challenges the notion of a faithful and smooth translation, inviting readers to appreciate not only the original author's perspectives but also the craftsmanship and charm of the translator (Yan & Huang, 2014, p. 491).

Venuti's (2008) advocacy for translation techniques that highlight differences between source and target languages and cultures stands in contrast to approaches that prioritise smoothness and faithfulness to the original text (Venuti, 2008, p. 15; Inghilleri, 2020, p. 163). Drawing on the concept of deconstruction, Venuti (2008) supports approaches that grant translators more freedom to manipulate meanings in the original text, challenging the idea of a singular, definitive 'original' text (Venuti, 2008, p. 17; Inghilleri, 2020, p. 163). This approach aligns with the broader cultural

turn in translation studies, emphasising the dynamic and subjective nature of translation as a cultural practice (Venuti, 2008, p. 18; Inghilleri, 2020, p. 163).

Venuti's (2008) perspective not only enriches the academic discourse but also has profound implications for the broader understanding of translation's socio-political and stylistic dimensions (Venuti, 2008, p. 20; Inghilleri, 2020, p. 163). By challenging the notion of a universal and fixed original text, Venuti's (2008) approach calls for specific political and stylistic practices in translation (Venuti, 2008, p. 21; Inghilleri, 2020, p. 163). This recognition of the translator's agency and the acknowledgment of the multifaceted nature of the translation process contribute to a more comprehensive understanding of the cultural, social, and linguistic dynamics inherent in the act of translation (Venuti, 2008, p. 21; Inghilleri, 2020, p. 163). In essence, the translator emerges not as a mere conduit but as a vital mediator actively shaping the intercultural dialogue between source and TTs (Venuti, 2008, p. 22; Inghilleri, 2020, p. 163).

2.4.4 Cultural Turn and Post-colonial Theories

Translation has been a powerful force in the context of colonisation, actively influencing the perception and representation of colonised individuals and cultures (Munday, 2016, p. 197; Davis, 2020, p.140). The 1990s marked a pivotal era in translation studies, witnessing the emergence of groundbreaking ideas. Notably, postcolonial TTHs, a significant facet of cultural studies, rose to prominence during this transformative period (Snell-Hornby, 2006, p. 92). This critical engagement with translation as a cultural practice reflects a broader intellectual shift, acknowledging the profound impact of colonial histories on language, representation, and cross-cultural communication (Snell-Hornby, 2006, p. 92). In exploring the intersection of translation and postcolonialism, scholars have laid the groundwork for a more nuanced and socially aware approach to the study of translation in diverse and interconnected global contexts (Snell-Hornby, 2006, p. 92).

Tejaswini Niranjana's pivotal work, *Siting Translation: History, Post-Structuralism, and the Colonial Context* (1992), serves as a beacon illuminating the critical intersection of translation studies and postcolonial theory, offering profound insights

into the power dynamics at play (Munday, 2016, p. 210). Her analysis unveils the enduring impact of historical absentee colonialism on the postcolonial experience, with a specific focus on literary translation as a discourse embedded in the establishment and perpetuation of hegemonic structures during colonial rule (Munday, 2016, p. 210).

Niranjana's (1992) exploration reveals how English translation serves as a strategic tool in constructing a modified image of the 'East,' wielded by colonial powers to enforce specific ideological values (Munday, 2016, p. 210). This process becomes a mechanism for the coloniser to assert dominance and control over narratives and representations of the colonised (Munday, 2016, p. 210). Moving beyond translation, Niranjana (1992) broadens her critique to encompass other agents crucial to the colonial project, such as missionaries, linguists, and ethnographers, who play pivotal roles in collecting and codifying information (Göpferich, 2020, p. 94).

In Niranjana's perspective, these agents actively participate in constructing the foundation of colonial power, extending beyond their primary functions to shape the very essence of colonial dominance (Göpferich, 2020, p. 94). The collective engagement in gathering and organising knowledge forms the bedrock of colonial power, establishing a pervasive influence of language and representation in perpetuating colonial ideologies and reinforcing inherent hierarchies within postcolonial societies (Munday, 2016, p. 210).

Challenging the role of translation within this power structure, Niranjana's (1992) work underscores the significant influence of language and representation in shaping the narratives of the colonised (Göpferich, 2020, p. 94). Translation, as a key element in this process, becomes a potent tool for the coloniser to manipulate perceptions, control discourse, and entrench hierarchies (Göpferich, 2020, p. 94). The act of translation, therefore, transcends linguistic boundaries, evolving into a complex socio-political practice deeply intertwined with the mechanisms of colonial power (Göpferich, 2020, p. 94).

Niranjana's (1992) contribution extends beyond the examination of translation in isolation; it forms a crucial part of a broader discourse on the multifaceted strategies employed by colonisers to establish and maintain dominance (Fernández & Evans, 2020, p. 417). By unravelling the interconnected roles of missionaries, linguists, and ethnographers, Niranjana (1992) offers a comprehensive understanding of how knowledge production becomes a tool for colonial control (Munday, 2016, p. 211). In doing so, she adds depth to the dialogue between translation studies and postcolonial theory, urging scholars to scrutinise the broader sociocultural and historical contexts within which translation operates (Munday, 2016, p. 211).

Niranjana (1992) offers practical guidance for postcolonial translators from her poststructuralist standpoint (Fernández & Evans, 2020, p. 417). Her recommendations go beyond a superficial critique of Western metaphysical representations, urging translators to engage in a profound interrogation of colonialism and liberal nationalism (Snell-Hornby, 2006, p. 94). This involves a comprehensive examination of the hegemonic West, with the goal of dismantling its influence from within (Munday, 2016, p. 211). Rather than merely avoiding Western representations, Niranjana advocates for active deconstruction, identifying the mechanisms through which the West suppresses the non-West and marginalises its own otherness (Snell-Hornby, 2006, p. 94).

By exposing these processes, postcolonial translators, following Niranjana's (1992) recommendations, can contribute to countering repression and challenging power imbalances (Munday, 2016, p. 211). This transformative approach aligns with the broader goals of postcolonial theory, emphasising the agency of translators in shaping narratives and representations that challenge and subvert colonial ideologies (Munday, 2016, p. 211). In essence, Niranjana's poststructuralist stance offers a theoretical foundation for practical strategies that empower translators to play an active role in reshaping the discourse and dismantling oppressive structures within the realm of postcolonial translation (Munday, 2016, p. 211).

Niranjana's 'interventionist' approach to translation, as advocated in her poststructuralist stance, underscores the transformative potential of translation as a

tool for challenging and reshaping dominant discourses within colonial contexts (Munday, 2016, p. 211). This approach encourages translators to engage in a speculative, provisional, and interventionist practice, actively challenging existing translations that attempt to assimilate indigenous poetry into foreign discourses (Munday, 2016, p. 211).

Niranjana's critique extends to translations by renowned figures such as A. K. Ramanujan, in which she identifies the imposition of external frameworks, such as Christian or post-Romantic New Criticism, on spiritual vacana poems from Southern India. In response, she proposes translations that resist the 'containment' of colonial discourse, consciously restoring cultural elements such as the name of the poet's god Guheśvara and the linga representation of light. These interventions aim to preserve the native form of metaphorisation and resist the dilution of indigenous voices (Munday, 2016, p. 211).

Niranjana's recommended actions reflect an intentional effort to counteract asymmetrical power relationships inherent in colonial contexts. By resisting the assimilation of indigenous poetry into foreign discourses and consciously restoring cultural elements, translators can contribute to the broader project of decolonisation and challenge dominant narratives. The 'interventionist' approach aligns with the postcolonial imperative to disrupt and deconstruct colonial representations, emphasising the agency of translators in navigating and subverting power dynamics within the realm of translation. In essence, Niranjana's stance encourages a reimagining of translation as a site of resistance and transformation, in which the act of translating becomes a deliberate and conscious effort to dismantle colonial structures and reclaim the voices of marginalised communities (Munday, 2016, p. 211).

While postcolonial scholars, notably Homi K. Bhabha, have shown a keen interest in the study of nations and nationalism, this focus has not always been paralleled by an equal emphasis on translation in the early days of postcolonial studies (Munday, 2016, p. 211). Bhabha's works, such as *Nation and Narration* (1990) and the chapter 'DissemiNation: Time, Narrative and the Margins of the Modern Nation' from *The*

Location of Culture (1994), delve into the complexities of nations and their narratives within postcolonial contexts.

The anthology *Post-colonial Translation: Theory and Practice* (1998), edited by Susan Bassnett and Harish Trivedi, emerges as a significant contribution to bridging the gap of not having nationalism studies that have emphasis on translation. It places a primary focus on unravelling the intricate power dynamics prevalent in postcolonial settings (Munday, 2016, p. 212). This collection accentuates the struggle of local languages contending with the overwhelming dominance of a singular language, shedding light on the challenges encountered within postcolonial contexts (Munday, 2016, p. 212).

By exploring the nexus of postcolonialism and translation, this anthology expands the scope of postcolonial studies, recognising translation as a situation where power dynamics are negotiated and contested (Williams, 2013, p. 23). It acknowledges the role of translation in shaping narratives, preserving cultural identities, and navigating the complexities of linguistic hierarchies within postcolonial societies (Williams, 2013, p. 23). In doing so, it contributes to a more comprehensive understanding of the multifaceted interplay between language, power, and representation in the postcolonial world (Williams, 2013, p. 23).

The interconnectedness of the terms 'transnational' and 'translational' is a notable theme in the collection (Snell-Hornby, 2006, p. 59). This link encompasses the experiences of post-colonials living between nations, embodying the lives of emigrants, and extends to a broader concept known as 'locational disrupture' (Munday, 2016, p. 212). This disrupture characterises the circumstances of those who remain in the complex cultural amalgamation of their native environment (Munday, 2016, p. 212). It underscores the dislocation and disturbance experienced by individuals navigating the web of cultural identities within postcolonial landscapes (Munday, 2016, p. 212).

A particularly insightful observation is made in this context regarding the redundancy of discussing postcolonial translation in contemporary theoretical discourse (Jones,

2020, p. 359). In an era emphasising migration, exile, and diaspora, the term 'translation' has undergone a conceptual shift. It has transcended its figurative literary connotation, denoting an interlingual transaction, and reverted to its etymological root of 'locational disrupture' (Munday, 2016, p. 212). In essence, 'translation' has circled back to its original physical meaning, symbolising a disruption in location or place (Munday, 2016, p. 212).

This re-evaluation of the term reflects the evolving nature of translation within the broader context of postcolonial experiences (Munday, 2016, p. 212). The discourse emphasises the challenges faced by postcolonial societies, not just in linguistic or literary terms but also in terms of identity, displacement, and the interplay of cultures (Munday, 2016, p. 212). The collection invites readers to contemplate the impact of translation on individuals navigating the complexities of postcolonial existence, prompting a deeper understanding of the transformative dynamics at play in the intersection of language, power, and cultural identity (Munday, 2016, p. 212).

In the early works of scholars such as Bhabha, translation often serves as a metaphor for cultural interaction, contributing to the creation of what Bhabha terms a 'hybrid third space' (Munday, 2016, p. 212). However, even this metaphorical attention to translation is not pervasive within the broader discourse (Baer, 2020, p. 364). Despite the significant emphasis on language in post-colonialism, translation's role has been notably underexplored, as highlighted by Bassnett (Munday, 2016, p. 212).

It is only in the second decade of the 21st century that scholars have begun to earnestly investigate 'the uneasy nexus of translation, empire, and the emerging nation' (Baer, 2020, p. 364). In simpler terms, researchers have only recently started to explore the relationship between translation, colonialism, and the formation of new nations (Baer, 2020, p. 364). This shift in focus marks a critical juncture in the field, signalling a growing recognition of the pivotal role that translation plays in shaping postcolonial narratives and contributing to the complexities of nation-building (Williams, 2013, p. 23). As scholars increasingly turn their attention to this intersection, a more comprehensive understanding of the dynamics between

translation, empire, and the emergence of nations is unfolding, offering fresh insights into the nature of postcolonial translation studies (Williams, 2013, p. 23).

One of the investigations that offered fresh insights into the nature of postcolonial translation studies is Cho's investigation of the emergence of modern Korean literature in the early 20th century as it sheds light on the significant impact of Russian literature, notably Tolstoy's works (Baer, 2020, p. 363). Beyond serving as a template for literary themes and forms, Russian literature played a pivotal role in shaping the perception of a modern writer within the Korean cultural milieu (Baer, 2020, p. 363). This period marked a transformative phase in which literary influences extended beyond national boundaries, emphasising the role of global literary currents in shaping the artistic and intellectual landscape of Korea (Baer, 2020, p. 363). The infusion of Russian literary elements not only contributed to the evolution of Korean literature but also reflects the interconnectedness of literary traditions in a transnational context during a critical period of historical and cultural change (Baer, 2020, p. 363).

The reception of Russian literature in Korea during the early 20th century held a unique complexity as it was mediated by Japan, the colonial power of that period (Munday, 2016, p. 22). Acting as intermediaries in this cultural exchange, the Japanese played a significant role in shaping how Russian literary works were perceived in Korea (Munday, 2016, p. 22). Adding another layer of intricacy, Japanese translations of Russian literature were predominantly relayed from French and English sources (Munday, 2016, p. 22). This multi-layered mediation raised intriguing questions about authenticity and genuineness, concepts often tied to Romantic nationalism (Munday, 2016, p. 22). The dynamics of this cultural transmission underscore the web of influences and translations that shaped the reception of Russian literature in Korea, revealing the interplay of colonial power and linguistic mediation during this transformative period (Baer, 2020, p. 363).

Despite the complex mediation by Japan, Korean translators, many of whom were also journalists and part of the initial cohort of modern writers, utilised thrice-mediated texts to construct a national identity (Baer, 2020, p. 363). This process not

only revealed the interest in Russian literature extending beyond Korea but also showcased a shared humanist view of literature in modern East Asia, deliberately constructed through a dialogue with Russian literary works (Baer, 2020, p. 363). This underscores the transnational roots shaping national literary traditions in the region during a critical period of historical and cultural transformation (Munday, 2016, p. 22). Other interesting literary works are found in other parts of the world.

Shaden M. Tageldin's examination of Romantic nationalist ideas in post-colonial Egypt transcends the conventional dichotomy between nation and empire, introducing the concept of a translational relationship based on seduction (Baer, 2020, p. 364). In this interplay, the coloniser and colonised become intertwined, challenging traditional power dynamics. Tageldin argues that Egypt learned to perceive itself as a national identity within the broader universal perspective imposed by the modern West (Baer, 2020, p. 364). The seductive nature of translation, in this context, becomes a transformative force, influencing the formation of national identity beyond the limitations of conventional post-colonial frameworks (Baer, 2020, p. 364).

Both studies underscore the role of literature, particularly engagement with foreign literary works, as a crucial medium for constructing and expressing shared identities across East Asia and post-colonial Egypt (Baer, 2020, p. 364). The translational processes, whether mediated by colonial powers or involving complex cultural exchanges, reveal the ways in which literary interactions contribute to the shaping of national identities in the face of historical and cultural transformations (Baer, 2020, p. 364).

In studies such as Cho's and Tageldin's, the connection between the national and transnational challenges and expands our current understanding of nations and empires (Baer, 2020, p. 364). Through translation, these studies unveil the Eurocentrism that shapes contemporary perspectives on world literature and the origins of comparative literature (Baer, 2020, p. 364). By acknowledging the intricate interplay of cultures and the role of translation in constructing national identities, these scholars contribute to a more nuanced discourse that transcends traditional dichotomies (Baer, 2020, p. 364). Their work encourages a re-evaluation of how we

perceive the relationships between nations, empires, and literary traditions, emphasising the transformative power of translation in shaping collective identities across diverse geopolitical and cultural contexts (Baer, 2020, p. 364).

Mary L. Pratt's utilisation of the term 'transculturation' in the context of TTHs and postcolonial translation is both significant and intricate (Snell-Hornby, 2006, p. 104). Originally coined by the Cuban sociologist Fernando Ortiz in the 1940s to describe Afro-Cuban culture, transculturation, as adopted by Pratt, purposefully replaces concepts like acculturation and deculturation (Snell-Hornby, 2006, p. 104). In the field of ethnography, transculturation denotes the process through which subordinate or marginalised groups selectively adopt and innovate elements from the dominant or metropolitan culture (Snell-Hornby, 2006, p. 104).

Moreover, Pratt employs transculturation as a lens to scrutinise the complex dynamics of cultural exchange and transformation inherent in translation, particularly in postcolonial settings (Snell-Hornby, 2006, p. 104). This concept not only encapsulates the nuanced interactions between cultures but also recognises the agency of subordinate groups in shaping their cultural identity through this process (Snell-Hornby, 2006, p. 104).

Pratt's application of transculturation contributes to a more comprehensive understanding of the complexities involved in postcolonial translation. By emphasising the agency of marginalised groups, she highlights the active role they play in the selective adoption and adaptation of cultural elements, challenging traditional notions of cultural assimilation and loss. In TTHs, this approach encourages scholars to move beyond simplistic models of cultural exchange and explore the negotiations and transformations that occur during the translational process. Ultimately, Pratt's incorporation of transculturation enriches the theoretical framework of postcolonial translation studies, offering a more dynamic and inclusive perspective on the complexities of cultural interaction and identity formation.

Pratt's contributions to TTHs, particularly in the context of postcolonial translation, include significant terms and concepts, with the 'contact zone' holding relevance

(Snell-Hornby, 2006, p. 91). Pratt defines the contact zone as social spaces where diverse cultures intersect, clash, and engage (Snell-Hornby, 2006, p. 91). This concept proves crucial in TTHs, resonating with historical events such as colonialism and slavery, and their contemporary echoes on a global scale (Pickford, 2020, p. 609).

In the context of postcolonial translation, the contact zone encapsulates spaces where cultures with asymmetrical power relations converge (Snell-Hornby, 2006, p. 91). These spaces are arenas of ongoing interaction marked by coercion, profound inequality, and persistent conflict, mirroring historical colonial encounters (Pickford, 2020, p. 609). Pratt's contact zone concept offers a lens through which scholars can analyse the complex dynamics of translation in postcolonial settings. It underscores the power imbalances and challenges inherent in the translation process when cultures with distinct historical and social backgrounds come into contact, enriching the theoretical framework of postcolonial translation studies (Snell-Hornby, 2006, p. 91). The concept encourages an understanding of the negotiations, conflicts, and transformations that occur in the space where cultures intersect through translation (Snell-Hornby, 2006, p. 91).

Pratt's 'contact zone' proves to be a powerful analytical tool, offering insight into the interplay of cultures during translation (Snell-Hornby, 2006, p. 91).

Through the lens of the contact zone, the translation process emerges as a dynamic space where languages and cultures intersect, negotiate, and sometimes clash, giving rise to new meanings and identities (Snell-Hornby, 2006, p. 91). The term 'contact' is intentionally chosen by Pratt to underscore the interactive and improvisational dimensions inherent in colonial encounters, dimensions often overlooked in traditional accounts (Marin-Lacarta, 2020, p. 480).

This emphasis on interactivity aligns with the evolving understanding of translation as a dynamic and dialogical process (Pickford, 2020, p. 609). In the contact zone, meaning is not fixed but negotiated in the fluid space between languages and cultures. Pratt's concept encourages scholars to consider translation beyond its

linguistic implications, recognising it as a site where diverse cultures meet, exchange, and co-create new meanings—a perspective essential for comprehending the complexities of translation in postcolonial contexts (Snell-Hornby, 2006, p. 91). The contact zone thus offers a comprehensive framework that enriches our understanding of translation as a cultural encounter, shedding light on the dynamics at play within these complex spaces of interaction.

Pratt's integration of 'transculturation' and 'contact zone' into translation studies enriches the understanding of cultural exchange and power dynamics in translation, especially in postcolonial contexts (Snell-Hornby, 2006, p. 91). These concepts offer a lens that transcends linguistic equivalences, emphasising the transformative and interactive nature of translation within diverse cultural landscapes (Snell-Hornby, 2006, p. 91). 'Transculturation' captures the selective adoption and invention of cultural elements by marginalised groups, while the 'contact zone' illuminates the complex spaces where cultures intersect, negotiate, and co-create meanings. Together, these terms provide a comprehensive framework that recognises translation as a dynamic cultural encounter, revealing the dynamics and power relations involved in the translation process (Snell-Hornby, 2006, p. 91).

2.4.5. Hypothetical Translation Example to Illustrate Cultural Turn

Example:

In a story written in English a child says to her mother: "Emily, can you help me with my homework?"

Translation: "Mama, ndicela undiccede ndenze umsebenzi wesikolo wasekhaya."

Backtranslation: "Mom, please help me with do my homework."

Explanation:

The Cultural Turn in translation theory emphasises that translation involves more than just language—it also requires cultural interpretation. In this case, the translator chooses a culturally equivalent norm that makes sense to isiXhosa readers, reflecting an understanding of both source and target cultures. This shift moves away from word-for-word translation to culturally sensitive adaptation.

2.4.6. Conclusion on Cultural Turn

The cultural approach in translation studies places a strong emphasis on the profound impact of culture on the translation process and recognises translation as a unique form of literature rather than a mere reproduction of the original texts (Snell-Hornby, 2006, p. 50). Unlike traditional approaches which focused on conveying messages or functions, the cultural approach contextualises translation within a broader cultural framework, prioritising the examination of cultural contexts, historical factors, and societal norms (Hermans, 2020, p. 144). This perspective acknowledges that translating goes beyond linguistic equivalences; it involves navigating the intricate layers of cultural meaning and significance (Hermans, 2020, p. 144). By considering the multifaceted connections between language and culture, the cultural approach contributes to a more holistic understanding of translation, recognising its transformative potential within diverse cultural contexts (Hermans, 2020, p. 144).

The cultural turn in translation studies marked an inevitable and progressive trend, expanding the scope of research and introducing a fresh perspective that signifies the maturation of this academic field (Munday, 2016, p. 214). This shift accentuates the importance of native cultures and promotes a more adaptable approach to translation, recognising translated texts as independent works of literature rather than mere conveyors of messages (Munday, 2016, p. 214). By treating translations as valuable literary creations, this approach has played a crucial role in enriching the literary landscape in indigenous countries. The cultural approach injected vitality and flexibility into the practice of translation, moving beyond mere fluency and faithful expression (Munday, 2016, p. 214).

2.5. FUNCTIONAL THEORY ACCORDING TO CHRISTIANE NORD

In the realm of TTHs, the question of whether the translation process should prioritise adhering to the meaning of the ST or be directed by the purpose the TT is meant to serve within the target culture has been a subject of ongoing debate (Williams, 2013, p. 34). According to Lewandowska-Tomaszczyk (2010, p. 184), the purpose of the TT within the target culture should be the guiding factor in determining the translation procedure. This purpose is often articulated through

explicit or implicit instructions provided by the client when requesting the translation (Lewandowska-Tomaszczyk, 2010, p. 184).

However, contrasting views assert that the primary goal of translation should be the faithful conveyance of the meaning from the ST to the TT (Munday, 2016, p. 130). This perspective, rooted in a commitment to linguistic fidelity, argues that even if the primary purpose (skopos) is fulfilled, there may be a risk of not fully capturing the stylistic and nuanced aspects of the ST (Munday, 2016, p. 130). The Skopos theory has faced criticism for potentially overlooking the linguistic features of the ST and not adequately prioritising the faithful reproduction of details in the TT (Munday, 2016, p. 130).

Lewandowska-Tomaszczyk (2010, p. 185) introduces a crucial distinction between the meaning and function of a text, emphasising that while meaning can be derived from the definition of words, the function is subject to the receiver's time-specific or culture-specific value system. This aligns with Beaugrande and Dressler's (1981) perspective, which posits that the recipient of a text is influenced by their own communication requirements and objectives. The receiver engages with the text with specific expectations, and the significance and role attributed to the text are determined post-reading, in the time and place of reception (Beaugrande & Dressler 1981).

The idea that the function and meaning of a text are not inherent but rather ascribed to it by its receiver highlights the dynamic nature of interpretation and reception (Lewandowska-Tomaszczyk, 2010, p. 185). It underscores the role of the audience in shaping the function and significance of a text based on their unique cultural and temporal context (Lewandowska-Tomaszczyk, 2010, p. 185).

In essence, the ongoing discourse in TTHs revolves around finding a balance between faithfully conveying the meaning of the ST and fulfilling the purpose of the TT within its cultural context (Lewandowska-Tomaszczyk, 2010, p. 185). Navigating this balance requires translators to carefully consider the intentions of the client, the linguistic fidelity to the ST, and the expectations and objectives of the target audience (Lewandowska-Tomaszczyk, 2010, p. 185). The evolving nature of TTHs reflects an ongoing effort to reconcile these competing considerations and establish

a comprehensive framework that addresses the multifaceted dimensions of the translation process (Lewandowska-Tomaszczyk, 2010, p. 185).

Vermeer's perspective, as articulated in Reiss and Vermeer's (1984) work, posits that any text functions as an 'offer of information' from which recipients selectively extract elements relevant to their unique context of reception (Lewandowska-Tomaszczyk, 2010). This viewpoint implies that a text can serve multiple functions depending on the individuals receiving it, even within a single language and culture, adding a layer of complexity to the determination of a text's function (Lewandowska-Tomaszczyk, 2010).

In her comprehensive work, *Text Analysis in Translation*, C. Nord (1991/2005) presents an extensive functional model that delves into the analysis of text, emphasising the structure and arrangement of text beyond the sentence level (Munday, 2016, p. 131). Nord distinguishes between two types of translations: documentary and instrumental (Munday, 2016, p. 131). In documentary translation, the translated text serves as a portrayal of the communication that occurred within the SC between the author and the recipient of the ST (Munday, 2016, p. 131). On the other hand, instrumental translation functions as an independent method for delivering a fresh message within the target culture, aiming to achieve its communicative goal without the recipient recognising that they are engaging with a text employed in a different communicative setting (Munday, 2016, p. 131).

Nord's approach suggests a departure from viewing the ST merely as an 'offer of information' (Munday, 2016, p. 131). Instead, she advocates for a thorough analysis of the ST to uncover its function or the initiator's intent (Munday, 2016, p. 131). Recognising that it is the recipient who finalises the communicative act by choosing how to interpret the text in a particular function or functions, Nord emphasises the importance of including cues in the text that signify its intended function (Lewandowska-Tomaszczyk, 2010, p. 186).

Typically, the functions of a text are structured hierarchically, as discussed in Nord's work from 1997 (Lewandowska-Tomaszczyk, 2010, p. 186). The author relies on the willingness and cooperation of the audience to use these cues to comprehend the intended function, while the translator faces the task of selecting markers suitable for

conveying the function to the target audience (Lewandowska-Tomaszczyk, 2010, p. 186).

This intricate interplay between the functions of a text, the intentions of the initiator, and the interpretive choice of the recipient underscores the complexity of the translation process (Lewandowska-Tomaszczyk, 2010, p. 185). It highlights the translator's role not only in faithfully reproducing the meaning of the ST but also in conveying its intended functions within the cultural and communicative context of the target audience (Lewandowska-Tomaszczyk, 2010, p. 185). In essence, the analysis of a text's function becomes a crucial aspect of a translation theory (TTH) and practice, emphasising the dynamic and multifaceted nature of linguistic and cultural exchanges (Munday, 2016, p. 131).

2.6. DETERMINING THE FUNCTION OF THE TEXT

In the Skopos theory, the starting point revolves around the function or purpose of the TT (Du, 2012). Once this purpose is identified, translators can then determine the most suitable translatorial actions, strategies, and methods to employ during the translation process (Snell-Hornby, 2006, p. 56). The explicit or implicit statement of the skopos in the commission is crucial for ensuring that the translatorial action aligns with the intended purpose (Snell-Hornby, 2006, p. 56).

The commission, in this context, serves as a guide for determining various aspects related to the translation process (Munday, 2016, p. 138). It helps in clarifying the intended function of the text, identifying the sender and recipient, specifying the time and place of text reception, defining the medium (whether oral or written, digital or hard copy), and understanding the motive behind the translation (Munday, 2016, p. 138). By explicitly addressing these elements in the commission, the translator gains a comprehensive understanding of the skopos, enabling them to make informed decisions throughout the translation process that are aligned with the desired purpose of the TT (Munday, 2016, p. 138).

In the absence of a commission, Nord's text-analysis model can be employed to determine the function of the text (Nord, 2005). This model initiates the analysis by posing a set of questions that delve into the 'extratextual features' of the translation, focusing on the communicative situations in which the ST and the prospective TT

function (Nord, 2005). These questions offer valuable insights into various aspects of the text's context (Nord, 2005).

Addressing questions related to the author or sender of the text (who?), the intended recipient (to whom?), the sender's intention (what for?), the medium or channel of communication (by which medium?), and the place and time of communication (where? when?) becomes crucial in understanding the overarching context of the text (Nord, 2005). Additionally, exploring the motive behind the communication (why?) is integral to comprehending the purpose the text seeks to achieve (Munday, 2016, p. 323). The answers to these questions collectively contribute to elucidating the function of the text. (Munday, 2016, p. 323)

By employing Nord's text analysis model, the translator gains a comprehensive understanding of the communicative context surrounding the ST (Snell-Hornby, 2006, p. 59). This understanding, derived from the analysis of extratextual features, lays the foundation for determining the skopos—the purpose or function—of the TT. Thus, even in the absence of an explicit commission, Nord's approach provides a systematic method for translators to discern the intended purpose of the text they are translating, guiding their translatorial decisions throughout the process (Snell-Hornby, 2006, p. 59).

In Nord's model, the sender's intention (what for?) is a crucial aspect, representing the perspective and purpose the sender aims to achieve with the text (Nord, 1991). This intention is intriguingly nuanced when juxtaposed with function and effect, as these three elements collectively constitute different viewpoints of the same aspect of communication (Nord, 1991). The sender's intention sheds light on the purpose they envision for the text, revealing their underlying goals and motivations (Munday, 2016, p. 135).

However, Nord's model also acknowledges the dynamic nature of communication, recognising that the intended purpose may not align with the actual effect if the recipient interprets the text differently or assigns a function other than the one that the sender originally intended (Munday, 2016, p. 135). This underscores the complexity of translational decisions, emphasising the need for translators to

navigate not only the sender's intention but also the potential variations in how the text may be received and function in the target context (Munday, 2016, p. 135).

In Nord's model, the text function is connected to extratextual factors and is externally defined before the text is consumed by the receiver (Nord, 1997). Nord categorises communicative functions into referential (content-oriented), expressive (sender-oriented), appellative (receiver-oriented, aiming to elicit a reaction), and phatic functions. The phatic function specifically focuses on establishing, maintaining, and concluding contact between the sender and the receiver (Pym, 1993). This classification underscores the varied purposes a text can serve, ranging from conveying information (referential) to expressing the sender's perspective (expressive) and prompting a response from the recipient (appellative). The inclusion of the phatic function highlights the importance of interpersonal connections in communication, acknowledging that texts can play a crucial role in establishing and maintaining contact between communicative participants (Pym, 1993).

In contrast to the externally determined function of a text, the effect of a text can only be fully evaluated once it has been read, encompassing both 'intratextual' and extratextual factors (Nord, 1991, p. 48). Nord's model emphasises the congruence of intention, function, and effect, stating that the ideal scenario is when the function intended by the sender aligns with the function assigned by the recipient, resulting in the same effect conventionally associated with this function (Nord, 1991, p. 48). This congruence is crucial for establishing equivalence between the ST and the TT (Nord, 1991, p. 48). The consideration of intratextual factors, such as how the language is structured and the impact it has on the reader, becomes vital in assessing the effectiveness of a translation in achieving the intended communicative function (Nord, 1991, p. 48). This holistic approach, combining both intratextual and extratextual factors, offers a comprehensive understanding of the complex dynamics involved in translation and the nuances that contribute to the overall impact of a text (Nord, 1991, p. 48).

2.6.1. Extratextual Factors

Christian Nord's model of translation, particularly detailed in her book *Text Analysis in Translation: Theory, Methodology and Didactic Application of a Model for*

Translation-Oriented Text Analysis (1991, 2005), emphasises the importance of considering external factors when analysing a text for translation. These external factors are crucial for ensuring that the translation is accurate, culturally relevant, and effectively communicates the original message. The extratextual factors in Nord's (1991) model include the sender, the recipient, the medium, the place of communication, the time of communication, the motive for communication and the text function. This section briefly discusses each of these factors.

2.6.1.1. Sender

The sender is the creator of the text, and understanding their background, intentions, and social position is essential in translation. The sender's cultural context and intentions can influence the tone, style, and specific language used in the text (Nord, 1991, p. 43). For instance, an author from a particular cultural background may use idioms or references unique to their region, which need to be carefully considered in translation. These factors include the sender's socio-cultural background, their relationship with the audience, and the broader situational context of the communication (Nord, 1997, p. 29). Nord emphasises that understanding these external elements is vital for effective translation because they influence the text's tone, style, and content (Nord, 1997, p. 42). For example, a translator must consider how the sender's cultural context impacts the message's nuances and how these should be conveyed to the target audience (Nord, 1997, p. 47). The sender's external factors thus help in adapting the translation to meet both the original communicative intent and the expectations of the target audience, ensuring that the translation is both contextually appropriate and functionally effective (Nord, 1997, p. 53).

2.6.1.2. Recipient

The intended audience plays a critical role in determining how the text should be translated. Nord emphasises that the translator must consider the cultural, educational, and social background of the audience (Nord, 1991, p. 58). A text aimed at a professional audience will require a different approach compared to one intended for children, with adjustments in language complexity, tone, and style. These factors include the recipient's socio-cultural background, expectations, and

specific needs (Nord, 1997, p. 36). Nord argues that successful translation requires an awareness of these external elements to ensure that the translated text resonates with and is comprehensible to the target audience (Nord, 1997, p. 50). For example, a translator must consider the recipient's cultural norms and prior knowledge to effectively convey the original message's intent and nuances (Nord, 1997, p. 52). By addressing these recipient external factors, translators can create texts that not only maintain the original's meaning but also meet the audience's expectations and enhance the overall communicative effectiveness (Nord, 1997, p. 57).

2.6.1.3. Medium

The medium through which the text is communicated, such as written, oral, or digital formats, significantly impacts the translation. The style and formality of the translation should be adapted to suit the medium (Nord, 1991, p. 78). For example, a social media post may require a more casual and engaging tone than a formal legal document. This factor involves the medium through which the text is communicated, such as written, spoken, or digital formats (Nord, 1997, p. 39). Nord highlights that different mediums have distinct characteristics and constraints that can influence how a message is conveyed and perceived (Nord, 1997, p. 43). For instance, translating a text intended for a digital platform requires different considerations compared to a printed document, including aspects like interactivity and visual elements (Nord, 1997, p. 48). The medium affects how information is presented and understood, making it essential for translators to adapt their strategies accordingly to maintain the effectiveness and clarity of the message in the target medium (Nord, 1997, p. 51).

2.6.1.4. Place of Communication

The geographical or cultural setting of both the text's creation and its reception is another key factor. The place influences cultural references, slang, and even language variants (Nord, 1991, p. 92). For instance, translating a text for an American audience may involve different word choices and cultural references compared to translating the same text for a British audience. This factor encompasses the context in which the text is received, such as whether it is presented in a formal or informal setting, and the geographical location of the

audience (Nord, 1997, p. 41). Nord asserts that the place of communication affects how the message is perceived and interpreted, requiring translators to adapt their approach based on the setting (Nord, 1997, p. 46). For example, a text intended for a professional conference might require a different style and formality compared to one meant for a casual blog (Nord, 1997, p. 49). Understanding the place of communication ensures that the translation aligns with the expectations and norms of the context in which it is presented, thereby enhancing its effectiveness and relevance (Nord, 1997, p. 53).

2.6.1.5. Time of Communication

Understanding the temporal context in which the text was created is crucial, as it includes the socio-political and economic conditions of the time. A text written during a period of political unrest may have specific connotations or references that must be understood and appropriately translated (Nord, 1991, p. 105). This factor refers to the temporal context in which the communication occurs, including the historical period and the specific moment of delivery (Nord, 1997, p. 37). Nord emphasises that the timing can affect the relevance and urgency of the message, requiring translators to consider these aspects when adapting the text (Nord, 1997, p. 44). For instance, a text discussing current events may need to be translated quickly to maintain its topicality and accuracy, whereas a historical document requires sensitivity to its original context and date (Nord, 1997, p. 50). By accounting for the time of communication, translators ensure that the translated message aligns with the temporal expectations of the target audience, preserving both the immediacy and relevance of the original content (Nord, 1997, p. 55).

2.6.1.6. Motive for Communication

The motive behind the text's creation is essential for determining the tone and style of the translation. Whether the text is meant to inform, persuade, entertain, or educate will guide the translator in choosing the appropriate approach (Nord, 1991, p. 117). For example, a persuasive text might require a more assertive tone in translation, while an educational text would focus on clarity and accuracy. This factor pertains to the purpose or intent behind the creation of a text and significantly influences how it should be translated (Nord, 1997, p. 38). Nord asserts that

understanding the motive helps translators align their work with the original text's objectives, whether they aim to inform, persuade, or entertain (Nord, 1997, p. 45). For instance, a text designed to market a product requires a translation that preserves its promotional tone and persuasive techniques, while an academic article needs a translation that maintains its informative and neutral stance (Nord, 1997, p. 48). By focusing on the motive for communication, translators ensure that the translated text fulfils the same functional role as the original, thereby preserving its effectiveness and relevance (Nord, 1997, p. 52).

2.6.1.7. Function of the Text

Every text serves a particular function, such as informing, instructing, or entertaining. Nord argues that understanding the text's function is critical in guiding the translation strategy (Nord, 1991, p. 131). For instance, a user manual would prioritise precision and clarity, while a literary work would focus on maintaining the original's artistic and emotional impact. This factor concerns the role or purpose that the text serves within its specific context, whether it is to inform, entertain, persuade, or fulfill another communicative goal (Nord, 1997, p. 34). Nord emphasises that understanding the text's function helps translators maintain its effectiveness in the target language (Nord, 1997, p. 40). For example, a legal document with a formal and precise function requires a translation that preserves its technical accuracy and authoritative tone, while a novel intended to entertain may need a more creative approach to capture its narrative style and emotional impact (Nord, 1997, p. 46). By aligning the translation with the original text's function, translators ensure that the translated text performs the same role and achieves the same impact as intended (Nord, 1997, p. 50).

These external factors are essential for ensuring that the translation is not just a linguistic conversion but also a culturally and contextually appropriate rendition of the original text.

2.6.1.8. The Place of Communication

The place of communication holds paramount importance for translators, particularly when dealing with diverse varieties of a language across different regions (Nord, 1991, p. 61). Therefore, the translator considers not only 'linguistic aspects but also

cultural and political conditions' by acknowledging not only the name of state or country but also the name of the 'exact area or town of text production' through 'the text environment in the form of the place publication, the name of company, the first edition details, or newspaper headlines, or in the secondary literature' (Nord, 2005, p. 68, 69).

For instance, English spoken in South America, England, North America, New Zealand, Africa, Canada, Australasia, and Hong Kong exhibits variations in vocabulary, expressions, and even terms for common objects. This geographical variation significantly impacts the selection of words in the ST and the appropriate choice of variety in the TT. For example, in the United States, a mode of transport could be referred to as an automobile, pickup truck, or Volkswagen, while in South Africa, the same vehicle might be called a car, a bakkie, motor car, or van. Understanding the regional nuances ensures that the translator captures the intended meaning accurately and resonates with the cultural and linguistic expectations of the target audience (Nord, 1991, p. 61).

Therefore, the place factor is, undoubtedly, closely connected to the medium since a person would not search for a book in a cinema. Likewise, a close connection can be found between the place and time of communication because of, for instance, the political influence on literature at a certain time. When considering the place, the translator should account for linguistic aspects as well as cultural and political factors. The dimension of place grows in importance when there exist more language varieties used in different regions of the same language culture (Nord, 1991, p. 61).

2.6.2. Intratextual Factors

After translators have acquired an overview of extratextual factors, they should then continue to analyse intratextual factors to obtain a complete picture of the text (Seresova & Breveníková, 2019, p. 618).

Nord's seminal work on text analysis has been widely recognised as a foundational contribution to the field of translation studies, providing a comprehensive framework for understanding the various factors that influence the process of translating written texts (Nord, 1997, p. 45). At the core of Nord's approach is the distinction between

internal and external factors, which together shape the translator's decision-making and the ultimate quality of the translated text (Nord, 1997, p. 60).

When it comes to the translation process, the internal text analysis factors proposed by Nord provide a comprehensive framework for understanding the multifaceted nature of this task (Oittinen, 2000, p. 85). Nord's approach emphasises the importance of examining the ST from various angles, including the author's intention, the text's function, and the target audience's expectations.

One key aspect of Nord's framework is the analysis of the communicative situation of the ST. This involves considering the relationship between the author and the intended audience, as well as the cultural and social context in which the text was produced. By understanding these factors, the translator can make informed decisions about how to best convey the meaning and purpose of the ST in the target language (Dzhundubayeva, 2015, p. 62). Another important component of Nord's approach is the examination of the text's linguistic features, such as its register, style, and tone (Oittinen, 2002, p. 89).

Katerina Seresova and Daniela Breveníková (2019) argue that the translator's analysis of intratextual and extratextual factors enables the translator to better understand the text itself, its function, and the aim that the client (or the one who orders the translation) wishes to achieve, so that the translation fully meets the translation order placed by the client (Seresova & Breveníková, 2019, p. 619). During text analysis, the translator gains an overview of the ST and acquires a clear idea about how the text should and will look (Seresova & Breveníková, 2019, p.621).

Nord's theory of translation-oriented text analysis focuses on several internal factors that are crucial for understanding and accurately translating a text. These internal factors include:

2.6.2.1. Content

This refers to the subject matter of the text, including its themes, ideas, and information. Understanding the content is essential for translators to ensure that the core message of the ST is accurately conveyed in the TT (Nord, 1991, p. 62). To effectively analyse a text, Nord emphasises the importance of the content internal

factor, which includes the subject matter, themes, and ideas within the text (Nord, 2005, p. 45). This factor is vital because it directly influences how the text is perceived and understood by its intended audience (Nord, 2005, p. 45). According to Nord, the content internal factor shapes the overall meaning of the text and is integral to ensuring that the original message is accurately conveyed in translation (Nord, 2005, p. 47). By paying close attention to these internal elements, translators can maintain the text's core message and intent, even when adapting it to different cultural contexts (Nord, 2005, p. 49). This approach underscores the importance of a thorough analysis of the text's content, ensuring that its deeper meanings are preserved across languages and cultures.

2.6.2.2. Presuppositions

Presuppositions involve the assumptions or background knowledge that the author expects the reader to have. Translators must identify and adapt these presuppositions to suit the target audience's cultural and contextual understanding (Nord, 1991, p. 63). The presupposition's internal factor refers to the assumptions or background knowledge that the author expects the reader to have before engaging with the text (Nord, 2005, p. 52). These presuppositions can include cultural references, historical events, or specific terminologies that are not explicitly explained within the text (Nord, 1991, p. 63). According to Nord, understanding these presuppositions is crucial for both readers and translators, as they influence the interpretation of the text's meaning (Nord, 2005, p. 54). For translators, recognising the presuppositions is essential to ensuring that the text resonates with the target audience, especially when the cultural or knowledge gaps are significant (Nord, 2005, p. 56). By carefully analysing these internal factors, translators can adapt the text appropriately, making implicit assumptions clear to the target audience without altering the original message or intent (Nord, 2005, p. 56).

2.6.2.3. Text Composition

Composition deals with the organisation and structure of the text, including the sequence of information and the coherence between different sections (Nord, 1991, p. 64). Analysing the composition helps in maintaining the logical flow and structure in the translation (Nord, 1991, p. 64). The composition internal factor refers to the

structural arrangement of a text, including its organisation, style, and rhetorical devices (Nord, 2005, p. 60). This factor plays a crucial role in how a text conveys its message and engages its audience. Nord emphasises that the composition affects the readability and overall effectiveness of the text, as it determines how information is presented and emphasised (Nord, 2005, p. 62). For translators, understanding the composition is essential to preserving the original text's impact and flow in the translated version. This includes maintaining the sequence of ideas, the tone, and the use of literary techniques that contribute to the text's unique voice (Nord, 2005, p. 64). By analysing the composition internal factor, translators can ensure that the translated text mirrors the original's structural and stylistic nuances, making it resonate similarly with the target audience.

2.6.2.4. *Non-verbal Elements*

Non-verbal elements such as images, diagrams, and typography contribute to the overall meaning of the text. These elements must be carefully considered to ensure that they are effectively integrated into the translated text (Nord, 1991, p. 65). These elements encompass aspects such as tone, mood, and register, which significantly impact how a text is interpreted. For instance, Nord (2005) emphasises that tone, conveyed through the choice of words and sentence structure, can shape the reader's perception and emotional response to the text (Nord, 2005, p. 27). Similarly, mood is created through the overall atmosphere established by the text, influencing how readers connect with the content (Nord, 2005, p. 32). Register, which refers to the level of formality and the use of jargon, affects the appropriateness and clarity of the message for the intended audience (Nord, 2005, p. 45). Understanding these non-verbal elements is essential for a comprehensive text analysis, as they provide insight into the underlying nuances and intentions behind the written word.

2.6.2.5. *Lexical Aspects*

Lexical aspects pertain to the choice of words, terminology, and idiomatic expressions in the text. Identifying key terms and expressions is important for accurate translation, especially when dealing with specialised jargon (Nord, 1991, p. 66). Lexical choices, including specific vocabulary and terminology, play a crucial role in conveying precise meanings and creating context. Nord (2005) asserts that

the selection of words impacts the clarity and effectiveness of communication, as different terms can evoke varying connotations and nuances (p. 52). For example, technical jargon or specialised terminology may be used to address a particular audience or to emphasise certain concepts (Nord, 2005, p. 58). Additionally, the use of synonyms and antonyms can subtly alter the text's meaning and tone, reflecting the author's intent and the text's purpose (Nord, 2005, p. 63). By examining these lexical elements, translators and analysts gain deeper insights into the text's internal dynamics, ensuring a more accurate and contextually appropriate translation.

2.6.2.6. Syntactic Structures

Syntactic structures refer to the grammar and sentence structures used in the text. The complexity or simplicity of these structures can influence readability and interpretation, requiring careful adaptation in translation (Nord, 1991, p. 67). Syntactic structures, including sentence formation, clause relationships, and grammatical patterns, significantly influence how a text is understood and translated. According to Nord (2005), the arrangement of words and phrases within sentences affects the text's clarity and emphasis, impacting the reader's comprehension and response (Nord, 2005, p. 67). For instance, complex sentences with multiple clauses can convey detailed information and nuanced meanings, while simpler structures may facilitate clearer and more direct communication (Nord, 2005, p. 73). Additionally, syntactic choices can reflect the text's tone and register, guiding the reader's perception of formality or informality (Nord, 2005, p. 79). By analysing syntactic structures, translators and analysts can better grasp the text's underlying message and ensure that the translation maintains the intended meaning and style.

2.6.2.7. Stylistic Features

Style includes the tone, register, and stylistic devices (e.g., metaphors, irony) employed by the author. Maintaining the stylistic features in translation ensures that the text's original effect and voice are preserved (Nord, 1991, p. 68). Stylistic features influence how a text is perceived and translated. These features encompass elements such as diction, tone, and figurative language, which contribute to the overall style and effectiveness of communication.

One of the foundational elements of style is diction or word choice. Diction conveys the level of formality, emotional nuance, and even cultural positioning of a text. As Nord (2005, p. 85) points out, choosing the appropriate vocabulary in the target language can make the difference between a text that feels natural and one that appears stilted or inappropriate. For example, translating a children's story requires simple, vivid diction that aligns with the expectations and comprehension level of young readers, while a legal document demands precise and formal terminology.

Tone is another vital stylistic component, reflecting the author's attitude toward the subject matter and influencing how the audience emotionally responds to the text. Nord (2005, p. 90) emphasises the importance of preserving tone, whether it is humorous, sarcastic, respectful, or authoritative. A mismatch in tone during translation can lead to misunderstandings or unintended effects. For instance, a satirical editorial might lose its critical edge if translated too literally, requiring the translator to recreate the tone in culturally appropriate ways.

Figurative language, including metaphors, similes, and idioms, further enriches the text and contributes to its stylistic signature. These devices are often deeply rooted in the source culture and require adaptive strategies in translation. Nord (2005, p. 95) underscores the need for translators to identify the function of figurative expressions and reproduce their effect in the target language, even if this entails substituting them with culturally equivalent phrases. For example, the English metaphor 'a storm in a teacup' might be translated into German as 'to make an elephant out of a mosquito', preserving the intended exaggeration and triviality.

Ultimately, analysing and preserving stylistic features in translation allows for the recreation of the text's unique character and communicative intent. A translator's sensitivity to style not only supports accuracy but also enhances the reader's engagement with the translated work. As such, stylistic fidelity becomes a crucial component of producing translations that are both linguistically sound and functionally resonant.

2.6.2.8. Pragmatic Features

Pragmatic aspects involve the intended function or purpose of the text and its impact on the audience. Understanding these aspects helps the translator align the translation with the author's communicative intent (Nord, 1991, p. 69). Pragmatics involves the study of language use in context, including how meaning is derived from situational factors, speaker intentions, and communicative functions. Nord (2005) emphasises that understanding the pragmatic context is essential for accurate translation, as it helps identify the text's intended function and the relationships between participants (p. 103). For example, the purpose of a text—whether to inform, persuade, or entertain—affects how it should be interpreted and translated (Nord, 2005, p. 108). Additionally, recognising speech acts, such as requests or apologies, and their contextual implications is crucial for conveying the intended meaning (Nord, 2005, p. 112). By analysing pragmatic aspects, translators can ensure that the translated text effectively communicates the same intentions and functions as the original.

The context in which the ST and TT function plays a critical role because pragmatic features are deeply influenced by cultural norms, societal expectations, and the relationship between speaker and audience. As Hatim and Mason (1990, p. 223) argue, pragmatic equivalence requires sensitivity to these variables to maintain communicative effectiveness. A successful translation must therefore go beyond word-level correspondence to consider factors such as politeness strategies, implicatures, and presuppositions that shape how a message is perceived. In summary, pragmatic features are essential in ensuring that a translation achieves its intended impact on the target audience. Translators must assess both the linguistic and situational dimensions of the text, making informed decisions to preserve its communicative function across cultural and linguistic boundaries. By integrating pragmatic analysis into the translation process, professionals can produce texts that are not only accurate but also contextually appropriate and functionally equivalent.

2.7. TEXT ANALYSIS TO DETERMINE THE FUNCTION OF THE TEXT

According to Nord (1991), analysing a ST is the only way to determine the equivalence relationship between the source and the TT. To achieve functional equivalence, where the translator understands the concept in the source language and finds a way to express the same concept in the target language, and in which the equivalent conveys the same meaning and intent as the original, the prospective target situation needs to be taken into consideration. According to Nord (1991), this functional equivalence enables the target audience to respond to the text according to their own culture-specific ways of comprehension. Using a functional approach in text analysis helps to establish the function of the ST for comparison with the function of the TT and, further, helps to identify which elements of the ST need to be preserved and which need to be adapted in the TT (Nord, 1988; 1991).

Nord's (1991) model is based on a series of wh-questions, which are used to analyse the ST as well as the translation brief to identify where the ST and TT differ. These wh-questions include the following: who transmits (addressees), to whom, what for, by which medium (speech or writing, and – we might now add – digital or hard copy), time and place of text reception (when and where), why and with what function (why the ST was written and why it is being translated) (Nord, 1991). The model also identifies which ST elements must be kept, and which must be changed to produce a functional TT (Trisnawati, 2014).

Nord's (1991) model takes into consideration both the source and the TT, while the skopos model of translation only takes into consideration the TT based on the translation brief. The Skopos theory suggests that a translation should focus on the target culture and language illustrating the ST, their effects on the reader, and the original author's purpose as decisive factors, rather than the effects and purposes of the source language (Trisnawati, 2014). As argued by Ika Kana Trisnawati (2014), for the translator to understand the skopos, he/she needs to have practical experience in translation but in Nord's model, the translator's level of competency is not a requisite.

Nord (1991/1997) argues that a translator must also take the expectations of the initiator and producer of a ST and the audience of the TT into consideration. Effectively, this means that a translator must not produce a TT that conflicts with, or contradicts, the ST author's intentions or the TT receiver's ideas of what a translation should be in terms of the prevalent conventions relevant to the TT (Nord, 1991, p. 94). Thus, the delineation of a legitimate skopos for the ST is 'based on the conventional concept of translation regarded as valid in the cultures involved' (Nord, 1991, p. 94).

A function refers 'to the factors that make a TT work in the intended way in the target situation', while loyalty refers to the interpersonal relationship between the participants in the translational communication process and restricts 'the range of justifiable TT functions for one particular ST' (Nord, 1997, p. 126). Loyalty and functionality thus mean that the translator must endeavour to produce a functional TT that is in line with the translation brief issued by the initiator and can be accepted by the TT recipients because it takes culture-specific conventions into consideration (Nord, 1991).

These translation conventions include regulative and constitutive aspects, with regulative conventions being subordinate to constitutive conventions (Nord, 1991). Regulative conventions guide the translator in solving translation problems below the text level, such as whether imperial or metric measures are used, and whether names of people are translated or preserved (Nord, 1991). Constitutive conventions, as opposed to an adaptation, version or other forms of intercultural text transfer, guide what will be considered a translation in a particular culture (Nord, 1991).

Translational norms, which are a function of the environment where the translation is undertaken (which is usually the target culture environment), are less common than conventions and apply to situations where the translator must stay as close to the ST as possible—for example, in the translation of medical texts. Moreover, there may be cases in which there are official requirements for what a translation involves if it is to be recognised as such. In such cases, the translator must uphold the norm (Nord, 1991).

One of the advantages of Nord's (1991) model of translation-oriented text analysis is that the wh-questions are easy to remember and can be applied to any type of ST, as well as to translations from and into any type of target language. Nord's (1991) model provides a step-by-step guide through the translation process and encourages reflection on the respective decisions and strategies taken. This information enables the translator to prioritise what information to include in the TT (Nord, 1991).

Moreover, Nord's (1991) model recognises the complex contexts in which translations take place by taking a wider view on what the translation entails.

Since the analysis is done using Nord's model, a translator should, firstly, create a ST profile, secondly a TT profile, and finally compare both. The translator's task is then to 'place a cultural filter between ST and TT' (Nord, 1991, p. 6). As simple as it may sound, the model is highly sophisticated and can also be summarised as follows: 'In a translation-oriented analysis, the communicative situation and the participants in the communication are first analysed in the ST context to understand their function and then they are compared with the corresponding factors in the TT context.' (Nord, 1991, p. 15).

In this respect, Nord's model corresponds with the model elaborated by another translation scholar, Juliane House (1997): 'By using situational dimensions for opening the ST, a particular text profile is obtained for the ST. This profile which characterises the function of the text is then the norm against which the quality of the translation text is to be measured [...]' (House, 1997, p. 42).

However, it seems that House places more emphasis on the ST, whereas Nord focuses on the TT function. Finally, one more explanation of Nord's approach should be mentioned: 'Communicative function [...] determines the strategies of text production. [...] From a retrospective angle, he/she [the translator] tries in his ST analysis to verify his expectation regarding text function, which has been built up by situational clues [...]. From a prospective angle, [...] he/she must check each ST element as to whether it can fulfil the intended TT function [...]' (Nord, 1991, p. 17). Likewise, the translator must bear in mind that a ST may have more than one

function ('polyfunctionality of texts' – Nord, 1991, p. 21), which should be reflected in the corresponding TT.

2.8. HYPOTHETICAL EXAMPLE TO ILLUSTRATE NORD'S MODEL

ST is a medical leaflet written in English for American patients.

TT is the translated medical leaflet into isiXhosa for isiXhosa-speaking patients.

In the translation brief, the translator is instructed to prioritise clarity and safety, particularly for non-native speakers who may be unfamiliar with medical jargon or complex instructions in clinical settings. The translator would then address the extratextual factors by considering the health literacy of the target audience, adapting the language to match the cultural and educational background of isiXhosa patients. This may involve replacing technical terms with more commonly understood expressions and aligning content with local medical regulations. For example, instead of stating 'take 5 ml,' the TT could use the more culturally familiar 'sela itispuni,' which means take a teaspoon and is easier for the average reader to understand.

When considering the intratextual factors, the translator would need to adjust sentence complexity, rephrase technical terms, and localise measurements. This includes using terms that are familiar to the audience. For example, instead of using the term 'contraindications', the TT could say conditions in which the medication should not be used.

In this example, loyalty would mean that the translator remains loyal to the medical purpose of the text, which is safety and clarity, even if that means simplifying or explaining terminology beyond literal equivalence.

2.9. CHAPTER CONCLUSION

In this chapter, different aspects of equivalence theories, Skopos theory, functional theories and post-colonial theories were discussed. TTHs often revolve around contrasting translation approaches. These include distinctions such as formal versus dynamic equivalence, semantic versus communicative translation, and many more. These binary perspectives have evolved into more comprehensive paradigms.

Target-oriented approaches prioritise cultural and socio-political factors over the ST, viewing translation as a culture-specific phenomenon. While not without limitations, equivalence remains a central guiding principle in translation, highlighting the core challenges translators face.

Functional and communicative TTHs, originating in Germany in the 1970s and 1980s, shifted the perspective on translation from primarily a linguistic process to an act of intercultural communication (Munday, 2016, p. 138). Reiss's early work connected language function, text type, genre, and translation strategy (Munday, 2016, p. 138). Later, her approach became closely linked to Vermeer's influential Skopos theory, whereby the translation strategy is determined by the translation's purpose and intended function in the target culture (Munday, 2016, p. 138). Skopos theory is part of the translatorial action model by Holz-Mänttari, which situates professional commercial translation within a sociocultural context, considering various participants in the translation process (Munday, 2016, p. 138). Nord's model, designed for translator training, maintains the functional context but incorporates a more detailed text analysis model (Munday, 2016, p. 138).

The cultural approach in translation studies places a strong emphasis on how culture influences and is impacted by translation (Munday, 2016, p. 213). The cultural shift in translation studies expanded the research scope and brought a fresh perspective, emphasising the appreciation of native cultures and promoting a more flexible approach to translation (Munday, 2016, p. 213). The cultural approach adds vitality and flexibility to translation practice, addressing the potential lack of literary depth in some translated works (Munday, 2016, p. 213). Considering native culture, social context, and traditions contributes to creating authentic literature that resonates with native readers (Munday, 2016, p. 213).

Also, the strategies that could be used to achieve the different aspects of the equivalence, functional and post-colonial theories were discussed and will be applied in the next chapter.

CHAPTER 3: RESEARCH METHODOLOGY AND ANALYSIS OF FINDINGS

3.1. INTRODUCTION

This chapter discusses the methodological approaches and their underlying assumptions and, finally, the methodological approach used in this study. It also presents the findings of the study.

3.2. RESEARCH DESIGN

According to Robert K. Yin (2018, p. 40), a research design is the logical sequence that connects the empirical data to a study's initial research questions and to its conclusions. It is a blueprint for attaining the research objectives (Schindler, 2019, p. 71). This design in qualitative research includes narrative, phenomenological, grounded theory, ethnography, and case studies research (Schindler, 2019, p. 71). In the narrative research design, the researcher studies the lives of individuals and asks one or more individuals to provide stories about their lives (Sulkowski, 2015, p. 114). In phenomenology, the researcher describes the lived experiences of individuals about a phenomenon as described by the participants (Singh & Walwyn, 2017, p. 5). In grounded theory, the researcher derives a general, abstract theory of a process, action, or interaction grounded in the views of participants (Singh & Walwyn, 2017, p. 6).

An ethnographic design forms an inquiry in which the researcher studies the shared patterns of behaviours, language, and actions of an intact cultural group in a natural setting over a prolonged period (Sulkowski, 2015, p. 115). Case studies, which were used in this research, are a design of inquiry in which the researcher develops an in-depth analysis of a case, a program, event, activity, process, or one or more individuals (Yin, 2018, p. 43).

According to Mridu Kapur (2018, p. 77) and Yin (2009/2012), case studies are bounded by time and activity. Furthermore, Yin (2018, p. 44) argues that a case study design should be considered when the focus of a study is to answer how and why questions, and when a study must cover contextual conditions which are

believed to be relevant to the phenomenon under study. Case studies have the potential to provide a deeper understanding of the problem under investigation (Yin, 2018, p. 46). In this dissertation, a multiple case study design was used because 'the evidence from multiple cases is often considered more compelling and the overall study is therefore regarded as being more robust' (Yin, 2018, p. 46). Using a multiple case study design replicates findings across cases and enables the comparison of findings across cases (Yin, 2018, p. 47).

3.3. RESEARCH PARADIGM

A research paradigm is an approach to conducting research (Kankam, 2019, p. 87). There are four research paradigms that are widely discussed in literature, namely positivism, constructivism, and pragmatism. The two that are most common in the humanities, the field in which this study falls, are positivism and constructivism (Collis & Hussey, 2018, p. 51). The positivist research paradigm represents the traditional form of research. It is sometimes called the scientific method and is believed to be more suitable for quantitative than qualitative research (Rehman & Alharthi, 2016, p. 56). When used in qualitative research, the premise is that the scientific methods employed are suitable for social enquiry because human behaviour is ruled by regularities; and that it is possible to carry out independent, objective social research (Rehman & Alharthi, 2016: 56).

The other common research paradigm is the constructivist paradigm, which is also known as social constructivism or interpretivism, and is typically seen as an approach to qualitative research. According to John W. Creswell and J. David Creswell (2017, p. 24), the generation of meaning is always social, and meanings are varied and multiple; therefore, the researcher needs to look for the complexity of views without narrowing meanings into a few categories. The objective of the present study is to understand and explore meaning; therefore, an interpretive research paradigm is suitable here. The purpose of the interpretive research paradigm is to create new, richer understandings and interpretations of social worlds and contexts (Saunders, Lewis & Thornhill, 2016, p. 140; Creswell & Creswell, 2017, p. 24).

In contrast to the positivist research paradigm, interpretivism advocates the need to consider subjective interpretations of human beings and their perceptions of the

world in their social context or natural environment (Maree, 2007). Furthermore, Saunders *et al.* (2016, p. 149) argues that ‘different people from different cultural backgrounds, under different circumstances and at different times attribute different meanings and so create and experience different social realities.’ Thus, the interpretivism research paradigm allows the researcher to understand the background and the case in its setting by considering the complexities under different contexts (Saunders *et al.*, 2016, p. 41).

3.4. RESEARCH APPROACHES

When conducting research, a researcher can choose from three research approaches, namely qualitative, quantitative, and mixed methods (Allen, 2017, p. 5). The quantitative research approach examines the relationship between variables (Allen, 2017, p. 5). It requires collecting and converting data into numerical form so that statistical calculations can be made, and conclusions drawn (Creswell & Creswell, 2017, p. 24). In contrast, qualitative research seeks to explore and understand the meanings ascribed to a social phenomenon. It yields a rich and complex understanding of people’s experience. (Chetty, 2016, p. 2). Mixed methods research, in turn, is an approach that involves the collection of both quantitative and qualitative data (Grover, 2015, p. 6). The data from the different approaches is integrated using data triangulation techniques to provide a more complete understanding of a research problem (Creswell & Creswell, 2017, p. 161). The present study requires a qualitative methodological approach, which will be discussed in the next section.

3.4.1. Approach to Theory Development

The research approach in the context of this study refers to the role that theory plays in the study. The research approach indicates whether the aim of the study is to develop theory or to test existing theories (Saunders, Lewis & Thornhill, 2019, p. 124). Three approaches are taken to theory development, namely a deductive, inductive, or abductive approach. A deductive approach is concerned with exploring an existing theory that is found from an existing body of knowledge (Egan, 2002, p. 279). Conversely, an inductive approach is aimed at generating theory in the form of a conceptual framework by collecting data to explore a phenomenon (Cavaye, 1996,

p. 234). An abductive approach is a combination of a deductive and inductive approach, and the aim is to collect data to generate or modify an existing theory which would then be tested through additional data collection (Gehman, Glaser, Eisenhardt, Gioia, Langley & Corley, 2018).

3.5. RESEARCH METHODOLOGY

According to Creswell & Creswell (2017, p. 161), a research methodology encompasses the actual research process and the tools and procedures to be used (Creswell & Creswell, 2017, p. 161). Furthermore, Creswell & Creswell (2017, p. 161) affirm that a methodology section answers two main questions which are the following: how was the data collected or generated, and how was it analysed? The methodology used is influenced by the objectives of the research and the specific questions that need to be answered (Leavy, 2022).

In the present study, before delving into the intricacies of translation, a critical phase of text analysis took place. This analytical process, extensively detailed in Section 3.6, served as the foundation for the subsequent translation efforts. The aim was to unravel the nuances embedded in the ST, laying the groundwork for a thoughtful and contextually relevant rendition in isiXhosa.

In essence, the study unfolded as a systematic exploration of linguistic and cultural intersections, employing a methodology that strategically combined analysis and translation. The adoption of the desktop analysis approach not only facilitated a thorough understanding of the source material but also paved the way for a more informed and contextually sensitive translation process. According to Frey, Botan and Kreps (1991), text analysis is the method used by researchers to describe and interpret the characteristics of a text, including the content, structure and functions of the text. They identify four main approaches that can be used to analyse a text: rhetorical criticism, content analysis, interaction analysis and performance studies (Frey, Botan & Kreps, 1991). The rhetorical criticism approach involves the analysis of texts, speeches and other forms of communication to identify and evaluate the use of rhetorical strategies such as symbolism, argumentation and persuasion (Frey, Botan & Kreps, 1991). The content analysis approach involves analysing a text for how language is used to convey a message and for how cultural values are

communicated (Frey, Botan & Kreps, 1991). The interaction analysis approach involves analysing underlying social processes that shape communication. Performance studies, in turn, involve analysing live performance, such as a public speech, looking at gestures and facial expression to study the physical and emotional aspects of communication (Frey, Botan & Kreps, 1991). The focus of this study is to analyse a text for the message and cultural values that are communicated; on this basis, the content analysis approach was selected, and Nord's (1991) model for analysing a translational text was employed.

According to Nord's (1991) model, analysis of a translated text involves creating one profile for the ST (ST) and another for the TT (TT). The translator's task is then to 'place a cultural filter between ST and TT' (Nord, 1991, p. 16). The communicative situation and the participants in the communicative act, along with their function in the source situation, are then compared with the corresponding factors in the (prospective) TT situation (Nord, 1991). House (1997), whose model for translation analysis shares similarities with Nord's, explains that by using situational dimensions for opening the ST, a particular text profile is obtained for the ST. This profile which characterises the function of the text is then the norm against which the quality of the translation text is to be measured (House, 1997, p. 42).

Following the completion of text analysis, the practical translation phase unfolded. This transformative journey was initiated by aligning the translation process with the intended purpose (skopos) of the text for the target audience. Ensuring coherence, the sequence of paragraphs in the TT (TT) mirrored that of the ST (ST), catering to the specific needs and preferences of the target audience.

Throughout the translation endeavour, documentation of the applied strategies and procedures accompanied each translated phrase. The translator, adopting a nuanced approach, employed two primary translation strategies: direct translation and oblique translation. Within these overarching strategies, seven distinct translation procedures were observed—namely, borrowing, calque, transposition, modulation, equivalence, and adaptation. These strategies and procedures played a pivotal role in addressing the underlying research questions of the study.

The focus of this investigation was on the practicality of equivalence, skopos, and cultural turn theories in the context of translating a newspaper article into isiXhosa. The application of these theories served as a theoretical framework guiding the translator's decisions, emphasising not only linguistic accuracy but also the cultural resonance and communicative effectiveness of the translated content. The meticulous execution of translation strategies and procedures illuminated the intricacies of navigating linguistic and cultural nuances, providing valuable insights into the dynamic interplay between theory and practice in the realm of translation.

3.6. THE DEVELOPED TRANSLATION FRAMEWORK

In the below proposed translation framework, the first step is to identify the purpose of the text, which can be achieved by analysing the ST through Nord's text analysis. Once the communicative function is established, translation can proceed by applying elements of equivalence theories while considering various aspects of the audience's background, including cultural and political factors, as suggested by post-colonial theories.

After completing the translation, the TT should be analysed to assess how closely it mirrors the features of the ST. This analysis will test the applicability of the three discussed theories.

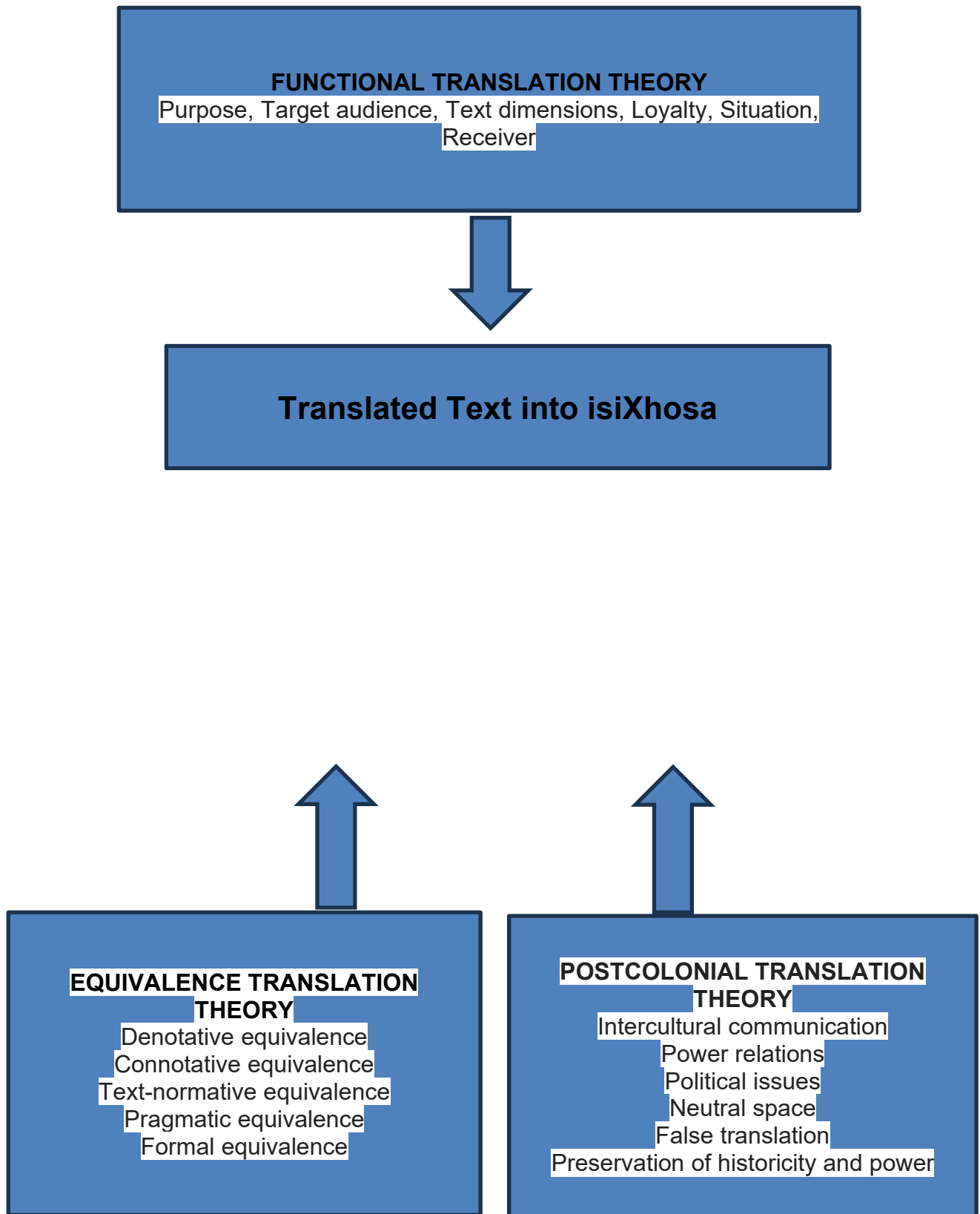


Figure 1: Translation Framework (own constructed)

3.6.1. Analysis of the ST: Extratextual and Intratextual Factors

This section aims to provide a detailed examination of the ST by analysing both its external context and internal composition.

3.6.1.1. Sender

The sender is an entity, likely a media outlet or journalist, providing a report on a complex legal matter involving Eskom, the South African government, and various stakeholders. The sender's objective is to convey legal and political information in a neutral and factual manner to a broad audience.

3.6.1.2. Receiver

The receiver consists of the general public, including South African citizens interested in the country's energy policies, legal professionals, political activists, and potentially international observers. These receivers likely have varying levels of expertise and interest in legal, energy, and corruption issues in South Africa.

3.6.1.3. Medium

The medium is a news article or legal report distributed via a digital channel. The medium allows for broad dissemination, providing the audience with detailed background on the case and its significance to South Africa's energy transition.

3.6.1.4. Place of Communication

The place of communication is South Africa, with a focus on local political and judicial environments. The references to South African entities like Eskom, the UDM, and specific power stations ground the text in the South African context. International elements, such as the \$8.5 billion grant from the UK, America, Germany, France, and the EU, indicate a broader geopolitical context.

3.6.1.5. Time of Communication

The time of communication is contemporary. The legal battles discussed are ongoing, with future court dates scheduled for September and pending rulings. The

information is relevant to current events surrounding energy policy and corruption in South Africa.

3.6.1.6. *Motive*

The motive of the sender is to inform the public about the legal challenges faced by Eskom and the government. It aims to shed light on the petitioners' demands for transparency and accountability in energy policy decisions, especially regarding coal power decommissioning and the international funding received.

3.6.1.7. *Intended Function*

The text's primary function appears to be informative. It provides detailed information about the legal actions being taken by UDM and other groups against Eskom and the government. The petitioners are challenging decisions regarding coal-fired power station decommissioning, funding agreements with international entities, and alleged corruption. The text is intended to explain the ongoing legal battle and the rationale behind it.

3.6.1.8. *Content*

The text provides key information about two parts of a legal case. The first part relates to exempting critical infrastructure from load shedding. The second one concerns transparency around the decision-making process for South Africa's energy transition, particularly around the \$8.5 billion offer and the closing of coal plants. The text also highlights the plaintiffs' demand for documents that could influence the court's decision on the legality and rationale of these energy-related decisions.

3.6.1.9. *Presuppositions*

The text assumes readers have some knowledge of:

- Eskom, South Africa's energy provider.
- The concept of load shedding (intentional electricity outages).
- South Africa's energy transition and the associated international financial support.

- The significance of decommissioning coal-fired power plants in the global context of climate change.

It also presupposes that the readers understand the role of courts and legal reviews in governmental decisions.

3.6.1.10. Text Composition

The text is structured into two distinct sections. A brief summary of key points at the top and a detailed narrative that follows, which offers more context about the ongoing court case and the actions of the UDM and others. The initial bullet points present the main points in a concise manner, followed by a more in-depth explanation. This structure helps readers quickly grasp the essential information before diving into specifics.

3.6.1.11. Non-Verbal Elements

The text provided contains explicit non-verbal elements such as the image of one of the stations and the layout (summary followed by detailed exposition) serves a functional role in guiding the reader's understanding. The bullet points act as a visual cue to summarise the information.

3.6.1.12. Lexis

The language of the text is formal, as expected in a legal and political context. It includes specific terminology related to energy ('just energy transition,' 'decommissioning,' 'coal-fired power stations') and legal processes ('judgment has been reserved,' 'legal review,' 'Part A of the matter').

The lexis is also neutral and factual, focused on reporting legal developments and the actions of involved parties. It avoids emotive language, instead opting for clear, objective description.

3.6.1.13. Syntactic Structures

The text primarily uses complex and compound sentences, characteristic of formal legal and political writing.

Complex sentences are frequently used to convey detailed information in a structured manner. For example: 'They are seeking documents from government

and Eskom to explain the conditions of the president's acceptance of a \$8.5 billion offer from rich nations to support South Africa's just energy transition as well as to decommission several coal-fired power stations.' This sentence contains multiple clauses, which are linked to provide detailed background information.

Passive constructions are employed, which is typical in legal or formal reporting to maintain neutrality. For example: 'The application was heard at the North Gauteng High Court in Pretoria on Friday.' The focus is on the event (the hearing) rather than on who is performing the action, emphasising the impartial reporting of facts.

Shorter, direct sentences in the bullet points summarise key points quickly. For example: 'Judgment has been reserved.' These simpler structures contrast with the complexity of the rest of the text and highlight important outcomes or facts.

3.6.1.14. Stylistic Features

The text uses formal, neutral, and factual language, which is typical in legal or political reporting. A formal tone is maintained throughout, avoiding informal expressions. Words such as 'decommission,' 'just transition,' and 'legal review' reflect specialised vocabulary associated with legal, governmental, and environmental contexts. The text refrains from using emotive language or taking sides. It presents both the actions of the UDM and the government's responses (such as Pravin Gordhan's intention to appeal) without any overt bias. This style is suited to news reporting or legal documentation, in which objectivity is key. The text begins with a bulleted list, which distils the core aspects of the case into brief, easily digestible chunks. This feature is a stylistic choice aimed at engaging readers who may want a quick overview before delving into the details. Terms like 'load shedding,' 'decommissioning,' and 'just energy transition' are used without explanation, assuming the audience has prior knowledge of these concepts. This specialised vocabulary positions the text as part of a broader legal and political discourse.

3.6.2. Analysis of the TT: Extratextual and Intratextual factors

This section aims to provide a detailed examination of the TT by analysing both its external context and internal composition.

3.6.2.1. Sender

The sender is an entity, likely a media outlet or journalist, providing a report on a complex legal matter involving Eskom, the South African government, and various stakeholders. The sender's objective is to convey legal and political information in a neutral and factual manner to a broad audience.

3.6.2.2. Receiver

The receiver consists of the public, including South African citizens interested in the country's energy policies, legal professionals, political activists, and potentially international observers. These receivers have varying levels of expertise and interest in legal, energy, and corruption issues in South Africa.

3.6.2.3. Medium

The medium is an online newspaper platform suggesting a formal and structured mode of communication, from a reputable news organisation, providing a detailed account of the legal proceedings and the issues at hand.

3.6.2.4. Place of Communication

The place of communication is South Africa, with a focus on local political and judicial environments. The references to South African entities like Eskom, the UDM, and specific power stations ground the text in the South African context. International elements, such as the \$8.5 billion grant from the UK, America, Germany, France, and the EU, indicate a broader geopolitical context.

3.6.2.5. Time of Communication

The time of communication is contemporary. The legal battles discussed are ongoing, with future court dates scheduled for September and pending rulings. The information is relevant to current events surrounding energy policy and corruption in South Africa.

3.6.2.6. *Motive*

The motive of the sender is to inform the public about the legal challenges faced by Eskom and the government. It aims to shed light on the petitioners' demands for transparency and accountability in energy policy decisions, especially regarding coal power decommissioning and the international funding received.

3.6.2.7. *Intended Function*

The text's primary function appears to be informative. It provides detailed information about the legal actions being taken by UDM and other groups against Eskom and the government. The petitioners are challenging decisions regarding coal-fired power station decommissioning, funding agreements with international entities, and alleged corruption. The text is intended to explain the ongoing legal battle and the rationale behind it.

3.6.2.8. *Content*

The content covers the UDM's legal battle, the recent ruling on exempting essential services from load shedding, and the upcoming Part B of the case. It revolves around the legal battle, specifically focusing on the UDM and others seeking documentation to understand government and Eskom's decisions related to the just energy transition deal and the decommissioning of coal power stations. It delves into the allegations of corruption at Kusile power station, the reasons behind the decommissioning of coal power stations, and the request for documents to strengthen the case. It also mentions the court ruling on Part A of the matter, exempting certain essential services from load shedding.

3.6.2.9. *Presuppositions*

The text assumes readers have some knowledge of:

- Eskom, South Africa's energy provider.
- The concept of load shedding (intentional electricity outages).
- South Africa's energy transition and the associated international financial support.

- The significance of decommissioning coal-fired power plants in the global context of climate change.

It also presupposes that the readers understand the role of courts and legal reviews in governmental decisions.

3.6.2.10. Text Composition

The article is well-structured, presenting information in a logical sequence, from the legal battle's background to specific details about corruption allegations and the decommissioning of power stations.

3.6.2.11. Non-Verbal Elements

The text provided contains explicit non-verbal elements such as the image of one of the stations and the layout (summary followed by detailed exposition) serves a functional role in guiding the reader's understanding. The bullet points act as a visual cue to summarise the information.

3.6.2.12. Lexis

The technical terminology related to energy are explained such as ('just energy transition,' 'decommissioning,' 'coal-fired power stations') and legal processes ('judgment has been reserved,' 'legal review,' 'Part A of the matter') but the formality present in the ST is maintained.

The lexis is also neutral and factual, focused on reporting legal developments and the actions of involved parties. It avoids emotive language, instead opting for clear, objective description.

3.6.2.13. Syntactic Structures

The text primarily uses complex and compound sentences, characteristic of formal legal and political writing.

Complex sentences are frequently used to convey detailed information in a structured manner. For example: 'They are seeking documents from government and Eskom to explain the conditions of the president's acceptance of a \$8.5 billion offer from rich nations to support South Africa's just energy transition as well as to

decommission several coal-fired power stations.’ This sentence contains multiple clauses, which are linked to provide detailed background information.

Most of the time the TT uses an active voice, but it was possible to employ passive constructions, which is typical in legal or formal reporting to maintain neutrality. For example: ‘The application was heard at the North Gauteng High Court in Pretoria on Friday.’ The focus is on the event (the hearing) rather than on who is performing the action, emphasising the impartial reporting of facts.

Shorter, direct sentences in the bullet points summarise key points quickly. For example: ‘Judgment has been reserved.’ These simpler structures contrast with the complexity of the rest of the text and highlight important outcomes or facts.

3.6.2.14. Stylistic Features

The text uses formal, neutral, and factual language, which is typical in legal or political reporting. A formal tone is maintained throughout, avoiding informal expressions. The text refrains from using emotive language or taking sides. It presents both the actions of the UDM and the government's responses (such as Pravin Gordhan’s intention to appeal) without any overt bias. This style is suited to news reporting or legal documentation, in which objectivity is key. The text begins with a bulleted list, which distils the core aspects of the case into brief, easily digestible chunks. This feature is a stylistic choice aimed at engaging readers who may want a quick overview before delving into the details.

3.7. PRACTICAL TRANSLATION

Source: Round 2 of Eskom legal battle: UDM, others now want answers about corruption, \$8.5bn from rich nations | Business (news24.com)
News 24 by Lameez Omarjee

ST: Round 2 of Eskom legal battle: UDM, others now want answers about corruption, \$8.5bn from rich nations

TT: Umjikelo wesi-2 wedabi lezomthetho likaEskom: iUDM nabanye bafuna iimpendulo ngorhwaphilizo, ngeebhiliyoni eziyi-\$8.5 ezivela kumazwe atyebileyo

TRANSLATION STRATEGY/PROCEDURE APPLIED:

1. Equivalence for the words 'round' and 'nations'. For 'round,' an equivalent word 'cycle' was used, as the direct translation for word 'round' in the TT would mean a specific shape, thus resulting in mistranslation. For the word 'nations' an equivalent word 'countries' was used. The target audience (isiXhosa speaking people) is a very tribal nation, and consequently, when the word 'nations' is used, some may think it is referring to a particular nation(s).
2. Borrowing—the word 'billion' in the amount of '\$8.5bn' is translated as 'ibhiliyoni' as if it was translated as 'izigidi ngezigidi' the reader will not know whether the text is referring to billions or trillions.



Richard Du Toit/Gallo Images

ST: The UDM and others seek records that explain the rationality of government's decision to decommission coal-fired power stations.

TT: I-UDM nabanye bafuna iingxelo ezicacisa ukuvakala kwesigqibo sikarhulumente sokudiliza iziteyshini zombane ezisebenza ngamalahle.

TRANSLATION STRATEGY/PROCEDURE APPLIED:

1. Oblique translation and transposition for 'coal-fired' to 'using coal'. The noun, if translated as is, will mean that the power stations are being burnt by a coal fire.

ST:

- The UDM and others are seeking documentation that explains government and Eskom's decisions regarding the country's just energy transition.
- The information will support the case to have decisions to decommission coal-fired power stations and the acceptance of the \$8.5 billion just transition deal set aside.
- The application was heard on Friday, and judgment has been reserved.

TT:

- I-UDM nabanye bafuna amaxwebhu acacisa isigqibo sikarhulumente nesikaEskom esingokutshintshwa kombane welizwe ukuze kusetyenziswe iimveliso ezingangcolisiyo.
- Le nkcazelo iza kuxhasa eli tyala ukuze isigqibo sokwenziwa zingasebenzi iziteyshini zombane ezisebenzisa amalahle nesokwamkelwa kwesivumelwano seebhiliyoni eziyi-\$8.5 sokutshintshela kwiimveliso ezingangcolisiyo zibekelwe ecaleni.
- Esi sicelo simanyelwe ngoLwesihlanu, ibe isigwebo asikakhutshwa.

TRANSLATION STRATEGY/PROCEDURE APPLIED:

Modulation—the phrase 'has been reserved' has been translated as 'has not been given' to make the translation sound natural.

Oblique translation for the word 'just' in 'just energy transition' as direct translation will introduce a mistranslation.

ST: Fresh from winning the first part of their legal battle, the United Democratic Movement (UDM) and others are now awaiting the second part of their case, to hold government accountable for the costs of load shedding.

TT: Besandula ukuphumelela inxalenye yokuqala yedabi labo lezomthetho, iUnited Democratic Movement (UDM) nabanye ngoku balinde inxalenye yesibini yetyala labo, ukuze baphendulise urhulumente ngeendleko ze-load shedding.

TRANSLATION STRATEGY/PROCEDURE APPLIED:

Borrowed the word 'load shedding'.

ST: They are seeking documents from government and Eskom to explain the conditions of the president's acceptance of a \$8.5 billion offer from rich nations to support South Africa's just energy transition as well as to decommission several coal-fired power stations.

The application for the documents was heard at the North Gauteng High Court in Pretoria on Friday.

TT: Bafuna amaxwebhu avela kurhulumente nakuEskom acacisa imiqathango yokwamkelwa kwesibonelelo seebhiliyoni eziyi-\$8.5 ngumongameli esivela kumazwe atyebileyo ukuxhasa uMzantsi Afrika ekutshintsheleni kwiimveliso zombane ezingangcolisiyo nokuba kudilizwe iziteyshini zombane eziliqela ezisebenzisa amalahle.

Esi sicelo samaxwebhu besimanyelwe kwiNkundla ePhakamileyo yaseMntla Gauteng ePitoli ngoLwesihlanu.

TRANSLATION STRATEGY/PROCEDURE APPLIED:

Transposition—the target language does not use the definite or indefinite articles, so to have the effect of the definite article 'The' used in the ST, 'This' was used in the TT.

ST: The court on Friday made a ruling on Part A of the matter, which forces the government to exempt schools, police stations, hospitals and clinics from load shedding – within 60 days. Public Enterprises Minister Pravin Gordhan will appeal this ruling, which would place ‘undue risk’ on the country's grid, News24 reported.

Part B of the matter is to be heard in September, but the applicants require information from government and Eskom which may be useful to strengthen their case. They seek a legal review and setting aside of the decision to accept the \$8.5 billion offer and the decommissioning of coal power stations Komati, Camden, Hendrina and Grootvlei.

TT: NgoLwesihlanu, le nkundla yenze isigqibo ngeNxalenye A yalo mbandela, esinyanzelisa urhulumente ukuba angaziquki izikolo, izikhululo zamapolisa, izibhedlele kunye neekliniki xa kukho i-load shedding – zingaphelanga iintsuku eziyi-60.

UMphathiswa wamaShishini kaRhulumente uPravin Gordhan uza kubhena kwesi sigqibo, esiza kubeka ‘umngcipheko ongafanelekanga’ kumandla ombane welizwe, utsho uNews24.

INxalenye B yalo mbandela iza kumanyelwa ngoSeptemba, kodwa aba bafake isicelo bafuna inkcazelo kurhulumente nakuEskom enokuba luncedo ekuqiniseni ityala labo. Bafuna ukuba kuhlolwe ngokomthetho nokuba kubekelwe ecaleni isigqibo sokwamkela isibonelelo seebhiliyoni eziyi-\$8.5 nesokwenziwa zingasebenzi iziteyishini zombane ezisebenzisa amalahle iKomati, iCamden, iHendrina neGrootvlei.

TRANSLATION STRATEGY/PROCEDURE APPLIED:

Modulation—‘exempt’ translated as ‘not to include’.

Equivalence for the words ‘ruling and ‘grid’. The translation used the word ‘isigqibo’ which means decision. and for ‘grid’, ‘electricity power’ was used.

ST: They applied to the court to compel Eskom and government to hand over the relevant documents or information. For now, judgment has been reserved.

Apart from the UDM, the other applicants include the Inkatha Freedom Party, Action SA, the South African Federation of Trade Unions, the National Union of Metalworkers of South Africa and 12 others. Eskom, Public Enterprises Minister Pravin Gordhan, President Cyril Ramaphosa and Minister of Mineral Resources and Energy Gwede Mantashe are among the eight government respondents.

TT: Bafake isicelo enkundleni sokunyanzelisa uEskom kunye norhulumente ukuba banikezele ngamaxwebhu okanye ngenkcazelo afanelekileyo. Okwangoku, isigwebo asikakhutshwa.

Ngaphandle kweUDM, abanye abafake isicelo baquka Inkatha Freedom Party, iAction SA, iSouth African Federation of Trade Unions, iNational Union of Metalworkers yaseMzantsi Afrika kunye nabanye abayi-12.

UEskom, uMphathiswa Wamashishini Karhulumente uPravin Gordhan, uMongameli uCyril Ramaphosa kunye noMphathiswa Wezimbiwa Namandla uGwede Mantashe ngabanye babaphenduli abasibhozo bakarhulumente.

TRANSLATION STRATEGY/PROCEDURE APPLIED:

Modulation—the phrase ‘has been reserved’ has been translated as ‘has not been given’ to make the translation sound natural.

ST: The court application refers to allegations of corruption at Kusile power station, which have compromised the plant's performance and contributed to load shedding. The papers make specific reference to former CEO André de Ruyter's interview with eNCA's Annika Larsen, where allegations of corruption were made.

De Ruyter had told Larsen that the ANC's investment arm, Chancellor House, had been involved in ‘the manipulation of design criteria’ for Medupi and Kusile to ensure contractor Hitachi got the tender, News24 previously reported.

TT: Isicelo senkundla sibhekisela kwizityholo zorhwaphilizo kwisiteyshini sombane saseKusile, eziye zaphazamisa ukusebenza kwesiteyshini kwaye zanegalelo kwi-load shedding. La maphepha abhekisela ngqo kudliwanondlebe lwangaphambili lwe-

CEO uAndré de Ruyter alwenze noAnnika Larsen we-eNCA, apho kwenziwe izityholo zorhwaphilizo.

UDe Ruyter waxelela uLarsen ukuba abatyalimali beANC, iChancellor House, ibandakanyeke 'ekutshintsheni ngamaqhinga iimfuneko zedizayini' zeMedupi nezeKusile ukuqinisekisa ukuba ikontraka uHitachi ifumane ithenda, ichaze loo nto iNews 24 ngaphambili.

TRANSLATION STRATEGY/PROCEDURE APPLIED:

Borrowing—word 'load shedding'.

Transposition for 'investment arm.' This noun could not be kept in the TT as literal translation would not make sense; therefore, the verb 'investing' was used instead.

ST: The applicants also note in the papers that the decommissioning of old coal power stations is dependent on optimal performance by both Kusile and Medupi.

'It was always envisaged that once functional the new builds, Kusile and Medupi would achieve two goals. First, they would add capacity to the grid. Second, that capacity would be added in a manner that gave effect to the government respondents' long-term emission reduction goals, an integral part of the JET programme ... These two goals necessarily formed part of the broader decision when and how older stations would be decommissioned ...' the papers read.

TT: Abafaki-zicelo bakwaphawule emaphepheni into yokuba kwenziwe zingasebenzi iziteyshini zombane ezindala ezisebenzisa amalahle kuxhomekeke ekusebenzeni kakuhle kweKusile neMedupi.

'Bekusoloko kuqikelelwa ukuba xa izakhiwo ezintsha zisebenza, uKusile neMedupi ziza kufezekisa iinjongo ezimbini. Eyokuqala, ziza kongeza 132mandla ombane akhoyo. Eyesibini, loo mandla aza kongezwa ngendlela eza kubangela ukuba iinjongo zabaphenduli bakarhulumente zexesha elide zokunciphisa ukukhutshwa komoya omdaka, inxalenye ebalulekileyo yenkqubo yeJET ... Ezi njongo zimbini kube yimfuneko ukuba zibe yinxalenye yesigqibo esibanzi sokuba ziza kwenziwa zingasebenzi nini, njani iziteyshini ezindala zombane ...' amaphepha afundeka njalo.

TRANSLATION STRATEGY/PROCEDURE APPLIED:

Equivalence—for ‘envisaged’ the TT used ‘kuqikelelwa’ which means ‘predict’ and for ‘integral’, ‘ebalulekileyo’ was used, which means ‘important’.

ST: Therefore, records explaining why Medupi and Kusile are ‘beset with problems’ and why they have done ‘little or nothing’ to alleviate load shedding is material to the decisions made regarding the decommissioning of old coal power stations, the applicants said.

They put forward that alleged corruption at Kusile is material to their case that it is ‘unlawful’ to decommission power stations, and this decision must be reviewed and set aside. According to the court application: The rationality and lawfulness of Eskom's decision to close power stations cannot be properly interrogated without a full understanding of the reasons why Kusile failed to function optimally as a power station. No doubt the impact of this failure in generation capacity and sufficient supply are integral to and impacted the operation and maintenance of other stations, including decisions such as which stations were to be decommissioned and when [...]

TT: Ngoko ke, iingxelo ezichaza ukuba kutheni iMedupi neKusile ‘zineengxaki kangaka’ kwaye kutheni zenze ‘kancinci okanye zingenzanga nto’ ekunciphiseni i-load shedding zibalulekile kwizigqibo ezenziwe malunga nokwenziwa zingasebenzi iziteyshini zombane ezidala ezisebenzisa amahlale, batsho njalo abo bake isicelo.

Babeka phambili into yokuba urhwaphilizo ekutyholwa ukuba lukhona eKusile ibalulekile kwityala labo kuba ‘akukho semthethweni’ ukwenziwa zingasebenzi iziteyshini zombane, kwaye esi sigqibo kufuneka sihlolwe kwaye sibekelwe ecaleni.

Ngokwesicelo esiya enkundleni: Ukuvakala nokuba semthethweni kwesigqibo sikaEskom sokuvala iziteyshini zombane akunakuhlolwa kakuhle ngaphandle kokuziqonda kakuhle izizathu zokuba kutheni uKusile engazange asebenze kakuhle njengesiteyshini sombane. Ngokungathandabuzekiyo ifuthe lokungaphumeleli kokuveliswa kombane nokuba nombane owaneleyo ukuze ufumaneke zizinto

eziphambili nezibe nefuthe ekusebenzeni nasekugcinweni zikwimeko entle ezinye iziteyshini, kuquka nezigqibo ezifana nokuba zeziphi iziteyshini ebeziza kwenziwa zingasebenzi kwaye nini [...]

TRANSLATION STRATEGY/PROCEDURE APPLIED:

Equivalence—‘rationality’ translated as ‘ukuvakala’, which means to make sense.

ST: The applicants, therefore, seek that Eskom files a complete record of all corruption at Kusile. They also seek documents related to the procurement process for the design and commissioning of Kusile and documents relevant to the station's construction that explain why it is delayed and the financial implications of that.

‘These records are necessary because allegations of corruption at Kusile impact the lawfulness of decisions made to close stations across the generation fleet,’ the court application reads.

TT: Ngoko ke, aba bafake isicelo bafuna ukuba uEskom afake ingxelo ephheleleyo ngalo lonke urhwaphilizo oluseKusile. Kwakhona bafuna amaxwebhu anxulumene nenkqubo yecandelo lokuthenga enento yokwenza nokudizayinwa nokwenziwa kusebenze kwesiteyshini iKusile kunye namaxwebhu afanelekileyo ekwakhiweni kwesikhululo acacisa isizathu sokuba kulibazisekile kunye nefuthe laloo nto kwezemali.

‘Ezi rekhodi ziyafuneka kuba izityholo zorhwaphilizo eKusile zichaphazela ukuba semthethweni kwezigqibo ezenziweyo zokuvala iziteyshini, zonke ezivelisa umbane,’ isicelo esiya enkundleni sifundeka njalo.

TRANSLATION STRATEGY/PROCEDURE APPLIED:

Equivalence. The TT does not have a word for ‘procurement’; therefore, it was translated as ‘icandelo lokuthenga’, which means ‘purchasing section’.

ST: Komati decommissioning

The applicants also want more information regarding the decisions to decommission power stations.

They seek records on the decommissioning of Komati, which was completed last year with the help of an R8 billion loan from the World Bank.

The applicants want full details of the loan and information on what the loan will be used for, according to the application. They also want minutes of meetings and material documents that were part of the application process for the loan and the 'undertakings' Eskom made regarding Komati and other power stations. The applicants also seek details on the total amount required to decommission Komati and any power station in the country – and the implications it would have on meeting electricity needs.

TT: Ukwenziwa ingasebenzi kweKomati

Aba bafake isicelo bafuna nenkcazelo engakumbi malunga nezigqibo zokwenziwa zingasebenzi iziteyshini zombane.

Bafuna iirekhodi zokwenziwa ingasebenzi kweKomati, okugqitywe kunyaka ophelileyo ngoncedo lwemali-mboleko eyi-R8 bhiliyoni evela kwiBhanki Yehlabathi.

Aba bafake isicelo bafuna iinkcukacha ezipheleleyo zemali-mboleko kunye nenkcazelo nokuba imali-mboleko iza kusetyenziselwa ntoni, ngokwesicelo. Kwakhona bafuna imizuzu yeentlanganiselo kunye namaxwebhu abalulekileyo awayeyinxalenye yenkqubo yokufaka isicelo semali-mboleko kunye 'nemisebenzi' eyenziwe nguEskom malunga neKomati kunye nezinye iziteyshini zombane. Aba bafake isicelo bafuna iinkcukacha malunga nemali ephelileyo efunekayo yokwenza iKomati iyeke ukusebenza kunye nasiphi na isiteyshini sombane kweli lizwe – kunye nefuthe eliza kuba nalo ekuhlangabezani neemfuno zombane.

TRANSLATION STRATEGY/PROCEDURE APPLIED:

Equivalence. The TT does not have a word for 'decommission' or 'commission'; therefore, the translation has explained what those words mean.

ST: As for the \$8.5 billion offer made by the UK, US, Germany, France and EU on the sidelines of COP26 to aid South Africa's transition to a low-carbon economy, the applicants require any receipts on portions of the pledge that have been paid.

They also want minutes of meetings, programmes and documentation on how the funds will be used to implement the just energy transition. They want to know what the implications are of the deal on the management of coal-fired power stations.

Applicants also seek further details on Eskom's plans and the cost of decommissioning Camden, Hendrina and Grootvlei.

The applicants put forward that with the relevant records, they can better interrogate decisions made to decommission the coal plants, and if necessary, they would amend or supplement their case.

TT: Ngokubhekisele kwisibonelelo se-\$8.5 bhiliyoni esenziwe yiUK, iMerika, iJamani, iFransi ne-EU kwintlanganiso esecaleni yeCOP26 ukuze kuncedwe uMzantsi Afrika utshintshela kuqoqosho oluvelisa ikhabhoni ephantsi, aba bafake isicelo bafuna naziphi na iirisithi kwiinxalenye zesibhambathiso ezisele zibhatelweyo.

Bafuna nemizuzu yeentlanganiso, iiprogramu kunye namaxwebhu angendlela imali eza kusetyenziswa ngayo ukuphumeza into yokutshintshela ekuveleni umbane ngendlela engangcolisiyo. Bafuna ukwazi ukuba esi sivumelwano siza kukuchaphazela njani ukulawulwa kweziteyshini zombane ezisebenzisa amalahle.

Aba bafake isicelo bafuna neenkukacha ezingakumbi zezicwangciso zikaEskom kunye neendleko zokwenziwa zingasebenzi iCamden, iHendrina neGrootvlei.

Aba bafake isicelo babonise ukuba ngeerekhodi zifanelekileyo, banokuphanda ngcono izigqibo ezenziwe zokwenziwa zingasebenzi iziteyshini ezisebenzisa amalahle, kwaye ukuba kuyimfuneko, baza kulungisa okanye bongeze kwityala labo.

TRANSLATION STRATEGY/PROCEDURE APPLIED:

Oblique translation for the word 'just' in 'just energy transition' because if 'just' is directly translated, the reader would think it refers to a virtue, such as righteousness.

CHAPTER 4: CONCLUSIONS AND RECOMMENDATIONS

To effectively encompass the key elements of the three translation frameworks appraised here, namely equivalence theories, functional Skopos theory, and post-colonial theories, as elucidated in this dissertation, it is essential to employ the recommended translation strategies and procedures. These approaches have proven to be exceptionally effective in the realm of translation. Within this multifaceted framework, we will explore how these TTHs, when put into practice, can serve as invaluable tools for language professionals and translators.

One of the fundamental aspects of translation is achieving equivalence between the ST and the TT. This is where equivalence theories come into play. In certain linguistic contexts, such as languages that exhibit significant differences in the use of verbs and nouns, it becomes crucial to navigate the intricate web of language structure effectively. In these contexts, employing the transposition translation procedure is invaluable. This procedure allows for the seamless transference of meaning from a language with a different sentence structure to a language that employs a distinct linguistic structure. For example, if the TT predominantly relies on verbs rather than nouns, the transposition procedure helps adapt the ST to the linguistic characteristics of the TT, ensuring that the translated text flows naturally and coherently.

Another pivotal decision in the translation process involves choosing between direct translation and oblique translation strategies. This choice hinges on whether the TT will retain its coherence and intelligibility. The translator must carefully evaluate the linguistic and cultural context to make an informed decision. The Skopos theory, which emphasises the primary function and purpose of the translation, is instrumental in guiding this decision-making process. Skopos directs the translator to prioritise the intended function of the TT, which may sometimes necessitate the use of oblique translation strategies to ensure the message is conveyed effectively.

The translation landscape is replete with challenges that require a nuanced approach. In certain instances, adhering strictly to direct translation may render the translated text awkward and incoherent. In these cases, the equivalence translation procedure comes to the rescue. It allows for the adaptation of the translation to

better suit the linguistic nuances and cultural idiosyncrasies of the TT. This flexibility is invaluable in ensuring that the translated text remains faithful to the original while being fluent and comprehensible in its new linguistic context. The equivalence theories promote the idea that translation is not merely a mechanical task but a creative process that requires a deep understanding of both the source and target languages.

In the ever-evolving landscape of language and culture, new words and concepts frequently emerge, posing unique challenges to translators. One such challenge is the incorporation of borrowed words, also known as loanwords, into the TT. These loanwords, often borrowed from a dominant or influential language, can add richness and depth to the TT. However, the incorporation of borrowed words must be executed thoughtfully and judiciously to maintain linguistic and cultural integrity. The translator must carefully consider when and how to apply the procedure of borrowing. For example, in the translation of the term 'load shedding,' the translator may choose to retain the term as is if it has become widely accepted and understood in the TT. The adoption of such borrowed terms reflects the cultural exchange between languages and the need to adapt to the evolving linguistic landscape. As discussed in chapter 2, translation can either reinforce or challenge hegemonic power structures. During the translation process, the translator tried to ensure that the ST language hierarchy did not take dominance in the TT. At the same time, the translator tried to retain the authentic voice of the ST in a way that is understandable to the target audience.

While the TTHs discussed offer valuable guidance and insights, there remains a challenge in cases where a borrowed word coexists with a translated word in the TT. This dilemma often arises in marginalised languages like isiXhosa, which are continually evolving in their written forms. New words, particularly those associated with emerging concepts or technologies, such as 'COVID-19' or 'load shedding', may not have established vernacular equivalents. To address this, it is advisable to consider a flexible approach that allows for the coexistence of both borrowed and translated terms in the TT. For instance, on the initial occurrence of a term, the translator could opt to use the borrowed word while placing the translated equivalent in parentheses. This approach serves to introduce the new concept while providing

the reader with a point of reference. In subsequent instances, the translator can gradually shift towards using the term that is commonly employed by the language community, allowing for a natural transition and potential acceptance of the term within the language.

In summary, the equivalence, functional, and post-colonial TTHs provide a robust foundation for guiding translation practices. However, as language and culture continue to evolve, it is imperative to adapt and expand these theories to accommodate the needs of marginalised languages. Creating new theories and strategies that cater to the unique challenges posed by evolving linguistic landscapes is essential. By fostering a flexible and adaptive approach, translators can contribute to the enrichment of language and culture. In doing so, we not only preserve the richness of language but also facilitate the understanding and exchange of ideas across diverse linguistic and cultural contexts.

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