
| RESEARCH ARTICLE

Cultural Nuances in Translation: A Critical Examination of Language, Meaning, and Identity

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| ABSTRACT

Translation should not be understood as just a mechanical reproduction of words between languages; the process is very cultural as it is negotiating meaning, and identity, power across language and social borders. The paper explores the focal position of cultural nuance in translation, where it is believed that effective translation must entail cultural competency as well as linguistic competence. The paper identifies areas of fidelity and reception of translations through an interdisciplinary approach that taps into the various areas of linguistics including translation, sociolinguistics, and intercultural communication. Its methodology is founded upon comparative textual analysis of idioms, case studies of text translation errors in global marketing, and critical discussion about machine translation. Canonical political models, such as dynamic equivalence developed by Nida, domestication and foreignization by Venuti, and Skopos theory claims proposed by Vermeer, are presented with the recent exchange of ideas on gender inclusivity and translation applications based on AI. Case studies also illustrate that mistranslations have caused commercial, diplomatic and ideological effects and what the translator needs to have is a mediator of cultures and not a linguistic technician who is neutral. The conclusions indicate that translation cannot exist out of culturally specific issues of cultural identity, power relations, and ethical responsibility. The paper will conclude by highlighting the necessity of training in translation to focus more on cultural competency and request increased fine-grained collaboration between human translators and new works of technology.

| KEYWORDS

Cultural translation, Semantic equivalence, Identity and language, Localization, Transcreation

| ARTICLE INFORMATION

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1. Introduction

In the twenty-first century, translation has become inescapable in the globalization context as it defines diplomacy, international business, literature and normal communication. With increasing multinational advertising campaigns through multilingual digital platforms, the need to have the correct translation of meaning is widely on the increase. But, translation is not that easy, replacing one word with another. It is not only a negotiation of meaning within different cultural systems, but there is also a need to be sensitive when values, norms, and social contexts exist which do not have direct synonyms in the target language.

Although most activity in translation is viewed as a linguistic problem, this is very inappropriate because translation involves the centrality of culture. Words have no existence on their own, they are intertwined in the worldviews, the history and social practices. The point that Susan Bassnett (2014) raises is that translation cannot be independent of the culture in which the language functions. An exact translation may be grammatical but will lose tone, intent or pathos. This brings into question one of the key issues: how can translators, without losing meaning while venture into the cultural differences that influence communication?

Cultural nuance can be defined as the latent, and faint elements of communication which are influenced by cultural idiomatic expressions, humor and, degrees of formality, gendered linguistic expression, and cultural sensitivity in relation to political or religious agendas. As an example, expressions that sound very logical in one culture can sound illogical or even appalling in a different one. Personally, word-based humor or common ground humor is also famously hard to translate and needs to be adapted instead of being directly comparable.

2. Literature Review

The study of translation has not taken the same trend in the last century as it was more focused on literal versus free translation, this has changed to a complex interdisciplinary study of the cultural, ideological, and technological aspects of meaning transfer. The issue of cultural sensitivity has been a primary topic of this development. This part summarizes the major theoretical approaches and scholarly discussions that are useful in the current research, starting with introductory approaches to both equivalence theory and continued to applications of functionalism and cultural analysis, feminism and postcolonial theory, and lastly, on an up-date theory of machine translation and culture mediation.

2.1 Equivalence and the Early Foundations

In the translation theory, the concept of equivalence dominated during the initial stages. This idea of formal and dynamic equivalence was popularised by Eugene Nida and Charles Taber in their influential publication, *The Theory and Practice of Translation* (2003 [first published 1969]) defines formal equivalence as the attempt to be faithful to the source text (in the meaning of formal equivalence), and dynamic equivalence as the attempt to be responsive to the target audience (in the meaning of dynamic equivalence). In its own right, dynamic equivalence gave prominence to the notion that translation would need to take hold of more than words; in fact, it also entailed the meaning, tone and impact. Although this framework did not ignore the significance of culture in response formation, it, however, assumed similarity in response to be possible through the system of languages.

Early foundations were also made by Roman Jakobson (1959) who typecast translation as intralingual (within a language), interlingual (between languages) and inter-semiotic (between verbal and non-verbal sign systems). Jakobson stressed the boundaries of equivalence since, according to him, poetry is not translatable. This initial identifying of the untranslatableness echoes more discussions further on of cultural nuance, especially as it applies to idioms, humor, and culturally oriented phrases.

2.2 Skopos Theory and functionalist Theory

At the end of two decades, the functionalist models received further criticism as the dominance of the models based on equivalence diminished. According to the Skopos theory by Hans J. Vermeer (1989), this was based on the fact that the purpose of translation (skopos) in the new context should form the main parameter of translation and not the integrity of originating text. This was a great milestone toward the acceptance of translation in the form of a purposive expression of cultural and communicative objectives. Translators were therefore being redefined as decision-makers who need to look at the best way of producing the desired impact in the destination culture.

Katharina Reiss (2000) suggested another step: she graded the texts, put them into functions and so-called informative, expressive, operative, and expected the differentiation of the translation strategies. Collectively, Vermeer and Reiss both took the profession toward a more pragmatic and tolerant view of the subject of translation in the sense of communicative context and audience expectation as well as the suitability of cultural content.

2.3 The Cultural Turn in Translation Studies

It was further widened in the theoretical scope of translation studies by the so-called cultural turn of the 1990s. The fact that any translation is neutral is highlighted by Susan Bassnett and Andre Lefevere (1990) who stressed the idea that translations should and can never be described as neutral because they are, in essence, culturally and ideologically colored translations. One important concept developed by the author, Lawrence Venuti (2012) was domestication and foreignization, which focus on the ethical and political aspects of the translation decisions. Domestication is what ensures a text would conform to the norms of target languages, at the cost of usually eliminating cultural difference, whereas foreignization keeps remnants of the source culture which attracts attention to the mediation of the translator.

Venuti also cultivated the very notions of invisibility of the translator and criticized the cultural dictate of translations flowing freely and clearly in the target language. Venuti agrees that this invisibility covers cultural negotiations and interpretive decisions of translators. This completely applies to the problem of cultural nuance: in order to make culturally-specific concepts accurate and accessible, it can be necessary to be figured out that the translator is involved.

2.4 Feminist and Postcolonial Approaches

Sherry Simon (1996) and Luise von Flotau (1997), among other feminist scholars, said that translation is ideologically based on gender ideology and translators would have to be aware of the reproduction or refutation of gendered meanings. As an example, feminist translation processes can consciously pre-positively encode inclusive or gender-neutral language, though to violate a source text. The practices become especially important in a situation in which gender is grammatically encoded, i.e., in French, Spanish or Arabic.

In the correlation between the colonial and the postcolonial language, postcolonial theorists such as Gayatri Chakravorty Spivak (1993) explored translation as a culture power zone. Spivak cautioned about those translations of texts by translated cultures because there is a danger of obliterating the uniqueness of those cultures by the presented overwhelming linguistic disciplines. In this perspective translation does not merely deal with communicating and how to communicate, but also representation, identity, and power. As stressed here, the focus on cultural delicacy, which cannot be set outside of ethical issues whose voices will be heard or not in the translation.

2.5 A theory of intercultural Pragmatics and Politeness

More understanding of the cultural subtleties in communication has been brought through recent studies in intercultural pragmatics. The politeness theory proposed by Brown and Levinson, (1987) has been used in studies like translation to discuss the transfer of politeness strategies between languages e.g. indirectness, honorifics, or mitigation. The researchers like Juliane House (2015) have highlighted the significance of using so-called cultural filters that modify the linguistic option according to the requirements of the new culture. The frameworks help us understand the reason why translation that is grammatically intact, though it does not affect audiences: they overlook the communal anticipations which are hidden in the linguistic timelessness.

2.6 Machine Translation and Contemporary Debates

The area of machine translation (MT) has engulfed new arguments in the twenty-first century because of the developments in the field. Such tools as Google Translate and DeepL now deliver more precise translations in a more lexical-syntactic perspective. Nonetheless, researchers like Anthony Pym (2010) and Sharon O'Brien (2019) state that they believe that conventions which entail idioms, humor, and socio-political overtones, still remains a major challenge to the implementers of the Turkish Turkish language as a Second language.

Neural machine translation has enhanced the native language but most times, there is a sense of cultural versatility at the cost of the native-language specifics, which are replaced by domesticated versions of the translation which eliminate subtle nuances. Additionally, the morality of bias in the works of MT systems has been brought up with being trained on large scale corpora, in which they mirror the major cultural and linguistic traditions. Consequently, other languages and suppressed identities are liable to distortion or to disappearance in the final product of the same translation.

The issue of the role of human translators in a digital age is also addressed by recent scholarship. Whereas, unlike human translators, machine translators are able to work with a large amount of text in a shorter amount of time, they are still used to mediate between cultures, making automatic judgments, and being sensitive towards identity politics. The general trend that is currently set in the literature is that, instead of the employment of human translators, MT should be regarded as an addition to human knowledge.

2.7 Synthesis and Research Gap

These different perspectives raise a number of main themes. First, translation is being increasingly viewed as a cultural operation and no longer a linguistic one. Since Nida proposed his idea of dynamic equivalence, Venuti suggests focusing on foreignizing English or Spivak, to focus on the postcolonial critique, the scholarly community has stressed the necessity to consider the particularities of the cultural context. Secondly, an increasing awareness of the ethical responsibility of translation is developing: translators have to find a balance between conflicting needs of fidelity, argumentative access by the audience, and the transfer of culture. Third, technological innovations have changed the way translation is practiced; however, machines cannot capture cultural subtlety and this is where human judgment is still relevant in the act of translating.

Nonetheless, there are deficiencies in the literature. Although much is published on the idioms, humor, and gender, fewer studies bring these varied definitions of cultural intricacy to a unified full portrayals. In addition, additional case studies that show how the lack of consideration of cultural nuance impacts in a real-world situation (i.e., unsuccessful advertisement campaigns, international faux pas) are required. The present paper will fill this gap by generalizing the findings that can be gathered on theoretical inquiry and connecting them to actual illustrations of the role of a translator as a cultural intermediary in the world becoming more globalized and mediated by technological advancements.

3. Methodology

The methodology of the paper is a qualitative, comparative, and critical study of the topic of cultural nuance in translation. As opposed to empirical research due to the use of statistical analysis of corpora, the given study focuses on textual analysis, case studies, and theoretical synthesis to point out the issue of cultural challenges in translation that may be raised. Investigative design: The investigative design is centered on three principles:

1. The Comparative Textual Analysis

A variety of idiomatic behaviors, humorous units, and culturally burdened words of various languages (English, Japanese, French, Arabic, and Spanish) are also discussed to demonstrate how cultural delicacy profiles the translation strategies. These are examples found in the dictionaries, literature and real life.

2. Case Study Examination

Translations that have been documented in marketing, media and politics are compared to prove the tangible effects of failing to consider the culture. The examples used in the case studies derive both on single and popularly reported translation failures (e.g. Pepsi in China, KFC, Parker Pens), and on literary and religious translation.

3. Critical Theoretical Integration

After doing a requirements analysis, one must determine which requirements should be integrated in the organization's production system. After conducting a requirements analysis, what requirements do we decide should be integrated within the production system of the organization?

The chief theoretical approaches applied in analyzing the material under consideration are the dynamics equivalence presented by Nida, the domestication and foreignization presented by Venuti, Skopos theory developed by Vermeer, translation as a feminist activity, and the postcolonial criticism. These paradigms equip conceptual means through which the viewer of the negotiation of cultural subtleties by translators.

This approach is quite selective necessarily: it is not a call that could offer a general overview of all potential cultural nuances in translation but dwells on illustrative areas in which these issues are most plain and far-reaching. Through a synthesis of textual analysis of arguments, case study analysis, and theoretical reflection, the paper will be used to prove that cultural competence is an absolutely essential component in translation.

4. Thematic Analysis

4.1 Idiomatic expressions and Metaphorical Language

Idioms and metaphors are one of the most longevous issues in the translation since they tend to be deeply embedded in the cultural tradition or local history, or common social experience. The English translation barrier derived with literal translations of the idioms will be meaningless in other languages.

To take an example, when one speaks English, saying, kick the bucket, it is translated as dying; technically, it has no Japanese counterpart. Direct translation would mislead the readers. Rather, Japanese has their own form of cultural institution: *kutsujoku suru* (to lose face) or the saying, 猿も木から落ちる (*saru mo ki kara ochiru*, "even monkeys fall from trees"), which conveys that even experts can make mistakes. The choice to be made by the translator is whether to translate the source idiom like-for-like, translate it with a culturally an equivalent idiom or to translate the translation meaning.

The same can be said of metaphors. Take into consideration such an English metaphor as time is money that means the capitalist values. Some cultures personalize time in a different manner that time is seen as a cycle and not a linear manner, or a shared and not personal asset. Cultural obliviousness in the translation of such metaphors runs in a risk of perverting the world outlook that is mixed up in the text.

Such theoretical approaches as Nida postulated dynamic equivalence can propose focusing on response in the audience, whereas the idea proposed by Venuti foreignization would maintain the cultural foreignness of the metaphor. As a matter of fact, it is common to find the translator balancing and letting the idioms pass on, but keeping the cultural identifiers where they are vital to the text.

4.2 Humor and Sarcasm

It is a well-known fact that humor is what gets lost in translation. The reason behind this is that humor is often based on wordplay, cultural appeal, and generally agreed-upon assumptions that might not be found in the target culture. A particular sarcasm in particular is also difficult since it usually relies on intonation and social background.

British humor is also a form of dry and understatement that is usually confusing to anyone in a culture such as the Americans who love directness. To give an example, the sarcastic sentence used in relationship to some failed attempt like the well-that-went-brilliantly can be understood literally by a non-British audience.

The issues depicted in subtitling on film and TV are stark evidence of them. When translating such American sitcoms as *Friend* or *The Office* using other language, the translators find it hard to understand translations made by using pun or culture references. As an example, English homophonic puns do not often work in Romance languages, so the translator is expected to replace the pun, or omit it.

According to theories of humor translation, there are three strategies that can be used:

1. Retention (carry on with the old, even when obscure).
2. Adaptation (find a target-culture identical joke).
3. Omission (throw out the comedy untranslatable).

Trade-offs are present in every strategy: in the meaning, ton, and the reverses of engagement the audience. The cultural issue of necessity to adapt and make amends brings out the fact that translation of humor is not only linguistic but very cultural.

4.3 Formality, Politeness and Social Hierarchies

The manner in which languages encode social hierarchies is variable, which implies that translators are compelled to overcome these differences so that they do not deliver unintended disrespect. Japanese is an ideal example of this system that has a group of honoring speech forms known as *keigo* (honorific language). The application of *keigo* in its wrong manner can significantly alter a received tone.

Equally, Arabic also uses honorifics like *Sheikh* (elder or chief) or *Ustadh* (teacher, master) some of the words which are not employed in equality in French like *tu* (informal you) and *vous* (formal You). A translator between the languages, in addition to being able to understand the lexical forms, has to be familiar with social expectations of how they are used.

This is where things usually fail in translations, as politeness theory (Brown and Levinson, 1987) can be used to explain why. Politeness strategies are also culture related: indirectness can be regarded as a sign of respect in Japan, but I would consider it to be evasive in Germany. The translators have to sift such strategies with the existence of cultural norms of the target audience as House (2015) articulates her idea of cultural filters.

The inability to obtain right amounts of formality or politeness may result in insulting, misunderstanding or the alteration of social interactions in the writing. Therefore, turkey playing in politeness is not an off-hand issue but one of the core components of translation quality.

4.4 Gender, Identity and Inclusivity

The translation of gender in all languages is coded differently, which presents specific challenges to translation that require inclusion. Gender-neutral pronouns like *they/them* have more and more become a part of the English language, particularly in the settings of identity politics and LGBTQ+ inclusiveness. Neutrality is however not easy in languages which are grammatically gendered such as French, Spanish and Arabic.

As an illustration, the plural *they* in French has to be either *ils* (male) or *elles* (female). Efforts to use gender-neutral forms, like *iel* are controversial and never accepted officially. Translators have to make their decisions which can be to apply traditional forms, to apply experimental inclusivity, or to seek circumlocutions.

Feminist translation theorists like Sherry Simon (1996) and Luise von Flotow (1997) state that translators ought to take action by explicitly predicting gender inclusiveness into foregrounding regardless of the text that is represented. Other people warn against this kind of interference saying that the original intent of the author may be distorted.

This conflict boils down to a wider issue, does the work of the translator consist in accurately copying the source or in modernizing and re-structuring it to fit modern social attitudes? Within the environment where inclusivity will be of political importance, the change in favor of adaptation will occur: this aspect underscores the cultural and ethical duties of such a profession.

4.5 Religion, Politics, and Topics of Taboos

Religion and politics are some of the most sensitive topics when translating, the mistranslation may lead to either outraged people or a diplomatic crisis. Hardly doubtful words, words like strong ideological or spiritual ideality of words, are particularly infelicities.

Among them, there is a famous example of the Arabic word *jihad*. Jihad is a concept used in Muslim theology both to describe inner spiritual opposition and defense. When translated into the Western media it is often poorly translated to mean a holy war and a complex concept has been simplified with militarized stereotype. This mis translation has led to misunderstanding and biasness.

Likewise, political terms can be mistranslated with a strategic goal of making them politically beneficial. As an example, the translation of texts about Marxism into other languages, tended to be translated differently depending on the political environment of the host culture that had a decent influence on the interpretation of concepts such as that of the class struggle.

The translators of religious or political texts are then not only required to be precise in language but also sensitive to the culture and morality. The cost of making a mistake bigger than being caught between two evils is that it can create and hinder further collaboration between countries or strengthen the negative stereotypes.

4.6 Miscommunication Case Studies

The practical examples of mistranslation demonstrate the practical results of the failure to consider cultural specifics:

- **Pepsi in China:**The Pepsi slogan, Come alive with the Pepsi Generation, was translated as Pepsi brings your ancestors back to the grave, which unconsciously calls to mind the community of ancestor worship.
- **KFC China:** Finger-lickin good means eat your fingers off, which gives it unsuitable grotesque associations.
- **Parker pens in Mexico:** A slogan that should have reassured the purchasers that the pen would not drip was mistranslated to indicate it would prevent accidental pregnancy.

Other than marketing, there are striking examples of literature. Translating culturally specific idioms of the work and magical realist image objects may be difficult in the *Cien años de soledad* by Gabriel García Márquez (*One Hundred Years of Solitude*). Translating to English has presented the translator with some hard options on whether to maintain Latin American cultural texture or make the work readable by the Anglophone audience.

The stakes are also depicted in the religious materials. Theological controversy has also arisen around individual words in different versions of the Bible into the English translations: whether the Hebrew *almah* should be translated as virgin or young woman. These rulings have long term custodianship repercussions.

The point that these case studies help to achieve is that translation mistakes are hardly minor. They will be able to sway audience perception, ruin a reputation or even change cultural understanding.

5. Machine Translation and performed mediation

Over the last twenty years, machine translation (MT) has experienced unparalleled innovation as a result of neural networks and flows of large volume data. DeepL, Microsoft Translator, and Google Translate, among others, have become quite capable of generating really impressive translations of the text in dozens of languages. To a large audience, they have turned the world into a global village through instant access to foreign content by providing a way of communication. However in all their technological advancement, there is still an extreme lack of capacity in the MT systems as they cope with cultural delicacy.

5.1 Machine Translations' Strengths

Modern MT is effective in some activities. It is able to handle or work with large mass of text in a short period of time, keeps terminology and offers drafts that can be polished by professional translators. NMT in particular has enhanced fluency as it aims at predicting word or sequence subsequences as opposed to word-by-word translation. This makes the output less stilted than the previous rule based or statistical systems.

In the case of technical documents where understanding and the precision of use of terms are more important than emotional appeal to culture, MT can be very efficient. Legal agreements, scientific work, and manuals tend to be improved by the use of MT, as the language they use is fairly standardized and free of cultural bias.

5.2 Cultural Limitations of Machine Translation

Nonetheless, in the contexts of translating idiomatic phrases, humor, sarcasm, or socio-political connotations, most of the translations turned out to be a failure of the MT. These systems are being trained with big quantities of translations that are already addressed, although they fail to contain the analytics of realizing delicate movements in either tone or context. To give just one example of this, the English colloquialism of breaking a leg (in which one wishes someone good luck) has been translated straight into other languages with the potential effect of causing confusion and even anxiety.

Politeness systems are also an issue faced by MT. The honorifics used in Japanese, or honorifics, such as those used in Arabic, which reflect the order of the society, are often flattened into generalized expressions, eliminating the cultural intent to the core. Likewise, there is inconsistency in the way gender inclusivity is reflected in the outputs of Mt. In the present English usage, although it can be retained in the form of they/them, in French or Spanish it tends to refer to masculine cases and this is a reflection of the grammar rules and bias in the corpus.

These constraints are depicted by humor. A translation of a pun through Google translate will give senselessness in most cases since the system cannot identify that wordplay is a rhetorical device. Even the sophisticated MT such as DeepL could not omit the creativeness to replace the culturally equivalent joke.

5.3 Bias and Ethical Concerns

Bias is another weakness of MT. Since algorithms are trained out of large steps of the information harvested over the internet, they mirror the prevailing ideologies and stereotypes of such corpora. Research revealed that MT regularly confines similarities such as a doctor with the man gender and a nurse with feminine gender features through the feminine pronouns. On the same note, politicized language can be translated carrying the Western-centric interpretations at the expense of other non-dominant views.

This casts ethical issues of using MT when it involves sensitive situations. Any mistranslated word of diplomacy might cause the situation to get out of control, and biased translations in the media may support ill-posed stereotypes. Coupled to the lack of accountability, human translators do not face the same difficulty because the translators of payments employed by artificial intelligence have no moral judgments to make.

5.4 Collaboration between human beings and machines

Nevertheless, despite these shortcomings, it has a useful purpose in supplementary work with human translators. To numerous professionals, the bigger part of this is done via MT to create rough types of first drafts and actually polish them to maintain clarity and cultural suitability. This has been known as post-editing and will enable a translator to conserve time on the simple tasks and concentrate their skills on places where finesse plays such an important role.

Probably, in the future perspective, hybrid models that see through machine efficiency and humanity sensitivity will work. Instead of needing to be replaced by machines as argued by Anthony Pym (2010), translators should be viewed as supervisors and mediators of the output of the translation and direction of the translation. This will require that translators should not only be trained in languages and cultures, but become technologically literate as well to make sure they can operate digital tools successfully without losing any cultural zest.

6. Discussion

The evaluation of machine translation and the thematic analysis define the omnipresence of cultural shades in the outcomes of translation. The findings are synthesized in this part and discussed in the context of their global communication-related implications, identity politics, and the education of translators.

6.1 Global Communication Implications

In a world, which is globalized, translation is needed to facilitate communication across borders in areas of diplomacy and advertising. The instances of translated slogans presented on the case basis reveal the way in which cultural blunders may hurt corporate- determinations and prevent market penetration. At the political level, the mistranslations of religious or ideological words may stimulate or reinforce stereotypes.

Cultural fineness is a thing that, therefore, does not represent a mere decoration but is one of the indispensable conditions of effective translation. According to House (2015), intercultural communication relies on cultural pinacol which adjusts texts in

accordance with the rules and expectations of the target culture. Lacking such filters, any translation will either make no sense or sound offensive.

6.2 Identity Politics Implications

Translation is also connected to identity politics, especially in gender and inclusivity issues. With a shift to a situation where societies are recognizing non-binary identities and argue in support of gender-neutral language, translators are more and more being asked to do a reflection of these changes. However, this is not direct in a strict grammatical gender system of language.

The ethical dilemma thus faces ethnographers in the position of translators when they are left with the option of either keeping the standard grammar of the source text, which may omit non-binary identity, or to transgender their translation with a modern grasp of individual societal interests. Feminist translation theorists believe in intervention by taking action to encourage inclusivity whereas critics fear the rewriting of authorial intent. However, nobody is higher or lower, but the discussion brings into focus the position of the translator as a cultural agent, whose position defines identity representation.

This extends beyond gender. The role of translators is also the mediating of dominant language representation of the marginal cultures. The remarks of colonial criticism focus on the fact that mistranslation may wipe out the cultural specificity, or cement unequal distribution of power. In this respect, translation cannot be viewed independent of greater battles related to the representation and cultural identity.

6.3 Implications on Education of Translators

Due to the breadth of cultural subtext, the education of the translators should not be restricted solely to language skills. As part of the training, cultural studies, sociolinguistics, and intercultural communication should be studied to provide translator with the tools in this regard.

In addition, with the pervasive machine translation, translator education should also include technological literacy. In order to navigate around the pitfalls of AI bias, translators must know and be aware of the strong points and weaknesses of AI technology, learn to edit post-translations, and acquire a critical understanding of post-translation generation. The idea is that it will create translators who are adaptable to integrate cultural intelligence and digital competence.

Pedagogical innovations might involve classic translation problem simulations e.g. translating ads to test how to adapt idioms to local market or when translating extremely polit sensitive texts to foreign organizations. These works would make the translators ready to become not only language professionals but also mediators and culture, as well as moral representatives in the culture.

6.4 Reformulate the role of the Translator

This discussion has also pointed to the fact that there is the need to reform the perception of the society contained with regard to the role of a translator. Translators should remain faceless too often, and these texts should be smooth enough to hide the interpretive work. However, according to Venuti (2012), this invisibility also hides the fact translator is a partner of the cultural exchange.

The value of their expertise is preempted by identifying translators as cultural intermediaries. It is not a technical but responsible, creative, and political work. In such a quickly shifting technologic era, such acknowledgment is critical to the fact that a form of human judgment has played a crucial role in guaranteeing that the processes of cultural representation and comprehension across linguistic divisions should remain an element of cultural creation.

7. Conclusion

The paper has explored cultural nuance in translation and as undertaken in this paper, the issue of conveying meaning between languages revolves around the nuances of idiom, humorous, politeness, gender, politics and religion being aspects that complicate the entire process of translation. The thematic analysis showed that translation is not only a situation of linguistic similarity but rather an exercise of cultural bargaining that needs innovativeness, sense of sympathy and thoughtfulness about the entire scenario.

Case studies also demonstrated the risks of ignoring cultural sensitivity, ranged between fanciful corporate howlers, and more egregious examples of propagating religious or political ideas. These examples underscore the role of the translator to ensure a balance between acts of faithfulness to the source as well as the target culture intelligibility and appeals.

The analysis of machine translating put a serious light on the success and failure of machine translating. Algorithms are very fast and very consistent and technical but they do not have the contextual interpretation ability to stroll through cultural complexity,

humor or identity politics. We should not replace human translators with the machines and development of collaboration between the human and the machine are ahead.

Three implications were highlighted in the general debate. To begin with, cultural subtleties are the fundamental element of global communication avoidance of misunderstandings and building respect in relations. Second, translators also have a lot of power in the representation of gender, inclusivity, and cultural identities in the field of identity politics. Third, in courses that teach translators, they need to be intentionally refocused to incorporate cultural literacy, moral judgment, and computer literacy so that translators can be oriented to addresses the demands of a 21 st century discipline.

Finally, translation remains such a human activity which cannot mediate only words but also the views of the world. The understanding that translators are cultural brokers confirms the fact that they are active participants in the churning out of cross-cultural knowledge. The need to foster globally by integrating the use of technology tools is only increasing thus the call to have a qualified translator who is culturally literate will also increase. This demands long-term commitment to training translators and new understanding of translation as the science of language that meets culture and identity at the crossroads.

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