| RESEARCH ARTICLE

Sociolinguistics as a Crucial Factor in Translation and Analysis of Texts: A Systematic Review

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| **ABSTRACT**

This systematic review discusses sociolinguistics as a crucial factor in the translation and analysis of texts. It mainly directs to synthesizing relevant studies and literature on Sociolinguistics as a crucial factor that affects the process of translation, translation studies, and analysis of texts. Sociolinguistics plays a vital role in the translation process. It defines what is adequate to be translated through selection, filtering, and even censorship. Problems in translation may occur when a text is translated without sufficient knowledge of the source language's cultural and social identity. However, since the cultural approach in translation has received criticisms previously, there is a call for more information that can contribute to the existing knowledge on how it still could be improved. Hence, this systematic review gathered and scrutinized recent and relevant studies from various databases that present translation using cultural lenses and paradigms as well as translation inconsistencies. The collected studies consist of qualitative and quantitative studies. This review reiterates Sociolinguistics as a fresh perspective and crucial factor in translation, including analysis of texts. The study's subjects include a variety of pragmatic factors that influence the essence of translation as a communicative process: the translator's ideologies and bias toward the target audience: the pragmatics of source Text and Translated Text language units, including the role of gender in translation which all correlate with social and situation stratification.

1. Introduction

According to Osman (2017), translation is a mental activity wherein the meaning of a given linguistic discourse is converted into another language, while Aleksenko (2019) defined translation as a complex dual process that includes both linguistic and cultural references.

Yet, in its earlier years, translation was only commonly used for communication and for translation of biblical and secular texts. Nida (1968), in his book entitled The Theory of Practice and Translation, reiterated that the majority of the people before were only engrossed in translating the Holy Scriptures.

Diverse definitions and approaches to translation and translation studies have been proposed as years passed. For example, Susan Bassnet and Andre Lefevere proposed the Cultural Turn theory, wherein a shift in the perspective in translation from the linguistic to cultural view was developed.

Thus, in the early 1990s, the theory provided a large theoretical and methodological shift in Translational studies concerning the factor of culture in the process of translation. Translation of texts can no longer be viewed as a sole linguistic activity. The

development in the industry of translation and academic research on the course of translation highlighted the significance of cultural context. (Dutton, 2017).

In addition to that, translation and analysis of texts require another paradigm. Sociolinguistics is concerned with how a language is used and how values are interrelated with functions. Sociolinguistics also pertains to the analysis of registers of language such as dialects, jargon, slang, verbal innovations, gender differences, the birth and death of a language, as well as the abuse of language, especially by advertisers and politicians. (Nida,1968)

In this regard, the Sociolinguistics approach may be employed in the translation and analysis of texts as a basis that a translated text has little to no bias or discrimination. (On, 2015). The sociolinguistics approach to translation defines what is translatable or what is acceptable to be translated through selection, filtering, and even censorship. In the Sociolinguistics approach, the translator is only a by-product of society, and that sociocultural background is present in everything we translate.

However, the cultural turn has been the subject of criticism in recent times. According to Pym (2010), some see the cultural approach from text to culture as not innovative nor distinctive as it had always been part of the intellectual background of the descriptive paradigm.

The researchers saw this as an opportunity to further analyze Sociolinguistics as a crucial factor in translating and interpreting texts. This study will also shed light on contributing factors that affect the process of translation and interpreting texts, such as; Gender, Culture, Semantics, and Pragmatics, as well as the Ideologies of a Translator.

2. Literature Review
2.1. Sociolinguistics
Nida (2012) defined Linguistics and Sociolinguistics as useful ways of comprehending and viewing the distinctive roles of language. Linguistics is comprised of the two complementary ways of viewing language, whereas Sociolinguistics is more concerned with the uses of language as well as the values associated with such functions. Hence, Sociolinguistics analyzes levels or registers of language, from highly ritual to intimate, competition between dialects and between languages, the growth and death of languages, the roles of jargon, slang, and verbal innovations, gender differences, and the abuse of language.

According to Nida (2012), there are two serious errors about language that significantly impede the progress of understanding the nature of translating and interpreting such as; the naïve idea that languages only consist of words and grammar and the misrepresented view that the only role of language is to communicate information. He also pointed out that a language is not only comprised of a single code that consists of words and grammar; instead, it is a bundle of related codes.

The expressive function pertains to the function of language that coincides with both psychological and sociological interaction. A person may use words without the intention to communicate, but the expressive urge may be rooted in expressive purposes.

A translator or interpreter would be more capable of understanding how sociolinguistic features become relevant to the entire range of communication, such as phonology, lexicon, syntax, and discourse, once they overcome the mistake of thinking language as merely words and grammar and after they recognize the wide range of functions that language performs. (Nida, 2012).

2.2. Gender and Translation
Najjar and Shahin (2015), in their paper entitled The Translational Impact of Gender Sensitization, reiterated that gender-sensitive language had been a major issue in numerous institutions, especially educational establishments, and public organizations around the world.

Despite considerable modifications in the sort of language used to characterize women or the relative merits of either sex within these institutions, the problem of gender-discriminatory language endures. It is also clear that non—sexist policies are not always adhered to in practice in many documents or interactions. (Najjar and Shahin, 2015), (Mills, 2003).

An example of this is an analysis of the adjectives that collocate with a man or woman; the study shows that there is a general tendency for men to be represented as strong (stocky, climb, dig), whereas women are represented as weak (vulnerable, abuse, oppress).

Men are frequently depicted as subjects wielding various sorts of authority, including legal execution, violence, and ownership. Women, on the other hand, are frequently depicted as objects of power, especially in relation to sexual assault, limitation, and categorization, whereas women are often connected with domains of physical attractiveness, civil rights, religion, and involuntary actions, whereas men are typically associated with domains of physical attractiveness, civil rights, religion, and involuntary actions. Non-physical attractiveness, aggressiveness, the military, and voluntary activities are all linked with men. Furthermore, while men

are frequently classified in terms of status, women are not. Women's classifications are frequently based on their physical appearance and sexuality. (Horton et al., 2018)

On the other hand, Baker (2014) discovered that girls are more likely to be depicted as expressing particular emotions, feelings, or cognitive states (smile, want, suffer, love, decide), whereas guys are pictured as the subjects of physical actions or states (grow, play, fall, die).

These observations have become a serious problem for institutions in later years since it became a more urgent issue in translating documents with bias-free language. Translators had to pay particular attention to the social expectations of gender in target cultures. Due to this, they had to adopt a gender sensitization policy to encompass the differences in both languages and cultures. Although translation has been described as a "cross-cultural transfer", it is significant that the transfer signifies an ideological transfer as well. (Najjar& Shahin, 2015)

Najjar and Shahin (2015) also pointed out that translators are expected to develop a deeper knowledge of the ideologies of the different societies they deal with in their translations. They are expected to make a close connection between grammatical and pronominal types of gender and social gender and its standards.

Problems related to translation may occur because of the existence of a wide variety of parameters to choose from gender-wise. The determination of gender is more complex and ambiguous than the selection of expressions that inherently belong to a specific gender. Dealing with gender in translation entails dealing with ideologies. (Najjar& Shahin, 2015).

2.3 Culture and Translation
Despite the significant contribution of linguistics to translation studies, this approach appeared powerless in expounding several translation phenomena, especially when cultural factors were involved. As a result, a number of translators gave up their attempts to make translation purely scientific and returned to the cultural context in which the translation was done. (Lou, 2009).

In light of this, literary translation has always had an impact on the development of certain cultures. Literary translation, like translation in general, is a way of cultural enrichment. Literary works with a strong cultural component are reflections of society and life. Most people develop knowledge of various cultures and countries through translated writings. (Lou, 2009).

Translation as a form of re-writing is another redefinition articulated for the first time by the cultural approach. This is alongside anthologies, histories, criticism, and adaptation. Translation is one of the ways in which cultures construct images and representations of authors, texts, and entire periods of history. One example of this is Lefevere's case study wherein he showed the choices made by the French, English, and German translators of The Diary of Anne Frank that involved ideological manipulation. (Lefevere, 1992).

The poignant analysis of the German translation deliberately toned down or eliminated Anne's account of the violent treatment of the Jews and her harsh words against the Germans. Hence, rewriting Anne Frank's diary to match the public discourse of the mid-fifties when Germany was struggling to cope with its Nazi past. (Lefevere, 1992). Lefevere (1992) also pointed out that rewriting is not only about widening the horizon of Translation Studies beyond linguistics and text analysis but also aims at contributing to the study of literature and culture by presenting the significance of studying translations as a component that functions as an analyzable part in the manipulation of words and concepts which constitute power in a culture. Bharati (2018), on the other hand, discusses that culture and translation help bridge the gaps that different languages might create.

Translation is an element of healthy cultural exchange, and a good translation allows readers to appreciate a translated text similar to that of the source text. Knowledge of another culture is essential and makes translation easier on the part of a translator. Since the aim of translation is to achieve semantic equivalence, this may be attained with adequate knowledge of the target language and the cultural background of the Source Language. (Bharati, 2018).

Cultural Turn in Translation studies reveal cultural aspects of translation and broadens the area of research. However, by turning the focus upside down, it overlooks linguistic features and tends to transform translation studies culture determined into a means of cultural analysis. To integrate multiple techniques into a coherent whole, the future paradigm will require a greater knowledge of the inner relations between different approaches, as well as to focus on the translator's behavior to better understand the nature of translation. (Wu, 2010)

2.4 Ideologies of Translators
The world today is not the same as it was once. People from different nations exchange information freely as well as influence one another. Translation is widely acknowledged as one of the most contentious event genres in the world. It plays a crucial role not only in international communication but also in analyzing texts. It provides a powerful stimulus for the exchange of cultures and

the advancement of humanity. According to Suo (2015), "The translator is considered as the intermediary between ST and TT. His task is to decode the original semantic signs and recode them in the target language.

Numerous powering figures in translation studies have different ideologies in translating text. Bassnett and Lefevere in Hoed (2006) state that the translation activity always embraces certain tendencies within. The translation activity can be either source language-oriented or target language-oriented, at which point leads to ideologies of Venuti's domestication and foreignization. According to Lefever in Venuti (1995: 20), "translation can never be totally suitable to the foreign text," Schleiermacher gave the translator the option of "domesticating" or "foreignizing."

Domestication and foreignization are two strategies in translation for ensuring that a text conforms to the target culture to the greatest extent possible and have been the focus of debates in the translation circle. Domestication entails translating in a transparent, fluent 'invisible' style in order to minimize the foreignness of the target text. This is a strategy of making text closely conform to the culture of the language being translated, which may involve the loss of information from the source text.

On the other hand, foreignization entails choosing a foreign text and developing a translation method along lines that are excluded by dominant cultural values in the TL. This is the strategy of retaining information from the source text and involves deliberately breaking the conventions of the target language to preserve its meaning.

In line with these strategies of Venuti, Bassnet, and Lefevere, another well-known theorist of translation whose name is to be linked with such concepts as foreignization, ethics of translation, and literal (but not word-for-word) translation is Antoine Berman. Berman deplores the general tendency to negate the foreign in translation by the translation strategy of 'naturalization', which would equate with Venuti's later 'domestication'.

Barkhordar, S. Y. & Fatemi, R. (2020) in their study A Comparison between the Translation Dichotomies Suggested by Juliane House and Lawrence Venuti. Journal of Practical Studies in Education, "The translation dichotomies discussed are two pairs of lines where one line of each pair is parallel with only one line of the other. Overt translation corresponds to foreignization, and covert translation is parallel with domestication. All the similar points mentioned do exist in this way.

Overt translation corresponds in all the eight similar points to foreignization and covert translation in all of them to domestication. This is also true for the concepts associated with each translation typology. A cultural filter is used for covert translation, and the translator's invisibility takes place in domestication."

As a result, the ideologies of translators are parallel with each other and fall in their main goal, which is to know what strategy best suits when translating a text, either to maintain the flavor of the foreign or to conform to the language of the reader.

2.5 Semantics and Pragmatics

Translation scholar Peter Newmark (1988) discussed whether a translation should remain as close to the source language or if it should instead attempt to be free and idiomatic. He called these two approaches semantic translation and communicative translation.

Semantic Translation attempts to deliver semantic and syntactic structures as closely as the second language would allow, the exact contextual meaning of the original. It has a source language bias, it is literal, and the loyalty is to the Source Text (ST) author. Although it is readable, it remains with the original culture and assists the reader only with its connotations. It tends to be more complex, more awkward, more detailed, and tends to over-translate.

On the other hand, House et al. (2003) define pragmatics as a kind of knowledge that enables people to recognize intercultural interaction structures and speech act approaches in order to handle misunderstanding issues that arise in international social settings.

Recent definitions of pragmatics include the study of communicative language and the links between sentences and the contexts and situations in which they are employed. For example, Yule (2010) defines pragmatics as "the study of what speakers mean, or "speakers' meaning," as well as "invisible" meaning, or how we recognize what is meant even when it is not said or written."

Previously, Fromkin and Rodman (1993) discussed the "context" of a sentence or discourse and the significance of context in interpreting language. Translators who have undergone pragmatics training will be able to identify diverse cross-cultural language interpretations and become familiar with their various conventions, structures, and forms. Any lack of comprehension of such pragmatic aspects may lead to pragmatic translation challenges in this regard. The benefit of studying language through pragmatics is that it allows people to discuss people's intended meanings, assumptions, intentions, or aims and the kind of activities (such as requests) they perform when they speak. (Yule, 2010).

The method we convey meaning through the context of communication is called pragmatics. This meaning is comprised of both verbal and nonverbal features, and it varies depending on the context, the topic of discussion, the interlocutors' connection, and other social circumstances.

In this regard, research conducted by Al-Eryani (2020) entitled The Role of Pragmatics in Translation and the Pragmatic Difficulties That Encounter Translators showed that translators encountered factual problems and difficulties, and this was attributed to the inter-cultural differences, the translators' unawareness of pragmatics, the lack of pragmatic practice, the inappropriate environment of learning pragmatics and the difficulty in rendering lexical and semantic pragmatics.

The central assumption of such an approach is that language is vague, and texts radically under specify the interpretation. This is why translators must interpret utterances against the context of beliefs about the world, about the elements of the utterance in the context, and about the topic and related individuals and states of affairs.

In light of this, any lack of understanding of pragmatic features may result in pragmatic translation issues. Speech events, for example, vary between cultures, as well as social distance and intimacy, which are frequently culture-specific. It indicates that there are unique cultural circumstances in which word-for-word translation cannot effectively express the intended meanings of the source text in each society.

As a result, the translator must use his cross-cultural pragmatics skills to express the content effectively in his translation while avoiding offence. (Al Eryani, 2020).

3. Methodology
This research paper shows the systematic review of Sociolinguistics as a Crucial Factor in Translation and Analysis of Texts: This research employs a qualitative design for it aims to describe relationships, describe, and examine the cause and effect of relations. First, the researchers gathered different reviews of related literature that served as sources for the push through of this study. Second, the researchers identified the common theme out of the different gathered reviews of related literature. Third, the researchers came up with the possible titles of this research article based on the common theme of the review of related literature gathered. Next, the approval of the title, and finally, the researchers began to collect and study different articles related to the title for the final draft of this research article. The researchers found through this research that translating and analyzing are sociolinguistic activities. Language mediations through interpreters and translators happen as part of normative social practices and are dictated by social and language behavioral rules that continuously evolve over time.

4. Results and Discussion
The sociolinguistics approach to Translation defines what is translatable or what is acceptable to be translated through selection, filtering, and even censorship. In Sociolinguistics, the translator is only a by-product of society, and that sociocultural background is present in everything we translate.

This systematic review shed light on the limitations of Sociolinguistics in translation and that there is a need for more studies to be conducted about Sociolinguistics and cultural approaches in translation and translation studies.

Since Cultural Turn and Sociolinguistics are considered fresh perspectives in the field of translation, further studies can discover the strategies and Gender-related problems translation may occur because of the existence of a wide variety of parameters of gender to choose from. Gender is more complex and ambiguous than the selection of expressions that inherently belong to a specific gender. Dealing with gender in translation entails dealing with ideologies.

Cultural Turn in Translation studies reveal cultural aspects of translation and broadens the area of research. However, by turning the focus upside down, it overlooks linguistic features and tends to transform translation studies into a means of cultural analysis.

The future paradigm will require a greater knowledge of the inner relations between different approaches, as well as to focus on the translator's behavior to better understand the nature of translation. The ideologies of translators are parallel with each other and fall in the main goal, which is to know what strategy best suits when translating a text, which is either to maintain the flavor of the foreign or to conform to the language of the reader.

Semantic and Pragmatic approaches in Translation both have limitations in terms of translation and analysis of texts since the former heavily relies on the source text that the meaning may be ambiguous (Newmark, 1988), and the latter uses assumptions, intentions, or aims. Since language is vague and texts radically under specify interpretation. Translators must interpret utterances against the context of beliefs about the world.

5. Conclusion

Sociolinguistics plays a vital role in the study of translations. It becomes the body of translating the text from one target language to another since one's culture differs from another; social factors become a major problem if the text is translated without consideration of the studying sociolinguistics.

We can say that the Sociology of translation has been evolving over the years, and as the result of this disciplinary shift, sociolinguistic aspects of translation theory are now approached and need to be taken seriously via the lenses of socially dictated communicative acts, social translation norms, and the translation process reflecting the social hierarchy of society.

The study's subjects include a variety of pragmatic factors that influence the essence of translation as a communicative process: the translator's bias toward the target audience: and the pragmatics of ST and TT language units, which correlate with social and situation stratification. The paradigm in issue faces several obstacles as it progresses, including the development of vocabulary and research methods. In conclusion, the sociology of translation adds to the theoretical framework of TS by providing a fresh perspective. But since Sociolinguistics is considered a fresh perspective in translation, it still needs further studies in order to develop approaches that consider various Sociolinguistics factors such as Gender, Culture, the Ideologies of the Translator, Semantics, and Pragmatics in the translation process. This study may also serve as a reference in developing a future paradigm focusing on Culture and Sociolinguistics for future researchers.

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