| **RESEARCH ARTICLE**

Reconceiving Translation: Homi Bhabha's Hybridity and the Third Space in Literary Translation

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| **ABSTRACT**

This conceptual paper critiques the overgeneralized adoption of hybridity in translation studies, exposing its theoretical circularity, lack of actionable strategies and weak methodological grounding. Although hybridity is often conceptualized as a means of cultural negotiation, its translation-specific application remains underdeveloped. Bhabha's "third space" metaphor is frequently cited but without translating it into actionable strategies, with existing applications being viewed either as too niche or essentializing cultural binaries. Therefore, the ethical dilemma of striking a balance between source text authenticity and target text accessibility remains unresolved, with actual translation decisions often oscillating between two extremes, either reinforcing or subverting hegemonic structures. To close this gap, this research proposes a dynamic hybrid model which puts practical strategies into action to overcome theoretical limitations of hybridity. The model draws on Joseph Malone's practical strategies to combine foreignization and domestication in a dynamic framework which enables translators to maintain essential cultural elements while achieving clarity. The model presents a practical hybrid approach to literary translation, one that maintains a balanced harmony between faithfulness and accessibility.

| **KEYWORDS**

Hybridity, Translation Studies, Cultural Exchange, Postcolonial Theory, Bhabha, Third Space, Literary Translation, Cultural Diversity.

1. Introduction

The 'cultural turn' in translation studies has reconceptualized translation from linguistic transfer to intercultural mediation, repositioning translation in a new dynamic site of cultural negotiation (Bassnett, 2007, 2013; Bassnett & Lefevere, 1998; Lefevere, 2002). Instead of being confined to reductive binaries such as Self/Other or Centre/Periphery, translation has changed into a dynamic site for cross-cultural interaction where power and difference are negotiated. The long-dominant dichotomies such as domestication vs. foreignization, word-for-word vs. sense-for-sense, overt vs. covert translation have proved inadequate in recognizing the intricacies involved in intercultural exchange. Bakhtin highlights that language is a "concrete heteroglot conception of the world," emphasizing its inherent hybridity (Wolf, 2000, p. 131). This ontological hybridity challenges the notion of 'pure' or 'transparent' translation, calling for a model that embraces cultural and linguistic plurality in and through translation.

This study proposes a hybrid translation model, operating within Bhabha's "Third Space" (1994) and transcending the constraints of extreme domestication and radical foreignization. Unlike traditional approaches that utilize hybridity as a theoretical tool, this model operationalizes hybridity as a structured translation strategy and, therefore provides a tangible framework for practical implementation. The model ensures that the cultural elements within the "Third Space" interact dynamically without being simplified to a single dominant framework. It is within the Third Space that domesticating and foreignization strategies are blended,

allowing the target reader to engage with the text in a way that preserves the foreignness of the original without forfeiting accessibility and readability. However, despite its theoretical appeal, hybridity in literary translation has often been invoked uncritically. Scholars such as Vidal Claramonte (2012) and Bandia (2010) have employed Bhabha's concepts primarily in resistance-oriented translation studies but have not sufficiently addressed its practical implications for interlingual translation. Moreover, as Maitland (2017) argues, hybridity is frequently treated as a "theoretical commodity" rather than as a rigorous methodological tool.

In this conceptual paper, I aim to bridge this research gap by demonstrating how a hybrid approach to translation is not only an ethical pathway for representing peripheral, indigenous cultures but also a structured and applicable one. Unlike previous studies that rely on hybridity's postcolonial implications, this study introduces a model that systematically integrates hybrid translation strategies to reconcile source authenticity with target accessibility. Through the theoretical reflections, I demonstrate that hybridity offers a viable alternative to the binary perspective in translation discourse. It is through the recognition that translation is an inherently interactive and refractive process (Wolf 2008) that the proposed hybrid model asserts that cultural differences are actively preserved and negotiated within the translated text. Furthermore, this study critically engages with ethical concerns surrounding translator agency, acknowledging that while hybridity facilitates cultural negotiation, it may also risk reinforcing power imbalances if not carefully applied. In this way, the model proposes a more inclusive and dynamic platform of intercultural communication, one that reveres linguistic diversity while ensuring richer cross-cultural dialogue within the translation arena.

2. Literature review

One of the cornerstones of postcolonial discourse is Homi Bhabha's theory of hybridity, which postulates the creation of new cultural identities through the amalgamation of different cultural elements (Bhandari, 2022; Mizutani, 2009). Central to the hybridity theory is the notion of the "Third Space"—an interstitial arena where cultures intersect and interact. Bhabha contends that this space nurtures a common ground for negotiation and transformation, leading to the negation of traditional binary oppositions. He asserts that "it is that Third Space, though unrepresentable in itself, which constitutes the discursive conditions of enunciation that ensure that the meaning and symbols of culture have no primordial unity or fixity" (MacDonald, 2019). What is intriguing about the Third Space in translation is that cultural signs can be appropriated, translated and rehistoricized, fostering the creation of new meanings and identities that challenge the conventional binary divide.

In the context of translation studies, the notion of hybridity has gained traction as scholars keep transcending themselves beyond the traditional paradigms of domestication and foreignization. Where domestication entails the adaptation of a given text to the target culture, often at the expense of the source culture's authenticity, foreignization does the opposite through the retention of some elements of the source culture, which potentially alienates the target audience (Venuti, 1995). Hybridity, on the contrary, presents an alternative by embracing these approaches, allowing translation to acknowledge and preserve cultural differences while ensuring the text is accessible to the target audience. However, despite its appeal, hybridity has often been invoked without critical interrogation of its methodological applicability. Scholars such as Vidal Claramonte (2012) and Bandia (2010) have employed hybridity primarily as a framework for resistance in translation but have not sufficiently examined its practical implications for interlingual translation. Maitland critiques this trend, arguing that hybridity is often treated as a "theoretical commodity" rather than a tool for practical translation strategies.

It should be argued that the application of Bhabha's notions to translation studies has been explored by various scholars, notably in relation to hybridity, cultural negotiation and identity construction. Niranjana (1992), for instance, investigated how translation has historically been exploited as a tool of colonial dominance while also being a site for resistance through the creation of hybrid texts that challenge colonial narratives. In the same vein, Bassnett and Trivedi (1999) emphasize the intricacies of cultural hybridity in postcolonial translation, in that translators have to navigate the delicate interplay of power dynamics and cultural intersections. More recent scholarship has furthered these notions, especially in terms of re-contextualization and cultural identity. Batchelor (2008), for instance, argues that translation within the Thid Space challenges traditional notions of fidelity and equivalence. House (2022) theorizes translation as an act of re-contextualization positioned in an "in-between" space that is not fully embedded in the source nor the target culture. She distinguishes between overt and covert translation, highlighting how linguistic and cultural nuances anchor translation within this liminal space. In addition, Wolf (2022) views the criticality of the Third Space in the construction of cultural identity, presenting translation as a mediator between cultures and creator of hybrid identities. Nevertheless, the practical application of these theoretical insights remains underdeveloped. Studies applying hybridity to translation often focus on postcolonial or diasporic literature (e.g., Lahiri's *Interpreter of Maladies*) but fail to address its broader relevance to literary translation as a whole. Bandia's (2010) work on Euro-African literature highlights hybridity's role in blending indigenous and Western traditions, but such studies remain niche and lack a structured framework for practical translation methodologies.

Methodological challenges further complicate the operationalization of hybridity in translation. Maitland (2017) argues that existing approaches struggle with the role of translator agency, as attempts to reinforce hybridity often depend on the translator's subjective interpretation. Additionally, hybridity's reliance on essentialized cultural binaries, as critiqued by Pieterse (2006), presents difficulties in translation contexts where cultural identities are fluid rather than fixed. This raises ethical concerns regarding whether hybridity in translation merely replicates power imbalances rather than genuinely challenging them. For instance, the Arabic translation of Faulkner by Jabra, which heavily domesticates the text, illustrates how hybrid translation ideals can clash with practical compromises (Alhirthani, 2018).

This paper innovates by applying Bhabha's notion of hybridity not only as a theoretical lens but as a practical strategy in literary translation. Unlike previous studies that employ hybridity as a broad postcolonial framework, this study introduces a structured hybrid translation model that draws on Joseph Malone's practical strategies to balance foreignization and domestication. While critics argue that the application of Bhabha's concepts to translation studies may overemphasize hybridity, potentially overlooking structural inequalities inherent in cross-cultural exchanges, this study presents a translation model that overlooks neither domestication nor foreignization. Proponents of hybridity within translation insist that accommodating hybridity within the translation space fosters a more nuanced understanding of intercultural communication, which allows the representation of multicultural identities within a single text. This aligns with Bhabha's (1994) assertion that the Third Space serves as a "precondition for the articulation of cultural difference," making it a valuable framework for analyzing translation practices. By addressing the research gap in the direct application of hybridity to translation practices, this study proposes a hybrid model that balances both authenticity to the source culture and accessibility to the target audience. This model presents a more inclusive and ethical approach to cultural representation in translation, thus advancing the field with a dynamic perspective on intercultural dialogue.

In short, Bhabha's concept of hybridity and the Third Space serves as a theoretical incubator that can shift translation from the constraints of binary frameworks to a dynamic space for cultural negotiation. Within this space, translation ceases to be a battleground for supremacy but rather an inclusive space where diverse cultural identities and various forms of intercultural communication are embraced. However, for hybridity to move beyond abstract theorization, its practical methodologies need to be explicitly articulated. This study aims to fill this gap by presenting a translation model that operationalizes hybridity through a structured approach, offering a tangible framework for literary translation.

3. Traditional Translation Models: Domestication vs. Foreignization

3.1 Domestication

Domestication, as defined by Hatim (2001, p.46), is "an approach to translation which, in order to combat some of the 'alienating' effects of the foreign text, tends to promote a transparent, fluent style." Largely associated with Eugene Nida and later critiqued by Lawrence Venuti, domestication prioritizes reader accessibility and seamless readability over cultural and linguistic fidelity. It is premised on ensuring that a foreign text is adapted to align with the linguistic and cultural norms of the target audience, hence minimizing its foreignness —or what Khalifa (2025) terms indigeneity. However, this process of naturalizing a text into the target language raises serious ethical concerns about eroding cultural differences alongside the broader ideological implications of such an approach to translation (Venuti, 2017).

The primary critique of domestication lies in its oversimplification of cross-cultural exchange through the elimination of indigenous elements, which often leads to a great loss of linguistic and cultural depth (Bielsa & Bassnett, 2009; Khalifa, 2024, 2025). This is particularly detrimental in literary translation (Wu, 2010), notably in indigenous novels, where the aesthetic and cultural elements constitute the essence of the original work. In addition, domestication buttresses cultural hegemony by imposing the supremacist values of the target audience onto the source text, which results in the assimilation of indigenous works into dominant cultural narratives (Venuti, 1995; Spivak, 1992). Venuti (1995, p.22) argues that domestication makes translation "seem less an exchange of information than an appropriation of a foreign text for domestic purposes."

It is clear that while domestication can be useful in technical or legal contexts as argued by Pym (2010), it undoubtedly raises ethical concerns in literature, where fidelity to the foreign is crucial for genuine intercultural dialogue (Schulte & Biguenet, 1992; Berman, 1992). Even Nida, an advocate of dynamic equivalence, acknowledges the risks of erasing cultural elements in translation (Nida, 1993). Undoubtedly, transcending beyond the binary divide of domestication and foreignization towards a hybrid approach can ensure a more ethical and balanced translation strategy that balances both foreignness and accessibility (Baker, 2018)

3.2 Foreignization

Foreignization is a translation approach that intentionally keeps some of the original text's "foreign" elements instead of fully adapting it to the target language's norms (Hatim, 2001). By preserving unique linguistic and cultural traits, it invites readers to

experience the text's authenticity while confronting cultural differences. Critics claim that this can make translations harder to understand, but Venuti (1995) argues that foreignization carefully balances cultural uniqueness without romanticizing the "foreign." However, he admits that how we perceive foreignness is shaped by our own cultural lens (Venuti, 1995, p. 35).

Many scholars see foreignization as a valuable way to foster cross-cultural awareness, but it's not without risks. If foreign elements are too strong or lack context, readers might feel disconnected. Manfredi (2010), however, suggests that foreignization isn't about explaining every cultural detail—it's more of an artistic choice. This highlights the fine line translators must walk: staying true to the original while keeping the text accessible. In short, while foreignization avoids the flattening effect of domestication, its success depends on skillful balancing.

This tension shows how translation is both an art and a cultural compromise. Though foreignization is often praised for resisting cultural erasure, being too strict with it can backfire. A hybrid approach might offer the best of both worlds—honoring cultural diversity while keeping communication clear and meaningful.

4. Hybrid Translation: Bridging Theory and Practice

In recent developments within Postcolonial Translation Studies, the concept of "hybridity," as articulated by Homi Bhabha (1994), has emerged as a significant lens through which cultural encounters are understood. This hybridity occurs within an interfacial space referred to as the "Third Space" or "Space-in-between" (Bhabha, 1994). This hybrid space can facilitate a new mode of translation that emphasizes a mutual and dialogical production of discourse (Manfredi, 2010). As Wolf (2000, p. 131) puts it, translation in this space is "the result of the meeting of two cultures which merge or 'hybridize' without giving up or neglecting their own specific cultural features."

Nergaard (2009, p. 511-512) reinforces this idea by stating that "the space where we move is mixed and hybrid," emphasizing that separations and differences exist in the world rather than between distinct worlds. It is within this hybrid space that translations occur. However, hybridity in translation has often been invoked in abstract terms, with limited attention to its structured implementation. While previous studies (e.g., Bandia, 2010; Vidal Claramonte, 2012) have framed hybridity as a form of resistance, this model operationalizes it as a systematic translation strategy that negotiates cultural elements in a balanced and intentional manner.

Notably, this reconciliatory approach is not a recent development; for instance, Christiane Nord's notion of "Loyalty" (Manfredi, 2010, p. 56) offers an example of a bilateral responsibility that encompasses both the source text (ST) author and the target text (TT) reader. Through this notion of loyalty, functionalist approaches succeed in maintaining fairness towards both the target readers and the cultural alterity of the source. However, functionalist models often prioritize pragmatic concerns over cultural resistance, which this hybrid model seeks to balance by maintaining the foreignness of the text without sacrificing readability.

Given our current global landscape, marked by multilingualism and multiculturalism, the literary translation field is in urgent need of a transformative shift—from entrenched cultural and identity assumptions rooted in an antagonistic 'either/or' dualism to a more cooperative 'both/and' paradigm. Consequently, the hybrid translation model proposed here reconciles two ostensibly contradictory approaches: domestication and foreignization. While Schleiermacher suggested that these paths were so distinct that one must be adhered to rigorously for reliable results (Schulte & Biguenet, 1992, pp. 36-54), the hybrid model posits that domestication and foreignization should not be viewed as opposing forces but rather as dynamic elements along a translation spectrum. This perspective aligns with recent scholarship (e.g., Maitland, 2017), which critiques the tendency to treat hybridity as an abstract theoretical tool rather than as a concrete methodological framework.

These two approaches can coexist and adapt according to the context of the translation, as historically, they have been employed in tandem, albeit in varying degrees. Humboldt, for instance, recognized a nuanced distinction between foreignness (Fremdheit) and the foreign (Fremde), asserting that a translation should possess a foreign flavor only to a certain extent; it should be palpable but not overwhelming (Schulte & Biguenet, 1992, p. 58). The distinction becomes particularly evident when cultural norms clash, suggesting that "where there is very little or no ethnodeviant pressure ... a domesticated translation may not be so very different from a foreignized one" (Wu, 2010, p. 26). However, this hybrid model moves beyond the notion of a simple compromise between domestication and foreignization. Instead, it offers a dynamic, context-sensitive framework that adjusts translation choices based on the cultural and textual affordances of both the source and target languages.

Thus, the extent to which a translator opts for domestication or foreignization should not be arbitrary; rather, it should be guided by the ST's cultural embedding. Ultimately, translation should be perceived not as a monolithic 'either/or' decision but as a field that accommodates multiple approaches simultaneously. The critical question should therefore focus on the degree of each approach to be incorporated into the translation, advocating for a sliding scale of translatability.

This hybridizing approach serves as an antidote to the antagonistic binarism that has long afflicted the translation enterprise, fostering an inclusionary and multidimensional pattern of cultural exchange and evolution. In this sense, the hybridity model effectively circumvents the "politics of polarity" (Bhabha, 1994). Moreover, it addresses the ethical dimension of the translator agency by acknowledging the potential risks of power asymmetry in the translation process. While hybridity fosters cultural negotiation, its application must remain critically aware of how translation choices impact cultural representation and reader accessibility. Next, I turn to the essential features that a hybrid translation should encompass.

5. Components of the Hybrid Translation Model

The proposed hybrid translation model, as illustrated in Figure 1 below, balances domestication and foreignization and ensures a translation approach that retains the strengths of both methods. This can be attained through the inclusion of four key components:

1. **Retention of Relevant Cultural Differences**
   This preserves cultural markers, idioms, and traditions from the source text to maintain authenticity and expose the target audience to the richness of the original culture.

   How it Works:
   - Key **cultural elements** (e.g., proverbs, idioms, religious references, historical allusions) should be kept in the translation.
   - **Glossing or footnotes** may be used to help the target reader comprehend these elements.

   Examples:

   - **Emile Habibi's *The Pessoptimist*** (المتشائل)
     The expression "فبرأس أمي وأبي أحببتك" can be foreignized as "**By my mother's and father's head I loved you**" rather than domesticated as "**by my father and mother I loved you**" to maintain the Arabic honorific's cultural nuance.
   - **Mahfouz's *The Cairo Trilogy*** (الثلاثية)
     The phrase **"إن شاء الله" (In sha' Allah)** can be transliterated to preserve the religious and cultural significance of the expression.

2. **Retention of Relevant Motivated Language**
   It maintains stylistic choices, unique word structures, and poetic elements that give the original text its distinct voice.

   How it Works:

   - **Poetic language, metaphors, and rhetorical devices** should be kept intact.
   - **Sentence structure** may be retained at times to reflect the rhythm and flow of the original.

   Examples:

   - **Mahmoud Darwish's poetry**
     His **lyrical, metaphor-rich style** can be retained in English translations to preserve the poetic depth, e.g. this verse "سيّدةٌ تتْرُكُ الأربعينَ بكامل مشمشها" in his poem "على هذه الأرض ما يستحق الحياة" (On This Land, There Is What Deserves Life) can be translated into "**a woman leaving her forties with all her apricots**" to ensure the motivated symbolism of beauty, time, and nostalgia in the word "مشمشها" does not get lost in translation.
   - **Al-Mutanabbi's classical poetry**
     Verses like the following can be translated literally to retain their literary impact
     إذا غامرت في شرفٍ مروم

فلا تقنع بما هو دونَ النجوم

**If you venture for noble honour's claim
never content yourself beneath the stars' frame**

3. **Domestication of Normal Discourse**
   This necessitates adjusting everyday language and information flow so the text reads fluently and naturally in the target language.

How it Works:

- **Everyday discourse and information flow are** replaced with target language equivalent phrases.
- **Colloquialisms and conversational tone** are adapted for accessibility.

Examples:

- **Naguib Mahfouz's dialogues** in *Midaq Alley* (زقاق المدق)
  Arabic street slang can be translated using **equivalent English slang** rather than literal translation to maintain natural flow.
- **Jibran Khalil Jibran's *The Prophet*** (النبي)
  Some **philosophical phrases** can be slightly adapted in English to make them more fluid while keeping their poetic essence.

4. **Observing Target Text Syntax and Morphology**
   This emphasizes that the translation should adhere to the syntax and morphological rules of the target language so as to ensure grammatical accuracy and structure in the target language while maintaining meaning.

   How it Works:

- **Subject-verb-object (SVO) adjustments** for English readability (since Arabic often uses VSO).
- **Morphological adaptations** to match the target language's linguistic rules.

Examples

- **Al-Hariri's Maqamat (المقامات)**
  Arabic **rhymed prose** often needs structural adjustments in English without distorting its elegance.
- **Naguib Mahfouz's descriptive passages**
  Arabic descriptions, often lengthy, are sometimes **broken into shorter English sentences** to enhance readability while maintaining depth.

HYBRID TRANSLATION MODEL
(Dynamic Negotiation in the "Third Space")

FOREIGNIZATION
(Preserve Source Culture/Language)

DOMESTICATION
(Adapt for Target Readability)

1. Retention of Cultural Differences
- Carry-over
- Amplification
- Equation

3. Domestication of Normal Discourse
- Diversion
- Substitution
- Reduction
- Reordering

2. Retention of Motivated Language
- carry-over
- Equation

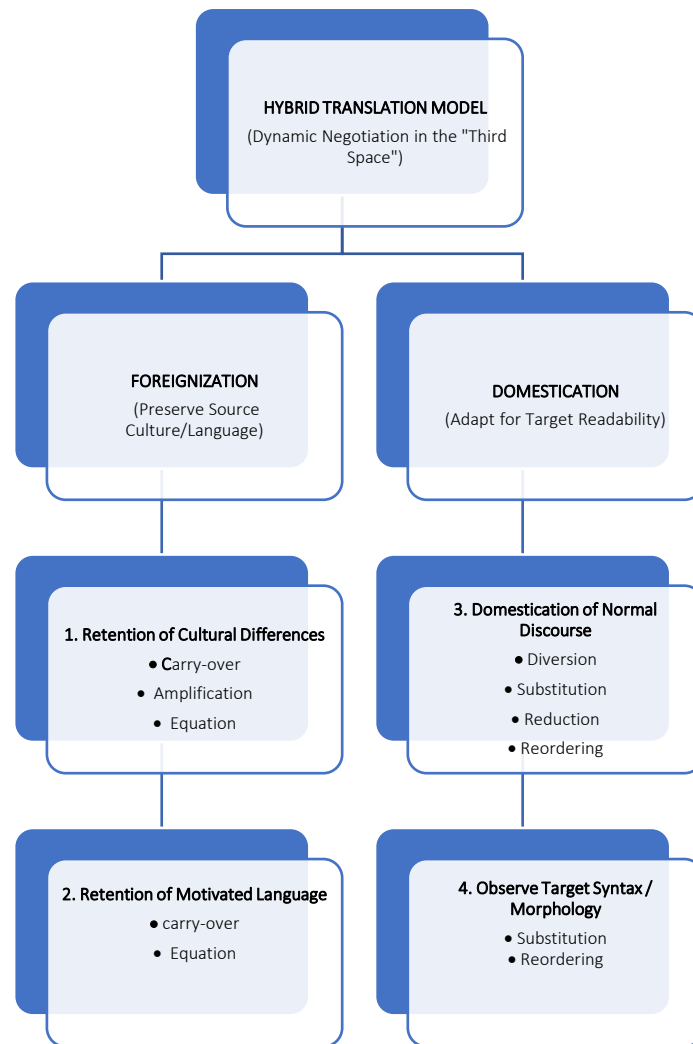4. Observe Target Syntax / Morphology
- Substitution
- Reordering

Figure 1 A Proposed Hybrid Translation Model

The **Hybrid Translation Model** aims at preserving the **essence of source literary texts while also ensuring that the translation is a**ccessible to target language readers. **Foreignization and domestication work together** to balance authenticity and readability. To ensure the effective implementation of the above components, I draw on Joseph Malone's practical strategies for balancing foreignization and domestication. These strategies fall into two categories: those preserving source text elements and those adapting them to the target language as shall be illustrated below.

A. *5.1 Translation Strategies for Foreignization*

Malone proposes three strategies for foreignization: carry-over matching, amplification and equation, as outlined below and in the illustrative Figure 2.

1. **Carry-over Matching**: Directly transferring source text elements into the TT without translation, sometimes with phonetic adjustments or glossing for clarity, particularly for culturally bound terms.

2. **Amplification**: Adding explanatory information in the TT to bridge cultural or conceptual gaps. This often takes the form of footnotes or embedded explanations when significant differences exist between the source and target cultures.
3. **Equation**: Establishing a one-to-one correspondence between source and target elements, which can sometimes result in unconventional phrasing but preserves the linguistic integrity of the source text.
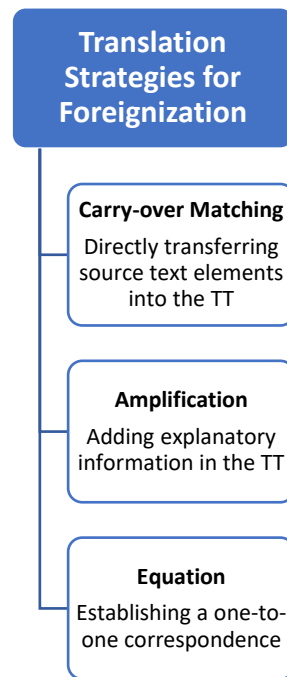
Translation Strategies for Foreignization

Carry-over Matching

Directly transferring source text elements into the TT

Amplification

Adding explanatory information in the TT

Equation

Establishing a one-to-one correspondence

Figure 2 Translation Strategies for Foreignization

5.2 Translation Strategies for Domestication

As to domestication, Malone suggests four strategies, as explained below and illustrated in Figure 3:

1. **Divergence**: Using multiple equivalent expressions in the TT for a single source text element, ensuring linguistic and cultural accessibility.
2. **Substitution**: Replacing a source element with a culturally and linguistically appropriate equivalent in the TT, promoting naturalness and relatability.
3. **Reduction**: Omitting unnecessary details from the source text that do not contribute to the target audience's understanding, streamlining readability.
4. **Reordering**: Adjusting the syntactic structure of the TT for better readability while occasionally maintaining the original order when retaining a foreign feel is desirable.
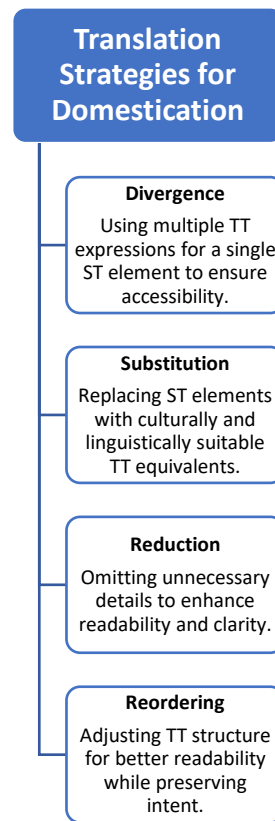
Translation Strategies for Domestication

Divergence
Using multiple TT expressions for a single ST element to ensure accessibility.

Substitution
Replacing ST elements with culturally and linguistically suitable TT equivalents.

Reduction
Omitting unnecessary details to enhance readability and clarity.

Reordering
Adjusting TT structure for better readability while preserving intent.

Figure 3 Translation Strategies for Domestication

In short, the hybrid translation model shows how translators can balance linguistic and cultural differences without leaning too far towards either extreme. By integrating foreignizing and domesticating strategies, the hybrid model fosters inclusivity and adaptability, which enriches cross-cultural communication. Reflecting the dynamic interplay between language and culture, the hybrid translation model recognizes translation as an inherently hybrid and evolving transaction **(**Herman, 1994**).**

6. **Challenges and Limitations of Hybrid Translation**

In addition to the ethical advantages the hybrid translation model boasts of, it presents several challenges, notably with regards to the translator's decision-making, biases, and ability to balance domestication and foreignization effectively. One of these challenges is ensuring readability on the part of the target audience. The more a translation leans toward foreignization, the greater the cognitive burden on readers. On the other hand, if cultural references, idioms, and concepts are insufficiently clarified, comprehension may be compromised. In addition, the translator's role as a cultural mediator adds another layer of complexity. Readers who prefer domesticated translations may feel alienated when encountering foreignized elements. On the contrary, excessive domestication can erase essential cultural nuances, which may lead to a loss of the original text's authenticity and indigeneity. In this case, the translator needs to heighten their level of sensitivity and discernment so as to balance the strategies mentioned in the model.

Moreover, as translators are not immune to personal biases, their choices can be unconsciously driven. In other words, the translator's cultural background, ideological positioning, and assumptions about the target audience may influence which elements they choose to keep, adapt, or omit. This could have critical consequences when dealing with culturally sensitive or controversial topics, where a misjudgment can distort meaning or misrepresent the source text. Although the proposed model provides practical strategies for domestication and foreignization, the translator should act responsibly by making nuanced decisions about which aspects of the source culture to retain and how best to present them. Striking the right balance is not merely a technical task but an interpretive challenge that demands careful judgment, cultural awareness, and ethical responsibility. Targeted training can help translators develop their cultural-literary competencies before they delve into such delicate translation ventures.

In short, the proposed hybrid translation model undoubtedly presents a more balanced and ethical approach to the translation of literary works, yet it also poses challenges with respect to readability and cultural biases. This requires that translators navigate these issues carefully, apply the proposed

strategies judiciously, and, ultimately, balance cultural preservation with target-language fluency so as to achieve an authentic equilibrium during the translation process.

7. Conclusion

Moving beyond the confining binaries of domestication and foreignization, this study has demonstrated how Homi Bhabha's notion of hybridity and the Third Space can be leveraged to create a practical framework for literary translation. The proposed hybrid model cultivates a dynamic interplay between source and target cultures through the positioning of translation, not as a mere unilateral act of transfer but as an intercultural negotiation that balances the retention of both cultural differences and motivated language with the domestication of target text normal discourse, syntax and morphology. The model, however, recognizes the challenges involved in navigating the cultural dynamics, particularly in avoiding the oversimplification of cultural identities or the imposition of dominant cultural values.

What the proposed hybrid translation model does is reconcile the ethical imperative of preserving the authenticity and indigeneity of the original with the practical demands of readability, in that it champions the strategies that selectively retain cultural markers while at the same time adapting normal discourse. This approach highlights the importance of contextual sensitivity and emphasizes that cultural hybridity is not merely a theoretical concept but a practical tool that engages with complex intercultural realities. This approach is, however, not without challenges, in that translators must make careful and sensible decisions in balancing foreign elements with domesticating fluency and, therefore, shy away from alienating readers or oversimplifying cultural nuances. Future research could examine how translators' agency and cultural fluency intersect with the hybrid model through either the potential reinforcement of cultural binaries or the perpetration of hegemonic narratives.

Finally, this paper stresses the translator's critical role in cultural production, in which identities are refracted and reimagined. By underscoring the intersectionality of cultural identities in and through translation practices, this model challenges unilateral notions of fidelity or equivalence while proposing a more inclusive and flexible framework. It is through embracing hybridity that translators can resist hegemonic narratives and champion a more equitable intercultural dialogue. This model then enables the creation of texts that resonate across linguistic and cultural boundaries and, therefore offers a more holistic approach for representing cultural fluidity and diversity. Future studies might delve into the exploration of empirical applications of this model across genres or examine its socio-political implications in global publishing. The exploration of the model's practical implications across various literary forms will also help refine its adaptability in different cultural contexts. In short, what matters is that in an increasingly interconnected world, hybrid translations hold a vital potential for celebrating diversity while bridging cultural divides.

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