THE INDISPENSABILITY OF SOCIOLINGUISTICS FOR THE TRANSLATION AND ANALYSIS OF TEXTS

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ABSTRACT

The purpose of this study was to evaluate the important contribution sociolinguistics makes to text analysis and translation. If sufficient background information on the social and cultural identities is not taken into consideration, a text's translation may be misleading. This research highlighted the importance of sociolinguistics in shaping the translation process and its results, as well as text analysis, by integrating literature with sociolinguistic studies. Without an understanding of the position and power possessed by men in respect to women in the relevant society, it is also impossible to comprehend the function of gender in the translation process. It made clear that sociolinguistics has a significant impact on what has to be translated since it affects text selection, screening, and censoring. The reader may examine the translation from a cultural perspective thanks to this study's selection and analysis of recent research gleaned from several sources. The results, which included both qualitative and quantitative research, demonstrated the important role sociolinguistics plays in text interpretation and translation. From pragmatic considerations to the translator's own ideas, their preference for the intended audience, and the source text's pragmatics, it included everything that influences how translation functions as a communication tool.

Keywords: Sociolinguistics, Pragmatics and Semantics, Cultural identity, Translation, Text Analysis

Introduction

Osman (2017) asserts that translation requires significant cognitive exertion, especially when the objective is the precise conversion of linguistic communication from one language to another. Osman (2017) contends that both language and cognitive competencies are essential for effective translation. Aleksenko (2019) described

translation as a dual-faceted, meticulously organised approach that integrates linguistic and cultural references.

In early days of the profession, translation was done for communication purposes comprising the works of both secular and religious literature including biblical texts. Nida (1968) pointed out that the majority of previous translation aimed more at the translation of the Scripture into other languages. As people have come up with many definitions and methodologies in the past, the field of translation studies has emerged. For instance, Susan Bassnett and André Lefevere (2010) came up with the Cultural Turn hypothesis in an attempt to spurn translation research by moving from an emphasis on language peculiarities to wider cultural concerns.

Consequently, the hypothesis suggested a radical change of perspective and approach to the issue of culture in translation and to the task of translating culture in translational research during the early nineties. The traditional conceptions of text translation cannot be perceived as a language process alone. This growth is owed to the increasing number of academic works and the translation sector has shed light on the importance of cultural impact in translation approaches (Dutton, 2017).

In addition, a new paradigm is needed for text analysis and translation. Sociolinguistics places a high focus on language use, especially when studying the link between functions and values. Sociolinguistics also investigates linguistic trends including dialects, jargon, gender inequities, verbal innovations, and language growth or extinction. This also entails the purposeful use of language to manipulate audiences, notably by politicians and marketers (Nida, 1968). Given this, it is feasible to apply the sociolinguistic approach when reviewing and translating texts to identify whether or not the translated content includes little to no bias or discrimination (Pym, 2015). From a translation perspective, the sociolinguistic method looks at both what can be translated and what is filtered, restricted, or chosen for translation. According to this concept, the interpreter is seen as a sociocultural actor present in all translations and as a descendant of the social order.

The cultural change in translation studies has been questioned, nevertheless, in recent years. According to Pym (2010), proponents of a cultural perspective claim that the shift from manuscript-based translation to value-based translation has always been a necessary part of the enumerative paradigm's logical foundation and is neither special nor unusual.

The researchers saw this as a chance to look into sociolinguistics as a crucial element in both text comprehension and translation. The investigation's findings will provide light on other factors, such as gender, culture, semantics, and pragmatics, that may influence how texts are translated and understood, in addition to the translator's beliefs.

Literature Review

Sociolinguistics

Nida (2012) describes language and sociolinguistics as ways of knowing that are useful for examining the many functions of language. In contrast to sociolinguistics, which is primarily concerned with the principles associated with language usage as well as how

language is used, the two complimentary approaches to language perceive linguistics. Sociolinguistics hence studies language competency levels or registers, ranging from closeness to intensive ritual, the tension between languages and dialects, the development and the function of slang and jargon, the disappearance of languages, linguistic creativity, gender differences, and language abuse.

Two significant language fallacies may significantly impair comprehension of the processes involved in translation and interpretation, claims Nida (2012). The first is the false notion that language is made up only of grammar and words. The second is the false belief that language is only used to communicate factual information. Nida went on to say that language is a system made up of many interrelated codes rather than a single, consistent code made up only of grammar and vocabulary.

Sociolinguistic factors may even play a more significant role in areas of discourse, syntax, vocabulary, phonology etc., and it may be beneficial for the interpreters and translators (Nida, 2012). This understanding becomes possible if people learn to reject an idea that language has to be seen in the framework of a few principles and realize the number of ways the use of words colors the communication process.

Gender and Translation

Shahin & Najjar (2015) discussed the influence of gender on translation indicating that gender-sensitive language has become an essential topic on institutions and schools. Gender stereotyping is still used despite the progress and development in the field, usually depicting men as strong while women as powerless beings (Mills, 2003; Horton et al., 2018). These representations affect translation processes and stress the importance of the need to make conscious effort to minimize the reinforcement of stereotyping.

In media, men are depicted as objects with some means such as the ability to use force, own property and take legal action. Nevertheless, women are represented as religious, civil rights advocates, attractively beautiful, and involved in unwanted behaviour; they are portrayed as delicate items especially when it comes to the categorization of rape. It is apparent that males are more assertive, not very attractive in an aesthetic sense, and volunteer, especially for the army. But as Horton et al., (2018) have pointed out, in the case of women, more often they are grouped by their physical appearance and sexual preferences than by their social class.

According to Baker (2014) while male characters are linked to achievement and physicality, female characters are linked to feelings and moods. Translators must consider the gender norms of the target culture to ensure equitable portrayal. Focusing on equity and accuracy of translation, Shahin and Najjar (2015) pay attention to the fact that cultural concepts and difference between grammatical gender could not be eliminated when translating.

Due to the fact that it has emerged as a necessity to translate such studies to English without bias, these insights have gained a lot of concern from institutions in the subsequent years. The translators must consider the gender norms of the target cultures very keenly in order to make an appropriate translation. This led to the pressure of developing a gender equality policy that takes into consideration linguistic

as well as cultural differences. It is important to remember that the assignment also signifies a conceptual change, even if interpretation has been described as a "cross-cultural transfer" Najjar and Shahin (2015).

Additionally, Shahin and Najjar (2015) noted that throughout the translation process, translators are supposed to acquire a better comprehension of the various ideologies of the communities they interact with. Along with the pronouns and gender-related grammatical structures, they should also clearly link social gender and its pertinent criteria.

The fact that there are so many gender-specific criteria to choose from could cause problems with translation. Determining an individual's gender is more challenging and ambiguous than choosing expressions that are inherently linked to a specific gender. Handling gender in translation requires addressing beliefs (Shahin & Najjar, 2015).

Culture and Translation

Even though linguistics has made a substantial contribution to translation studies, its method frequently fails to adequately explain some translational phenomena, particularly when conventional viewpoints continue to predominate. Therefore, many interpreters emphasise the significance of the cultural context in which the translation is produced and express dissatisfaction with attempts to reduce translation to purely scientific methods (Lou, 2009).

Literary translation has frequently influenced the development of particular cultures. Like literary translation, translation in general contributes to cultural enrichment. The core of a culture and the reality of everyday life are both reflected in literary works with significant cultural themes. People's knowledge of the globe is expanded by translated literature, which provide them with insight into many cultures and countries (Lou, 2009).

Redefined as a kind of rewriting via a cultural prism, translation has broadened its purview to include literary critique, historical narratives, and adaptations. Translation, which produces representations of writers and texts and even shapes conceptions of whole historical eras, is one way cultures interact. Lefevere (1992) offers a convincing case study that shows how the cultural and ideological frameworks of the English, French, and German translations of Anne Frank's Diary influenced the decisions taken by the translators.

Deliberate changes were made to the German version of Anne Frank's Diary, reducing or eliminating accounts of Anne, the brutal treatment of Jews, and the scathing criticism of Germans. These changes aligned the diary with the socio-political climate of the mid-1950s, a time when Germany was grappling with its Nazi past (Lefevere, 1992). Lefevere further emphasized that the expansion of Translation Studies beyond linguistics and textual analysis is not solely about rewriting but also about advancing the study of literature by recognizing the significance of history, culture, and translation as tools that shape cultural narratives and concepts of authority. In a similar vein, Bharati (2018) emphasises how translation and culture may help close gaps caused by linguistic disparities and promote mutual understanding across languages and communities.

An essential aspect of a healthy cultural exchange is translation since a correct translation helps readers to respect a translation that is accurate and mimics the original material. It is vital to acquire understanding of another culture; it helps the process of translating for translators. The purpose of translation is to attain semantic equivalency, which needs a profound grasp of the target language as well as the historical evolution and cultural context of the source language (Bharati, 2018).

The phrase "cultural turn" stresses the cultural components of translation, widening the scope of studies in the area. However, this change in concentration frequently neglects linguistic intricacies. It tends to restructure translation studies into a tool for cultural study, stressing the significance of culture in translation. In order to have a comprehensive understanding of this new paradigm, it is necessary to use and examine interconnections between different methods. Furthermore, more emphasis should be placed on the behaviour of the translator to get more information about the context and processes of translation as stated by Wu (2010).

Translator Ideologies

As information flows freely across borders affecting cultures and communities in the contemporary world, it is quite different from the past. Currently, one of the most influential fields of communication is translation which plays an important role in research in the field of text analysis as well as in developing both domestic and foreign communication. It is also one of the most useful instruments in terms of fostering intercultural interaction and understanding.

According to Suo (2015) translators understand the source language and translate it to the target language, which acts as the intermediaries between the source and target text. Numerous ideologies, inspired by influential figures in the discipline, are included within translation studies. Translation attempts are always guided by intrinsic proclivities, according to Hoed (2006), who cites Bassnett and Lefevere. These tendencies, which may focus on the linguistic features of the source text or the cultural and linguistic adaptation to the target language, give rise to Venuti's conceptions of domestication and foreignization.

Lefevere highlights Schleiermacher's perspective, which gives translators the choice between "foreignizing", which maintains the essence of the original culture, and "domesticating," which makes the text more recognisable to the target audience (Venuti 1995: 20).

Schleiermacher underlined the challenges of achieving complete equivalence by pointing out that the original text and the translation could never be exactly the same. The translation community has addressed two translational strategies—domestication and foreignization—to make sure a text adheres as closely as possible to the target culture. In its turn, a translation should be natural, clear, and ''invisible'' in the sense that the degree of otherness in the target text has to be minimized in order to be considered domestic. When applying this technique it may be used for making the text semantic equivalent when translating into the culture of the target language, but it may lead to the loss of part of the substance of the original text.

Foreign translation is the procedure of selecting a book printed in another language and employing a translation technique that respects the culture of the target language as well as deliberately omitting the aspects that contradict the desired culture of the given language. They suggest that through intentional censorship, distortion, or omission of the grammatical or cultural conventions of the target language it is possible to convey the necessity of sustaining the meaning intact.

These strategies have been elaborated by such theorists as Antoine Berman, Bassnett, Lefevere to create such notions as literal translation, orientalization, and translation standards. With the help of a 'naturalisation' technique, Berman gives a response to the general practice of most translators to erase the 'otherness' of the source text. He equates this to Venuti's domestication in which effort is made to make the text easily understood at the cost of the culture of the target community.

In their research, Barkhordar and Fatemi (2020) compare the translation binary oppositions investigated by Juliane House and Lawrence Venuti in the Education Journal of Practical Studies. Two sets of opposing translation methodologies are highlighted by their research. One approach is matched with its opposite in each dichotomy: domestication reflects covert translation, while foreignization reflects overt translation. In all eight of the similar points, overt translation equates to foreignization, while covert domestication occurs in each of them. These parallels highlight the connections between translation strategies and demonstrate the larger interaction between linguistic fidelity and cultural adaptation. This holds true for each translation typology's linked ideas as well. For covert translation, a cultural filter is utilised, and domestication is where the translator's invisibility occurs.

Pragmatics and Semantics

During his debate, interpretation Peter Newmark (1988), an expert whether an interpretation need to stick to the original language as closely as possible or whether it should aim to be idiomatic and free instead. These two strategies are termed communicative translation and semantic translation.

Foreign translation entails picking a text published in a foreign language and adopting a translation technique that considers the cultural subtleties of the target language. This technique may purposely remove specific features that disagree with the main cultural values of the target audience. Even if it means changing or avoiding some grammatical or cultural norms of the target language in order to retain the source material's intended meaning, the aim is to keep the substance of the original text intact.

Such notions as faithfulness, domestication and foreignisation of a text as well as translation norms and values have been expanded on by such theorists as Bassnett, Lefevere and Antoine Berman. Berman also disapproves the method of 'naturalisation' of the original text, which eliminates the otherness of the text is akin to Venuti's domestication. The goal of domestication is to make the translated text more familiar to the target readership, often at cost of de-culturing the text.

The dichotomy of translating as sketched by Juliane House and Lawrence Venuti in the Education Journal of Practical Studies are compared by Barkhordar and Fatemi (2020).

They differentiate between two opposing approaches to translation: foreignization, which is very close to what is known as overt translation, and domestication, which is very close to covert translation. The following approaches show the relationship between the translation methods and the need to achieve a balance between conveying a text literally and with respect to the cultural differences in a social setting. Pragmatics is the part of language science that studies communication, relations between the sentences and the environments in which they are used. This is because the what-the-speaker-wants-to-say, also known as the 'speaker meaning', and the 'unseen' effects of what is said is what Yule (2010) defined as pragmatics. It looks at the practical ways by which meaning is conveyed and received even in absence of words that have been spoken or written.

Rodman and Fromkin (1993) particularly pointed at the importance of the concept of "context" when studying phrases and conversation. Translation professionals who have been trained under pragmatics may be able to recognize many forms of cross cultural language interpreting and may also develop knowledge of rules, forms and structures of foreign languages. Perhaps, that is why in order to avoid a situation where there are problems with pragmatic translation, it is necessary to increase the awareness of such pragmatic questions. A concern with the function and purpose of language, the social and cultural context that it is used in, and the specific goals that people have for using language, such as when making requests, is made possible by learning a language with an emphasis on pragmatics (Yule, 2010). Pragmatics refer to the method by which humans make meaning out of the communication environment.

As this concept is situational, depends on the topic, the way the participants communicate and other social variables, then this involves both verbal and nonverbal communication.

Al-Eryani in his study entitled "The Role of Pragmatics in Translation and the Pragmatic Challenges Translators Face" (2020), identifies that translators encounter many realistic issues and challenges. The study found out that cultural differences played a role together with the translators' poor pragmatic knowledge, no practical experience, and unsuitable learning environment. That is why, in addition to issues with reference, lexical and semantic pragmatics were also identified as problematic for translation.

The fundamental idea of this approach is the fact that language is vague and writings significantly underdetermine the intended sense. Interpreting utterances, translators have to take into account the speakers' beliefs in relation to the components of the utterance for the topic, the context of the environment and the people, events, and circumstances involved.

In this case, if one may not be well informed with pragmatics, then it may not be easy to alter pragmatic elements. For example, speech events are different in different cultures and depend on the features inherent in each of them, including public distance and the degree of emotional display. This raises several traditional roles that translations may have a hard time realizing because they might not convey the meaning of the text in the society in which they are created.

Therefore, translators have to use their pragmatic strategies in order to convey the topic of the texts in a translator's way while being as objective as possible (Al-Eryani, 2020).

Sociolinguistics in translation is of great importance because it provides understanding of how languages are honor and depending on cultural and social allowances and restrictions. Sociolinguistic studies help us analyse and categorise language use and based on these categories, linguistic and cultural differences and potential effects of communication can be explained. The following set of works describes the importance of the sociolinguistics approach in various contexts and its importance in improving the understanding and translation of texts. For example, Ishtiaq et al. (2021) investigate semantic density of the lexical items of Surah Al-Fatiha and different translations of it using various English translations and discussing how sociolinguistic factors impact meaning making. Another study done is an intercultural conflict communication analysis focusing on disagreement in computer mediated communication proposed by Ishtiaq et al. (2022), the study focuses more on sociolinguistic perspective of technology mediated discourse.

Similarly, the work by Ali (2013) demonstrates how sociolinguistic analysis reveals the distortion of Islamic narratives in Pashto oral literature, emphasizing the importance of context in translation. Similarly, the studies by Ali et al. (2015) explore the role of humor in language pedagogy, highlighting its sociolinguistic implications for effective communication, that of Rahman et al. (2015) discuss how sociolinguistic discrepancies between the beliefs and practices of teachers affect classroom dynamics, that of Ishtiaq et al. (2021) use systemic functional grammar to analyze gender representation in Jane Austen's Persuasion, demonstrating sociolinguistic patterns in literary texts, and text interpretation and Ali (2016) emphasizes the dynamic nature of oral literature, illustrating sociolinguistic shifts in cultural storytelling. Not only these, other works such as those by Iqbal et al. (2016) analyze gender schema in TV ads, and sheds light on sociolinguistic cues that influence media translation and representation; Ali et al. (2016) show how sociolinguistic themes like class struggle shape the understanding of Kafka's The Metamorphosis and Khattak et al. (2017) underscore the role of ethical linguistics in shaping moral education through language.

A score of other studies discuss various aspects such as highlighting the sociolinguistic insights into exploitation narratives in literary texts (Ullah et al., 2017); the use of archetypal analysis to examine sociolinguistic patterns in oral storytelling (Ali & Akhtar, 2018); the exploration of nonverbal communication in sociolinguistic interactions, with implications for text analysis (Ali et al., 2019); the identification of sociolinguistic barriers in learners' reading skills, offering strategies for textual comprehension (Khan et al,, 2019); the study of how idiomatic expressions serve as sociolinguistic tools for achieving native-like language proficiency (Ali et al., 2019); the examination of sociolinguistic principles in the conversational patterns of Prophet Muhammad (PBUH), providing a model for text analysis (Ali et al., 2019); the comparative insights into characterization techniques from a sociolinguistic perspective (Ali et al., 2020); an exploration of English-to-Urdu transliteration as a source of pronunciation errors,

providing sociolinguistic insights for pedagogical improvement (Ishtiaq et al., 2022); an analysis of parallel structural patterns in English linguistic systems, showcasing the role of sociolinguistics in structural and functional language analysis (Ishtiaq et al., 2022); the analysis of punctuation errors as a sociolinguistic indicator of textual fluency across Pakistani universities (Ali et al., 2020); the sociolinguistic benefits of multilingual education systems in enhancing cultural translation (Kattak et al., 2020); the exploration of sociolinguistic perceptions of British versus American English, impacting translation choices (Ali et al., 2020); the sociolinguistic value of curated anthologies in teaching textual interpretation (Ali et al., 2020); a sociolinguistic discourse analysis of divine conversations in the Qur'an, aiding religious text translation (Ali & Agha, 2020); the manipulation of gender roles in literature, emphasizing sociolinguistic frameworks in textual critique (Saeed et al., 2020); the sociolinguistic reclamation of minority identities through narratives in terrorism-affected regions (Alam et al., 2020); the critical evaluation of university websites' linguistic appeals, emphasizing sociolinguistic strategies in persuasive texts (Ali et al., 2020); the link between intelligence and literacy, highlighting sociolinguistic factors in text interpretation (Farukh et al., 2020); the role of nonverbal intelligence in identifying reading challenges, with implications for translation (Farukh et al., 2020); an investigation of orthography's sociolinguistic effects on reading accuracy in bilingual contexts (Farukh et al., 2020); an exploration of language attitudes, a key sociolinguistic factor in shaping translation norms for Pashto and English (Ali & Rahman, 2020); the sociolinguistic strategies for engaging adult learners in grammar instruction (Ali et al., 2020); the development of socio-communicative skills, emphasizing sociolinguistic pedagogy in textual interpretation (Rahman et al., 2020); sociolinguistic discourse analysis to public narratives about COVID-19 (Alam et al., 2020); an examination of sociolinguistic impacts of verbal and nonverbal interactions in correctional settings, relevant to textual analysis (Khan & Ali, 2020); the study of phonological reduction in Pashto, a critical factor in sociolinguistic translation (Rahman et al., 2020); the links between linguistic and mathematical skills, offering sociolinguistic insights for text processing (Farukh et al., 2020); an investigation of gendered job titles, showcasing sociolinguistic analysis in corpus-based studies (Ali et al., 2021); the dehumanizing metaphors in political discourse, a significant sociolinguistic concern in translation (Ali & Khan, 2021); the sociolinguistic challenges of interpreting nonverbal communication (Ali et al., 2021); the critique of traditional syntax using Chomsky's theory, offering sociolinguistic insights for syntactic translation (Ali et al., 2021); the use stylistic analysis to identify sociolinguistic deviations in Dickinson's poetry (Khan et al., 2021); an exploration of the interplay of semantics and pragmatics in translation using Chomsky's Binding Theory (Ali et al., 2021); an analysis of rhetorical traditions in TV ads, highlighting sociolinguistic dimensions in ethical translation (Ali et al., 2022); the comparison of Qur'ānic pedagogic principles with EFL teaching, showcasing sociolinguistic pedagogy in translation (Ali & Ali, 2022); an investigation of pronunciation's sociolinguistic impact on science learning (Ali et al., 2022); teachers' perspectives on poor reading skills, emphasizing sociolinguistic text strategies (Ali et al., 2022); the sociolinguistic

implications of the beauty myth in Pakistani media (Ali et al., 2022);   an analysis of orthographic effects on literacy, contributing to sociolinguistic translation frameworks (Farukh et al., 2023); an evaluation of sociolinguistic dimensions of code-switching in teaching strategies (Ali et al., 2020);   the challenges in English noun acquisition, emphasizing sociolinguistic factors (Karam et al,. 2020); sociolinguistic techniques for teacher motivation (Munawar et al., 2020); the study Afghan refugees' attitudes toward English, emphasizing sociolinguistic adaptation (Ali et al., 2020); the sociolinguistic barriers to ESL learning in classroom settings (Ali et al., 2021); the role of e-books in sociolinguistic literacy development (Ali et al., 2021); the lexical categorization as a sociolinguistic factor in language acquisition (Haq et al., 2021); and finally, the comparison of textual genres, highlighting sociolinguistic translation needs (Ali et al., 2022).

Methodology

From this research, it will be clear that sociolinguistics is a vital tool for an all-inclusive examination of text analysis and translation. As this research employs a qualitative research method, it aims at exploring and explaining the genesis of sociolinguistic linkages and their implications. The researchers started by compiling many reviews of relevant literature, which provided the framework for completing this study. Additionally, the researchers discovered among the several assessments of related material that have been compiled to unify the topic. In the third step, the researchers also suggested possible titles. To determine the common theme of this research project, a review of related literature was carried out. Following the acceptance of the title, the researchers started accumulating and assessing other articles linked to the subject while composing the final copy of this study piece. The study's results indicate the examination of translation of different sociolinguistic activities. As language mediation techniques, interpretation and translation are influenced by behavioural norms in social and linguistic contexts that evolve over time and are the consequence of established social norms.

Findings and Discussion

The sociolinguistics perspective on paraphrasing explains what can be translated or what is appropriate for translation through filtering, censoring, and choice. According to sociolinguistics, interpretation is simply a byproduct of the social order, and every translation we make reflects this sociocultural basis.

The limits of sociolinguistics were underscored by this detailed examination, emphasising that more research is necessary to appreciate translation in connection to sociolinguistics, as well as cultural views in translation and the study of translation. As new perspectives in the field of translation, such as the Cultural Turn and Sociolinguistics, methods and gender-related issues can be explored through further research. Translation is possible due to the wide range of gender-related traits that are available. Choosing words that are inherently linked to a specific gender is only one aspect of the complex and ambiguous world of gender. Addressing beliefs is an essential component of addressing gender in translation.

Research on the "Cultural Turn in Translation" broadens the area of study and demonstrates how translation has cultural dimensions. On the other hand, it disregards linguistic details by flipping the focus. It has a tendency to turn cultural analysis into a method of translation studies.

A deeper understanding of the internal relationships between various techniques will be necessary for the future paradigm, In order to comprehend the nature of translation better, it is also important to concentrate on the behaviour of the translator. The translators' ideologies align with the main goal, which is to figure out the best strategy to use when translating a text or to adjust to the reader's language while maintaining the flavour of the original.

There are limitations to both the semantic and pragmatic translation systems both translation and text analysis are necessary because the former strongly depends on the source text because it is possible to misinterpret the message (Newmark, 1988), the former makes assumptions and the latter has goals or intents. Language is ambiguous, and writings are often interpreted in dramatically different ways. Translators must consider the speaker's worldview when interpreting a speaker's words.

Conclusion

In the investigation of translations, sociolinguistics is crucial. It constitutes the basis of translating a text between two target languages, since each individual's culture provides distinct subtleties and viewpoints; If social concerns are a key problem then the text cannot be translated without taking sociolinguistic studies into account.

It is possible to state that translational sociology over time, has undergone change, and as a result of this change in discipline, social and linguistic considerations in translation theory are approaching, and they must be treated seriously by means of the prisms of socially prescribed communication behaviours, societal rules of interpretation, and the socioeconomic hierarchy of society is reflected in the translation process.

The study's subjects range from pragmatist factors to other topics that affect how translation functions as a communication process in its fundamental aspects: bias of the translator towards the intended audience: and the linguistic pragmatics of the directed text and the foundation text, which relate to the stratification of social and situational factors. As it develops, the problematic paradigm must overcome a number of challenges, research techniques as well as the lexical and linguistic growth Last but not least, the sociology of translation contributes by offering a new perspective, enhancing the theoretical framework of the target source. However, as sociolinguistics is thought to offer a novel viewpoint on translation, additional research is still required in order to create methods that take into account several sociolinguistics aspects, such as in the translation process, factors such as gender, culture, the translator's ideologies, semantics, and pragmatics all play a role. This study may also serve as a basis for building a framework for future studies, highlighting that forthcoming scholars should examine sociolinguistics and culture.

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