

**MEANING SHIFTS OF CULTURE-SPECIFIC EXPRESSIONS: A CASE STUDY OF  
FACEBOOK**

**By**

**OKEMWA CAROLYNE BARONGO**

**A RESEARCH PROJECT SUBMITTED IN FULFILMENT OF THE REQUIREMENTS  
FOR THE AWARD OF A DEGREE OF A MASTER OF ARTS IN TRANSLATION**

**UNIVERSITY OF NAIROBI**

**NOVEMBER 2023**


**DECLARATION**

I declare that this research project is my original work and has never been presented for the award of any degree in other university or institution, to the best of my knowledge.

Sign:  Date: 15 November 2023


**Okemwa Carolyn Barongo**

We confirm that this research project has been carried out under our supervision.

Sign:  Date: 24 November 2023

**Prof. Jane Mutiga**

**University of Nairobi**

Sign:  Date: 24 November 2023

**Dr. Gideon Marete**

**University of Nairobi**

## **DEDICATION**

I dedicate this project to Almighty God, for His promises, He continues to fulfil. In Him, my strength has been renewed and He has held me up throughout this journey.

To my dearest husband, Caleb Ombati who has kept me hopeful, instilled confidence in me and supported me in immense ways, making sure I never stopped what I had already begun.

To my wonderful parents, Mum, Joyce Okemwa and Dad, Abel Okemwa who have never ceased of giving out themselves in my quest, whose cup of inspiration I will always draw from and whose encouragement has pushed me this far.

To my lovely children, Cayden Andy Ombati and Amanda Joy Ombati who have been diversely affected by my pursuit and in whom my heart finds great love, happiness, and fullness.

To my siblings, Roselyne, Lydiah, Diana, Charity, Fredrick, Brian and Ian, you are the epitome of love and giving. You are very special to me.

In every one of you, all my needs have been met.

I am very thankful.

## **ACKNOWLEDGEMENT**

I wish to thank the Almighty God for the gift of life, good health and ability to have enabled me complete this study. I wish to extend my sincere appreciation to my Supervisors, Professor Jayne Mutiga, and Dr Gideon Marete for their guidance, critique and support in developing this thesis research. Special regards to my lecturer Mr. Josephat Gitonga, for his consistent encouragement and assistance when I felt like giving up. I thank you for the sacrifice you made to see this into fruition.

To my lecturers; Dr. Rufus Karani, Dr. Ngure Kenneth, Mr Paul Warambo, Dr. Zipporah Otiso, Dr. Alice Wachira, I am deeply grateful to the lessons learnt under your tutelage. To the support staff, Evans Wachiori and Purity Mbandi, your efforts behind the scenes have greatly supported me in accomplishing this study. Also, to my fellow students and colleagues for their emotional and resource support, I am deeply grateful

My Mentor and friend, Dr. Augustus Onchari Nyakundi, Senior Lecturer in Media and Communication Studies, Chuka University I sincerely appreciate every push and word of wisdom. You have always followed up and ensured I do not relent. God bless you.

Further, to my family, my dearest husband, and children, my wonderful parents and my siblings for their emotional, financial and resource support during the entire academic journey.

To all of you, may you be in awe of God's blessings.

## TABLE OF CONTENTS

<b>DECLARATION.....</b>	<b>ii</b>
<b>DEDICATION.....</b>	<b>iii</b>
<b>ACKNOWLEDGEMENT.....</b>	<b>iv</b>
<b>LIST OF TABLES .....</b>	<b>viii</b>
<b>ABBREVIATIONS AND ACRONYMS.....</b>	<b>ix</b>
<b>OPERATIONAL DEFINITION OF TERMS.....</b>	<b>x</b>
<b>ABSTRACT.....</b>	<b>xiii</b>
<b>CHAPTER ONE: INTRODUCTION .....</b>	<b>1</b>
1.1 Background to the Study.....	1
1.2 Statement of the Problem.....	3
1.3 Research Objectives.....	4
1.4 Research Questions.....	4
1.5 Significance of the Study.....	5
1.6 Scope and Limitation.....	5
1.7 Theoretical Framework.....	6
1.8 Literature Review.....	10
1.8.1 Literature on Meaning shifts.....	10
1.8.2 Literature on Culture-specific expressions.....	16
1.8.3 Processes Facebook Uses for Translation.....	21
1.10 Research Methodology.....	23
1.10.1 Data Collection Procedure and Instrument.....	23
1.10.2 Data Analysis.....	23
<b>CHAPTER TWO: DIRECTION AND INTERPRETATION.....</b>	<b>24</b>

2.1 Introduction.....	24
2.2 Understanding Meaning shifts s of Culture Specific Expressions.....	24
2.3 Meaning shifts of Cultural Specific Expressions of Foods on Facebook .....	28
2.4 Meaning shifts of Cultural Specific Expressions of Fashion on Facebook .....	30
2.5 Meaning shifts of Cultural Architecture on Facebook.....	35
<b>CHAPTER THREE: DATA PRESENTATION.....</b>	<b>38</b>
3.1 Results from the Observations .....	38
3.2 Lexical, Rhetorical and Grammatical Mis-Matches in Meaning shifts .....	39
3.2.1 Stylistic Errors .....	42
3.2.2 Accuracy Errors .....	45
3.2.3 Grammatical Errors.....	50
3.3 The Concept of Natural Equivalence in Translation.....	53
<b>CHAPTER FOUR: DISCUSSION OF FINDINGS.....</b>	<b>69</b>
4.1 Lexical, Rhetorical and Grammatical Mis-Matches in Meaning shifts .....	70
4.2 Discrepancies on Culture-Specific Expressions Mistranslated on Facebook. ....	95
4.3 Strategies to Mitigate Meaning shifts .....	103
<b>CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS .....</b>	<b>114</b>
5.1 Conclusions.....	114
5.2 Recommendations.....	117
5.3 Suggestions for Further Studies .....	120
<b>REFERENCES.....</b>	<b>121</b>
<b>APPENDICES .....</b>	<b>129</b>
Appendix 1: Facebook Screenshots on Food.....	129
Appendix 2: Facebook Screenshots on Fashion .....	132

Appendix 3: Facebook Screenshots on Cultural Architecture ..... 135

## LIST OF TABLES

Table 3.1: General Meaning shifts of Cultural Expressions in Facebook Pages .....	42
Table 3.2: Stylistic Errors in Facebook Pages .....	45
Table 3.3: Accuracy Errors .....	49
Table 3.4: Grammatical Errors .....	53
Table 3.5: Natural Equivalence in Translation in the context of Food.....	55
Table 3.6: Natural Equivalence in Translation in the context of Fashion .....	56
Table 3.7: Natural Equivalence in Translation in the context of Cultural Architecture .....	58
Table 4.1: Discrepancies on Culture-Specific Expressions Mistranslated .....	97



## **ABBREVIATIONS AND ACRONYMS**

<b>AI</b>	Artificial Intelligence
<b>CAT</b>	Computer-Assisted Translation
<b>CSI</b>	Culture-Specific Items
<b>DTS</b>	Descriptive Translation Studies
<b>HOO</b>	Helping Our Own
<b>LLM</b>	Large Language Models
<b>MNCs</b>	Multinational Corporations
<b>PCT</b>	Personal Construct Theory
<b>SMT</b>	Statistical Machine Translation
<b>ST</b>	Source Text
<b>TL</b>	Target Language
<b>TT</b>	Target Text
<b>WALS</b>	Word Atlas of Language Structures

## OPERATIONAL DEFINITION OF TERMS

<b>Common Expressions</b>	When you hear or read something that isn't meant to be taken literally, it's one of these. The term "cold feet," for example, does not imply that the person has a problem with frostbitten toes. You can interpret this as an expression of anxiety (Desjardins & Desjardins, 2017).
<b>Culture-Specific Items</b>	Translation involves dealing with cultural quirks such as CSIs, or culture-specific objects, such as material or spiritual conceptions that exist in one nation, country, or region but not in another due to cultural and linguistic divergence (Järvekülg, 2021b).
<b>Deletion</b>	To erase something by drawing a line through it, especially written or printed material (Roy et al., 2020).
<b>Domestication</b>	Translation tactics include domestication and foreignization, which refer to how much a text is adapted to the target culture by the translator (Tan & Xiong, 2021a).
<b>Dynamic Equivalence</b>	To attain differing levels of literalness between a source text and a target text, the words dynamic equivalence and formal equivalence, coined by Eugene Nida, are used. This is evident in biblical translation (Krasnova et al., 2015).
<b>Equivalents</b>	Equivalent in terms of power, size, or importance Also, a square equivalent to a triangle is equal in area or volume, but they cannot be superimposed (Singh et al., 2012b).
<b>Literary Translation</b>	Translating literary works into a foreign tongue is known as literary translation (Desjardins & Desjardins, 2017).
<b>Meaning Shifts</b>	Refer to changes in the intended meaning of a message due to inaccuracies in translation when a message is translated from one language to another (Tan & Xiong, 2021a).

<b>Neutralisation</b>	It refers to combining an acid and a base in such a way that the resulting product is neutral is known as neutralization (Tan & Xiong, 2021b).
<b>Popular Science Genre</b>	Popular science serves as a link between professional scientific literature and popular political and cultural discourse, bridging the gap between the two worlds (Desjardins, 2017a).
<b>Proper Nouns</b>	For example, Africa, Jupiter, Sarah, and the Amazon are proper nouns. This is different from a common noun, which is a word that refers to a group of entities, and can only be used to refer to instances of that group (Osborne-Gowey, 2014).
<b>Recognized Translation</b>	Translators who “usually utilize the official or commonly accepted translation of any institutional term” are using recognized translation. In the words of Newmark (1988b), Loss of meaning in one portion of a sentence is made up for in another part of the sentence.
<b>Social Media</b>	There are numerous websites and programs that fall under the umbrella term “social media (Ge & Gretzel, 2018).
<b>Strategies</b>	It is a strategy for achieving a long-term or overarching goal (Desjardins, 2017a).
<b>Transference</b>	During psychotherapy, transference is a phenomenon in which an individual’s feelings regarding their parents are unknowingly redirected or transferred onto the current situation, as an example. Most of the time, it’s about memories of a significant someone from one’s upbringing (Ge & Gretzel, 2018).
<b>Translation Procedures</b>	Procedures for translation are the tools used to convert a text from one language into another (Pinchuck, 1977). When translators formulate equivalency in the transfer of the message from the source language to the target language, translation processes are applied.

**Translation**

It is a word-to-word translation from one language to another; literal translation (Lim et al., 2018).

## ABSTRACT

This research aimed to find out the effects of the meaning shifts of culture-specific content on Facebook. Therefore, it intended to explore linguistic, cultural and grammatical similarities between English and Kiswahili, as well as the significant mismatches between those respective languages. The study utilized the theory of Principle of Cultural Translation to provide the theoretical relevance. The target population comprised Facebook pages with a significant following and a focus on CSIs posted within the context of conversations on those pages. Specifically, the study aimed to examine CSIs posted on Facebook pages based in Kenya on foods, fashion and cultural architecture where English-Kiswahili translations were assessed for errors. This study used purposive sampling to select a sample of 11 Facebook cites whose contents were analyzed. This study collected primary data using content analysis method. This allowed the researcher to collect data without directly interfering with the subjects or users of the Facebook pages. This study conducted content analysis that involved preparing, organizing and reporting data. The study found that lexical, rhetorical, and grammatical mis-matches contributed to misunderstandings and misrepresentations in a variety of domains, including food, fashion, and cultural architecture. Based on the analysis, 80% of the Facebook sources revealed food items like "ugali" and "Nyama Choma" were often reduced to overly simplified translations like "cornmeal" and "grilled meat," failing to capture their rich cultural significance. With regards of fashion, the study found that 70% of the Facebook pages mistranslated the garments such as "kanga" led to a loss of their deeper meanings, contributing to cultural appropriation. Similarly, architectural terms also suffered from meaning shifts; 55% of the sources depicted that terms describing unique Kenyan architectural styles were reduced to words like "huts," ignoring the cultural and historical narratives they encapsulate. The study also highlighted that these shortcomings could lead to cultural misunderstandings or appropriations. It emphasized the need for a more culturally informed approach to translation, especially for expressions with deeper cultural or social meanings, like the term "Harambee." the study noted the positive impact of user-generated corrections and feedback on improving translation accuracy over time. In addition, emotion and tone can be conveyed with emojis more effectively than with words. The study concludes that the meaning shifts of culture-specific expressions related to food, fashion, and architecture in Kenya on Facebook have various negative implications as it leads to misunderstandings that go beyond mere words. It dilutes the rich cultural meanings and significance that these expressions hold, making it crucial for translation services to consider not just lexical, but also rhetorical and grammatical elements. The study thus recommends that stickers that contain only the most basic information should be made more useful by scaling them down or making them smaller while figurative language, such as idioms, should be used to describe complex ideas. Finally, it's possible that an action or object in another language doesn't have a precise equivalent in that language. The study also recommends that there is need for ongoing research and development in the field of machine translation, especially for languages rich in cultural diversity like Swahili. This includes training AI models specifically on Kenyan dialects, idioms, and cultural references to improve translation quality.

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the Study

Social networking platforms are seen as a potential to open up teaching and learning. Social networking is perfect way to communicate and send and receive information and also a great chance to negotiate meaning (Dombek, 2014). However, surveys of the successful practice have seldom been conducted. Facebook- a case study in this project widely uses Machine Learning(ML) components that involve crowdsourcing for translation and can produce accurate translations but not fully accurate like human translations. The Source Culture of a text can vary greatly vary from the Target Culture. Snell-Hornby (2012) noted that the Translation Tool was totally blind when it came to transliterating or translating documents that had structure, grammar, meaning, and even ambiguity. This error is common when the Translation Tools are used to translate sentences.

So this thesis demonstrates that there are different approaches to translating and every text has its own cultural aspect integrated into it by exploring the significant linguistic, cultural and grammatical mismatches in CSIs existing in two languages, English and Kiswahili. The study adopted descriptive research design anchored in a qualitative research method and content analysis.

Meaning shifts refers to when words and phrases in one language (the source) are used incorrectly when they are intended to be used in another language (the target). This stage has a strong connection to one's cultural awareness. Others believe that the process of turning a spoken or written dialogue into text is multidimensional, emphasizing that it is a "theory-laden process" that is informed by the research and interpretation of findings, which in turn informs decisions or choices made throughout that process (Snell-Hornby, 2012).

Specific culture and general culture apply to two forms of knowledge and skills that enable people to understand and work effectively in other cultures. Cultural approaches promote a broad comprehension of one cultural meaning through a comprehensive knowledge of society (S. Hu et al., 2017). This induces asymmetry of how the same information is transmitted to the receiver. It can shift the way societies interpret and perceive a certain topic (Littau, 2016).

According to Lefevere, beliefs and cultural structures affect the portrayal of others in target texts, as “translations almost always try to naturalize different cultures in order to make them more in line with the use of the translation reader” (2000, p. 237). Translators are no longer treated as impartially actors, even though they do whatever they can to escape discrimination, “There is no escaping cultural loads representing some ethnic, linguistic and political groups that cross into other ethnic language and political groups violently or otherwise” (Faiq, 2004). This raises the question of which culture in the process of translation (source culture or target culture) is studied.

Language is an integral part of any culture, since it helps members of the society to accomplish many goals. English as a global language offers forums for communication for people who understand English. Because of linguistic globalization, bilingualism has become widespread today. In bilingual cultures all over the world, people switch from one language to another to communicate with one another. In this sense, over and above the micro level of language, the translators work at the macro level of cultural dimensions, including politics, religion, philosophy, art, and other external influences affecting the method and result of translation, such as mainstream politics, target markets, publishing houses or employers (Lefevere, 1992).

Translation is a rewriting act, in other words (Lefevere, 1992). It is often connected to power and ideology is one of the main ways in which power is expressed. However, translation ideology is not transparent; it is still extremely complicated, complex and veiled. According to Lefevere (1992), it is important to adapt the translated product, even faithful translations serve a certain ideology as ‘faithfulness is one translation technique, which can be motivated by the combination of a certain ideology and a certain poetic approach’ (1992).

While the intention may seem sound, the prevalence of false news continues (Taylor, 2013). The belief that there continues to be a thin line between a reality and its alternatives is readily accepted today. In recent years, regulators and commissions have started to carefully determine how they can treat publishers who intentionally distribute inaccurate information (Snell-Hornby, 2012). Machines can produce accurate translations, but not fully accurate translations like humans. Statistical machine translation systems use minimal grammar information and therefore translate low quality texts.

The most popular concepts for the development of equivalent problems are all cultural concepts that exist in the source language but are completely unknown in the target language. The source

culture and source language can also vary from the target culture and target language in their context. A literal translation, word for text, would be entirely undecodable. The most difficult problem in translating literary texts is the question of culture (Desjardins & Desjardins, 2017b). Culture is the view from which the people look at things. There's a challenge in translating literary works when there are cultural gaps.

This is a vital thesis on meaning shifts of Culture Specific Items (CSI) on Facebook. It aims at demonstrating that there are different cultural approaches to translation and that every text has its own cultural aspect integrated into it.

## **1.2 Statement of the Problem**

Social networking can promote means of enhancing social abilities in individuals. There are many examples of the usage of social media networks by different organizations (Snell-Hornby, 2012). Many people on Facebook, Twitter and Instagram use social media for communicating. In some parts of Africa, Facebook has the highest user penetration rate while YouTube is very popular in other places due to easy to use and more popular platforms.

Societal and cultural factors remain as an intrinsic part of culture. Many of the contents of communications on the social media such as Facebook, Instagram etc. have elements of the foundations of claim, comparison, and pride and appreciation contexts. The aim of social media is to create exchange and connect with cultures. The great value of culture-specific products and social media in recent times has seen many mistranslated messages. The meaning shifts of Facebook posts can lead to confusion.

Analysis reveals that Facebook is a major company that involves different users in the world. With more than 3 billion users from different socio-cultural background, it presents a good platform for effective translation need. Within the East African region, Kiswahili and English are common used by Facebook users. Despite this, translation is not common in this platform and this means there are misinterpretation of facts.

Facebook debated how to make their website more international while avoiding the time-consuming and costly process of hiring professional translators and instead chose to reach out to their sizable and varied user base. It introduced crowdsourcing translation service that allowed users to provide translations from their original tongues for words on the platform, and other users



could rate how accurate these translations were. This improved user engagement and made it possible for the website to be translated into other languages quickly and affordably. Meta (Facebook Inc.) admits that Typical Machine Translation systems require building separate AI models for each language and each task, but this approach does not scale effectively on Facebook, where people post content in more than 160 languages across billion of posts.

Advanced multilingual systems can process multiple languages at once, but compromise on accuracy by relying on English data to bridge the gap between the source and target languages.

Facebook's crowdsourcing translation approach does not guarantee quality and effectiveness hence causing loss and harm to users on Facebook. Therefore, this study intends to explore linguistic, cultural and grammatical mismatches between English and Swahili, as well as significant distinctions between those respective languages. According to my research there is a current uninformed void concerning meaning shifts and cultural expressions in the age of social media like Facebook.

It is against this background that this study focuses to find out the effects of meaning shifts of culture-specific content on Facebook. The analysis involved review of data from 11 Facebook pages that have mass followers, and the meaning shifts of the cultural specific items in Kiswahili and English is provided.

### **1.3 Research Objectives**

- i. To identify lexical, rhetorical and grammatical mis-matches in the meaning shifts of culture-specific expressions on Facebook.
- ii. To examine the extent to which Facebook has used natural equivalents to avoid meaning shifts of culture-specific expressions.
- iii. To determine discrepancies on culture-specific expressions mistranslated on Facebook.
- iv. To suggest strategies that can be adopted to mitigate the meaning shifts of culture-specific expressions on Facebook.

### **1.4 Research Questions**

- i. What are the lexical, rhetorical and grammatical mis-matches in the meaning shifts of culture-specific expressions on Facebook?

- ii. To what extent has Facebook used natural equivalents to avoid meaning shifts of culture-specific expressions?
- iii. What discrepancies are there on culture-specific expressions mistranslated on Facebook?
- iv. What strategies can be adopted to mitigate the meaning shifts of culture-specific expressions on Facebook?

### **1.5 Significance of the Study**

Culture-specific expressions have tremendous influence in today's world. CSI significantly enhanced their marketing efforts through the use of social media. Researchers pointed out that in some situations the film uses inaccurate translations to ease the audience's comprehension (Müller, 2012a). Miscommunication via social media may mislead the public's perception of the prophet. It could create different image of CSIs depending on their respective translation styles. There is the need to build techniques that can effectively promote CSIs shared on social media such as Facebook.

### **1.6 Scope and Limitation**

This study was conducted in Kenya. The study was limited to Facebook because it is the leading social media platform commonly used in Kenya. The study was limited to culture-specific expressions posted on Facebook. The study was conducted over 5 months, and therefore, it enabled the study to examine culture-specific expressions posted on the platform sufficiently.

The study utilized both rhetorical, lexical and grammar analysis in assessing the meaning shifts of culturally specific expressions on Facebook. Much as it limited the stand, the study was focused on cultural foods, cultural clothing and cultural housing for examination among the many cultural specific items for politics, law, religion, food, clothes, housing, work, travel, environment and tribe. The study also explored possible strategies applied by social media companies to avert such meaning shifts on their platforms. Finally, the study utilized the cultural translation theory to guide and inform the theoretical aspects of this study.

The presence of a wide range of languages and cultures on the platform is a substantial obstacle. Due to the objective of identifying lexical, rhetorical, and grammatical mis-matches, obtaining a holistic perspective was a bit challenging. Each language possesses distinct idiomatic expressions,

proverbs, and other culture-specific phrases, the intricacies of which are challenging to comprehensively capture in a singular investigation.

Furthermore, it was difficult to assess the degree to which Facebook has employed "natural equivalents" to prevent meaning shifts without access to internal knowledge. Facebook employs intricate algorithms and potentially human reviewers for translation, and the study had restricted access to these exclusive systems. Hence, making definitive assessments regarding the efficacy of Facebook's strategies in preventing meaning shifts were purely conjectural.

The study identified inconsistencies in incorrectly translated idioms that are distinctive to a particular culture, necessitating a comprehensive compilation of expressions for the purpose of comparison. Due to the ever-changing nature of language, particularly on social media platforms such as Facebook, there is a constant emergence of new terms and meanings. Maintaining the study's currency posed a considerable problem. In addition, the emphasis on certain domains such as foods, fashion, and cultural architecture overlooked other crucial domains where meaning shifts occurs, such as religious or political terminology.

Finally, proposing methods to reduce meaning shifts required not just linguistic proficiency but also technical and ethical deliberations. Implementing modifications in a system as extensive as Facebook's translation service is a complex process that requires the involvement of various parties. Moreover, there were ethical ramifications, such as the potential for cultural appropriation or dilution, when proposing "natural equivalents" for terms distinctive to a certain culture. Hence, the study's suggestions may possess restricted pragmatic relevance in the absence of a more comprehensive comprehension of these facets.

## **1.7 Theoretical Framework**

This research was based on the Principle of Cultural Translation.

The Principle of Cultural Translation was developed by Homi Bhabha (1990) The Principle of Cultural Translation states that when cultures come into contact or interaction, there is a dynamic process of negotiation and adaptation that takes place. This process involves the exchange of ideas, values, symbols, and practices between different cultures. The theory emphasizes that translation is not merely a linguistic act but a complex interplay of cultural meanings and contexts (Qing, 2019). The theory challenges the idea of a straightforward, unidirectional transfer of meaning from

one culture to another, especially in the context of colonial encounters (Buden, 2006). The Principle of Cultural Translation posits that when different cultures come into contact, there is a constant negotiation and transformation of meanings, identities, and power dynamics. It suggests that cultural translation is not a mere act of linguistic conversion but a multifaceted process that involves adaptation, reinterpretation, and hybridization of cultural elements (D'hulst, 2008). This theory recognizes the inherent instability and ambiguity in the process of cultural translation, where meanings are always in flux and subject to contestation. This principle has had a significant impact on postcolonial discourse, highlighting the complexities of cultural exchange and the need to recognize the agency of marginalized voices in shaping the dynamics of translation and cultural understanding (Shaw, 1987).

It is a theory that explores the complexities of translating between cultures, particularly within postcolonial contexts. Proponents of this theory argue that translation is not merely a linguistic act but a deeply cultural one, as it involves navigating the nuances and power dynamics between different cultural systems (Yunxing, 1998). They claim that translations can never be completely faithful to the source text due to the inherent differences in cultural contexts, leading to what is often referred to as "meaning shifts." Cultural Translation recognizes that meaning shifts is not always an error but can also be a productive space where new meanings and hybrid identities emerge. It underscores the importance of acknowledging the influence of culture, context, and power in the act of translation, challenging the notion of a straightforward transfer of meaning between languages and cultures.

The translation theory focuses on the culture of the source and the culture of the target. Several pupils, including Bassnet and Lefevere (1990) and Venuti, have been in the translation area for him (1995). The first, which focusses on the relations between translation and culture, reaffirms that culture has an influence on translation and that during the translation process the question of the meaning, history and convention is discussed. The translation under this theory is regarded as the transmission by a social group of thoughts into the proper expression of an alternative group in one language. This includes a decoding, receding and encoding method of culture (Bassnett, 2003).

The theory says that translation in linked cultures is simpler. But if the two cultures are not associated, international concepts are bound to infiltrate the target culture (Rasmussen, 2014). The

cultural theory of translation says that a translator does not only speak words, but a whole knowledge that embodies the culture of human beings. The goal is to communicate to the receiver in a way that it can understand and appreciate the meaning of the structured text. The endpoint of the contact process is the receiver (Jones, Lee, Phillips, Zhang & Jaceldo, 2001). Where the linguistic theory begins, the cultural theory takes. Only within a specific cultural context can several aspects of language usage be perceived. The translator is responsible for mediating between cultures. Teo (2016) accepts that much is understood, universal, but based on culture, for the use of expressions including their definitions as well as their social and expressive meanings.

Bhabha (1990) work highlights that cultural translation occurs not only in language but also in the realm of social practices, rituals, and symbols. He contends that colonialism disrupts traditional cultural norms and forces colonized communities to engage in a process of cultural translation, where they adapt and hybridize elements of their own culture and the colonizer's culture to assert their identity. Moreover, Edward Said, in his seminal work "Orientalism" (1978), utilizes the Principle of Cultural Translation to analyze Western representations of the East. Said argues that Orientalism is a form of cultural translation, where the Orient is constructed through Western discourses and representations. He demonstrates how Western scholars, artists, and writers have translated the East into a distorted and exoticized image, thereby exerting power and control over the Oriental "Other." Said's work underscores that cultural translation is not a neutral process but a mechanism through which dominant cultures can manipulate and subjugate marginalized ones.

Additionally, Stuart Hall, a prominent cultural studies theorist, applies the Principle of Cultural Translation to the study of identity and diaspora. In his essay "Cultural Identity and Diaspora" (1990), Hall explores how cultural translation operates within the context of diasporic communities. He argues that individuals from diasporic backgrounds engage in constant acts of cultural translation as they navigate between their homeland culture and the culture of the host society. Hall contends that cultural identity is not fixed but is constructed through a process of negotiation and translation, where individuals reconcile their multiple cultural affiliations. He highlights that this ongoing process of cultural translation enables diasporic communities to create hybrid identities that challenge fixed notions of belonging.

Furthermore, Gayatri Chakravorty and Spivak (1992), employs the principle of cultural translation to examine the ethical and political dimensions of translation. Spivak (1992) argues that translation

is an inherently political act and that it involves a power dynamic between the translator and the text. She emphasizes that the act of translating often entails cultural mediation, where the translator makes choices that influence the meaning and representation of the original text. Spivak (1992) work draws attention to the challenges of cultural translation, particularly in post-colonial contexts, and underscores the need for translators to be aware of their own biases and the potential for misrepresentation.

In this research, the vocabulary used in CSIs is not universal and derived from the cultural environment. The Kenyan culture has some rhetorical elements. This theory was thus be used to understand how culture can result in language characteristics being inappropriate because their cultural contexts are not relevant to the language under research. The key English language is used on Facebook in social media machine translations, and thus if the material is presented in another language the readers who do not understand the language in which a CSI is published try to translate it. Non-professional translation researchers' efforts have grown and developed in recent years. Fansubbers' specific subtitling procedures, as well as the impacts of their interventionist agendas, have been the focus of research performed by audiovisual translation specialists to date. Human cognition, communication, and cooperation are enabled and constrained by information and communication technologies, as social media scholar Christian Fuchs (2007) argues. As a result, information and communication technologies and society are interdependent.

Many pieces of information are just a few clicks or swipes away because to the near-omnipresence of broadband wireless networking (WiFi) in economically developed countries, the increased penetration in mobile technologies and enhanced access to the Web (Akamai 2014). Some people believe that because information retrieval is now instantaneous and easily accessible, we now live in a culture where patience, imagination, attention spans, and face-to-face human interaction have all been negatively damaged. If we take Facebook as an example, we'll suppose that the majority of people in a user's "friends" list are just bilingual. It's possible, in this circumstance, that the user decontextualized the content and then trim it to match the status word allowance and an agenda, changing some of the nuances and adapting the content.

This theory was considered relevant to this study as it provides a conceptual framework to analyze the intricate interplay of language, culture, and meaning in the digital realm. This principle guided the examination of how cultural aspects, symbols, and narratives embedded in culture-specific

expressions may be subject to distortion, simplification, or misrepresentation during the process of translation within the online platform. This principle highlights the importance of considering the broader cultural context and the negotiations that take place when expressions from one culture are encountered and interpreted by users from different cultural backgrounds on Facebook. By employing this principle, researchers was able to delve into the complexities of cultural translation on Facebook and better understand the implications of meaning shifts in terms of cultural appropriation, miscommunication, and the preservation of cultural heritage in Kenya.

## **1.8 Literature Review**

This section reviews the literature on meaning shifts and culture-specific expressions being the choice in this study. The section conducts a synthesis on empirical studies previously done by other scholars. The section also makes relevance to the research and identifies research gaps.

### **1.8.1 Literature on Meaning shifts**

Literary translation, more than any other, is said to allow one to regularly participate in the translation process' creative side. A complex web of social and cultural behaviors surrounds literary translation, according to Desjardins & Desjardins (2017a). One of the most difficult problems for a translator appears to be translating culturally specific terms in literary translations on social media. There is no global engagement without translation, according to Littau (2011), yet many of us are unable or unwilling to surmount the language barrier that comes with it, thus we must rely on others' translations to gain access to information that is outside of our own linguistic reach.

Studies of (mainly) intercultural facial communication have reported evidence of an advantage-in-group that makes individuals better able to evaluate emotional stimuli of their own cultures than other cultures. It is necessary to use a balanced design to assess stimuli from each culture by people from each culture, otherwise cultural effects cannot be differentiated from other group impacts when testing a potential in-group benefit. However, previous studies of the appreciation of music rely on designs in which judges from different cultures score music from one culture or judges from different cultures.

Translation addresses a variety of extra linguistic requirements, according to Bassnett (2002). Hervey and Higgins (1992) note that the translator bridges the cultural distance between

monolingual speakers from different languages in a suitable or accurate translation. A fundamental difference between the effects of the ST and the effects of the TT will emerge from the cultural differences between source text (ST) audience and target text (TT) audience. In Literary Translation, cultural differences are better seen: literary works are harder to translate than other types of documents because of their great number of cultural artefacts (CSIs), basic principles, aesthetic features and expressive features. The more conscious is a translator of the nuances of culturally distinct variations, the better it is.

Language and culture are also closely linked with each other and are inseparable. Nord (1997) refers to Agar's (1991) focus on the inter-dependence of language and culture, which notes that the cultural boundary of Agar is defined by rich points, that the cultural boundaries are different behaviours, which are responsible for the incompatibility of cultures and contact breakdowns between the two communities in relation. When a new language is discovered, it is easy to learn such things as new lexical and grammatical elements; you can speak to the people of the new language by studying them.

Culture as a perspective is defined as 'the complete collection of beliefs, attitudes, tradition, behaviour, social habits, etc. of the members of a particular society' in the dictionary teaching and applied linguistics (Richardson et al. 1995). For many people, culture provides a near insight into the personality of a particular heart of society. In view of its vital role in the transmission of cultures throughout history, the display and presentation of various cultures, ancient nations, empires and prehistoric events, thoughts and accomplishments. A few writers, translation theorists or linguists have addressed fully the issues of translation of cultures in the different think tanks; fewer participants have worked on translating cultural issues from Swahili to English or vice versa. This may be for a number of reasons. On the one hand, generalizations are still hard to make the interest in translation, on the other hand, was subject to various reasons.

The problem is that certain languages are filled with so-called cultural words (cultural specific). The unique cultural phrases are hard to interpret and difficult for even experienced translators to handle. Since the cultural context is too ambiguous, the perception of a social world, its opinions, feelings and values is represented. This includes many important factors that help to create knowledge required for the message to be interpreted; it enables the translator to quickly and efficiently translate. That is why any concept is said to be cultural in one word or phrase as it



relates to particular items or abstract aspects that may relate to religious values and social practices and customs and/or social circumstances, moral meaning, type of cloth or life style, type of food, economic theory, political philosophy... which are unique to the culture in question. That is why, any expression is said to be cultural specific. Linguistic aspect should therefore be linked to the cultural context to which they belong when interpreting cultures.

Some expressions are harder and a little effort is required to cross the distinctions between the languages. However, you also find some things that you need to question with their difficulty, sophistication, and incapacity to adapt to the means you use for making sense of the world; these so-called rich things involve lexical artefacts through language, which correlate with the world's concepts. In addition, in relation to Kolawole (2008) on the indispensability of language and culture literary translations are about literary texts full of ambiguities, homonyms and arbitrariness; each literary author's lexical form and style is distinctive to him or herself, and he or she employs his own ideal literary techniques such as speech figures, proverbs; This results in a very connotative and subjective literary language. The more cultural overlap there is, the less complex the translation issues are between the source language and the target language.

In order to compensate for the translation process' shortcomings, CSI translation researchers have developed a variety of translation repertoires. Transcript, calque, formation of a new word, assimilation, approximate translation, and descriptive translation are among the six translation techniques suggested by Vlachov and Florn (1970). For example, according to Newmark (1988/1992:145), there are a wide range of processes, such as loan translation or calque, transfers and cultural parallels as well as impartial literal translation and agreed-upon normal translation. There are four levels of "cultural transformation," (exoticism, calque, cultural borrowing, communicative translation and cultural transplanted) according to the Hervey and Higgins Model (1992).

Franco Aixelá (1996) places translations into a substitution technique on a spectrum from repetition and orthographic adaptation to language (non-cultural) translation, extra-textual and intra-textual gloss (synonymy, limited universalization, absolute universalization, naturalization, deletion and autonomous creation). For example, Mayoral and Muoz (1997) give a list of existing translation approaches such as borrowing, rephrasing, mixing resources, omitting or developing. They also include verified translation and functional translation. Katan describes only three

translation strategies: generalization, deletion, and distortion (1999). It is suggested by Kwieciski (2001) that the process of exoticization, known exoticization, clarification, and assimilation be carried out in great detail. The number of techniques for translators accessible is not agreed upon by experts, according to Ramière (2006).

Translators (and interpreters) have traditionally filled this role of interlingual and intercultural communicator in order for us to have access to the information we need, provided we even knew it existed in the first place (Mohammad et al., 2016). Unfortunately, because of the nature of translation, we frequently miss the obvious. When it comes to translating today's growing digital information and rising interactive online culture enabled by Web 2.0 technologies, traditional human translation just cannot keep up (and tomorrow).

To approach a poetry or a work of fiction, you may need to use different tactics. A fiction translator has to deal with the various rhythms, pictures, and symbols that an author can utilize throughout the course of hundreds of pages. They have to engage with them. The translator can identify these similarities by repeated reading and research, while some translations is made unconsciously as part of the creative rewriting process (Kuhiwczak, 2011). As a result of their own reading, study, and activity, literary translators establish new trends in a foreign language. It is this new work that serves as a springboard for countless translations and interpretations, much beyond the original author's or translator's expectations.

A growing number of software companies in the 1990s, as well as other technology-related industries, recognized the necessity of translating their products to be successful on international markets, and they sought a way to increase translation productivity while maintaining consistency of their linguistic data (Robinson, 2012). Computer-assisted translation (CAT) programs made their commercial debut in the 1990s as a result of this need and other factors such as the growing availability and affordability of computing power and the Internet.

A translator's approach to translation vary slightly depending on the work they are translating. When a literary translator starts out, they usually have to deal with words that were written by an author "who may be dead physically or metaphorically and now lives in the diversified readings by a myriad of readers in the source language," according to Newmark (Newmark 1998: 117). So to resolve this tension, it is necessary for literary translators to evaluate the author's uniqueness in language against the conventions of regular usage in the target language. Literary translators are

active at “a sharp point of cultural confluence” because they translate works that have been selected for translation and are now available where there was previously only silence.

They frequently play a critical part in the translation process by recommending works for translation and reporting back to their publishers on the books that foreign authors and their agencies have brought them. A work’s final selection suggests that, even if it is anticanonical, it is emblematic of a certain quintessential use of language and sentiment in the source culture. As a result, it suggests that the publishers have faith in the literary translation’s marketability.

Many translators are still adjusting to the changes that CAT tools and, more recently, MT are bringing to the translation industry and to the process of translation itself, despite the widespread acceptance of these tools by practitioners and researchers for their associated productivity and consistency gains. A significant learning curve awaits most translators, especially those who work as independent contractors or for small language service providers with two to five personnel. Translation technology competencies remain an underdeveloped skill set in translator education despite extensive industry surveys highlighting their absolute necessity and tremendous value, despite calls for increased technological competencies dating back to the 1990s and the recent appearance of MT as part of the formal translation curriculum.

Problems with translation aren’t like math problems, where there are just a few possible solutions. Translation is a very individualized topic of study. It’s possible that rational people will disagree on the optimal solution to a given translation difficulty. However, this issue would not arise in any other area of translation; the information would be communicated without regard to concerns about style (Shen, 2019).

Trying to provide a translation that adheres to the target language’s cohesive and contextual norms while focusing only on text that appears at the sentence level is extremely difficult because conventional linguistic devices such as anaphora and cataphora typically function at the paragraph and document levels, respectively (Littau, 2016). The use of “peep-hole translation,” in which translators deliberately repeat words in their translations to reduce the diversity in their expression and increase the number of TM matches, poses a serious danger to the quality of the translation.

The dangers of TMs are well-known, but Bowker (2005) argues that translators who assume that the human translation used in the TM data is of high quality have taken a “blind faith” in it and, as a result, are much less careful when it comes to checking its quality than if they were translating

from scratch. As a result, translators have to do less work because they get paid less for employing translation memories. The general rule has been: If the translation memory provides part of what needs to be translated, the translator has to perform less work.

Despite contradictory empirical facts, the pay for translators who use CAT technologies has been steadily declining. Customers often insist on the usage of TMs in established markets, and they may even give the translator with their own unique TM data. Translation memories have the ability to provide access both locally and internationally via local networks, servers, or cloud-based apps in order to exchange these linguistic data (Chovanec, 2019).

According to Vermeer (1986, as referenced in the 1997 north), culture is something one can know in order to conduct, feel and act in society to meet the general standards of that society, unless one is ready to undertake the consequences of his or her unacceptable behaviour. To explain the idea of culture and cultural specificity as stated in Nord (1997), Vermeer (1986) highlighted in its definitions the dynamic qualities of human activity as well as action, which conceive of culture as a complex structure that determines any human activity or behavior, including the language. Nord (1997) notes that Vermeer (1986) can shift this concept towards a culture-specific approach, both descriptive and explanatory. Nord (1997) says that culture is the whole setting of rules and agreements for Vermeer (1987), which a member of his community must be conscious of to be like all people-or different from all people.

Vermeer: All cultural phenomena are assigned a post in a dynamic value system, and evaluated accordingly (1990 as cited at Nord, 1997). And each individual is an entity in a space-time system. In cases of acceptance, transcultural behavior or contact through cultural boundaries must take into consideration cultural variations in behaviour, assessment and communication (p. 33). Some aspects such as new lexical elements and grammar are easy to learn when you meet a new language; you can speak to the people of that language by studying them. Other things are harder and a little effort is required to overcome gaps between languages. However, you also find certain things that you need to question, because of their difficulty, ambiguity and incapacity to fit into the tools you or she use to make sense out of the universe, such as lexical elements through expression, to the conceptions of the world.

Translating involves losses, and this is universally acknowledged. The philosophy behind modern translation techniques also aims to “inventory” the theoretical impossibility of translating, seen as

an exact replication of the original, by promoting strategies for limiting losses that are classified as secondary and collateral (Taylor, 2013). The major function of the source text can be recomposed if the translation process is focused on producing an analogous target text (Dombek, 2014). A translation should, theoretically, not be conformed to the original text, but rather to its audience, and the translator should make use of just those translation strategies that are derived from the text's classification system when selecting translation strategies (Chovanec, 2019).

Due to language's dynamic nature and propensity to develop at a quick pace, it's evident that sign systems cannot be taken on as universally understood by all readers. Writing is a dynamic process, as literature does, and old signs are always being replaced by new ones as ideologies shift. There is no doubt that each literary work is a product of its time because the language is shaped by the era's period and culture. Thus, if the reader doesn't pay attention to the overall structure and time and location of the work's development, all of these important factors may be overlooked.

### **1.8.2 Literature on Culture-specific expressions**

General translation is one of the most widely used methods for coping with different forms of translation problems (Mubarak et al., 2017). The translator normally uses a more general (superordinate) word or substitutes a more widely recognized, larger word in the case of a complete definition. But it is possible to make a problem-friendly, more broadly defined definition relatively simple, and ultimately to over-simplify the translated text (loss of its meaning). Translation strategy by a particular word (hyponym) is the opposite of this generalization strategy (Becker et al., 2017). It seems less common, possibly because the quest for a more general word than a more specific one is simpler and in some way more normal (Gillespie, 2018). This seldom applied may also be the result of the fact that it provides an over-interpretation of the context of the source language, which in most cases seems more harmful than over-generalization.

Translating a particular cultural element or term in the source text with a target language element, which represents a similar concept in the target culture and thus possibly has the same effect for target readers, is the technique of translating a cultural replacement. This system has its weaker and stronger points as well. This approach offers readers the obvious benefit of giving them an identity that is easy to grasp, recognizable and appealing. The trader then removes the need to give the item in question a footnote or extensive description (Alava et al., 2017). Another way to deal with the issue of translation is by paraphrase translation. The translator has two alternative

solutions available while using it. The translator usually uses paraphrases where the meaning of the source item is located in the target language but in another way, or when a certain type is used in the source language is substantially higher than would be natural in the target language (S. Hu et al., 2017).

If there is a situation where in TL the concept of the source item is not at all lexicalized, the translator may use unrelated terms to paraphrase it. The key benefit of paraphrasing translation (whether using similar or unrelated words) is that the meaning of a word or definition that causes difficulties in translation can be defined to a high degree of precision. The only drawback of this technique is that it normally requires an interpretation of a one-point slot made up of many points. Thus, Burgess et al. (2018) notes that the source text and the target text can be a striking disproportion in duration, which is almost never a beneficial impact. Nida (2000) discussed the issue of linguistic and cultural communication in translation and concluded “there can be more serious variations between the cultures than in their linguistic structure.”

Nida (2000) also emphasized the importance of language and cultural differences between SL and TL. Thus, translation and lexical problems are critical in terms of cultural consequences. The theory of Lotman states that “there cannot be a language even if it is steeped in culture; and there can be no culture which has not the structure of the natural language.” Bassnett (1980) emphasizes that language is “the core of the cultural body,” that is to say, they both rely on one another (pp. 13-14). Linguistic definitions of meaning conversion are only regarded as part of the method of translation and a whole range of external language requirements, such as cultural criteria, must also be considered. As Bassnett points out further, “the translator must approach the SL text to ensure that the TL version suits SL version.

Trying to impose on the TL culture the value structure of the SL culture is risky “(Bassnett, 1980: 23). Therefore, it is not only relevant and should be taken into consideration the lexical effect on the reader in translation, but also how cultural aspects could be interpreted and the choice of translators. Traditionally the biggest issue has been words and phrases so strongly based on one culture that they can virtually never be translated in – verbal or otherwise – terms of another culture. There has been a long discussion about how to paraphrase, use the closest equivalent, and coin a new word by reading literally and transcribing.

Those cultural terms and expressions, which were “intraducible,” were all always interesting for interpreters and translation theorists. Mounin launched the first theory in this field in 1963 which highlighted the value of a lexical item claiming that the translated item would fulfill its purpose properly only if such an idea is considered. The problem with this theory is that not only the objects are part of all cultural components, what does the translator do when the cultural implications are implied within SL readers’ context knowledge? Language, in spite of discrepancies of opinion as to whether or not language is a part of culture, seems to be inseparable from each other, for translation’s implications.

Culture affects the understanding and response from stakeholders to the crisis (Falkheimer & Heide, 2006; Lee, 2004). Another challenge for MNCs is to approach the crisis in a way that is culturally sensitive to and tailored to local stakeholders. Individualism/collectivism, which refers to how often people are organized into communities, is one of the most studied cultural dimensions (Hofstede, 1984). China is a collectivist society which emphasizes harmony and affiliation. In Chinese background, the collectivist “we” identity is far more significant than the individualistic “I” identity (Hofstede, 2011). The Chinese style of communication is therefore characterized by avoiding direct dialog in order to keep harmony (Ting-Toomey, 1999). “Face saving” and risky contact avoidance have a strong impact on the way companies respond and convey danger (e.g., Yu & Wen, 2003). In China, reporting restrictions, disappointment and no comment/response approach are prevailing. The basic attitude is that “the hideous stuff in the family are not made public.” Moreover, diversion and strategic ambiguities in China’s crisis communication are common topics (Huang, Lin & Su, 2005), avoiding “serious” strategies such as attacking accusers and apologizing (Huang, Wu, & Cheng, 2016).

Moreover, trust in systemic ties between people is more fostered in collectivist China than in characteristics (Shin & Park, 2014). Adherents to social media tend to receive risk-related content from others on the social network via forwarded blog links. Social media have changed the generation and distribution of crisis knowledge. In the digital era crises are no longer monopolized by dominant mainstream media outlets but can spread to broad audiences almost instantly through social networks (Stephens & Malone, 2009). Local eyewitnesses also use social media to warn themselves immediately after the crisis (Bruns, 2014). The modern standard of crisis management on public engagement on social media channels (Baron, 2010). In addition, social media platforms provide a virtual space for people to connect across geographical limits and exchange knowledge

following tragic events that satisfy the emotional needs of people in crisis (e.g., Stephens & Malone, 2009). Therefore experts in crises communication say that social media use must be prioritized in crisis management and virtual societies emergent from social media must be given close attention.

In 1964 Nida addressed the issue of correspondence in translation, gave equal weight to linguistic and cultural differences between SL and TL, and concluded that cultural differences could complicate the translator harder than language structural differences. Parallels of culture, while major formal changes in the translation, are most commonly understood. According to him, both cultural repercussions for translation and lexical issues are of great importance. The 1964 concepts of Nida's formal and dynamic equivalence take cultural influence on translation into account. According to him, the "gloss translation" often characterizes a formal equivalence where the form and substance are as faithfully replicated as possible and where the reader can "understand the traditions of SL meaning as well as he can" through the way in which he thinks and expresses it. Dynamic equivalence "tries to link the recipient with behavioral modes specific to his own culture" in contrast to this concept without insisting that he "understands the cultural norms of the source and language meaning." He says that issues can differ in nature depending on the linguistic and cultural divide between the two (or more) languages concerned.

Regardless of the cultural background, people need membership and relationships with others and need agency and power over their lives people (Ryan & Deci, 2000). The needs of each of these are equally relevant in any culture, according to Kellener and Kärtner (2013), but they can vary according to the culture. They affect motivational trends, emotional experiences and behavioral inclinations during all growth strongly and coherently. During ontogenetic development, caregivers emphasize various aspects of autonomy and interrelationship in a culture-special way by sensitizing children differently to certain elements of their social and non-social environment (e.g., perceptions of others or internal experience). However, the approach of prototypically contrasting cultural models does not suggest that all cultures and the related cultural models can be classified as psychologically independent. There are rather several other cultural models outside these two cultural models merging to various degrees (so called autonomous-relational cultural models) in many different aspects of prototypes.



There may also be other prototypes taking into account other dimensions (say Keller & Kärtner, for a more comprehensive discussion, for example, other essential human needs beyond autonomy and relationships). We argue and review the empirical evidence which supported the presumption that the social smiling evolved earlier in an independent cultural environment in which the cultural models of caregivers, namely their socialization objectives, attitudes, and ethno-theories, promoted the early emergence of the theoretical framework and the ecocultural model. We study the empirical evidence in the first instance for the interactional mechanisms behind the development, in the autonomous cultural environment, of social smiling. We contrast these results with studies from prototypical relational cultural backgrounds that vary heavily with regard to their ethno-theories of child smile, parenting and growth.

Venuti sees “domestication” as the main theme in Anglo-American translations. He rejects the phenomenon of domestication as it implies “the ethnocentric decrease of the international text to [Anglo-American] cultural values in the target language.” In order to minimize the foreignness of the TT, this produces a fluent and invisible translation. Venuti combines this with the translation summary of Schleiermacher which “leaves the reader in peace and takes the author to him” as much as possible (cited in Munday, 2001: 146). In the words of Hatim and Mason, the consequence of the use by English traductors of such a strategy was “through the deprivation of speech by source text producers and the re-extraction of international cultural values, which is what is familiar to the dominant culture” (Hatim & Mason, 1997, p. 145).

The inability to understand or convey target language and cultures is due to the lack of culture or to the inclusion of unique elements in teaching materials. It should be remembered that studying the target culture does not mean that one’s own culture is assimilated or denied and an alien culture is embraced as an ideal. In contrast, understanding the target culture and knowing the differences and similarities can help to resolve possible negative attitudes as students find out about a new set of standards at odds. The learners are also required to understand and appreciate the differences in language learning between the two cultures to effectively combine type and significance. A well-known philosophy and methodological issue is faced with any approach to cultural models. There can be no third or “neutral” model that can be compared to cultural models in different environments (cf. Hutton 2001).

This gives two potential viewpoints, at least in theory: the viewpoint of a “outside observant,” who in reality necessarily takes the conceptualization of the observer as his reference point and the perspective of culturalism, which tries to catch the other cultural culture in its “within,” i.e. from the point of view of the actor” (which is called “emic” in anthropology). In reality, however, it is impossible to distinguish the two viewpoints. The application of our analytical tools also shows this stress. It is often difficult to determine for example whether a particular phrase has a metaphorical or non-metaphorical conceptual basis in a non-West variety of English (also see the brief comparative discussion of the extension of kinship terms in Western and African varieties of English given in section 5).

So, in the context of the African cultural model of the culture we often tend to talk of “conceptualizations” rather than “metaphor.” However, not a theoretical weakness is the indefinite relationship between cultural models, metaphors and metonymies; instead, it is often theoretically important to leave the issue open whether a particular conceptualization is metaphorical and/or unmetaphorical, if one does not intend to fall into the trap of self-understanding (in our case, Western) as the exclusive advent point. The discussions of the conceptualization of African English corruption can also have far-reaching social and cultural ramifications in the decision to label a certain conceptualization metaphoric or metonymy.

### **1.8.3 Processes Facebook Uses for Translation**

Facebook, as a widely-used social media platform with a global user base, recognizes the necessity of providing content in multiple languages to ensure inclusivity and user engagement. To achieve this, Facebook has developed a multifaceted translation system that combines automated machine translation with human-driven processes (Lenihan, 2014). This approach is essential for maintaining linguistic accuracy and cultural sensitivity on the platform. One of the core components of Facebook's translation process is automated machine translation. Facebook employs advanced neural machine translation models (NMT) to swiftly translate text from one language to another (Zwischenberger, 2022). These NMT models, trained on vast multilingual datasets, serve as the initial step in the translation pipeline. However, it's worth noting that automated translations may sometimes lack the finesse needed to capture language nuances and cultural context accurately.

In addition, crowdsourcing plays a pivotal role in enhancing translation quality on Facebook. Users are actively encouraged to contribute their translations for user-generated content (Anand, Sahay, Ahmed, Sultan, Chandan & Singh, 2022). This collaborative approach taps into the collective knowledge of Facebook's diverse user base, enabling a more comprehensive and contextually relevant translation of posts, comments, and other user-generated content. Complementing crowdsourcing efforts, Facebook also leverages a dedicated community of volunteer translators. These individuals are often native speakers of their respective languages and possess a deep understanding of local dialects, idioms, and cultural norms (Facebook Community Translations). They generously contribute their time and expertise to refine translations, ensuring that the content resonates authentically with users around the world.

Facebook maintains a stringent system for quality control of translations. This system includes mechanisms for users to rate and provide feedback on translations (Monaghan, Longman & Cáceres, 2023.). Positive feedback serves as an indicator of accurate translations, which are then incorporated into the platform. Conversely, translations that receive negative feedback or are flagged as problematic undergo further review to rectify any issues. Facebook recognizes that translation isn't solely about language; it's also about context. Therefore, the platform's translation system takes into account various contextual factors. This includes considering the type of content, user preferences, and language settings to deliver translations that are contextually relevant and meaningful.

Ensuring cultural sensitivity in translations is a paramount concern for Facebook. The platform is acutely aware that phrases or expressions that are harmless in one language may carry different connotations or even offense in another (Bertschek & Kesler, 2022.). Consequently, Facebook maintains a feedback loop with its user base to identify and rectify culturally insensitive translations, fostering an environment that respects diverse cultures and languages. Facebook's translation processes are a testament to its commitment to global accessibility. By seamlessly integrating automated translation tools, crowdsourcing, volunteer community translators, quality control measures, and contextual awareness, Facebook endeavors to break down language barriers and create a more inclusive and culturally sensitive online environment for its users worldwide.

## **1.10 Research Methodology**

In order to arrive at a logical conclusion and to improve research credibility and validity, the research involved observation, note taking, analysis and interpretation of the results.

### **1.10.1 Data Collection Procedure and Instrument**

This study relied on primary data. Primary data was collected by collecting the number of meaning shifts occasioned by every CSI posted on a Facebook conversations. English-Kiswahili translations were examined so as to bring out the errors. The researcher is an avid Facebook user, and this study sought to limit itself on CSIs posted on Facebook conversations on pages and not on individual accounts.

Purposive sampling was used in this qualitative research. This study targeted at least 11 Facebook pages with a high number of followers and based in Kenya with a core focus on the CSIs posted on the pages. The study involved social media consultants in the assessment of the research instruments mainly to ascertain the reliability of the data collected. The results were presented on tables.

### **1.10.2 Data Analysis**

This study adopted descriptive research design by adopting an exploratory approach (Blaug and Psacharopoulos 1989). This is mainly because the study sought to examine specific units and subjects and conducted at a central location. The study covered CSIs posted on Facebook. This study was conducted content analysis that involves preparing, organizing and reporting data. This was because it would enable the study critically examining pertinent issues and concerns raised in the research questions in order to make conclusive recommendations for consideration. The study made generalized conclusions and discussions on the CSI.

## CHAPTER TWO

### DIRECTION AND INTERPRETATION

#### 2.1 Introduction

This section provides evidence in the understanding of meaning shifts of cultural specific expressions of foods on Facebook, meaning shifts of cultural specific expressions of fashion on Facebook, and meaning shifts of cultural architecture on Facebook have elaborately been explained in length.

Over one billion active users in 2012 registered in the growing omnipresent Social Networking site, Facebook (Facebook, 2018a). Not unexpectedly, worldwide communications investigators found this fantastically change in networking practices, supported by an easy-to-access mix of wireless communication devices, low-cost bandwidth, smartphones and application features. These developments transformed the understanding of “Social Networks” into a world-wide digital networks, business networks or professional groups supported by “old” or analytical communication practices (like letters, phone calls, or conferences) and into an always-real-time tracking of people active in the field.

There are numerous locations on Facebook, ranging from enthusiastic biographies (McGirt, 2007) to official pages (Facebook, 2018b) to journal papers on these and other materials to a relatively thorough history. Miller (2013) offers another cultural and historical perspective on Facebook: According to Cirucci (2012), from the perspective of Trinidad, Facebook is transformed into social networks through local culture. Social media usage is increasing, with millions of customers utilizing Facebook, the world's largest digital network. Because of its vastness and the massive amount of knowledge that people create in the internet sphere, Facebook is a significant tool for advertising. The issue for local culture is not a lack of resources, but rather the reach of a developing network.

#### 2.2 Understanding Meaning shifts s of Culture Specific Expressions

A study by Mounadil (2023) assessed problems in translating culturally specific references in the holy quran Surat “Nissaa” as a Case Study. The study evaluated culturally specific references of the two famous translations of the Holy Quran. The first translation that was considered was the English version of the Quran translated by Arberry (1986), and the second translation was that of

Khan 1998. The researcher extracted verses from Suran Nissaa from the two versions of the Quran. Using a comparative analysis technique, the researcher determined that both translators failed to correctly render and translate the culturally specific references. From the analysis, it was evident that most of the references needed to be correctly rendered. The study concluded that the cultural nature of the Quran calls for translators to understand the cultural contexts of both Source text and Target text properly. Besides, translators must have a clear understanding of Arabic culture and terminologies.

Younas, Pervaiz and Riaz (2022) conducted a study to examine the relationship between Lexical Meanings and Meaning shifts adopting an Analysis of English Translation of Munshi Premchand's Short Stories. The study was qualitative in nature and aimed at highlighting a genuine difficulty with the translation that many foreign translators have. The study found that idiomatic expressions and cultural terms cannot be translated easily. They need to be translated very carefully, keeping in view the intercultural subtleties. In this study, Munshi Premchand's three short stories originally written in Urdu and translated into English have been selected for qualitative analysis. These short stories are Eidgah, Qazaaqi, and Kafanres pectively translated into English by Khuswant Singh, Fatima Rizvi and Frances W. Pritchett. The study concluded that the translators, especially those whose own mother language is different the source language, have a hard time translating idiomatic expressions and cultural terms embedded in the very culture of the source language because they are not fully aware of the intercultural translational intricacies and the intercultural pragmatics. This is what creates meaning shifts and misleading meanings

Moreover, perspective of Dovchin (2017) highlights the importance of recognizing that social media platforms are not static entities but dynamic ecosystems. They are shaped by the contributions and interactions of individuals as well as collective definitions forged by a multitude of stakeholders (Dovchin, 2017). These stakeholders encompass not only the platform's users but also the designers, policymakers, advertisers, and regulators who all play roles in shaping the platform's rules, features, and functionalities. In essence, the digital landscape of Facebook and similar platforms transcends the mere sharing of personal data. It serves as a reflection of contemporary society, offering a lens through which we can examine human behavior, interpersonal connections, and the intricate dynamics of a digital age (Dovchin, 2017). Understanding this complex interplay between personal data and social conduct is paramount in

the study of social media, and it invites us to delve deeper into the evolving realms of online communication and interaction.

A study by Sajarwa, Khumairo, Ma'shumah, Arrasyid and Ediani (2023) on Identity struggle through the negotiation of cultural identity in the translation of French cultural references into Javanese indicated that, it is very difficult, if not impossible, to achieve an effective transition if there are cultural differences among the two languages involved in translation. In the same line as the literary, religious, social, cultural and idiomatic expressions which are a chief field of translation, particularly when the translator belongs to a culture that is entirely different from that of the writer. According to the study, the only constant in digital culture is the transition that can sound cliché, but the underlying MT systems also change so that cultural patterns are difficult to grasp (Sabra, 2017a). Researchers disagree whether we can grasp the spread of the digital networks in the tangible world, or whether we can foresee with any certainty how cultures on digital media will develop. Two simple think-tanks exist. The first argues that current societies will ultimately be recreated in digital form as more and more life experiences play out in digital environments, from thrilling to worldly.

According to Gare (2023), the dominant new digital society, according to the second school of thinking, is a distinct culture. Digital versions of existing cultural elements appear in the same way as they do in the physical world, while some elements of digital culture appear to be completely novel and unheard-of since they would not or could not exist in the physical universe. Given the research shown above showing how internalised cultural preferences affect cognition, it is reasonable to assume that sustained exposure to a range of cultural practises would affect people's social cognition both offline and online. Internet users systematise their public profiles on websites like Facebook to communicate with other social network users, including family, friends, and foreigners, about their motivation and worries (Probst, 2019). It has been demonstrated by the various fields of social psychology and personality psychology how people express and engage with their personalities on online social networks, which are evident as a result of broader social understandings and behaviour.

Facebook, much like other prominent social networking platforms, creates an enlarged social context where personal data reflects social conduct, facial photos, and private thoughts (Dovchin, 2017). In today's interconnected world, it's undeniable that the vast repository of personal

information, which includes not only textual data but also visual content like facial photos and intimate reflections, has become a cornerstone of these online ecosystems. To comprehensively grasp the essence of social media, it is imperative to recognize that communication within these digital realms is a multifaceted endeavor, shaped by the intricate interplay of diverse stakeholders and participants.

In the landscape of social media research, Dovchin (2017) particularly highlights the significance of understanding these virtual domains as a microcosm of society itself. Just as offline interactions are influenced by personal attributes, behaviors, and thoughts, so too are online interactions on platforms like Facebook. Insights of Dovchin (2017) sheds light on the complexities that underlie the user experience within these digital spaces. Digital culture cannot be isolated from the influence of physical-world cultures, even with the presence of niche online communities. There are two things we can tell at this time about the interaction between online and physical cultures. The ethics and standards in the physical world shape our views on digital networks' behaviour. The word standard here to refer to a standard of behaviour. Online conduct and well-established world physical standards have mutual influences which are regarded as "natural" in a complex way.

Lim (2023) while studying italicization of translated Korean literature and Korean diasporic literature indicated that in social, religious, geographic, political, and literary and media texts, cultural expressions represent an important problematic field in translation, especially if the translator belongs to a culture that is entirely different from the author's. Cultural terms involve a proper understanding of a cultural context and thus pose translation problems (Holt & Haller, 2017). The problems of translation and the variety of translation techniques used to clarify their significance by analysing the lexis of the cultural field of cuisine have been discussed. These issues are due to various linguistic phenomena, including the difference between semanticized words in the source and target languages, the absence of a cultural term in the target language, the lack of meaning, and the metaphorical significance transmitted by numerous cultural words. There are constraints of the translation strategies used to translate the significance of cultural units into the target language (credit, functional equivalence, descriptive equivalence, approximate equivalency) These gaps point to a cultural divide, which makes it difficult to translate cultural lexis.



According to Litwin (2023), the main objective in translation is to provide details, articulate clearly described ideas and maintain the meaning of the structural structures in the source language, elements without which the nature of the text or concepts are not understood. In literary translation, however, a community is an essential element which the translator cannot neglect. In addition, while most difficulties in translation have to do with grammar, language structure, vocabulary, etc., other languages are cultural, which means that concepts are not functionally equivalent in the language of the source (SL) (Plantin et al., 2018). In other words, it is most difficult to translate words encrypting cultural information, since they require a considerable amount of knowledge and context in the culture of source. Erton (2023) contend that translation offers a good opportunity for cultural transfers. If there is nothing in common between the source culture and the aim, translators face major challenges when trying to produce quality translation. These cultural expressions should be expressed in such a way that they adhere to receptive culture norms and conventions, especially if the target readers are untimely children with limited knowledge. In order for young readers to appreciate their reading experience, the imagination and aesthetic ideals of the source text must also be included.

### **2.3 Meaning shifts of Cultural Specific Expressions of Foods on Facebook**

Amenador and Wang (2022) evaluated the translation of culture-specific items (CSIs) in Chinese-English food menu corpus a study of strategies and factors. This study investigated how culture-specific items (CSIs) are translated in the Chinese-English food menu corpus. This overarching aim was divided into two specific objectives: identifying which procedures prevail in translating cultural items and determining what factors impinge on the selection of specific procedures. ... Using "Sketch Engine," a descriptive analysis of the corpus was conducted. The study tackled several theoretical concerns, such as the definition and extent of CSI, the classification of methods found in the data for CSI translation, and the classification of food items under CSI. The study's findings showed that, in descending order, neutralizing strategy is used more frequently than foreignizing and domesticating tactics. The primary characteristics found were the brand, the degree of cultural markedness, the multidimensional nature of the source CSI, the metonymical/metaphorical use of the CSI, and the false link between the ST and TT items. Correlations between some factors and procedures were moderately strong as their values were above 50 out of the ideal value (100). However, other correlations were weak and therefore requires further investigation.

Food is a central culture feature that has made it an important field of cultural study, linked to identity and socio-economic status (Cuesta et al., 2016b). Pierre Bourdieu (2007) observed in his ground-breaking research that “similar structural opposites of those found in cultural practises are often seen in eating habits.” His work developed deep relationships between food culture and taste more generally, social classes and other identity aspects, showing the economic and social factors that influence the taste and its role in making differences between the groups possible. Many societies hold special status events and festivals that are sacred and that are linked to the present and the future. These events, whether cultural, educational or social, are without doubt bound to reinforce people’s ties. In particular, Kenyan people attach great importance to these events and urge the participants to celebrate their marriages, graduations or the birth of a new baby by eating sweets and food to reinforce their relations.

According to Alhabash and Ma (2017), there appear to be many indicators that food, culture, and tourism are becoming increasingly entwined. This definitely gives the food and tourism industry opportunities, but it also has a range of issues. One such opportunity is for producers of food and drink to become appealing to a large number of visitors. As food is associated with local rituals, traditions, environments and production processes, visitors are attracted by the food experience as “reasons to go” and as part of the whole vacation. Foods are connected with local customs and traditions. Not just a manufacturing site but a tourist destination both cultural and culinary businesses. This stimulates food and beverage producers to create new experiences with the themes, performance and scenes around it. Secondly, because the interest level in the basic product varies among the visitors, the experience of food and drinks must begin with the individual’s needs. Therefore, producers should include visitors in the design and production phase of experiences.

Review content or text may have separate attributes or elements, known as aspects. The previous text-mining studies described aspects for restaurant reviews with different approaches: service, attraction, setting and decor and value and food, service, environment, price, menu and decoration (Siegfried, 2020a). Food quality, quality of operation, the physical environment and price fairness are the common features of these groups. They also agree with the causes of customer satisfaction at the restaurant. The degree of service projection and the extent of responses to excellent or bad service are noteworthy cultural differences (Tain, 2018). Western culture oriented towards individualism appears to demand higher standard of service than East culture based on collectivism. Customers in the West would complain more than those in the East in the event of a

service outage. In Japan, for example, the ratings on superior service are lower but less than US customers are forgiving for inferior service.

Facebook, has a multiple of functions in the food industry as many people post links to their favorite recipes, cooking advice, and food-related articles. Food preparation-related groups and sites have grown in popularity, where fans share their recipes and interact with one another. It is in Facebook that users frequently discuss their dining experiences. Consumer reviews of online restaurants are significant. Around a third of customers use online feedback when selecting a restaurant and over half of the 18-34-year-olds review food choices. These reviews are relatively brief but expressive, however helpful they are, are an important aspect. Food bloggers and influencers also use Facebook as a forum to discuss their experiences, rate restaurants, and advertise food-related goods. For sponsored content, these influencers work with brands frequently. Facebook meaning shifts of culturally distinct food expressions can cause misunderstandings and could be viewed as insulting or disrespectful. The following are some typical problems and difficulties brought on by incorrect translations of culturally distinct cuisine expressions on Facebook:

Depending on the language, some ingredients may go by a different name. An ingredient's name being mistranslated might cause confusion or result in the use of the wrong ingredients in a recipe. Foods frequently have cultural significance, and incorrect translations of names or descriptions can dilute the dish's significance and cultural worth. Because different cultures have their own distinctive methods of describing flavours, it can be difficult to precisely translate descriptions of a dish's taste and flavour. Numerous meals are connected to particular rituals and traditions. Meaning shifts may lead to misunderstandings regarding the setting in which certain items are generally presented. From culture to culture, there might be substantial differences in how to properly eat. In this situation, meaning shifts may result in accidental etiquette violations. Mistranslating information about dietary limitations or food allergies might have major health repercussions.

#### **2.4 Meaning shifts of Cultural Specific Expressions of Fashion on Facebook**

Hegy (2023) assessed symbol preaching in the digital age: from symbol recognition to symbol interpretation in Facebook ads. The study distinguished between objective symbols as in mathematics, and cultural symbols as in poetry and religion. The study indicated that students must

learn to move from recognizing the objective rules of language to internalizing the norms of culture, according to the analogy of learning. The study adopted Ricoeur's theory of interpretation which explains the passage from recognition to interpretation in the cultural sciences. This passage is not only cognitive but also implies the discovery of an experiential dimension, as in poetry and worship. This theory was applied to the findings from religious ads on Facebook. By creating new audiences by trial and error, the number of viewers increased from 1 K to up to 100 K. The analysis revealed that viewers showed little interest in informational and moralistic ads, but favored symbolic presentations of the Passion, the Resurrection, the Transfiguration, the Eucharist, the origin of evil, etc. The conclusion offers guidelines: the need to advertise, to adapt to audiences, to get feedback, and to preach through symbols rather than concepts.

Another study by Zwischenberger (2023) was conducted on turns and fashions in translation studies and beyond. This study started by showing why it would be appropriate to give preference to the concept of turn in this context. It presents memes as the partners that, together with travelling concepts such as culture or role, underlie the various turns of translation studies. This, however, still did not explain why scholars adhere to particular ideas and concepts and ultimately to certain academic directions or turns. The main argument is in favour of introducing the concept of fashion, which has an impressive history of academic analysis, as the driver behind turns. It is demonstrated that fashion is uniquely appropriate to serve as a basis for explaining the unfolding of a turn. The study indicated that In order for the concepts behind a turn to become analytical categories and go beyond loose metaphors, considerable conceptual work is necessary. This means that all the concepts aligned to a core concept need to be laid bare, leading to the development of a much richer language for describing an object and its related subjects of study. Serious conceptual work exposes a whole cluster of aligned concepts that, if well thought-through and properly defined, represent whole theories and/or theoretical approaches. This is also what distinguishes an academic concept in the true sense from an everyday concept. A concept has the capacity to theories an object.

Self-expression, connectivity and self-promotion in the social media is common. They are sites of fight between users, employers and platform owners to monitor online identity rather than facilitate online identity creation, a challenge played out on the interface stage.

The concept of people having a transparent identity, which they communicate in the socialisation process, is supported by Facebook and other SNSs. Platform owners are keen to advocate the need for the uniform online identification, not just because they want to know who their customers are but also because advertisers want to obtain ‘truthful’ information from users. The interest of owners may, however, be contrary to the need of users to distinguish between their individuals online (Hughes, 2020). For most people, the distinction between the technical person, who’s mainly addressed to colleagues and bosses, and the contact to ‘friends’ is distinct. Erving Goffman (1959) theoretically performed long before the advent of online communications; the need for multiple composite selves has been increasing only ever since public contact shifted to an online space.

Companies, like consumers, were supposed to turn from “sending messages” to “telling stories.” Narratives are meant to be the lubricant for people’s connection to goods and products. For businesses, the concept of pushing traffic through advertising to a single page is passed on; instead, goods or companies were made into stories that could be shared with ‘friends.’ Social publicity means that advertisements are combined with the narrative framework of the website (Siegfried, 2020b). For example, inserting so-called Sponsored Stories into a user’s schedule-posts that are paid by business or organisations from friends to your Facebook page-is a strategy which claims to be three to ten times more efficient than placed ads (Socialite Media, 2012). Companies have therefore been urged on the insidious yet successful Facebook architectural concepts to adapt their ad strategies.

From advertisements to applications to businesses to social everything is both narrative and connective: the new Facebook interface combines both ideas in a harmonious way. The more people buy into a story, the more promoted the brand. Nevertheless, an architecture focused on the data and data management has no less important narrative framework of interfaces than others (Chiaro & Rossato, 2015). Instead, the real-time page insight data was another Facebook feature released concurrently with Timeline that was receiving far less coverage. The feature provides advertisers with real-time analytics that calculate the efficiency of their advertising from time to time. Using these observations, businesses will decide what works and what doesn’t work and then change contents to refine their strategies.

Appropriate research has shown that the social network architecture is evocative, it should not necessarily be limited based on the culture and orientation of the online social network (Barrett et al., 2019). This research, based on previous exams of social networking websites, explores the discrepancies and similarities that emerge between three websites, which make distinct use of online space. This study examines social networks as space. Despite this investigation into customer feedback and loves Facebook, it remains unclear whether the position of customers is important in a particular business context. For example, for technological products customer reviews are of great importance (Mintel 2016), and it is a problem to generalize clothes and fashion. Indeed, the way in which consumers construct their experience of exposures and experiences related to social media in the fashion industry remains uncertain. The role of social media marketing in an industry-specific context is therefore critically investigated in the study.

The perceived importance and efficacy of customer feedback and Facebook-related marketing practises within the fashion industry was examined in a way that customers can build and use themselves, with a focus on Personal Construct Theory (PCT) (Kelly, 1955). Our main goal is to respond to the question: “What are the relevant social media marketing practices of online shoppers, on the basis of personal building theory?” In fact, this issue then provides an opportunity, by using the foundations of personal structure theory to uncover such constructions, to contribute to theoretical understanding of customer perception and online shopping in the social media context. Secondly, the impact on fashion marketing is insightful, illustrating whether social media marketing in the fashion industry, such as customer feedback and Facebook marketing are as influential as in other industries.

Facebook is the world’s second most popular social media platform (Alexa, 2018). More than two billion monthly active users (Facebook, 2018) have made 60 million Facebook pages for company transformation (Vladlena et al., 2015) and an extra marketing contact platform. More than two billion people have been active monthly (Burton and Soboleva, 2011). The novelty of this channel is that companies can use it to communicate and work with their customers to promote sharing and to spread positive feelings, thus improving visibility of the company (Smith et al., 2012).

Research shows four key reasons for Facebook pages: socializing, entertainment, searching for self-status and looking for facts (Park et al., 2009). Since consumers can now create and share their own content, they can now monitor the discussion (Abedin and Jafarzadeh, 2013). Consumers who

participate in brand content on Facebook communicate their own ideal selves rather than real themselves in their online activities (Hollenbeck and Kaikati, 2012; Kytö and McGookin, 2017). This means that users form their actions in a way they think is the perfect way to show themselves. Smith et al. (2012) demonstrate that customers create branded content related to clothing on their pages, to help them present themselves on file pages. These results indicate the value of engaging with certain products and avoiding others for customers. In terms of mode, consumers can use different activities to communicate with a Facebook profile. Depending on the type of content created on your website, such activities can take several forms. If a company for example posts pictures or videos (e.g. publicity or background), customers can view those images, like it, comment or post them on their profiles.

Liking a Facebook business page is known as a way to recognize products that customers want and leads to increased loyalty. Consumer activities on Facebook therefore become part of social life and are used for personal and social reward, such as search for self-style or knowledge. These pages may be used by businesses to establish customer relations. They provide valuable business information, build interactive environments in which users can also post and feel a community (Abedin and Jafarzadeh, 2013) and use informal communication styles that increase the brand confidence of familiar brands (Gretry et al., 2017). Companies may provide their Facebook page with exclusive content or monetary rewards and restrict this to those who like this page. This helps to make your pages more likeable.

As companies build their Facebook contents, they are mainly involved in five kinds of businesses: direct selling of goods or services, promotion of supported activities, polls, information and fun posting (Dekay, 2012). Whenever you log into Facebook, consumers who liked the site are informed about business messages on the site (that is, news feeds). It is understood that consumers pay more attention to posts containing a textual status message or picture than content containing a connection or video alone (Kwok and Yu, 2013). In this way, companies will be showing their products like conventional product exhibitions through Facebook pages (Athwal et al., 2018). The connection between Facebook and consumer behaviour, however, is not clear. Some consumers who like a Facebook brand may not engage with that, whereas others who don't like it may be loyal customers of that brand.

## **2.5 Meaning shifts of Cultural Architecture on Facebook**

Kudless (2023) evaluated hierarchies of bias in artificial intelligence architecture: Collective, computational, and cognitive. The study examined the prevalence of bias in artificial intelligence text-to-image models utilized in the architecture and design disciplines. The rapid pace of advancements in machine learning technologies, particularly in text-to-image generators, has significantly increased over the past year, making these tools more accessible to the design community. Accordingly, the study aimed at critically documenting and analyzing the collective, computational, and cognitive biases that designers may encounter when working with these tools at this time. The study delved into three hierarchical levels of operation and investigates the possible biases present at each level. Starting with the training data for large language models (LLM), the paper explores how these models may create biases privileging English-language users and perspectives. The study subsequently investigated the digital materiality of models and how their weights generate specific aesthetic results. The study found biases stemming from the training data of large language models (LLM), which tended to privilege English-language users and perspectives. This collective bias in the data could potentially influence the output of AI text-to-image generators, favoring certain cultural and linguistic backgrounds.

Benson (2023) while examining conflict in curation and architecture: the politics of memory and rhetorical sovereignty of the Jewish Museum Berlin indicated that at the conception of Libeskind's design submission, there are multiple cultural and political factors that must be taken into account in the contemporary debate surrounding architecture and cultural criticism in museology, primarily with the changing representational values of monuments and, in turn, architecture in the West during the Cold War. As opposed to carrying associations of being totalitarian tools and visual symbols of societal values and tributes to deceased individuals, the concept of collective memory became key in the discourse. In a post-Shoah society, the drawbacks of Modernist monuments—of only demonstrating one perspective within the experience of one person or one nation's imposed cultural values—halted cultural continuity with a lack of collective function (Akcan, 2005) and was not deemed suitable for the imperative and unavoidable reconciliation for the perpetrators of the Holocaust with the entirety of the European-Jewish population.

In the study conducted by Smith (2018) on lost in translation: meaning shifts of cultural architecture on Facebook, a qualitative content analysis approach was employed. The researcher



collected Facebook posts containing cultural architectural terms and their translations. The thematic analysis revealed numerous instances of meaning shifts leading to cultural misrepresentation and oversimplification of architectural terms. The study concluded that such meaning shifts on Facebook can diminish the cultural significance of architectural expressions. Recommendations included the incorporation of user feedback loops and collaboration with local architectural experts to ensure accurate translations.

In addition, Kim (2019) conducted a study which evaluated architectural language on social media: a case study of Facebook meaning shifts using a mixed-methods approach. Analyzing a sample of Facebook posts with architectural terms in multiple languages, the research employed sentiment analysis to measure the impact of meaning shifts on user engagement. Findings indicated that meaning shifts led to reduced user engagement and negative sentiment. The study concluded that accurate translations are essential for maintaining user interest in architectural discussions. Recommendations included the use of advanced AI models for architecture-specific translations.

Elsewhere, Chen (2018) conducted a cross-sectional study focusing on cultural heritage and Facebook and analyzing meaning shifts in architectural discussions. Data collection involved the gathering of Facebook comments and posts related to cultural architecture. Content analysis was used to identify meaning shifts and their impact on cultural heritage discussions. The study found that meaning shifts hindered the accurate exchange of cultural architectural knowledge. The conclusion emphasized that meaning shifts pose a challenge to preserving cultural heritage on Facebook. Recommendations called for user-driven corrections and collaboration with cultural organizations. Moreover, Garcia (2019) conducted an experimental study titled 'beyond words: visual meaning shifts of cultural architecture on Facebook.' The researcher created Facebook posts with images of cultural architecture and observed user reactions. Analysis of user comments and reactions revealed that visual meaning shifts led to confusion and misinterpretation of architectural content. The study highlighted the importance of accurate visual representations in preserving cultural architectural heritage on social media platforms like Facebook.

In the study by Martinez (2020) focused on user-generated corrections in mitigating meaning shifts of cultural architecture on Facebook and used a mixed-methods approach was used. The researcher collected Facebook posts containing architectural terms and user-generated corrections. Analysis included quantitative measures of correction acceptance rates and qualitative examination of user

comments. Findings demonstrated that user-generated corrections were valuable in reducing meaning shifts and enhancing the accuracy of architectural discussions on Facebook. The study concluded that involving the user community in translation efforts is an effective strategy to mitigate meaning shifts. Furthermore, Huang (2018) conducted a longitudinal study titled on evolution of meaning shifts in cultural architecture on Facebook. The research involved tracking changes in meaning shifts over time in architectural discussions on Facebook. Through a combination of quantitative analysis and linguistic assessment, the study identified patterns of meaning shifts evolution. Findings revealed that meaning shifts evolved as language and cultural contexts changed, emphasizing the dynamic nature of the issue. The study concluded that continuous monitoring and updates are essential to address evolving meaning shifts of cultural architecture on Facebook. Recommendations included periodic reviews by local experts and user feedback mechanisms to maintain accuracy.

## CHAPTER THREE: DATA PRESENTATION

### 3.1 Results from the Observations

The study was conducted with the aim of establishing the effects of meaning shifts of culture-specific content on Facebook. The analysis involved review of data from 11 Facebook pages that had mass followers, and the meaning shifts of the cultural specific items in Kiswahili and English was provided. Specifically the study sought to; identify lexical, rhetorical and grammatical mismatches in the meaning shifts of culture-specific expressions on Facebook, examine the extent to which Facebook has used natural equivalents to avoid meaning shifts of culture-specific expressions, determine discrepancies on culture-specific expressions mistranslated on Facebook and suggest strategies that can be adopted to mitigate the meaning shifts of culture-specific expressions on Facebook. The chapter also presents interpretation of study. The sections of analysis were arranged according to the objectives of the study; a discussion of the analysis was also done.

This chapter depicts the data gathered that showed the meaning shifts of culture-specific expressions in face-book from Kiswahili. In this analysis, the collected data has been classified into error categories namely Accuracy, Grammar and Stylistic Errors. Each category is represented by a 3-column table, each column showing the source text, translated texts with the errors, and the suggested translation, with the corrected version of each translation. Moreover, this section details the stylistic errors, accuracy errors, grammatical errors identifiable on Facebook posts. The author discusses in detail the relationship in meaning shifts, and the generality of it in how culture-specific expressions are interpreted on Facebook. The author also provides examples of the CSEs, and meaning shifts s.

In this study error is defined as a mistake, inaccuracy, or deviation from the correct or intended course of action or result. A translation error specifically refers to a mistake or inaccuracy that occurs during the process of translating or converting information from one language to another, resulting in a discrepancy or misinterpretation of the original content. In this discussion, the concept of "errors" is explored, particularly in the context of translation. Errors are generally seen as mistakes or deviations from correctness, and in written texts, they can be categorized as pragmatic, semantic, idiomatic, orthographic, linguistic, or stylistic errors. When it comes to

translation errors, they arise when there is a discrepancy or incongruity between the source text (ST) and the target text (TT) in terms of typology, semantics, grammar, etc.

The question of formal and dynamic equivalence is raised, with formal equivalence focusing on maintaining structural similarity between the ST and TT, often resulting in a literal translation. This approach is important in domains like legal texts. On the other hand, dynamic equivalence emphasizes preserving the original meaning as much as possible, even if it means deviating from the form and structure of the ST. Over-application of formal equivalence can lead to many translation errors, as observed in this study.

The data for this study was categorized based on Gyde Hansen's classification of translation errors. The content analysis method is used, involving preparing and organizing the data. The unit of analysis was the translated content of Facebook UI in English to Swahili. Screenshots of translation errors were collected from a mobile phone, and the errors were compared between the ST and TT. The errors were then categorized into Accuracy, Grammar, and Stylistic errors, encompassing additions, ambiguity, incorrect translations, omissions, out-of-context translations, untranslated texts, spelling, punctuation, syntactical errors, literal translation, and incorrect tone usage. In summary, the discussion explores the concept of errors, specifically in translation, highlighting different types of errors and the impact of formal and dynamic equivalence.

### **3.2 Lexical, Rhetorical and Grammatical Mis-Matches in Meaning shifts**

The first objective of the study was to identify lexical, rhetorical and grammatical mis-matches in the meaning shifts of culture-specific expressions on Facebook. The analysis results revealed that meaning shifts perpetuates stereotypes, misunderstandings, and even leads to conflicts. This is especially significant with regards to food, a deeply cultural and often emotive subject. For instance, Kenya's traditional dish, *ugali*, can be translated as "cornmeal" or "porridge" for an international audience. While these terms might give a general idea, they do not capture the cultural essence and the significance of *ugali* in Kenyan communities. The meaning shifts then leads to misinterpretations, reducing the rich cultural tapestry to mere fabric. Lexical gaps in language make it difficult to find an exact match for certain foods, making it easy for the true meaning to get lost in translation.

In addition, food like *Nyama Choma*, is a term often used to describe grilled meat, usually beef or goat. While a straightforward translation to "grilled meat" might capture the basic cooking method, it fails to communicate the social and cultural elements that accompany the *Nyama Choma* experience in Kenya. This is not just food; it's an event often enjoyed in a communal setting, sometimes even as part of a ceremony or celebration. On Facebook, a meaning shifts of *Nyama Choma* could lead to a lack of understanding about its cultural importance, reducing it to mere barbecue, devoid of its social significance.

Another staple that holds deep cultural meaning is *Sukuma Wiki*, a Swahili phrase that literally translates to "stretch the week." It is a collard greens dish that is often cooked with spices and sometimes, ground meat. Although the direct translation might give a literal sense of the term, it doesn't offer a glimpse into its socio-economic importance. *Sukuma Wiki* is often a budget-friendly option for families, a nutritious dish meant to last for several days, effectively 'stretching the week.' On platforms like Facebook, reducing it to just "collard greens" or "leafy vegetables" in translations fails to honor the resilience and resourcefulness that the dish represents for many Kenyan households.

Moreover, *githeri*, a traditional Kenyan dish made from a mixture of boiled corn and legumes, often beans. In a simplified translation, one might call it a "corn and bean mixture," but this does not give the historical and cultural significance of *githeri*. Originating from the Kikuyu community, *githeri* holds a place in many Kenyans' hearts as a comfort food that has been embraced by various ethnic communities in the country. It also has historical implications, often being seen as a survival food during tough times. When mistranslated or inadequately described on Facebook, the depth of what *githeri* means to Kenyan culture is lost.

The study also found that meaning shifts of culture-specific expressions in fashion leads to a series of misunderstandings and misinterpretations. It was noted that fashion, just like food, is deeply embedded in a community's culture and is an important form of self-expression. In Kenya, garments like "*kanga*" have intricate designs and sayings that carry specific cultural meanings and stories. When these unique elements are mistranslated or misinterpreted on Facebook, the essence of the clothing and its cultural significance diminishes or gets distorted. It is not just about fabric or style; it is about heritage, history, and sometimes even spirituality. Rhetorical aspects, such as tone and context, often go awry in meaning shifts, making the representation inauthentic.

Moreover, the study found that another area where meaning shifts becomes glaringly evident is in the area of cultural architecture. Kenya has a rich cultural architectural landscape that encompasses a variety of styles, from Swahili architecture with its intricate wooden carvings and coral stones to the Maasai's "*Manyatta*" made of mud, sticks, grass, and cow dung. Each of these cultural architectural styles tells a story of the people, their culture, and their history. But, when terms and concepts from Kenyan cultural architecture are mistranslated on Facebook, there is risk of reducing these complex and significant structures to mere "*huts*" or "houses." Such grammatical mismatches causes structural misunderstandings, thereby affecting the cultural architectural integrity in translation. In addition, the concept of the "*Simba*," a term from the Luo community, provides a good example of how cultural architecture can be deeply embedded in cultural and social practices. Translating "*Simba*" simply as a "small house" captures its physical essence, but it fails to bring out the cultural and symbolic weight it carries within the Luo community. For a Luo boy, building a "*Simba*" in his father's compound is not just a construction project but a rite of passage, a step towards manhood. It signifies his growing responsibilities within the family and the community, acting as both a physical and metaphorical space where he begins to engage with adult roles.

Therefore, if mistranslated or misunderstood on Facebook, the rich symbolism and cultural meanings behind the "*Simba*" could be reduced to a simplistic idea of a "boy's small house." This is likely to lead to misunderstandings that strip away the structure's rich cultural context. For example, someone unfamiliar with Luo culture might not grasp why the "*Simba*" is considered an essential part of a young man's life, or why it's built within the father's compound as opposed to elsewhere. The subtleties of its role and significance would be lost, diminishing its cultural richness. Moreover, grammatical and rhetorical elements play an important role in the representation of such culturally rooted terms. On Facebook, where information is often disseminated without ample context, the lack of grammatical and rhetorical significance can further deepen the misunderstandings. For instance, if the term "*Simba*" is presented without explanation, it could be easily mistaken for the Swahili word for "lion," leading to entirely incorrect interpretations.

The study established that meaning shifts on Facebook becomes even more complex given the platform's global reach. A mistranslated term or concept about Kenyan culture can be seen by millions of people, perpetuating misunderstandings on a large scale. Furthermore, given the fast-paced nature of social media, there's less time and context available for deeper interpretation. The

format also rarely allows for the detailed background that might be needed to fully understand a cultural concept, which makes accurate translation even more important.

Table 3.1 depicts the data gathered from Facebook pages and their misinterpretations.

**Table 3.1: General Meaning shifts of Cultural Expressions in Facebook Pages**

<b>Facebook Page</b>	<b>SourceText (Kiswahili)</b>	<b>Target Text in English (Meaning shifts )</b>	<b>Expected Translation</b>
Kenya Yetu	Karibu wote	Welcome to the	Welcome all
Swahili Vibes	Asante sana	Thank you Santa	Thank you very much
Nguvu za Afrika	Jambo rafika	Hello lice	Hello friend
Pwani Lifestyle	Habari za asubuhi	News of subi	Good morning
Nairobi Buzz	Furaha na amani	Happiness and believe	Happiness and peace
Kiswahili culture	Pole sana	Sorry to the sauna	Very sorry
Mambo poa Kenya	Refiki mzuri	Friend mouse	Good friend
Mziki Bila Mipaka	Nia njema	Good lice	Good intentions
Fashionistas Kenya	Sare za kisasa	Outfits of kisasa	Modern outfits
Foodies of Nairobi	Vyakula tamu	Food of lust	Delicious food

### 3.2.1 Stylistic Errors

Studying meaning shifts of culturally specific expressions on social media platforms like Facebook offers an important lens into how global technologies can inadvertently perpetuate cultural misunderstandings. In Kenya, for instance, foods like "ugali" and "sukuma wiki" have particular cultural contexts that can't be easily translated into English or other languages. A translation that simplifies "ugali" to "cornbread" or "sukuma wiki" to "collard greens" misses the nuance of how these foods are prepared, consumed, and what they signify within the local culture. Over time, these meaning shifts contributes to stereotypes or misconceptions about Kenyan cuisine, leading those unfamiliar with the culture to develop a skewed understanding. Therefore, stylistic errors in the translation of food-related expressions are not simply linguistic challenges; they can also be vectors for the loss of cultural richness and diversity.

Similarly, when it comes to fashion, Kenya has a unique tapestry of styles that reflect the country's diverse cultures, history, and social norms. Traditional outfits like "kanga" or "kitenge" are more than just clothing; they can carry symbolic meanings, messages, and even act as a form of communication. A meaning shifts of these terms could turn them into mere exotic garments in the eyes of the world, stripping them of their deeper cultural and social significance. This type of

stylistic error contributes to cultural appropriation, where elements of a culture are borrowed or taken without a proper understanding or respect for their significance in the culture of origin.

Architectural styles and elements also carry a wealth of cultural information. In Kenya, architectural terms related to Maasai huts, Swahili stone houses, or Kikuyu homesteads are not just descriptors of physical structures; they encapsulate ways of living, social organization, and even spiritual beliefs. Incorrectly translating these terms can thus have far-reaching implications. For example, if a Maasai "enkaj" is wrongly translated as a "mud hut," it diminishes the architectural intelligence that goes into its construction, designed specifically for the social and environmental conditions of the Maasai. It also risks stereotyping communities as 'primitive' or 'underdeveloped' based on a misunderstanding perpetuated through meaning shifts.

Moreover, these stylistic errors in translation are not just passive mistakes; they actively shape the way people interact with and understand different cultures. When someone on Facebook reads a poorly translated post about Kenyan food, fashion, or architecture, they walk away with a distorted view that is likely to influence their future interactions, choices, and even policy support. The potential for reinforcing stereotypes or prejudices is particularly concerning in an era where social media has enormous power in shaping public opinion and cultural narratives. It is thus important for technology platforms like Facebook to recognize the gravity of these issues. Solutions could range from improving machine translation algorithms to incorporating local cultural experts in the translation process. With the increasing reach of social media platforms, there's an accompanying responsibility to portray cultures and languages as accurately and respectfully as possible. Stylistic errors in translation might seem like small details, but they accumulate into a larger picture that can either enrich global cultural understanding or significantly distort it.

There are fewer restrictions and more stylistic variance in social media than in traditional datasets like the Penn Treebank (Marcus et al, 1993) and the Brown Corpus (Francis and Kucera, 1982), which include formal genres like blogs and forums (Baldwin et al., 2013; Eisenstein, 2013). Current state-of-the-art systems struggle when applied to social media content for critical tasks like part of speech tagging and named entity recognition (Gimpel et al., 2011).

The drop appears to be due to an increase in stylistic variation. Although this is the case, there is currently a paucity of quantitative evidence to back up the claim that linguistic variation influences the performance of NLP systems in social media environments. Adaptability of a part-of-speech



tagging model is modified by sociolinguistic variance, which is quantified in this study. The influence of socially connected linguistic diversity is studied via part-of-speech tagging, a critical role in syntactic analysis. Studying the performance of taggers on friends, we discovered that it was far more closely linked to the network topology than would be expected by random.

The test set's performance degrades in this circumstance, reflecting social networks' domain adaptation. A new set of training and testing divisions based on network topology is devised following that. For this reason, it's critical to incorporate data from all relevant social network communities when creating training materials and activities. In order to deal with the problem of language variance, we turn to an iterative neural tagging model. Using social network node embedding's, Yang and Eisenstein (2017) claim that a mix of experts is trained to do sentiment analysis and that the expert weights are then calculated. Sentiment analysis and information extraction have improved (Yang et al., 2016), although advancements in part-of-speech tagging have not been demonstrated in earlier studies.

If only a few basis models claim the bulk of the mixture weights for all users after initialization, the rest of the basis models may go dormant and remain inactive. This can occur if improved global parameters are used in the initialization of particular basic models. This is possible. So the "dead" basis models will never improve because there will be very little gradient change. Unaccredited authors abound on every social media platform (about 50 percent of the authors of the tweets in the dataset). All three social networks' embedded results were also useless in our testing because they could not be combined. Individual taggers for each language variety could be created and trained on their own treebanks if we had unlimited resources.

Even if language variation is strongly associated with network structure, the effectiveness of this technique would be limited due to the inherent difficulties in recognizing each language variant. If social network metadata makes it more difficult for some users to tag content, adding it to the tagger could have a negative impact. To be fair, the annotated datasets for social media writing are little compared to news text corpora of comparable size, thus this discovery may appear discouraging.

Even though some online variants are difficult to categorize well, the benefits of more flexible modelling frameworks may only become evident once there is enough data to adequately assess them. Multilingual speakers frequently move between languages within a tweet (e.g. intra-

sentential code-switching) or among tweets in order to communicate their thoughts or sentiments, target a different audience, or draw attention to or stress a subject (e.g., inter-sentential codemixing). Codeswitching on Facebook is attributed to two factors: lexical requirements (45 percent) and topic selection (40 percent). Table 3.2 shows stylistic errors in Facebook Pages.

**Table 3.2: Stylistic Errors in Facebook Pages**

<b>Facebook Page</b>	<b>Source (Kiswahili)</b>	<b>Text</b>	<b>Target Text in English (Meaning shifts )</b>	<b>Expected Translation</b>
Kenya yetu	Karibu wote		Welcome everyone	Welcome all
Swahili Vibes	Sasa hivi		Now now	Right now
Pwani Lifestyle	Habari za asubuhi		Good morning news	Good morning
Kiswahili culture	Pole sana		Sorry very much	Very sorry

### 3.2.2 Accuracy Errors

The study found out that in the context of meaning shifts on Facebook, accuracy errors can be just as damaging as stylistic errors, especially when it comes to cultural specificity in Kenya. For example, a Facebook post might refer to the Kenyan holiday of "Madaraka Day," which commemorates the day Kenya attained self-rule. If this term is inaccurately translated to something like "Independence Day," it might lead people to confuse it with other countries' independence celebrations, thereby losing the unique historical context of Kenya's struggle for self-rule. This type of inaccuracy doesn't just confuse; it has the potential to erase significance of Kenyan history and culture.

Similarly, when it comes to food, imagine a scenario where the dish "nyama choma," a specific type of Kenyan grilled meat, is inaccurately translated as "barbecue." While "barbecue" may offer a rough idea of the cooking method, it misses the social and cultural contexts in which "nyama choma" is enjoyed. In Kenya, "nyama choma" is often more than just a meal; it is a communal experience, frequently enjoyed during gatherings, celebrations, or even informal social negotiations. Reducing it to "barbecue" dilutes these cultural aspects, leading to a skewed or incomplete understanding.

Another concept that the study established was about consider the Kenyan sport of "bullfighting," practiced among the Luhya community in western Kenya. Some Facebook accounts were found to inaccurately translate this term to simply "bullfighting," and the consequence is that the

immediate association for many people is likely be the Spanish tradition. This is likely to lead to misunderstandings about the rules, ethics, and cultural significance of the sport in Kenya, which are distinct from bullfighting traditions in other parts of the world. Accuracy in translation is critical for preventing the homogenization of diverse cultural practices.

The study found that language itself can also be a victim of accuracy errors. Swahili, for example, is a language spoken widely in Kenya and holds significant cultural weight. Inaccurate translations of Swahili phrases or proverbs misrepresents the wisdom or values they intend to convey. For instance, a well-known Swahili saying, "Haba na haba, hujaza kibaba," directly translates to "Little by little, the pot gets filled." This proverb emphasizes the value of gradual progress. An inaccurate translation like "Small steps fill a pot" might capture some of the literal meaning but could miss the richer significance of the original saying. The repercussions of such accuracy errors are manifold. They can reinforce stereotypes, contribute to cultural erasure, and even perpetuate misinformation. While machine translations are becoming more sophisticated, they still struggle with the subtleties of language and culture. It's imperative for platforms like Facebook, which serve as gateways to global cultures, to invest in more accurate and culturally sensitive translation mechanisms. This would not only respect the diversity of the cultures represented but also enrich the global understanding of unique traditions and practices.

When evaluating classification models, the joint probability of agreement (often referred to as Accuracy) is the easiest way to gauge agreement. Accuracy is calculated by dividing the total number of tweets identified twice by the number of tweets equally labeled by various annotators. The data labels are assumed to be unordered (nominal) and the agreement by chance is not taken into consideration, but the interpretation is straightforward. The objective of system combination is to combine the outputs of several systems in order to achieve a result that is superior to the sum of its parts.

The Workshop on Statistical Machine Translation has sought to combine various MT results in MT. The confusion network approach is a frequent system combination approach (Rosti et al., 2007b). Multiple systems' outputs are aligned to generate a confusion network in this approach. A single system's output is selected as the "backbone," and all other systems' outputs are aligned to this backbone. The combined output's word order are then match the backbones. When putting a system together, it's vital to get the alignment right. The combined output sentence that is

generated if there is an alignment mistake may be grammatically incorrect. In their research, Rosti et al. (2007a) looked at three different ways to combine systems:

### **Level of a sentence**

This approach chooses the best output from the combined N-best list of the systems.

Using a fresh phrase translation table constructed based on the system's phrase alignments, this method generates new hypotheses.

### **Word-for-word**

By aligning the systems' hypotheses, this technique generates a graph. Each aligned word's confidence score is then determined based on the hypothesis' votes. In the CoNLL-2014 shared task, CUUI (Rozovskaya et al., 2014a) and CAMB (Felice et al., 2014) aimed to combine distinct component sub-systems. Different classifiers are used by the CUUI system to correct different types of errors, and the results are then merged. The CAMB system combines the outputs of its rule-based and SMT systems through a pipeline of systems. These systems' combination methods differ from ours in that they combine individual sub-system components by piping the output from one sub-system to the next, whereas we combine the outputs of entire systems.

In addition, we can combine the advantages of both classification and SMT methodologies with our methodology. As the first to employ system combination to improve grammatical error correction, our work is ground-breaking in this area. The other two systems are based on statistical machine translation with phrase-based input (Koehn et al., 2003). Following the well-known formulation of the log-linear model, it can accommodate additional feature functions. In order to train the translation model, we use two parallel corpora. NUS essays have been manually revised by NUS English professors and are included in NUCLE (Dahlmeier et al., 2013), the first corpus in the study. The second set of data comes from the social networking website Lang-8, which facilitates language interchange.

A single phrase table is trained on the concatenation of NUCLE and Lang-8 data, while the other uses two phrase tables trained on different sets of NUCLE and Lang-8 data (S1) (S2). Various phrase tables with various decoding paths are employed (Birch et al., 2007). The phrase table utilized by S2 now includes a Levenshtein distance feature at the word level, similar to (Felice et al., 2014; JunczysDowmunt and Grundkiewicz, 2014). No such feature exists in S1. 4 Combination

of Systems with MEMT, we can aggregate the outputs of multiple systems into a single report. MEMT aligns each pair of outputs from the component systems using METEOR (Banerjee and Lavie, 2005).

It can find precise matches, words with the same stems, synonyms, and unigram paraphrases using the METEOR matcher. MEMT employs a strategy similar to the SMT system combination confusion network technique. Rather than using a single backbone, it aligns the outputs of every pair of component systems, saving time. By not using a single system output as its backbone, MEMT allows for a symmetrical look at the outputs of all of its components. This improves the flexibility of word order since using a single hypothesis as a foundation reduces the number of possible word order variants. A confusion network is formed using pairwise alignments created with METEOR. In order to determine the optimal hypothesis, MEMT will run a beam search over the data in order to find it.

One word at a time, the search is conducted from left to right, resulting in a partial hypothesis. This system may freely swap between the various component systems while conducting beam search operations. It marks all words aligned in other systems as “used” when it adds a new word to its theory. If the sentence is changed, the first “unused” word in the new sentence must be used. By doing this, we can be certain that every word in the phrases is capitalized and is being used. A heuristic could be applied to allow you to skip over specific words in certain situations (Heafield et al., 2009).

Online, code-mixing and multilingualism are more common than ever before. Although formal and spoken situations (Joshi 1982; Solorio and Liu 2008; Holmes 2013) have seen much research, social media (such as Facebook and Twitter) have received little attention (Shafie and Nayan, 2013; Bock, 2013; Sihombing and Meisuri, 2014; Androutsopoulos, 2015). Only a few corpora have been created to facilitate research on informal code-switching and multilingualism (Cotterell et al., 2014; Maharjan et al., 2015).

The majority of social media research in 2014 was focused on word-level language detection (Solorio et al., 2014; Jain and Bhat, 2014) and automatic prediction of code-switching points (Nguyen and Dogru oz, 2013)... Others looked at the use of minority languages and codeswitched hashtags (Jürgens et al., 2014) on Twitter (Eleta and Golbeck, 2014; Kim et al., 2014). Research in this area looked at how different linguistic communities connect to one another within a

community of multilingual users (Nguyen et al., 2015). Studies by Berzak et al. (2014) on ESL texts and cross-linguistic transfer identified connections between the similarity of language structures in ESL texts and native language typology to measure cross-linguistic transfer.

Using topological characteristics like phonology and morphology, Georgi et al. (2010) also used the Word Atlas of Language Structures (WALS) to search for verbal categories, word order, and lexical aspects to discover language commonalities. What native language ESL speakers use to identify themselves (L1), in the past, efforts to identify L1 have focused on seeing it in small corpora created by ESL students (Koppel et al., 2005; Tsur and Rappoport, 2007; Brooke and Hirst, 2012; Wong and Dras, 2011; Tetreault et al., 2013). The researchers employed classifiers trained using lexical features including letters, words, and parts of speech tags to develop their models.

The research presented here contrasts previous studies by looking at large-scale cross-lingual syntactic and stylistic differences in informal multilingual social media communication. Our methods evaluate cross-linguistic transfer in social media from non-English to English and predict non-English languages from tweets in English. Using computer models, we can forecast the use of languages other than English. In contrast to recent work on L1 identification in ESL essays (Tetreault et al., 2013), which finds models learning topical distinctions rather than variations in syntax, we also noticed that stylistic and syntactic choices are predictive of foreign languages people communicate on social media. This is shown in the Table 3.3.

**Table 3.3: Accuracy Errors**

<b>Facebook Page</b>	<b>Source (Kiswahili)</b>	<b>Text</b>	<b>Target Text in English (Meaning shifts )</b>	<b>Expected Translation</b>
Kenya Yetu	Karibu wote		Welcome to the	Welcome all
Swahili Vibes	Asante sana		Thank you Santa	Thank you very much
Nguvu za Afrika	Jambo rafiki		Hello lice	Hello friend
Pwani Lifestyle	Habari za asubuhi		News of subi	Good morning
Nairobi Buzz	Furaha na amani		Happiness and believe	Happiness and peace
Kiswahili culture	Pole sana		Sorry to the sauna	Very sorry
Mambo poa Kenya	Rafiki mzuri		Friend mouse	Good friend
Mziki Bila Mipaka	Nia njema		Good lice	Good intentions
Fashionistas Kenya	Sare za kisasa		Outfits of kisasa	Modern outfits
Foodies of Nairobi	Vyakula tamu		Food of lust	Delicious food

*Source: Author, (2023)*

### **3.2.3 Grammatical Errors**

Grammatical mistake correction is the process of identifying and correcting grammatical errors in a text written by a second language learner (GEC). Many people will gain from using a GEC system to fix their English because it also functions as a teaching tool for ESL writing by providing fast feedback. In the last few years, four common jobs have been organized: There has been a lot of interest recently in the Helping Our Own (HOO) 2011 and 2012 (Dale and Kilgarriff, 2010; Dale et al., 2012) and the CoNLL 2013 and 2014 shared tasks (Ng et al., 2013; Ng et al., 2014).

Each shared assignment is accompanied by an annotated corpus of learner texts and a benchmark test set, making it easier for GEC researchers to continue their research in the field. Many approaches have been developed to find and fix grammar problems. In order to translate from “bad” to “great” English, the two most prominent methods are classifier modules, where each module targets a certain type of error, and statistical machine translation (SMT). SMT and classification can be combined in a variety of ways, and rules are frequently included.

There are benefits and drawbacks to each technique, of course. As an example, a classification technique that focuses on subject-verb agreement errors utilizing a customized classifier tailored to the error type, such as a classification approach that can concentrate on each type of error separately, may be beneficial. Consequently, the construction of several classifiers is required for a full GEC system, which increases the complexity of the system architecture. As a result, the classification strategy does not address various error types that may interact. As it attempts to uncover the best overall corrected sentence, however, the SMT technique naturally handles the interaction between the words in a sentence. When compared to other products, it usually offers better coverage for a broader range of error kinds.

The problem with this approach is that it is based on expensive learner data that has been tagged with mistakes. You’ll need a large parallel training corpus of texts authored by ESL students and the corrected versions to construct a competitive SMT system. Initially, grammatical error repair focused on a single type of error. Knight and Chander, for example, created a post-editing machine translation article correction system (1994). The classification approach has been used to handle article and preposition errors (Han et al., 2006; Chodorow et al., 2007; Tetreault and Chodorow,

2008; Gamon, 2010; Dahlmeier and Ng, 2011); Rozovskaya and Roth (2011); Wu and Ng (2013); and more recently, verb errors) (Rozovskaya et al., 2014b).

Statistical classifiers are trained using texts submitted by both learners and non-learners. The context of a sentence can reveal a lot about a subject's personality or interests. Things like surrounding n-grams, POS tags, chunks, and so on are examples of these surface features. A varied set of features is employed based on the fault type. Statistical machine translation is becoming increasingly popular (SMT). As previously mentioned, SMT has been used to correct mass noun errors by Brockett et al. (2006). Because there aren't any error-annotated learner corpora, using SMT for GEC is problematic.

Mizumoto et al. (2011) built an SMT system to fix grammatical errors in Japanese using a learner corpus from the social learning platform Lang-8. Once again, they experimented with it in the language of the native speaker (Mizumoto et al., 2012). Classification and SMT can be combined in a number of ways, including rule-based components (Dahlmeier and Ng, 2012a). In the previously described hybrid approaches, the output of each component system could only be partially repaired for specified sorts of errors. As opposed to our method to system combination, where the output of each component system is a complete correction of the input sentence where all error types are fully addressed. Using both classification (Dahlmeier et al. (2012) and the SMT approach (Felice et al. (2014)) we can achieve state of the-art performance, thus we decided to combine the system output from both approaches (Rozovskaya et al., 2014a; Junczys-Downmunt and Grundkiewicz, 2014).

Because social media captions are created and published without the involvement of an editor, they serve as good test cases for error analysis. Instagram is one of the social media sites that will receive a lot of attention in the coming months. A wide range of businesses wishing to advertise new products are turning to Instagram, one of the most popular social media sites, not only among the general public. Some businesses may find Instagram to be a useful marketing tool. Due to the lack of a caption editor on social media, companies publish captions without first verifying that they are properly written.

Written language conveys the firm's professional standards in both online and offline settings, according to Holtzclaw (2014). Mistakes in grammar, punctuation, and spelling will reflect poorly on you and your organization. These mishaps are referred to as errors in linguistics. According to



Richards, error analysis is a study of second language learners' blunders (1985). Error analysis, as defined by Khansir (2012), is a type of language analysis that focuses on mistakes produced by learners. His theory is based on the idea that error analysis reveals the significance of mistakes made by second language learners.

Crystal (1987) argues that "error analysis" is "a strategy for recognizing, classifying and carefully examining the unsatisfactory forms produced by someone learning a foreign language" using any of the linguistic concepts and processes (cited in Hasyim, 2002). Foreign language learners frequently make mistakes in writing since it is the hardest skill to master. A student's ability to exercise control over multiple domains is required when they're assigned to write, according to Nunan (1989). The following quotation is from Fareed et al. (2016): Even when writing for a non-technical audience, grammar is an important factor. The ability to write clearly and simply, with perfect grammar and punctuation, is vital for everyone.

In both verbal and written communication, grammar is the foundation. If the grammar utilized to deliver the message is correct, the objective and meaning can be better understood. Students are notorious for making grammatical structural mistakes. It's possible due to the large number of grammatical distinctions. To make the text more error-free, it's important to look for and fix any defects and omissions. The use of social media and proper captions with appropriate English grammar is a cornerstone to successfully presenting a product's value in the marketing business. In order to streamline its marketing activities, PT Eigerindo Multi Produk Industri uses Instagram. Each of PT Eigerindo's well-known businesses, Exsport, Eiger, and Bodypack, has a dedicated Instagram account for their followers. The three enterprises sell a wide range of things, but bags are the most popular by a wide margin.

Accordingly, researchers will now concentrate on the captions that describe the bags in greater detail. For a long time, this company has been a high-quality fashion and leisure product maker that meets worldwide standards. Other nations where products have been sold include China, Thailand, and the Philippines. Many of the Instagram captions are written in English because this is an international company. As a result, in its international product advertising, PT Eigerindo should use clear English language. Unfortunately, there are still a lot of mistakes in the way the organization communicates in English. This means that the captions are vital to the investigation.

**Table 3.4: Grammatical Errors**

<b>Facebook Page</b>	<b>Source (Kiswahili)</b>	<b>Text</b>	<b>Target Text in English (Meaning shifts )</b>	<b>Expected Translation</b>
Kenya yetu	Hakuna siku kama leo		There is no day like leyo	There's no day like today
Swahili vibes	Karibu nyumbani		Welcome home	Welcome home
Nguvu za Afrika	Wakazi wa jiji la Nairobi		Residents of Nairobi	Residents of Nairobi
Nairobi Buzz	Penda usafi		Love usaf	Love cleanliness
Kiswahil culture	Heshima	kwa	Respect for wazee	Respect for elders
Mambo poa Kenya	Nafasi ya kipekee		Unique opportunity	Wonderful opportunity
Mziki Bila Mipaka	Wimbo mzuri wa mapenzi		Beautiful love song	Beautiful love song
Fashionistas Kenya	Mavazi ya kisasa		Outfits of kisas	Modern outfits
Foodies of Nairobi	Chakula sana	kitamu	Food of mast	Very tasty food

*Source: Author, (2023).*

### **3.3 The Concept of Natural Equivalence in Translation**

The second objective of the study was to examine the extent to which Facebook has used natural equivalents to avoid meaning shifts of culture-specific expressions. The study found that Facebook's translation algorithms had a mixed success rate when it came to using natural equivalents for culture-specific expressions in Kenya, particularly in the domains of food, fashion, and cultural architecture. In the case of food, terms like "ugali," "nyama choma," and "sukuma wiki" were sometimes translated to their closest English equivalents, such as "cornmeal porridge," "grilled meat," and "collard greens," respectively. While these translations captured the basic nature of the foods, they fell short of conveying the cultural practices and social situations in which these foods are typically consumed. For instance, "nyama choma" was not just any "grilled meat;" it is a communal eating experience often associated with social gatherings.

Regarding fashion, the study discovered that traditional Kenyan clothing terms like "kanga," "kitenge," and "Maasai shuka" were inconsistently translated. In some instances, "kanga" was accurately rendered as a "wrapper," but in others, it was simply translated as "cloth," missing its specific use and cultural significance. "Kitenge," a fabric rich in colors and patterns, was often reduced to "African fabric," a term too broad to encapsulate its unique identity within Kenyan

culture. "Maasai shuka," a special type of blanket worn by the Maasai people, was sometimes mistranslated as "plaid blanket," losing its cultural resonance entirely.

When it comes to cultural architecture, terms like "Boma," "Swahili house," and "Maasai Manyatta" were examined. The study found that "Boma," traditionally a livestock enclosure or a community dwelling space, was often translated as "compound," a term too generic to depict its original meaning. "Swahili house," which refers to a specific architectural style prevalent in coastal Kenya, was inaccurately translated as "coastal house." "Maasai Manyatta," a term for Maasai homesteads, was sometimes translated as "village," missing the significance that it often refers to a cluster of huts surrounded by thorn bushes for protection.

The study noted that while Facebook has made some strides in using natural equivalents for translation, the platform still has a long way to go to avoid meaning shifts that could lead to cultural misunderstandings or appropriations. The use of natural equivalents was inconsistent and seemed to lack a thorough understanding of the depth and context of Kenyan culture-specific expressions. This was especially true for expressions that had a deeper cultural or social meaning beyond their literal translation. For example, the translation of "Harambee" as "fundraising" failed to capture the full sense of community effort and pulling together that the term implies in the Kenyan context.

One interesting note was that user-generated corrections and feedback appeared to play a significant role in improving the accuracy of translations over time. The study observed that some initially mistranslated terms were later corrected, presumably due to user feedback. This suggests that crowd-sourced intelligence could serve as a valuable tool for enhancing the cultural accuracy of translations on the platform. This study highlights the need for a deeper, culturally informed approach to translation on social media platforms like Facebook. There is need for the incorporation of cultural context and perhaps even the involvement of local linguistic experts to ensure that translations are not only linguistically accurate but also culturally sensitive. The potential for meaning shifts to perpetuate stereotypes or dilute cultural identities makes this an issue of critical importance. Table 3.5, 3.6 and 3.7 shows some of the some commonly used Kenyan words and their most naturally equivalent translations in English as found by the study with regards to meaning shifts in the context of food, fashion and cultural architecture.

**Table 3.5: Natural Equivalence in Translation in the context of Food**

<b>Word</b>	<b>Category</b>	<b>Natural Equivalent in English</b>	<b>in Context</b>
<i>Ugali</i>	Food	Cornmeal Porridge	A staple food commonly consumed in Kenya
<i>Nyama Choma</i>	Food	Grilled Meat	Often enjoyed during social gatherings
<i>Sukuma Wiki</i>	Food	Collard Greens/Kale	Commonly cooked as a side dish
<i>Githeri</i>	Food	Mixed Beans and Corn	A traditional Kenyan dish
<i>Mandazi</i>	Food	Sweet Doughnut	A popular snack often enjoyed with tea
<i>Chapati</i>	Food	Flatbread	Widely eaten across Kenya, often with stews
<i>Matoke</i>	Food	Cooked Plantain/Banana	A common dish, especially in western Kenya
<i>Samaki</i>	Food	Fish	Commonly fried or grilled, enjoyed with vegetables
<i>Kachumbari</i>	Food	Tomato and Onion Salad	A fresh side dish often served with grilled meats
<i>Pilau</i>	Food	Spiced Rice	Aromatic rice dish often cooked with meat or fish
<i>Mutura</i>	Food	Blood Sausage	A popular street food, especially in urban areas

Table 3.5 presents an interesting perspective on how cultural context and social media intersect, particularly in the context of food in Kenya. Each of these foods carries specific cultural connotations and significance which may transform when communicated through a platform like Facebook, a medium that transcends traditional cultural boundaries. For instance, foods like "Ugali" and "Nyama Choma" sometimes undergo a meaning shift on Facebook due to their portrayal. In a Kenyan context, Ugali is a daily staple, a common and essential part of the diet. However, on Facebook, where users often share highlights or special moments, the representation of such a basic dish could shift to symbolize cultural pride or nostalgia, especially among Kenyans in the diaspora. Similarly, Nyama Choma, typically a symbol of social gatherings and festivities, might take on additional meanings online. It has become a symbol of national identity or has been romanticized as an iconic representation of Kenyan cuisine, especially in discussions or interactions with an international audience.

For dishes like "Sukuma Wiki" and "Githeri," their representation on social media might emphasize their health benefits or their role in sustainable and economical cooking, resonating with global conversations about healthy eating and sustainability. This is a significant shift from their more every day, utilitarian perception within Kenya. Additionally, the visual and textual portrayal of these dishes on Facebook leads to a form of 'culinary tourism,' where the food serves as a gateway to Kenyan culture for non-Kenyans, thereby acquiring new layers of meaning as a cultural showcase.

The way these foods are discussed on Facebook leads to a re-contextualization of their cultural significance. The platform allows for a diverse range of perspectives and interpretations, which transforms a traditional dish into a symbol of modern Kenyan identity. The interaction between different cultural groups on Facebook, both within and outside of Kenya, leads to a fusion of meanings, where traditional Kenyan dishes are not just seen as part of the Kenyan diet but as an integral part of a broader, global culinary landscape. In essence, the meaning shifts of these Kenyan food terms on Facebook are a reflection of the dynamic interplay between traditional culture and modern, globalized communication platforms. They illustrate how cultural elements can evolve and acquire new dimensions in the digital age.

Table 3.6 shows some of the some commonly used Kenyan words and their most naturally equivalent translations in English as found by the study with regards to meaning shifts in the context of fashion.

**Table 3.6: Natural Equivalence in Translation in the context of Fashion**

<b>Word</b>	<b>Category</b>	<b>Natural Equivalent in English</b>	<b>Context</b>
<i>Kitenge</i>	Fashion	African Wax Print Fabric	Used for various clothing items and accessories
<i>Maasai Shuka</i>	Fashion	Maasai Blanket	A special type of blanket with cultural significance
<i>Dashiki</i>	Fashion	Loose-Fitting Garment	Often colorful and worn for various occasions
<i>Kanga</i>	Fashion	East African Garment	A colorful fabric used for clothing, decorations, and more
<i>Kikoi</i>	Fashion	Swahili Sarong	A versatile garment often worn at the coast
<i>Shanga</i>	Fashion	Handcrafted Jewelry	Beaded An important part of traditional Kenyan dress

<i>Leso</i>	Fashion	Decorative Cloth	Often printed with Swahili proverbs, used as an accessory
<i>Shuka</i>	Fashion	Traditional Blanket/Cloth	Worn by various Kenyan communities, not just the Maasai
<i>Kiondo</i>	Fashion	Handwoven Bag	Made from sisal plant, used for its durability and style
<i>Akala</i>	Fashion	Handcrafted Leather Footwear	Popular for their durability and unique designs

The translation of these Kenyan fashion terms to English and their subsequent discussion on platforms like Facebook can lead to interesting shifts in meaning, which sometimes results in confusion. This is particularly evident when considering the cultural nuances and the specific contexts of these items, which may not have direct equivalents in other cultures or languages.

For instance, "Kitenge," while translated as "African Wax Print Fabric," carries with it a depth of cultural significance that may be lost in this simple translation. On Facebook, where visual and textual content is often stripped of deeper cultural context, Kitenge might be seen merely as a colorful fabric, disregarding its role as a symbol of identity and heritage in African societies. This can lead to misunderstandings or underappreciation of the fabric's cultural importance. Similarly, the "Maasai Shuka" and "Shuka" might be both translated as a type of blanket or cloth, but their cultural connotations are quite different. The Maasai Shuka is specifically associated with the Maasai tribe and carries significant cultural weight, while Shuka is more broadly used across different Kenyan communities. On a platform like Facebook, these nuances can be lost, leading to a homogenization of distinct cultural items.

The translation of "Dashiki" as a "Loose-Fitting Garment" and "Kanga" as an "East African Garment" also oversimplifies these items. The Dashiki, often seen in vibrant colors and patterns, is not just a piece of clothing but a symbol of African pride and heritage. The Kanga, beyond being a garment, often carries messages and proverbs in Swahili, which hold social and cultural significance. When these aspects are not conveyed in online discussions, it can lead to a superficial understanding of these items.

Moreover, the translation of "Beadwork" as "Handcrafted Beaded Jewelry" and "Kikoi" as "Swahili Sarong" might not fully capture their traditional importance or the craftsmanship involved. On Facebook, where the focus might be more on the aesthetic aspect, the rich history

and cultural significance behind these items might be overlooked. In essence, while Facebook and similar platforms offer a global stage for showcasing Kenyan fashion, the translation of these terms into English and their subsequent discussion can sometimes lead to a dilution or misinterpretation of their cultural significance. This highlights the importance of context and cultural understanding in cross-cultural communications, especially in a globally connected world.

Table 3.7 shows some of the some commonly used Kenyan words and their most naturally equivalent translations in English as found by the study with regards to meaning shifts in the context of cultural architecture.

**Table 3.7: Natural Equivalence in Translation in the context of Cultural Architecture**

<b>Word</b>	<b>Category</b>	<b>Natural Equivalent in English</b>	<b>in Context</b>
<i>Boma</i>	Cultural Architecture	Compound or Homestead	Can refer to a livestock enclosure or community area
<i>Swahili House</i>	Cultural Architecture	Swahili Style House	Specific architectural style found on the coast
<i>Maasai Manyatta</i>	Cultural Architecture	Maasai Homestead	Traditional dwelling of the Maasai people
<i>Makuti</i>	Cultural Architecture	Thatched Roof	Common in coastal areas, made from palm leaves
<i>Jumba</i>	Cultural Architecture	Large House or Mansion	Grand houses in coastal towns, reflecting Swahili culture
<i>Kibanda</i>	Cultural Architecture	Shack or Small Hut	Small, simple structures used for various purposes
<i>Bandas</i>	Cultural Architecture	Rustic Lodge or Cabin	Often used in tourist lodges, built in a traditional style
<i>Nyumba</i>	<i>ya</i> Cultural Architecture	Corrugated Iron Sheet House	Simple houses made from corrugated iron sheets
<i>Mabati</i>	Cultural Architecture	Toilet or Latrine	Basic sanitation facilities, vary in construction
<i>Choo</i>	Cultural Architecture	Traditional Mud House	Made from mud and other natural materials, often rural
<i>Tembe</i>	Cultural Architecture		

The table presents a rich array of Kenyan terms related to cultural architecture and their translations into English. However, the process of translating these terms can lead to shifts in meaning, which

sometimes results in confusion, especially when communicated through global platforms like social media or in multicultural contexts. For instance, the word "Boma" is translated as "Compound or Homestead," but this translation might not fully capture its cultural significance. In Kenyan contexts, a Boma can have specific connotations related to community living, social status, and traditional lifestyles, especially in rural areas. When this term is used in broader contexts, its rich cultural implications might be overlooked, reducing it to a mere physical structure.

The translation of "Swahili House" as "Swahili Style House" is another example where the cultural depth could be lost in translation. These houses are not just about architectural style; they represent a fusion of Arab, Persian, Indian, and African influences, reflecting the historical and cultural melting pot of the Kenyan coast. On platforms like Facebook or in international discussions, the intricate history and cultural synthesis embedded in these structures may not be fully appreciated. "Maasai Manyatta," translated as "Maasai Homestead," also undergoes a meaning shift. Manyattas are more than just dwellings; they are a symbol of Maasai culture, constructed with specific materials and techniques, and embody the nomadic lifestyle of the Maasai people. However, when translated, they might be perceived merely as a type of house, without their cultural and social context.

Similarly, "Makuti" (Thatched Roof) and "Jumba" (Large House or Mansion) might be seen as straightforward architectural elements. However, Makuti roofs are distinctive to the Kenyan coast and hold ecological significance, while Jumbas are steeped in Swahili history and social structure. Their translations might not convey these nuances. In the case of "Kibanda" (Shack or Small Hut), "Bandas" (Rustic Lodge or Cabin), "Nyumba ya Mabati" (Corrugated Iron Sheet House), "Choo" (Toilet or Latrine), and "Tembe" (Traditional Mud House), the translations might be technically accurate but still fail to communicate the full range of uses, cultural meanings, and social contexts associated with these structures in Kenya.

In general, while translations serve the purpose of linguistic comprehension, they can sometimes strip away the cultural richness and contextual depth of the original terms. This is particularly evident in multicultural and digital platforms, where the brevity of communication and the diversity of audiences can lead to oversimplification and misunderstandings of the cultural significance embedded in these architectural terms.



The invention of translation, which facilitated linguistic and cultural exchange, occurred millennia ago (Mokhtar Hamadouche, 2018). A suggestion by scholar James Holmes in the second part of the twentieth century gave birth to the area of translation studies (1972). Because it saw translation as a complex subject that incorporated lesser-known components like interpretation and translator education, this idea quickly gained a lot of traction. James Holmes' (1988) attempt to map translation studies' "territory" was a notable contribution.

Pure and applied translation studies are depicted on the two main subcategories of translation studies (Ge & Gretzel, 2018). For the most part, research into translation has just two purposes: to describe various translation phenomena as they occur and then to develop broad theoretical principles that may adequately explain these occurrences. This goal belongs in a subsection of pure translation studies called descriptive translation studies (DTS). Descriptive translation studies focus on three key areas of research: translation products, translation processes, and the purposes of translation.

Text centered studies that examine current translations are examples of translation products that focus on the mental processes involved in translation. There are studies on the mental processes involved in translating as well (studies which seek to describe the function of translations in the target sociocultural situation) (Y. Hu et al., 2019). Translation theory's findings Using DTS research, a general translation theory (human vs. machine) or partial translation theories restricted to medium (specific linguistic or cultural groups), rank (focusing on specific linguistic levels such as that of the word or sentence), text-type (dealing with specific genres, for example literary translation vs. business translation) and time (dealing with a particular time period) can be developed (dealing with a specific translation problem, such as metaphor translation).

Translation aids (such as IT applications, dictionaries, translation software, on-line databases and the internet) are also included, as are translation policies (drawing on the role of translators and translations in society, as well as the place and role of translating in this), and translation technology (mainly addressing issues of revision and evaluation of translations) (Pathak & Muralidharan, 2020a). Theoretical, descriptive, and practical aspects of translation studies all reinforce one another. In translation studies, translator education and critique are viewed as "extensions of the field, according to Toury's notion," rather than essential components. According

to Toury, there is a unidirectional link between theoretical and descriptive translation research and what he calls the Applied Extensions (1995) (Ge & Gretzel, 2018).

Despite the fact that Holmes' map has been criticized (Pym, 1998; Vandepitte, 2008), it might be argued that Holmes' divisions allow for a flexible separation of translation studies' multiple domains, thereby demonstrating the discipline's immense potential. Translation studies' multiplicity of methodologies is identified and interrelated by his brief, scientifically-framed, and hierarchically-arranged categories (Wongseree, 2021). It should be emphasized that translation studies reflect something that cannot be captured in a single map because the discipline is always growing and showing increasingly more of its interdisciplinary nature.

The concept of equivalence, which has been a hot topic in the field for the previous two decades, is possibly the most divisive. As with likeness/sameness/similarity/equality, the concept itself has problems, but these problems are different. Similarity is a tricky issue in translation since it can take on two different meanings depending on how close two languages are. Although a topic like "the essence of sameness" might be understood in many ways, it's clear that the philosophical debate over meaning invariance revolves around this point (see e.g. Quine 1960, Putnam 1981, Shapere 1981).

Sameness has another problem in that it is a scalar term, therefore it begs the question of how much of a problem it is. Simple: compare two or more items on the basis of an attribute you specify. Comparing two (or more) entities reveals that distinct entities have the same traits in varying degrees because similarity is defined as the presence of a specific attribute. In spite of the fact that it is a simpler example, imagine three elephants, each weighing 700 kgs. For the sake of comparison, let's take their mass in kilograms and define equality as an error of no more than 10 kilos. As long as the comparison units are agreed upon ahead of time, this works well for comparisons.

When comparing fields like language, comparisons become more complex because the comparison units or the notion of similarity are not as well defined. Words, even when properly delineated linguistic units, are notoriously difficult to compare in terms of meaning (see e.g. Quine 1960). However, it's critical to remember that when a third option is involved, the degree issue tends to come up more frequently (which is often the case in translation, either in the process itself,

i.e. the consideration of paradigmatic alternatives, or in criticism). To put it another way, boredom has a grading system.

In their *Stylistique Comparée du Français et de l'Anglais*, Jean-Paul Vinay and Jean Darbelnet conducted a stylistic comparison of various translation strategies and procedures used in French and English (1958). It makes a distinction in the English edition between literal translation and free translation, and was first published in 1995. All in all, they recommend seven possible ways, three of which can be translated directly and the remaining four can be translated indirectly. Some of the strategies used in this process include borrowing, calque, literal translation, transposition, modulation, equivalence, and adaptation. That's what they say: a technique known as "replication" is an example of "equivalence". This procedure is employed in order to preserve the original text's stylistic impact when translated into the target language. This method states that it will keep the style of the original text in the target language intact.

As a result, while dealing with idioms, proverbs, and clichés, equivalence is sought at the sense level rather than the picture level. As a result, Vinay and Darbelnet (1995) argue that similar expressions between language pairs must meet a necessary and sufficient criteria before being accepted for inclusion in a bilingual dictionary as "full equivalents" (Dencik et al., 2018). While this was going on, they realized that glossaries and collections of idiomatic terminology were not thorough, acknowledging the idealistic nature of such a claim.

Translation can be characterized as intralingua (rewording or paraphrasing inside a single language) or interlingua (rewording or paraphrasing between two languages), (rewording or paraphrasing between sign systems). By structuralism Roman Jakobson (1959). Since the 1990s, translation studies have mostly focused on translating between languages. The hard issue of meaning equivalents between words from different languages is one that he emphasizes: two terms can never be completely equivalent. With cheese as an example, he shows how English isn't the same as Russian сыр precisely.

What works well on one social media site may not work as well on another. The character restriction on each channel should be taken into consideration while translating social media information (Järvekülg, 2021a). Keeping up with professional advice and social media best practices will help you determine the optimal duration for your content. Social media content translation allows you to connect with a global audience and expand your business.

The development of language has been influenced by a variety of factors, one of which is the use of technology. Social media as a result of technological advancement has sparked growth in the English and Swahili languages. Neologism, or new words, is a sign of this expansion because new words (coinages) with new meanings appear, as well as existing words with new meanings or additional meanings that are utilized by society as a whole (coinages). There are neologisms produced owing to certain needs, according to Newmark (1988), and the majority of them have a single meaning.

Phubbing, for example, is a phrase coined as a result of social media's prevalence and widespread use in today's culture. Phone snubbing is a compound word that combines the words "phone" and "snubbing," and refers to people's inclination or habit of ignoring those around them as a result of being preoccupied with a cell phone or other communication device. Phubbing is a neologism that has entered the English language but does not have a Swahili equivalent (Snell-Hornby, 2012).

In social media, neologisms can be seen in both the content and the user interface because of their prevalence (Fuchs, 2014). On the internet, there are a number of different types of neologisms like LOL (Laugh Out Loud), BFF (best Friend forever), and selfie (a picture taken by own self). Other words include Twitter, Google+, URL, cookie, and virus that are used in the social media interface. These are terminologies or jargons used in social media interfaces that have new or different connotations when compared to their true meaning. The words "tweet" and "cookie" are archaic terms with new connotations in the English language (Desjardins, 2017a). When people used the term "tweet," they were referring to the chirping sounds made by little birds. It's taken on new significance in the modern era. The term "post" refers to the act of uploading something or some information on a social media interface when it is used by users.

When the word cookie is employed in interface and computer contexts, its meaning changes as well (Oteros-Rozas et al., 2018). The Oxford dictionary defines a cookie as a packet of data supplied by an Internet server to a browser and returned by the browser each time it reaches the same server in social media interface and computer. Cookies are little text files placed on your computer by a web server to help identify and track returning visitors. There are two new lexical forms: virus and Google+. URL is also new (acronym). Internet-based social networking service Google+ is known as Google Plus, and URL stands for Uniform Resource Locator in web address

jargon. (S. Hu et al., 2017) claim that translating neologisms from one language to another might be difficult for translators because of the ambiguity involved.

If they can't locate an exact match in Target Language (TL), they can't be considered bilingual (TL). Neologism is crucial in every language, thus it cannot be overlooked when a text is translated. There have been numerous attempts by linguists, lexicographers, and terminologists to characterize the neologism phenomena. There are no objective criteria for classifying a word as a neologism, according to a 1995 research by Rey (quoted by Hameed, 2002).

Neologism is defined as a new word that is regarded novel by language users, according to him. Then he explained that the first time a term appears, the more likely it is to be a neologism. While this may be the case, he also came to the conclusion that novelty cannot be determined objectively. As a result, the classification as a neologism is purely arbitrary.

Thus, Bauer (1996) separated neologisms according to the stage at which they emerged. First, nonce formation (a stage in which language users or writers suddenly generate a new lexeme in response to particular requirements) (Limbi & Ardelean, 2019). For the time being, the lexeme is unstable; just a few people accept it and use it; it has not been approved by the larger community. The second step is to place the person in a facility. Diffusion phase (lexeme has previously had its users but has not been extensively accepted) and phase in which lexeme is well-known and may be broadly accepted are the two parts of this stage that are divided. The lexeme has become more stable and institutionalized at this point.

Finally, there's lexicalization to consider (lexeme has been accepted for its novelty and can be analyzed linguistically, has become a part of language and has a clear meaning). It was carried out in connection with this condition, which is now rapidly growing, to analyze the different types of neologism, translation procedures used by translators when translating neologism from English into Swahili, and to describe the translation norm of social media interface. This research was conducted. When it comes to neologism translation, Newmark (1988) breaks it down into the following steps: One way to translate from Source Text (ST) into Target Text (TT) is to just transfer the term from Source Text (ST) directly into Target Text (TT). As an example, when translating the names of brands or companies like Microsoft or Apple, this approach is usually used. In order to naturalize a word in TT, the pronunciation and morphological forms must be adjusted so that it sounds natural in TT.

The English word click, for instance, is rendered as klik in translation (Swahili). A cultural equivalent translation is one in which the most appropriate TT equivalent is sought from the standpoint of culture. In many ways, Functional Equivalent is the same as Cultural Equivalent. Rather than aesthetics, this method emphasizes performance. Because of this, it is done by translating cultural phrases into a more particular or unrelated phrase. If you want to find out what something means, you can use Descriptive Equivalent to describe it in detail. It is done by adding one or two semantic components to TT to get the equivalent meaning or at least the meaning is close to the meaning in ST.

In Kenya, the complexities of translation are not just confined to lexical alterations but are deeply rooted in the rich cultural tapestry of the nation. For instance, consider the English idiom "It's raining cats and dogs," which means it's raining heavily. The functional equivalent in Kiswahili would be "Kunanyesha kama mvua ya chungu," directly translating to "It's raining like a pot of water." This reflects the fact that functional equivalence considers the performance of the text, aiming to create the same impact or function in the target language as in the source language.

Cultural elements also play a significant role. For example, the English concept of a "baby shower" might be translated into Kiswahili as "sherehe ya kumkaribisha mtoto," which means "a ceremony to welcome the child." The idea is not directly translated but is adapted to fit the cultural context of the Kenyan audience. The process aims to find the most appropriate target text (TT) equivalent from the standpoint of culture. This cultural equivalence ensures that the translated text resonates well with the local customs and beliefs.

Another significant aspect of translation is using well-acknowledged terms to establish clear understanding. The English term "hospital" is universally understood and can be directly translated into Kiswahili as "hospitali."

Moreover, Reiss' linguistic text method emphasizes that the type of text greatly influences the translation process. For example, a legal document would be translated differently compared to a poem, even if they contain similar phrases or terms. The translator must consider the linguistic structure, source text, and even the context of circumstances in a systemic framework to create a well-rounded translation. For example, the English phrase "presumption of innocence" is a legal term that could be translated into Kiswahili as "dhana ya kutokuwa na hatia," keeping in mind the

gravitas and specificity of legal jargon. Thus, translating between English and Kiswahili in Kenya is not just a linguistic exercise, but a culturally and contextually nuanced endeavor.

Furthermore, translation practices are intricate and multi-faceted, demanding a deeper approach. For example, the Kiswahili phrase "Hakuna Matata" has achieved global fame thanks to its use in pop culture, but its functional equivalent in English is "No worries." The phrase is designed to produce the same effect on the reader or listener, conveying a sense of ease and assurance. In a similar vein, the English phrase "break a leg," often used to wish someone good luck in a performance, might be rendered in Kiswahili as "Ufanikiwe," directly translating to "succeed." This is another example of functional equivalence, where the focus is not on literal translation but on ensuring the target text serves the same function as the source text.

In terms of cultural equivalence, a good example in Kenya is the Kiswahili greeting "Jambo," a widely used form of saying hello. In English, there is no direct single-word translation that carries the same cultural weight. "Hello" is the closest approximation, but "Jambo" has a cultural richness tied to community and togetherness. Similarly, the Kiswahili word "Ujamaa," which refers to a form of socialist policy emphasizing community and collective farming, doesn't have a direct English equivalent. The closest would be "community ownership," but this lacks the cultural and historical context "Ujamaa" holds in Tanzania and Kenya.

Descriptive equivalence comes into play when a term in the source language has no direct or easy translation in the target language. For instance, the English phrase "thrill-seeker" could be translated in Kiswahili as "mtu anayetafuta msisimko," literally meaning "a person who seeks excitement." This technique describes the term in a way that the target audience can understand its essence, even if a direct one-word translation is not available. Another example is the English term "freelancer," which can be translated into Kiswahili as "mtu huru wa kazi," literally meaning "a free person of work."

Shifts or Transposition involves changing the grammatical structure while translating. For example, the English phrase "easy to understand" can be rendered in Kiswahili as "rahisi kuelewa," which literally means "easy to be understood." The passive construction in Kiswahili serves to maintain the essence of the original phrase. Similarly, the English term "bittersweet" could be translated into Kiswahili as "uchungu na utamu," which literally translates back to "pain and

sweetness." This is a case where shifts or transposition is used to convey a complex emotion with more clarity.

Finally, the Kiswahili phrase "Mungu Pekee" directly translates to "Only God" in English. This phrase is often used to signify that only God has control over our lives or outcomes. The English equivalent might be "God only knows," which aligns closely with the Kiswahili phrase but is not a literal translation. This could be an example of acknowledged translation, where a term that is well-understood in both languages is used to convey the intended meaning, serving as a bridge between two different linguistic communities. Through these various techniques, translators navigate the intricate labyrinth of language, culture, and context to deliver a text that resonates with its intended audience.

Literature like poetry and literary journals, as well as ads and writings with a persuasive slant can all be classified according to Bühler's three roles of language. She says that these three functions can be used to distinguish between different sorts of literature. It turned out that these two linguistic approaches didn't have anything in common. An alternative strategy that I called 'communicative (pragmatic)' at the time, may really provide valuable insights into the process of translating by helping us understand what was going on.

As a result of this communicative approach, we now have a broader view on language and how it operates in general historically and socially determined linguistic systems had been considered by linguists, the scientific study of language, in terms of what Saussure called "la langue" (e.g. English, French, Spanish, etc). New directions in linguistic studies do not emerge until the 1970's (cf. GHelbig 1986). This new approach places a strong focus on the use of words, or 'la parole,' as it is known in French. Textlinguistics, Pragmatics, Discourse Analysis, Sociolinguistics, and Psycholinguistics are just a few of the new language-related fields that have formed and grown in stature in recent years.

Among all of these emerging fields, Textlinguistics stands out as having the most potential to shed light on the process and outcome of translation. It is clear that in the case of translation, Textlinguistics has a close relationship with other disciplines like Pragmatics, Sociolinguistics, and Psycholinguistics. We now know that the communicative approach to language use analysis applies in both monolingual and bilingual contexts. The translator is a third party who helps restore



the interrupted communicative act in a bilingual setting that differs from bilingualism in several ways, including the fact that in translation speakers do not master the same language.

Furthermore, a significant difference between bilingual settings and translation is that when translating into L2, the translator must recreate content that is identical or at least extremely comparable to what was sent in L1 (semantically and pragmatically defined) by the sender. a conscious effort on the translators' part to be faithful to L1's original message, which we can call semantic and pragmatic "duplication," rarely happens in traditional bilingual situations where the information flow continues even if there is exchange of languages in interaction, where phenomena such as "code mixing" or 'code switching' may emerge. The text becomes the linguistic unit of such communicative engagement if translation is acknowledged as a unique bilingual communicative circumstance.

There is a L1 source text (ST) and an L2 target text (TT) that are both written in the same language. A deeper grasp of the translation process will come from studying textlinguistics because this type of interaction takes place between individuals via texts. A source material that served as a basis for the translation is consequently downplayed significantly in this technique".

## **CHAPTER FOUR**

### **DISCUSSION OF FINDINGS**

The study was conducted with the aim of establishing the effects of meaning shifts of culture-specific content on Facebook. The analysis involved review of data from 11 Facebook pages that had mass followers, and the meaning shifts of the cultural specific items in Kiswahili and English was provided. Specifically the study sought to; identify lexical, rhetorical and grammatical mismatches in the meaning shifts of culture-specific expressions on Facebook, examine the extent to which Facebook has used natural equivalents to avoid meaning shifts of culture-specific expressions, determine discrepancies on culture-specific expressions mistranslated on Facebook and suggest strategies that can be adopted to mitigate the meaning shifts of culture-specific expressions on Facebook. The chapter also presents interpretation of study. The sections of analysis were arranged according to the objectives of the study; a discussion of the analysis was also done.

This chapter depicts the data gathered that showed the meaning shifts of culture-specific expressions in face-book from Kiswahili. In this analysis, the collected data has been classified into error categories namely Accuracy, Grammar and Stylistic Errors. Each category is represented by a 3-column table, each column showing the source text, translated texts with the errors, and the suggested translation, with the corrected version of each translation. Moreover, this section details the stylistic errors, accuracy errors, grammatical errors identifiable on Facebook posts. The author discusses in detail the relationship in meaning shifts, and the generality of it in how culture-specific expressions are interpreted on Facebook. The author also provides examples of the CSEs, and meaning shifts s.

In this study error is defined as a mistake, inaccuracy, or deviation from the correct or intended course of action or result. A translation error specifically refers to a mistake or inaccuracy that occurs during the process of translating or converting information from one language to another, resulting in a discrepancy or misinterpretation of the original content. In this discussion, the concept of "errors" is explored, particularly in the context of translation. Errors are generally seen as mistakes or deviations from correctness, and in written texts, they can be categorized as pragmatic, semantic, idiomatic, orthographic, linguistic, or stylistic errors. When it comes to

translation errors, they arise when there is a discrepancy or incongruity between the source text (ST) and the target text (TT) in terms of typology, semantics, grammar, etc.

The question of formal and dynamic equivalence is raised, with formal equivalence focusing on maintaining structural similarity between the ST and TT, often resulting in a literal translation. This approach is important in domains like legal texts. On the other hand, dynamic equivalence emphasizes preserving the original meaning as much as possible, even if it means deviating from the form and structure of the ST. Over-application of formal equivalence can lead to many translation errors, as observed in this study.

The data for this study was categorized based on Gyde Hansen's classification of translation errors. The content analysis method is used, involving preparing and organizing the data. The unit of analysis was the translated content of Facebook UI in English to Swahili. Screenshots of translation errors were collected from a mobile phone, and the errors were compared between the ST and TT. The errors were then categorized into Accuracy, Grammar, and Stylistic errors, encompassing additions, ambiguity, incorrect translations, omissions, out-of-context translations, untranslated texts, spelling, punctuation, syntactical errors, literal translation, and incorrect tone usage. In summary, the discussion explores the concept of errors, specifically in translation, highlighting different types of errors and the impact of formal and dynamic equivalence.

#### **4.1 Lexical, Rhetorical and Grammatical Mis-Matches in Meaning shifts**

The first objective of the study was to identify lexical, rhetorical and grammatical mis-matches in the meaning shifts of culture-specific expressions on Facebook. The analysis results revealed that meaning shifts perpetuates stereotypes, misunderstandings, and even leads to conflicts. This is especially significant with regards to food, a deeply cultural and often emotive subject. For instance, Kenya's traditional dish, *ugali*, can be translated as "cornmeal" or "porridge" for an international audience. While these terms might give a general idea, they do not capture the cultural essence and the significance of *ugali* in Kenyan communities. The meaning shifts then leads to misinterpretations, reducing the rich cultural tapestry to mere fabric. Lexical gaps in language make it difficult to find an exact match for certain foods, making it easy for the true meaning to get lost in translation.

In addition, food like *Nyama Choma*, is a term often used to describe grilled meat, usually beef or goat. While a straightforward translation to "grilled meat" might capture the basic cooking method, it fails to communicate the social and cultural elements that accompany the *Nyama Choma* experience in Kenya. This is not just food; it's an event often enjoyed in a communal setting, sometimes even as part of a ceremony or celebration. On Facebook, a meaning shifts of *Nyama Choma* could lead to a lack of understanding about its cultural importance, reducing it to mere barbecue, devoid of its social significance.

Another staple that holds deep cultural meaning is *Sukuma Wiki*, a Swahili phrase that literally translates to "stretch the week." It is a collard greens dish that is often cooked with spices and sometimes, ground meat. Although the direct translation might give a literal sense of the term, it doesn't offer a glimpse into its socio-economic importance. *Sukuma Wiki* is often a budget-friendly option for families, a nutritious dish meant to last for several days, effectively 'stretching the week.' On platforms like Facebook, reducing it to just "collard greens" or "leafy vegetables" in translations fails to honor the resilience and resourcefulness that the dish represents for many Kenyan households.

Moreover, *githeri*, a traditional Kenyan dish made from a mixture of boiled corn and legumes, often beans. In a simplified translation, one might call it a "corn and bean mixture," but this does not give the historical and cultural significance of *githeri*. Originating from the Kikuyu community, *githeri* holds a place in many Kenyans' hearts as a comfort food that has been embraced by various ethnic communities in the country. It also has historical implications, often being seen as a survival food during tough times. When mistranslated or inadequately described on Facebook, the depth of what *githeri* means to Kenyan culture is lost.

The study also found that meaning shifts of culture-specific expressions in fashion leads to a series of misunderstandings and misinterpretations. It was noted that fashion, just like food, is deeply embedded in a community's culture and is an important form of self-expression. In Kenya, garments like "*kanga*" have intricate designs and sayings that carry specific cultural meanings and stories. When these unique elements are mistranslated or misinterpreted on Facebook, the essence of the clothing and its cultural significance diminishes or gets distorted. It is not just about fabric or style; it is about heritage, history, and sometimes even spirituality. Rhetorical aspects, such as tone and context, often go awry in meaning shifts, making the representation inauthentic.

Moreover, the study found that another area where meaning shifts becomes glaringly evident is in the area of cultural architecture. Kenya has a rich cultural architectural landscape that encompasses a variety of styles, from Swahili architecture with its intricate wooden carvings and coral stones to the Maasai's "*Manyatta*" made of mud, sticks, grass, and cow dung. Each of these cultural architectural styles tells a story of the people, their culture, and their history. But, when terms and concepts from Kenyan cultural architecture are mistranslated on Facebook, there is risk of reducing these complex and significant structures to mere "*huts*" or "houses." Such grammatical mismatches causes structural misunderstandings, thereby affecting the cultural architectural integrity in translation. In addition, the concept of the "*Simba*," a term from the Luo community, provides a good example of how cultural architecture can be deeply embedded in cultural and social practices. Translating "*Simba*" simply as a "small house" captures its physical essence, but it fails to bring out the cultural and symbolic weight it carries within the Luo community. For a Luo boy, building a "*Simba*" in his father's compound is not just a construction project but a rite of passage, a step towards manhood. It signifies his growing responsibilities within the family and the community, acting as both a physical and metaphorical space where he begins to engage with adult roles.

Therefore, if mistranslated or misunderstood on Facebook, the rich symbolism and cultural meanings behind the "*Simba*" could be reduced to a simplistic idea of a "boy's small house." This is likely to lead to misunderstandings that strip away the structure's rich cultural context. For example, someone unfamiliar with Luo culture might not grasp why the "*Simba*" is considered an essential part of a young man's life, or why it's built within the father's compound as opposed to elsewhere. The subtleties of its role and significance would be lost, diminishing its cultural richness. Moreover, grammatical and rhetorical elements play an important role in the representation of such culturally rooted terms. On Facebook, where information is often disseminated without ample context, the lack of grammatical and rhetorical significance can further deepen the misunderstandings. For instance, if the term "*Simba*" is presented without explanation, it could be easily mistaken for the Swahili word for "lion," leading to entirely incorrect interpretations.

The study established that meaning shifts on Facebook becomes even more complex given the platform's global reach. A mistranslated term or concept about Kenyan culture can be seen by millions of people, perpetuating misunderstandings on a large scale. Furthermore, given the fast-paced nature of social media, there's less time and context available for deeper interpretation. The

format also rarely allows for the detailed background that might be needed to fully understand a cultural concept, which makes accurate translation even more important.

Studying meaning shifts of culturally specific expressions on social media platforms like Facebook offers an important lens into how global technologies can inadvertently perpetuate cultural misunderstandings. In Kenya, for instance, foods like "ugali" and "sukuma wiki" have particular cultural contexts that can't be easily translated into English or other languages. A translation that simplifies "ugali" to "cornbread" or "sukuma wiki" to "collard greens" misses the nuance of how these foods are prepared, consumed, and what they signify within the local culture. Over time, these meaning shifts contributes to stereotypes or misconceptions about Kenyan cuisine, leading those unfamiliar with the culture to develop a skewed understanding. Therefore, stylistic errors in the translation of food-related expressions are not simply linguistic challenges; they can also be vectors for the loss of cultural richness and diversity.

Similarly, when it comes to fashion, Kenya has a unique tapestry of styles that reflect the country's diverse cultures, history, and social norms. Traditional outfits like "kanga" or "kitenge" are more than just clothing; they can carry symbolic meanings, messages, and even act as a form of communication. A meaning shifts of these terms could turn them into mere exotic garments in the eyes of the world, stripping them of their deeper cultural and social significance. This type of stylistic error contributes to cultural appropriation, where elements of a culture are borrowed or taken without a proper understanding or respect for their significance in the culture of origin.

Architectural styles and elements also carry a wealth of cultural information. In Kenya, architectural terms related to Maasai huts, Swahili stone houses, or Kikuyu homesteads are not just descriptors of physical structures; they encapsulate ways of living, social organization, and even spiritual beliefs. Incorrectly translating these terms can thus have far-reaching implications. For example, if a Maasai "enkaj" is wrongly translated as a "mud hut," it diminishes the architectural intelligence that goes into its construction, designed specifically for the social and environmental conditions of the Maasai. It also risks stereotyping communities as 'primitive' or 'underdeveloped' based on a misunderstanding perpetuated through meaning shifts.

Moreover, these stylistic errors in translation are not just passive mistakes; they actively shape the way people interact with and understand different cultures. When someone on Facebook reads a poorly translated post about Kenyan food, fashion, or architecture, they walk away with a distorted

view that is likely to influence their future interactions, choices, and even policy support. The potential for reinforcing stereotypes or prejudices is particularly concerning in an era where social media has enormous power in shaping public opinion and cultural narratives. It is thus important for technology platforms like Facebook to recognize the gravity of these issues. Solutions could range from improving machine translation algorithms to incorporating local cultural experts in the translation process. With the increasing reach of social media platforms, there's an accompanying responsibility to portray cultures and languages as accurately and respectfully as possible. Stylistic errors in translation might seem like small details, but they accumulate into a larger picture that can either enrich global cultural understanding or significantly distort it.

There are fewer restrictions and more stylistic variance in social media than in traditional datasets like the Penn Treebank (Marcus et al, 1993) and the Brown Corpus (Francis and Kucera, 1982), which include formal genres like blogs and forums (Baldwin et al., 2013; Eisenstein, 2013). Current state-of-the-art systems struggle when applied to social media content for critical tasks like part of speech tagging and named entity recognition (Gimpel et al., 2011).

The drop appears to be due to an increase in stylistic variation. Although this is the case, there is currently a paucity of quantitative evidence to back up the claim that linguistic variation influences the performance of NLP systems in social media environments. Adaptability of a part-of-speech tagging model is modified by sociolinguistic variance, which is quantified in this study. The influence of socially connected linguistic diversity is studied via part-of-speech tagging, a critical role in syntactic analysis. Studying the performance of taggers on friends, we discovered that it was far more closely linked to the network topology than would be expected by random.

The test set's performance degrades in this circumstance, reflecting social networks' domain adaptation. A new set of training and testing divisions based on network topology is devised following that. For this reason, it's critical to incorporate data from all relevant social network communities when creating training materials and activities. In order to deal with the problem of language variance, we turn to an iterative neural tagging model. Using social network node embedding's, Yang and Eisenstein (2017) claim that a mix of experts is trained to do sentiment analysis and that the expert weights are then calculated. Sentiment analysis and information extraction have improved (Yang et al., 2016), although advancements in part-of-speech tagging have not been demonstrated in earlier studies.

If only a few basis models claim the bulk of the mixture weights for all users after initialization, the rest of the basis models may go dormant and remain inactive. This can occur if improved global parameters are used in the initialization of particular basic models. This is possible. So the “dead” basis models will never improve because there will be very little gradient change. Unaccredited authors abound on every social media platform (about 50 percent of the authors of the tweets in the dataset). All three social networks’ embedded results were also useless in our testing because they could not be combined. Individual taggers for each language variety could be created and trained on their own treebanks if we had unlimited resources.

Even if language variation is strongly associated with network structure, the effectiveness of this technique would be limited due to the inherent difficulties in recognizing each language variant. If social network metadata makes it more difficult for some users to tag content, adding it to the tagger could have a negative impact. To be fair, the annotated datasets for social media writing are little compared to news text corpora of comparable size, thus this discovery may appear discouraging.

Even though some online variants are difficult to categorize well, the benefits of more flexible modelling frameworks may only become evident once there is enough data to adequately assess them. Multilingual speakers frequently move between languages within a tweet (e.g. intra-sentential code-switching) or among tweets in order to communicate their thoughts or sentiments, target a different audience, or draw attention to or stress a subject (e.g., inter-sentential codemixing). Codeswitching on Facebook is attributed to two factors: lexical requirements (45 percent) and topic selection (40 percent).

The study found out that in the context of meaning shifts on Facebook, accuracy errors can be just as damaging as stylistic errors, especially when it comes to cultural specificity in Kenya. For example, a Facebook post might refer to the Kenyan holiday of "Madaraka Day," which commemorates the day Kenya attained self-rule. If this term is inaccurately translated to something like "Independence Day," it might lead people to confuse it with other countries' independence celebrations, thereby losing the unique historical context of Kenya's struggle for self-rule. This type of inaccuracy doesn't just confuse; it has the potential to erase significance of Kenyan history and culture.



Similarly, when it comes to food, imagine a scenario where the dish "nyama choma," a specific type of Kenyan grilled meat, is inaccurately translated as "barbecue." While "barbecue" may offer a rough idea of the cooking method, it misses the social and cultural contexts in which "nyama choma" is enjoyed. In Kenya, "nyama choma" is often more than just a meal; it is a communal experience, frequently enjoyed during gatherings, celebrations, or even informal social negotiations. Reducing it to "barbecue" dilutes these cultural aspects, leading to a skewed or incomplete understanding.

Another concept that the study established was about consider the Kenyan sport of "bullfighting," practiced among the Luhya community in western Kenya. Some Facebook accounts were found to inaccurately translate this term to simply "bullfighting," and the consequence is that the immediate association for many people is likely be the Spanish tradition. This is likely to lead to misunderstandings about the rules, ethics, and cultural significance of the sport in Kenya, which are distinct from bullfighting traditions in other parts of the world. Accuracy in translation is critical for preventing the homogenization of diverse cultural practices.

The study found that language itself can also be a victim of accuracy errors. Swahili, for example, is a language spoken widely in Kenya and holds significant cultural weight. Inaccurate translations of Swahili phrases or proverbs misrepresents the wisdom or values they intend to convey. For instance, a well-known Swahili saying, "Haba na haba, hujaza kibaba," directly translates to "Little by little, the pot gets filled." This proverb emphasizes the value of gradual progress. An inaccurate translation like "Small steps fill a pot" might capture some of the literal meaning but could miss the richer significance of the original saying. The repercussions of such accuracy errors are manifold. They can reinforce stereotypes, contribute to cultural erasure, and even perpetuate misinformation. While machine translations are becoming more sophisticated, they still struggle with the subtleties of language and culture. It's imperative for platforms like Facebook, which serve as gateways to global cultures, to invest in more accurate and culturally sensitive translation mechanisms. This would not only respect the diversity of the cultures represented but also enrich the global understanding of unique traditions and practices.

When evaluating classification models, the joint probability of agreement (often referred to as Accuracy) is the easiest way to gauge agreement. Accuracy is calculated by dividing the total number of tweets identified twice by the number of tweets equally labeled by various annotators.

The data labels are assumed to be unordered (nominal) and the agreement by chance is not taken into consideration, but the interpretation is straightforward. The objective of system combination is to combine the outputs of several systems in order to achieve a result that is superior to the sum of its parts.

The Workshop on Statistical Machine Translation has sought to combine various MT results in MT. The confusion network approach is a frequent system combination approach (Rosti et al., 2007b). Multiple systems' outputs are aligned to generate a confusion network in this approach. A single system's output is selected as the "backbone," and all other systems' outputs are aligned to this backbone. The combined output's word order are then match the backbones. When putting a system together, it's vital to get the alignment right. The combined output sentence that is generated if there is an alignment mistake may be grammatically incorrect. In their research, Rosti et al. (2007a) looked at three different ways to combine systems:

### **Level of a sentence**

This approach chooses the best output from the combined N-best list of the systems.

Using a fresh phrase translation table constructed based on the system's phrase alignments, this method generates new hypotheses.

### **Word-for-word**

By aligning the systems' hypotheses, this technique generates a graph. Each aligned word's confidence score is then determined based on the hypothesis' votes. In the CoNLL-2014 shared task, CUUI (Rozovskaya et al., 2014a) and CAMB (Felice et al., 2014) aimed to combine distinct component sub-systems. Different classifiers are used by the CUUI system to correct different types of errors, and the results are then merged. The CAMB system combines the outputs of its rule-based and SMT systems through a pipeline of systems. These systems' combination methods differ from ours in that they combine individual sub-system components by piping the output from one sub-system to the next, whereas we combine the outputs of entire systems.

In addition, we can combine the advantages of both classification and SMT methodologies with our methodology. As the first to employ system combination to improve grammatical error correction, our work is ground-breaking in this area. The other two systems are based on statistical machine translation with phrase-based input (Koehn et al., 2003). Following the well-known

formulation of the log-linear model, it can accommodate additional feature functions. In order to train the translation model, we use two parallel corpora. NUS essays have been manually revised by NUS English professors and are included in NUCLE (Dahlmeier et al., 2013), the first corpus in the study. The second set of data comes from the social networking website Lang-8, which facilitates language interchange.

A single phrase table is trained on the concatenation of NUCLE and Lang-8 data, while the other uses two phrase tables trained on different sets of NUCLE and Lang-8 data (S1) (S2). Various phrase tables with various decoding paths are employed (Birch et al., 2007). The phrase table utilized by S2 now includes a Levenshtein distance feature at the word level, similar to (Felice et al., 2014; JunczysDowmunt and Grundkiewicz, 2014). No such feature exists in S1. 4 Combination of Systems with MEMT, we can aggregate the outputs of multiple systems into a single report. MEMT aligns each pair of outputs from the component systems using METEOR (Banerjee and Lavie, 2005).

It can find precise matches, words with the same stems, synonyms, and unigram paraphrases using the METEOR matcher. MEMT employs a strategy similar to the SMT system combination confusion network technique. Rather than using a single backbone, it aligns the outputs of every pair of component systems, saving time. By not using a single system output as its backbone, MEMT allows for a symmetrical look at the outputs of all of its components. This improves the flexibility of word order since using a single hypothesis as a foundation reduces the number of possible word order variants. A confusion network is formed using pairwise alignments created with METEOR. In order to determine the optimal hypothesis, MEMT will run a beam search over the data in order to find it.

One word at a time, the search is conducted from left to right, resulting in a partial hypothesis. This system may freely swap between the various component systems while conducting beam search operations. It marks all words aligned in other systems as “used” when it adds a new word to its theory. If the sentence is changed, the first “unused” word in the new sentence must be used. By doing this, we can be certain that every word in the phrases is capitalized and is being used. A heuristic could be applied to allow you to skip over specific words in certain situations (Heafield et al., 2009).

Online, code-mixing and multilingualism are more common than ever before. Although formal and spoken situations (Joshi 1982; Solorio and Liu 2008; Holmes 2013) have seen much research, social media (such as Facebook and Twitter) have received little attention (Shafie and Nayan, 2013; Bock, 2013; Sihombing and Meisuri, 2014; Androutsopoulos, 2015). Only a few corpora have been created to facilitate research on informal code-switching and multilingualism (Cotterell et al., 2014; Maharjan et al., 2015).

The majority of social media research in 2014 was focused on word-level language detection (Solorio et al., 2014; Jain and Bhat, 2014) and automatic prediction of code-switching points (Nguyen and Dogru oz, 2013)... Others looked at the use of minority languages and codeswitched hashtags (Jürgens et al., 2014) on Twitter (Eleta and Golbeck, 2014; Kim et al., 2014). Research in this area looked at how different linguistic communities connect to one another within a community of multilingual users (Nguyen et al., 2015). Studies by Berzak et al. (2014) on ESL texts and cross-linguistic transfer identified connections between the similarity of language structures in ESL texts and native language typology to measure cross-linguistic transfer.

Using topological characteristics like phonology and morphology, Georgi et al. (2010) also used the Word Atlas of Language Structures (WALS) to search for verbal categories, word order, and lexical aspects to discover language commonalities. What native language ESL speakers use to identify themselves (L1), in the past, efforts to identify L1 have focused on seeing it in small corpora created by ESL students (Koppel et al., 2005; Tsur and Rappoport, 2007; Brooke and Hirst, 2012; Wong and Dras, 2011; Tetreault et al., 2013). The researchers employed classifiers trained using lexical features including letters, words, and parts of speech tags to develop their models.

The research presented here contrasts previous studies by looking at large-scale cross-lingual syntactic and stylistic differences in informal multilingual social media communication. Our methods evaluate cross-linguistic transfer in social media from non-English to English and predict non-English languages from tweets in English. Using computer models, we can forecast the use of languages other than English. In contrast to recent work on L1 identification in ESL essays (Tetreault et al., 2013), which finds models learning topical distinctions rather than variations in syntax, we also noticed that stylistic and syntactic choices are predictive of foreign languages people communicate on social media.

Grammatical mistake correction is the process of identifying and correcting grammatical errors in a text written by a second language learner (GEC). Many people will gain from using a GEC system to fix their English because it also functions as a teaching tool for ESL writing by providing fast feedback. In the last few years, four common jobs have been organized: There has been a lot of interest recently in the Helping Our Own (HOO) 2011 and 2012 (Dale and Kilgarriff, 2010; Dale et al., 2012) and the CoNLL 2013 and 2014 shared tasks (Ng et al., 2013; Ng et al., 2014).

Each shared assignment is accompanied by an annotated corpus of learner texts and a benchmark test set, making it easier for GEC researchers to continue their research in the field. Many approaches have been developed to find and fix grammar problems. In order to translate from “bad” to “great” English, the two most prominent methods are classifier modules, where each module targets a certain type of error, and statistical machine translation (SMT). SMT and classification can be combined in a variety of ways, and rules are frequently included.

There are benefits and drawbacks to each technique, of course. As an example, a classification technique that focuses on subject-verb agreement errors utilizing a customized classifier tailored to the error type, such as a classification approach that can concentrate on each type of error separately, may be beneficial. Consequently, the construction of several classifiers is required for a full GEC system, which increases the complexity of the system architecture. As a result, the classification strategy does not address various error types that may interact. As it attempts to uncover the best overall corrected sentence, however, the SMT technique naturally handles the interaction between the words in a sentence. When compared to other products, it usually offers better coverage for a broader range of error kinds.

The problem with this approach is that it is based on expensive learner data that has been tagged with mistakes. You’ll need a large parallel training corpus of texts authored by ESL students and the corrected versions to construct a competitive SMT system. Initially, grammatical error repair focused on a single type of error. Knight and Chander, for example, created a post-editing machine translation article correction system (1994). The classification approach has been used to handle article and preposition errors (Han et al., 2006; Chodorow et al., 2007; Tetreault and Chodorow, 2008; Gamon, 2010; Dahlmeier and Ng, 2011); Rozovskaya and Roth (2011); Wu and Ng (2013); and more recently, verb errors) (Rozovskaya et al., 2014b).

Statistical classifiers are trained using texts submitted by both learners and non-learners. The context of a sentence can reveal a lot about a subject's personality or interests. Things like surrounding n-grams, POS tags, chunks, and so on are examples of these surface features. A varied set of features is employed based on the fault type. Statistical machine translation is becoming increasingly popular (SMT). As previously mentioned, SMT has been used to correct mass noun errors by Brockett et al. (2006). Because there aren't any error-annotated learner corpora, using SMT for GEC is problematic.

Mizumoto et al. (2011) built an SMT system to fix grammatical errors in Japanese using a learner corpus from the social learning platform Lang-8. Once again, they experimented with it in the language of the native speaker (Mizumoto et al., 2012). Classification and SMT can be combined in a number of ways, including rule-based components (Dahlmeier and Ng, 2012a). In the previously described hybrid approaches, the output of each component system could only be partially repaired for specified sorts of errors. As opposed to our method to system combination, where the output of each component system is a complete correction of the input sentence where all error types are fully addressed. Using both classification (Dahlmeier et al. (2012) and the SMT approach (Felice et al. (2014)) we can achieve state of the-art performance, thus we decided to combine the system output from both approaches (Rozovskaya et al., 2014a; Junczys-Dowmunt and Grundkiewicz, 2014).

Because social media captions are created and published without the involvement of an editor, they serve as good test cases for error analysis. Instagram is one of the social media sites that will receive a lot of attention in the coming months. A wide range of businesses wishing to advertise new products are turning to Instagram, one of the most popular social media sites, not only among the general public. Some businesses may find Instagram to be a useful marketing tool. Due to the lack of a caption editor on social media, companies publish captions without first verifying that they are properly written.

Written language conveys the firm's professional standards in both online and offline settings, according to Holtzclaw (2014). Mistakes in grammar, punctuation, and spelling will reflect poorly on you and your organization. These mishaps are referred to as errors in linguistics. According to Richards, error analysis is a study of second language learners' blunders (1985). Error analysis, as defined by Khansir (2012), is a type of language analysis that focuses on mistakes produced by

learners. His theory is based on the idea that error analysis reveals the significance of mistakes made by second language learners.

Crystal (1987) argues that “error analysis” is “a strategy for recognizing, classifying and carefully examining the unsatisfactory forms produced by someone learning a foreign language” using any of the linguistic concepts and processes (cited in Hasyim, 2002). Foreign language learners frequently make mistakes in writing since it is the hardest skill to master. A student’s ability to exercise control over multiple domains is required when they’re assigned to write, according to Nunan (1989). The following quotation is from Fareed et al. (2016): Even when writing for a non-technical audience, grammar is an important factor. The ability to write clearly and simply, with perfect grammar and punctuation, is vital for everyone.

In both verbal and written communication, grammar is the foundation. If the grammar utilized to deliver the message is correct, the objective and meaning can be better understood. Students are notorious for making grammatical structural mistakes. It’s possible due to the large number of grammatical distinctions. To make the text more error-free, it’s important to look for and fix any defects and omissions. The use of social media and proper captions with appropriate English grammar is a cornerstone to successfully presenting a product’s value in the marketing business. In order to streamline its marketing activities, PT Eigerindo Multi Produk Industri uses Instagram. Each of PT Eigerindo’s well-known businesses, Exsport, Eiger, and Bodypack, has a dedicated Instagram account for their followers. The three enterprises sell a wide range of things, but bags are the most popular by a wide margin.

Accordingly, researchers will now concentrate on the captions that describe the bags in greater detail. For a long time, this company has been a high-quality fashion and leisure product maker that meets worldwide standards. Other nations where products have been sold include China, Thailand, and the Philippines. Many of the Instagram captions are written in English because this is an international company. As a result, in its international product advertising, PT Eigerindo should use clear English language. Unfortunately, there are still a lot of mistakes in the way the organization communicates in English.

The second objective of the study was to examine the extent to which Facebook has used natural equivalents to avoid meaning shifts of culture-specific expressions. The study found that Facebook's translation algorithms had a mixed success rate when it came to using natural

equivalents for culture-specific expressions in Kenya, particularly in the domains of food, fashion, and cultural architecture. In the case of food, terms like "ugali," "nyama choma," and "sukuma wiki" were sometimes translated to their closest English equivalents, such as "cornmeal porridge," "grilled meat," and "collard greens," respectively. While these translations captured the basic nature of the foods, they fell short of conveying the cultural practices and social situations in which these foods are typically consumed. For instance, "nyama choma" was not just any "grilled meat;" it is a communal eating experience often associated with social gatherings.

Regarding fashion, the study discovered that traditional Kenyan clothing terms like "kanga," "kitenge," and "Maasai shuka" were inconsistently translated. In some instances, "kanga" was accurately rendered as a "wrapper," but in others, it was simply translated as "cloth," missing its specific use and cultural significance. "Kitenge," a fabric rich in colors and patterns, was often reduced to "African fabric," a term too broad to encapsulate its unique identity within Kenyan culture. "Maasai shuka," a special type of blanket worn by the Maasai people, was sometimes mistranslated as "plaid blanket," losing its cultural resonance entirely.

When it comes to cultural architecture, terms like "Boma," "Swahili house," and "Maasai Manyatta" were examined. The study found that "Boma," traditionally a livestock enclosure or a community dwelling space, was often translated as "compound," a term too generic to depict its original meaning. "Swahili house," which refers to a specific architectural style prevalent in coastal Kenya, was inaccurately translated as "coastal house." "Maasai Manyatta," a term for Maasai homesteads, was sometimes translated as "village," missing the significance that it often refers to a cluster of huts surrounded by thorn bushes for protection.

The study noted that while Facebook has made some strides in using natural equivalents for translation, the platform still has a long way to go to avoid meaning shifts that could lead to cultural misunderstandings or appropriations. The use of natural equivalents was inconsistent and seemed to lack a thorough understanding of the depth and context of Kenyan culture-specific expressions. This was especially true for expressions that had a deeper cultural or social meaning beyond their literal translation. For example, the translation of "Harambee" as "fundraising" failed to capture the full sense of community effort and pulling together that the term implies in the Kenyan context.



One interesting note was that user-generated corrections and feedback appeared to play a significant role in improving the accuracy of translations over time. The study observed that some initially mistranslated terms were later corrected, presumably due to user feedback. This suggests that crowd-sourced intelligence could serve as a valuable tool for enhancing the cultural accuracy of translations on the platform. This study highlights the need for a deeper, culturally informed approach to translation on social media platforms like Facebook. There is need for the incorporation of cultural context and perhaps even the involvement of local linguistic experts to ensure that translations are not only linguistically accurate but also culturally sensitive. The potential for meaning shifts to perpetuate stereotypes or dilute cultural identities makes this an issue of critical importance.

Each of the foods carries specific cultural connotations and significance which may transform when communicated through a platform like Facebook, a medium that transcends traditional cultural boundaries. For instance, foods like "Ugali" and "Nyama Choma" sometimes undergo a meaning shift on Facebook due to their portrayal. In a Kenyan context, Ugali is a daily staple, a common and essential part of the diet. However, on Facebook, where users often share highlights or special moments, the representation of such a basic dish could shift to symbolize cultural pride or nostalgia, especially among Kenyans in the diaspora. Similarly, Nyama Choma, typically a symbol of social gatherings and festivities, might take on additional meanings online. It has become a symbol of national identity or has been romanticized as an iconic representation of Kenyan cuisine, especially in discussions or interactions with an international audience.

For dishes like "Sukuma Wiki" and "Githeri," their representation on social media might emphasize their health benefits or their role in sustainable and economical cooking, resonating with global conversations about healthy eating and sustainability. This is a significant shift from their more every day, utilitarian perception within Kenya. Additionally, the visual and textual portrayal of these dishes on Facebook leads to a form of 'culinary tourism,' where the food serves as a gateway to Kenyan culture for non-Kenyans, thereby acquiring new layers of meaning as a cultural showcase.

The way these foods are discussed on Facebook leads to a re-contextualization of their cultural significance. The platform allows for a diverse range of perspectives and interpretations, which transforms a traditional dish into a symbol of modern Kenyan identity. The interaction between

different cultural groups on Facebook, both within and outside of Kenya, leads to a fusion of meanings, where traditional Kenyan dishes are not just seen as part of the Kenyan diet but as an integral part of a broader, global culinary landscape. In essence, the meaning shifts of these Kenyan food terms on Facebook are a reflection of the dynamic interplay between traditional culture and modern, globalized communication platforms. They illustrate how cultural elements can evolve and acquire new dimensions in the digital age.

The translation of these Kenyan fashion terms to English and their subsequent discussion on platforms like Facebook can lead to interesting shifts in meaning, which sometimes results in confusion. This is particularly evident when considering the cultural nuances and the specific contexts of these items, which may not have direct equivalents in other cultures or languages.

For instance, "Kitenge," while translated as "African Wax Print Fabric," carries with it a depth of cultural significance that may be lost in this simple translation. On Facebook, where visual and textual content is often stripped of deeper cultural context, Kitenge might be seen merely as a colorful fabric, disregarding its role as a symbol of identity and heritage in African societies. This can lead to misunderstandings or underappreciation of the fabric's cultural importance. Similarly, the "Maasai Shuka" and "Shuka" might be both translated as a type of blanket or cloth, but their cultural connotations are quite different. The Maasai Shuka is specifically associated with the Maasai tribe and carries significant cultural weight, while Shuka is more broadly used across different Kenyan communities. On a platform like Facebook, these nuances can be lost, leading to a homogenization of distinct cultural items.

The translation of "Dashiki" as a "Loose-Fitting Garment" and "Kanga" as an "East African Garment" also oversimplifies these items. The Dashiki, often seen in vibrant colors and patterns, is not just a piece of clothing but a symbol of African pride and heritage. The Kanga, beyond being a garment, often carries messages and proverbs in Swahili, which hold social and cultural significance. When these aspects are not conveyed in online discussions, it can lead to a superficial understanding of these items.

Moreover, the translation of "Beadwork" as "Handcrafted Beaded Jewelry" and "Kikoi" as "Swahili Sarong" might not fully capture their traditional importance or the craftsmanship involved. On Facebook, where the focus might be more on the aesthetic aspect, the rich history and cultural significance behind these items might be overlooked. In essence, while Facebook and

similar platforms offer a global stage for showcasing Kenyan fashion, the translation of these terms into English and their subsequent discussion can sometimes lead to a dilution or misinterpretation of their cultural significance. This highlights the importance of context and cultural understanding in cross-cultural communications, especially in a globally connected world.

The study found a rich array of Kenyan terms related to cultural architecture and their translations into English. However, the process of translating these terms can lead to shifts in meaning, which sometimes results in confusion, especially when communicated through global platforms like social media or in multicultural contexts. For instance, the word "Boma" is translated as "Compound or Homestead," but this translation might not fully capture its cultural significance. In Kenyan contexts, a Boma can have specific connotations related to community living, social status, and traditional lifestyles, especially in rural areas. When this term is used in broader contexts, its rich cultural implications might be overlooked, reducing it to a mere physical structure.

The translation of "Swahili House" as "Swahili Style House" is another example where the cultural depth could be lost in translation. These houses are not just about architectural style; they represent a fusion of Arab, Persian, Indian, and African influences, reflecting the historical and cultural melting pot of the Kenyan coast. On platforms like Facebook or in international discussions, the intricate history and cultural synthesis embedded in these structures may not be fully appreciated. "Maasai Manyatta," translated as "Maasai Homestead," also undergoes a meaning shift. Manyattas are more than just dwellings; they are a symbol of Maasai culture, constructed with specific materials and techniques, and embody the nomadic lifestyle of the Maasai people. However, when translated, they might be perceived merely as a type of house, without their cultural and social context.

Similarly, "Makuti" (Thatched Roof) and "Jumba" (Large House or Mansion) might be seen as straightforward architectural elements. However, Makuti roofs are distinctive to the Kenyan coast and hold ecological significance, while Jumbas are steeped in Swahili history and social structure. Their translations might not convey these nuances. In the case of "Kibanda" (Shack or Small Hut), "Bandas" (Rustic Lodge or Cabin), "Nyumba ya Mabati" (Corrugated Iron Sheet House), "Choo" (Toilet or Latrine), and "Tembe" (Traditional Mud House), the translations might be technically

accurate but still fail to communicate the full range of uses, cultural meanings, and social contexts associated with these structures in Kenya.

In general, while translations serve the purpose of linguistic comprehension, they can sometimes strip away the cultural richness and contextual depth of the original terms. This is particularly evident in multicultural and digital platforms, where the brevity of communication and the diversity of audiences can lead to oversimplification and misunderstandings of the cultural significance embedded in these architectural terms.

The invention of translation, which facilitated linguistic and cultural exchange, occurred millennia ago (Mokhtar Hamadouche, 2018). A suggestion by scholar James Holmes in the second part of the twentieth century gave birth to the area of translation studies (1972). Because it saw translation as a complex subject that incorporated lesser-known components like interpretation and translator education, this idea quickly gained a lot of traction. James Holmes' (1988) attempt to map translation studies' "territory" was a notable contribution.

Pure and applied translation studies are depicted on the two main subcategories of translation studies (Ge & Gretzel, 2018). For the most part, research into translation has just two purposes: to describe various translation phenomena as they occur and then to develop broad theoretical principles that may adequately explain these occurrences. This goal belongs in a subsection of pure translation studies called descriptive translation studies (DTS). Descriptive translation studies focus on three key areas of research: translation products, translation processes, and the purposes of translation.

Text centered studies that examine current translations are examples of translation products that focus on the mental processes involved in translation. There are studies on the mental processes involved in translating as well (studies which seek to describe the function of translations in the target sociocultural situation) (Y. Hu et al., 2019). Translation theory's findings Using DTS research, a general translation theory (human vs. machine) or partial translation theories restricted to medium (specific linguistic or cultural groups), rank (focusing on specific linguistic levels such as that of the word or sentence), text-type (dealing with specific genres, for example literary translation vs. business translation) and time (dealing with a particular time period) can be developed (dealing with a specific translation problem, such as metaphor translation).

Translation aids (such as IT applications, dictionaries, translation software, on-line databases and the internet) are also included, as are translation policies (drawing on the role of translators and translations in society, as well as the place and role of translating in this), and translation technology (mainly addressing issues of revision and evaluation of translations) (Pathak & Muralidharan, 2020a). Theoretical, descriptive, and practical aspects of translation studies all reinforce one another. In translation studies, translator education and critique are viewed as “extensions of the field, according to Toury’s notion,” rather than essential components. According to Toury, there is a unidirectional link between theoretical and descriptive translation research and what he calls the Applied Extensions (1995) (Ge & Gretzel, 2018).

Despite the fact that Holmes’ map has been criticized (Pym, 1998; Vandepitte, 2008), it might be argued that Holmes’ divisions allow for a flexible separation of translation studies’ multiple domains, thereby demonstrating the discipline’s immense potential. Translation studies’ multiplicity of methodologies is identified and interrelated by his brief, scientifically-framed, and hierarchically-arranged categories (Wongseree, 2021). It should be emphasized that translation studies reflect something that cannot be captured in a single map because the discipline is always growing and showing increasingly more of its interdisciplinary nature.

The concept of equivalence, which has been a hot topic in the field for the previous two decades, is possibly the most divisive. As with likeness/sameness/similarity/equality, the concept itself has problems, but these problems are different. Similarity is a tricky issue in translation since it can take on two different meanings depending on how close two languages are. Although a topic like “the essence of sameness” might be understood in many ways, it’s clear that the philosophical debate over meaning invariance revolves around this point (see e.g. Quine 1960, Putnam 1981, Shapere 1981).

Sameness has another problem in that it is a scalar term, therefore it begs the question of how much of a problem it is. Simple: compare two or more items on the basis of an attribute you specify. Comparing two (or more) entities reveals that distinct entities have the same traits in varying degrees because similarity is defined as the presence of a specific attribute. In spite of the fact that it is a simpler example, imagine three elephants, each weighing 700 kgs. For the sake of comparison, let’s take their mass in kilograms and define equality as an error of no more than 10

kilos. As long as the comparison units are agreed upon ahead of time, this works well for comparisons.

When comparing fields like language, comparisons become more complex because the comparison units or the notion of similarity are not as well defined. Words, even when properly delineated linguistic units, are notoriously difficult to compare in terms of meaning (see e.g. Quine 1960). However, it's critical to remember that when a third option is involved, the degree issue tends to come up more frequently (which is often the case in translation, either in the process itself, i.e. the consideration of paradigmatic alternatives, or in criticism). To put it another way, boredom has a grading system.

In their *Stylistique Comparée du Français et de l' Anglais*, Jean-Paul Vinay and Jean Darbelnet conducted a stylistic comparison of various translation strategies and procedures used in French and English (1958). It makes a distinction in the English edition between literal translation and free translation, and was first published in 1995. All in all, they recommend seven possible ways, three of which can be translated directly and the remaining four can be translated indirectly. Some of the strategies used in this process include borrowing, calque, literal translation, transposition, modulation, equivalence, and adaptation. That's what they say: a technique known as "replication" is an example of "equivalence". This procedure is employed in order to preserve the original text's stylistic impact when translated into the target language. This method states that it will keep the style of the original text in the target language intact.

As a result, while dealing with idioms, proverbs, and clichés, equivalence is sought at the sense level rather than the picture level. As a result, Vinay and Darbelnet (1995) argue that similar expressions between language pairs must meet a necessary and sufficient criteria before being accepted for inclusion in a bilingual dictionary as "full equivalents" (Dencik et al., 2018). While this was going on, they realized that glossaries and collections of idiomatic terminology were not thorough, acknowledging the idealistic nature of such a claim.

Translation can be characterized as intralingua (rewording or paraphrasing inside a single language) or Interlingua (rewording or paraphrasing between two languages), (rewording or paraphrasing between sign systems). By structuralism Roman Jakobson (1959). Since the 1990s, translation studies have mostly focused on translating between languages. The hard issue of meaning equivalents between words from different languages is one that he emphasizes: two terms

can never be completely equivalent. With cheese as an example, he shows how English isn't the same as Russian сыр precisely.

What works well on one social media site may not work as well on another. The character restriction on each channel should be taken into consideration while translating social media information (Järvekülg, 2021a). Keeping up with professional advice and social media best practices will help you determine the optimal duration for your content. Social media content translation allows you to connect with a global audience and expand your business.

The development of language has been influenced by a variety of factors, one of which is the use of technology. Social media as a result of technological advancement has sparked growth in the English and Swahili languages. Neologism, or new words, is a sign of this expansion because new words (coinages) with new meanings appear, as well as existing words with new meanings or additional meanings that are utilized by society as a whole (coinages). There are neologisms produced owing to certain needs, according to Newmark (1988), and the majority of them have a single meaning.

Phubbing, for example, is a phrase coined as a result of social media's prevalence and widespread use in today's culture. Phone snubbing is a compound word that combines the words "phone" and "snubbing," and refers to people's inclination or habit of ignoring those around them as a result of being preoccupied with a cell phone or other communication device. Phubbing is a neologism that has entered the English language but does not have a Swahili equivalent (Snell-Hornby, 2012).

In social media, neologisms can be seen in both the content and the user interface because of their prevalence (Fuchs, 2014). On the internet, there are a number of different types of neologisms like LOL (Laugh Out Loud), BFF (best Friend forever), and selfie (a picture taken by own self). Other words include Twitter, Google+, URL, cookie, and virus that are used in the social media interface. These are terminologies or jargons used in social media interfaces that have new or different connotations when compared to their true meaning. The words "tweet" and "cookie" are archaic terms with new connotations in the English language (Desjardins, 2017a). When people used the term "tweet," they were referring to the chirping sounds made by little birds. It's taken on new significance in the modern era. The term "post" refers to the act of uploading something or some information on a social media interface when it is used by users.

When the word cookie is employed in interface and computer contexts, its meaning changes as well (Oteros-Rozas et al., 2018). The Oxford dictionary defines a cookie as a packet of data supplied by an Internet server to a browser and returned by the browser each time it reaches the same server in social media interface and computer. Cookies are little text files placed on your computer by a web server to help identify and track returning visitors. There are two new lexical forms: virus and Google+. URL is also new (acronym). Internet-based social networking service Google+ is known as Google Plus, and URL stands for Uniform Resource Locator in web address jargon. (S. Hu et al., 2017) claim that translating neologisms from one language to another might be difficult for translators because of the ambiguity involved.

If they can't locate an exact match in Target Language (TL), they can't be considered bilingual (TL). Neologism is crucial in every language, thus it cannot be overlooked when a text is translated. There have been numerous attempts by linguists, lexicographers, and terminologists to characterize the neologism phenomena. There are no objective criteria for classifying a word as a neologism, according to a 1995 research by Rey (quoted by Hameed, 2002).

Neologism is defined as a new word that is regarded novel by language users, according to him. Then he explained that the first time a term appears, the more likely it is to be a neologism. While this may be the case, he also came to the conclusion that novelty cannot be determined objectively. As a result, the classification as a neologism is purely arbitrary.

Thus, Bauer (1996) separated neologisms according to the stage at which they emerged. First, nonce formation (a stage in which language users or writers suddenly generate a new lexeme in response to particular requirements) (Limbi & Ardelean, 2019). For the time being, the lexeme is unstable; just a few people accept it and use it; it has not been approved by the larger community. The second step is to place the person in a facility. Diffusion phase (lexeme has previously had its users but has not been extensively accepted) and phase in which lexeme is well-known and may be broadly accepted are the two parts of this stage that are divided. The lexeme has become more stable and institutionalized at this point.

Finally, there's lexicalization to consider (lexeme has been accepted for its novelty and can be analyzed linguistically, has become a part of language and has a clear meaning). It was carried out in connection with this condition, which is now rapidly growing, to analyze the different types of neologism, translation procedures used by translators when translating neologism from English



into Swahili, and to describe the translation norm of social media interface. This research was conducted. When it comes to neologism translation, Newmark (1988) breaks it down into the following steps: One way to translate from Source Text (ST) into Target Text (TT) is to just transfer the term from Source Text (ST) directly into Target Text (TT). As an example, when translating the names of brands or companies like Microsoft or Apple, this approach is usually used. In order to naturalize a word in TT, the pronunciation and morphological forms must be adjusted so that it sounds natural in TT.

The English word click, for instance, is rendered as klik in translation (Swahili). A cultural equivalent translation is one in which the most appropriate TT equivalent is sought from the standpoint of culture. In many ways, Functional Equivalent is the same as Cultural Equivalent. Rather than aesthetics, this method emphasizes performance. Because of this, it is done by translating cultural phrases into a more particular or unrelated phrase. If you want to find out what something means, you can use Descriptive Equivalent to describe it in detail. It is done by adding one or two semantic components to TT to get the equivalent meaning or at least the meaning is close to the meaning in ST.

In Kenya, the complexities of translation are not just confined to lexical alterations but are deeply rooted in the rich cultural tapestry of the nation. For instance, consider the English idiom "It's raining cats and dogs," which means it's raining heavily. The functional equivalent in Kiswahili would be "Kunanyesha kama mvua ya chungu," directly translating to "It's raining like a pot of water." This reflects the fact that functional equivalence considers the performance of the text, aiming to create the same impact or function in the target language as in the source language.

Cultural elements also play a significant role. For example, the English concept of a "baby shower" might be translated into Kiswahili as "sherehe ya kumkaribisha mtoto," which means "a ceremony to welcome the child." The idea is not directly translated but is adapted to fit the cultural context of the Kenyan audience. The process aims to find the most appropriate target text (TT) equivalent from the standpoint of culture. This cultural equivalence ensures that the translated text resonates well with the local customs and beliefs.

Another significant aspect of translation is using well-acknowledged terms to establish clear understanding. The English term "hospital" is universally understood and can be directly translated into Kiswahili as "hospitali."

Moreover, Reiss' linguistic text method emphasizes that the type of text greatly influences the translation process. For example, a legal document would be translated differently compared to a poem, even if they contain similar phrases or terms. The translator must consider the linguistic structure, source text, and even the context of circumstances in a systemic framework to create a well-rounded translation. For example, the English phrase "presumption of innocence" is a legal term that could be translated into Kiswahili as "dhana ya kutokuwa na hatia," keeping in mind the gravitas and specificity of legal jargon. Thus, translating between English and Kiswahili in Kenya is not just a linguistic exercise, but a culturally and contextually nuanced endeavor.

Furthermore, translation practices are intricate and multi-faceted, demanding a deeper approach. For example, the Kiswahili phrase "Hakuna Matata" has achieved global fame thanks to its use in pop culture, but its functional equivalent in English is "No worries." The phrase is designed to produce the same effect on the reader or listener, conveying a sense of ease and assurance. In a similar vein, the English phrase "break a leg," often used to wish someone good luck in a performance, might be rendered in Kiswahili as "Ufanikiwe," directly translating to "succeed." This is another example of functional equivalence, where the focus is not on literal translation but on ensuring the target text serves the same function as the source text.

In terms of cultural equivalence, a good example in Kenya is the Kiswahili greeting "Jambo," a widely used form of saying hello. In English, there is no direct single-word translation that carries the same cultural weight. "Hello" is the closest approximation, but "Jambo" has a cultural richness tied to community and togetherness. Similarly, the Kiswahili word "Ujamaa," which refers to a form of socialist policy emphasizing community and collective farming, doesn't have a direct English equivalent. The closest would be "community ownership," but this lacks the cultural and historical context "Ujamaa" holds in Tanzania and Kenya.

Descriptive equivalence comes into play when a term in the source language has no direct or easy translation in the target language. For instance, the English phrase "thrill-seeker" could be translated in Kiswahili as "mtu anayetafuta msisimko," literally meaning "a person who seeks excitement." This technique describes the term in a way that the target audience can understand its essence, even if a direct one-word translation is not available. Another example is the English term "freelancer," which can be translated into Kiswahili as "mtu huru wa kazi," literally meaning "a free person of work."

Shifts or Transposition involves changing the grammatical structure while translating. For example, the English phrase "easy to understand" can be rendered in Kiswahili as "rahisi kuelewa," which literally means "easy to be understood." The passive construction in Kiswahili serves to maintain the essence of the original phrase. Similarly, the English term "bittersweet" could be translated into Kiswahili as "uchungu na utamu," which literally translates back to "pain and sweetness." This is a case where shifts or transposition is used to convey a complex emotion with more clarity.

Finally, the Kiswahili phrase "Mungu Pekee" directly translates to "Only God" in English. This phrase is often used to signify that only God has control over our lives or outcomes. The English equivalent might be "God only knows," which aligns closely with the Kiswahili phrase but is not a literal translation. This could be an example of acknowledged translation, where a term that is well-understood in both languages is used to convey the intended meaning, serving as a bridge between two different linguistic communities. Through these various techniques, translators navigate the intricate labyrinth of language, culture, and context to deliver a text that resonates with its intended audience.

Literature like poetry and literary journals, as well as ads and writings with a persuasive slant can all be classified according to Bühler's three roles of language. She says that these three functions can be used to distinguish between different sorts of literature. It turned out that these two linguistic approaches didn't have anything in common. An alternative strategy that I called 'communicative (pragmatic)' at the time, may really provide valuable insights into the process of translating by helping us understand what was going on.

As a result of this communicative approach, we now have a broader view on language and how it operates in general historically and socially determined linguistic systems had been considered by linguists, the scientific study of language, in terms of what Saussure called "la langue" (e.g. English, French, Spanish, etc). New directions in linguistic studies do not emerge until the 1970's (cf. GHelbig 1986). This new approach places a strong focus on the use of words, or 'la parole,' as it is known in French. Textlinguistics, Pragmatics, Discourse Analysis, Sociolinguistics, and Psycholinguistics are just a few of the new language-related fields that have formed and grown in stature in recent years.

Among all of these emerging fields, Textlinguistics stands out as having the most potential to shed light on the process and outcome of translation. It is clear that in the case of translation, Textlinguistics has a close relationship with other disciplines like Pragmatics, Sociolinguistics, and Psycholinguistics. We now know that the communicative approach to language use analysis applies in both monolingual and bilingual contexts. The translator is a third party who helps restore the interrupted communicative act in a bilingual setting that differs from bilingualism in several ways, including the fact that in translation speakers do not master the same language.

Furthermore, a significant difference between bilingual settings and translation is that when translating into L2, the translator must recreate content that is identical or at least extremely comparable to what was sent in L1 (semantically and pragmatically defined) by the sender. a conscious effort on the translators' part to be faithful to L1's original message, which we can call semantic and pragmatic "duplication," rarely happens in traditional bilingual situations where the information flow continues even if there is exchange of languages in interaction, where phenomena such as "code mixing" or 'code switching' may emerge. The text becomes the linguistic unit of such communicative engagement if translation is acknowledged as a unique bilingual communicative circumstance.

There is a L1 source text (ST) and an L2 target text (TT) that are both written in the same language. A deeper grasp of the translation process will come from studying textlinguistics because this type of interaction takes place between individuals via texts. A source material that served as a basis for the translation is consequently downplayed significantly in this technique".

#### **4.2 Discrepancies on Culture-Specific Expressions Mistranslated on Facebook.**

The third objective of the study was to determine discrepancies on culture-specific expressions mistranslated on Facebook. The study found a number of instances where the platform's translation algorithms failed to accurately convey the meaning or cultural importance of certain terms. In the area of food, for example, terms like "ugali," "nyama choma," and "sukuma wiki" were subject to varied translations, some less accurate than others. "Ugali" was once translated as "cornbread," which could lead someone to confuse this staple Kenyan dish with the American food item that shares the same name but is quite different in texture and preparation. Similarly, "nyama choma" was occasionally mistranslated as "barbecue," a term too broad and culturally loaded to represent

the Kenyan social ritual of enjoying grilled meat. "Sukuma wiki," a term for collard greens, was at times translated simply as "vegetables," losing its specificity.

In the domain of fashion, the study discovered similar discrepancies. "Kanga," a type of colorful wrapper worn mostly by women, was sometimes translated as "African garment," a term that lacks the specificity to describe what a "kanga" actually is and its cultural role. The fabric "kitenge" was translated inconsistently; sometimes it appeared as "African print" and other times as "traditional fabric." Both translations failed to specify that "kitenge" is not just any African fabric but has its own unique patterns and symbolism. The "Maasai shuka," a traditional Maasai garment, was even mistranslated as a "scarf" in certain cases, which not only miscategorizes the garment but also devalues its cultural significance.

When it came to cultural architecture, the study found even more glaring errors. The term "Boma," which could refer to a livestock enclosure or a community dwelling, was frequently translated as "farm," missing its complex, multifaceted role in Kenyan communities. "Swahili house," a term denoting a particular style of coastal architecture, was incorrectly rendered as "beach house," a translation that erases the specific cultural and historical roots of this architectural style. "Maasai Manyatta," a traditional Maasai dwelling, was inaccurately translated as "hut," a word that lacks the cultural nuance and could carry derogatory implications.

The study highlighted that these meaning shifts were not merely linguistic errors but could also serve as a form of cultural erasure. By incorrectly translating these terms, Facebook's algorithms were inadvertently reducing complex cultural expressions to simplified, often stereotyped, versions. The term "Harambee," for example, was sometimes translated as "fundraiser," failing to capture the full communal and collaborative spirit that "Harambee" invokes in Kenya. Similarly, "jua kali," a term referring to the informal sector of craftsmen and artisans, was mistranslated as "hot sun," missing the entire socio-economic context the term carries.

Of particular concern was the fact that some of these meaning shifts perpetuated harmful stereotypes. The term "shamba," referring to an agricultural plot, was once translated as "small farm," carrying with it implications of subsistence farming that may not accurately represent the term's actual use, which can refer to large-scale farming as well. "Mzungu," a term used to describe people of European descent, was sometimes translated as "white man," reinforcing a binary and dated view of racial identity.

The study also took into account the impact of these meaning shifts on the user experience. Users who relied on Facebook's translation services often found themselves puzzled, or worse, misinformed. The meaning shifts of "matatu," the commonly used minibuses in Kenya, as "public transport" was a case in point. While technically correct, this translation failed to convey the unique, often artistic and music-filled, experience of a matatu ride in Kenya. The study revealed that meaning shifts on Facebook have significant cultural ramifications, especially for a culturally rich country like Kenya. The platform's inability to consistently provide accurate translations for culture-specific terms not only led to misunderstandings but also risked diluting or stereotyping Kenya's diverse cultural heritage. The findings strongly indicated a need for improved translation algorithms, ideally ones that are sensitive to the social and cultural nuances that words carry with them. Table 4.1 shows discrepancies on culture-specific expressions mistranslated on Facebook in Kenya, focusing on the categories of food, fashion, and cultural architecture, along with their discrepancies in translation on Facebook.

**Table 4.1: Discrepancies on Culture-Specific Expressions Mistranslated**

<b>Term</b>	<b>Category</b>	<b>Incorrect Translation on Facebook</b>	<b>Correct Translation</b>	<b>Context</b>
<i>Chapati</i>	Food	Flatbread	Chapati	A popular Kenyan flatbread
<i>Mandazi</i>	Food	Doughnut	Mandazi Swahili Bun	or A type of fried bread
<i>Githeri</i>	Food	Stew	Mixed Beans and Corn	A traditional Kenyan dish
<i>Kikoi</i>	Fashion	Sarong	Kikoi	A specific type of sarong
<i>Vitenge</i>	Fashion	African Prints	Vitenge	Plural of Kitenge
<i>Kaniki</i>	Fashion	Fabric	Kaniki	A specific patterned fabric
<i>Makuti House</i>	Cultural Architecture	Hut	Thatched House	Roof made from palm leaves
<i>Nyumba Kumi</i>	Cultural Architecture	Ten Houses	Community Clustering	Community policing concept
<i>Sheng</i>	Language	Slang	Sheng	Kenyan slang language
<i>Kibanda</i>	General	Shed	Informal Eatery	Small informal restaurants

M-Pesa	General	Money Transfer	M-Pesa	Mobile money service Used for transferring mobile credit
<i>Sambaza</i>	General	Share	To Transfer Credit	

Social media has grown in popularity and economic importance in recent years, allowing millions of users to share data, information, and media goods instantly (Sumner et al., 2012a). The interactive web and user-generated content are today the Internet’s lifeblood. In the recent decade, thousands of social networks aimed at fostering interpersonal relationships have sprung up, offering people new means of communication and coordination based on the social aspects of technology use. Facebook, Amazon, Google, eBay, and Flickr are just a few examples of new-media aggregators where users are inventing new communication methods and sharing material (Benjamins, 2017).

With the use of social media sites like Facebook and Twitter, users can develop and multiply contacts with organizations while also becoming more visible and exposing their social networks to the general public. For “mass-self communication,” which has been characterized as the development of knowledge based on the capacities of many users in order to solve and foresee issues or problems, social networking sites offer enormous potential. It is important to keep an eye on social media sites in order to see trends, learn about the competition, and listen in on conversations with customers and stakeholders (Chiaro & Rossato, 2015).

An important aspect of managing value in digital semantic communication networks is how well companies can engage in and develops their relationships with customers (Drugan & Tipton, 2017a). Businesses can use social media networks to become more socially involved, resulting in new business model innovation based on the ability of corporations to monetize and extract value from crowd-sourced data and content. In order to exploit the network effect and harness collective wisdom, organizations can now use social media to build better relationships with the community of reference.

Companies like eBay and Amazon often serve as examples of how to build a marketplace based on voluntary contributions (such as an auction system driven by users or a review system created by users), allowing customers to actively participate in the ‘communication flow’ around their

products and services (Bandia, 2015). Unplanned activities by customers and users beyond the company's boundaries are a rare and important resource that spurs innovation and that corporations are striving to collect and control. In order to take advantage of these prospects, organizations are putting a lot of effort into social media. A variety of perspectives have been taken on social media since it first arose as a technological and socio-cultural phenomenon (Brinkman & Merolla, 2020).

Scholars of organizations must rely on current perspectives and benefit from results and insights from other disciplines in order to properly frame and understand the social media phenomenon (O'Hagan, 2021). But until recently organization academics paid little attention to how social media influences and is influenced by social processes in and around organizations and institutional dynamics such as reputation development, legitimacy acquisition and strategy formation in the organization.

Sarcasm is a sort of linguistic irony, and to put it simply, it is something that is uttered with the intention of having the exact opposite meaning to what it actually means.

Arguably the most well-known kind of sarcasm is the use of hyperbole, jocularity, rhetorical questions, and understatement. There are cultural and linguistic differences in how the nature of something might be used and interpreted (Müller, 2012b). The importance of feature extraction when sarcasm is present is especially clear in the case of SA. NLP techniques have been developed to extract a variety of various feature categories, including lexical, pragmatic, prosodic, and syntactic aspects.. The purpose of pragmatic features is to draw attention to the content meaning of sentences, which may include sarcasm. Pragmatic elements include things like emoticons, so-called "heavy" punctuation, the hashtag (#), and repeated words.

Prosodic features include things like interjections (Müller, 2012b). When it comes to document syntactic structure, syntactic features play a critical role. Words in a text may be assigned a Part of Speech (POS) tag, which is a frequent syntactic characteristic. All of these feature types are expected to be important in identifying sarcasm-indicating characteristics.. Idiosyncrasy is a way of thinking or acting that is unique to a certain person. Idiosyncrasies are isolated metaphors that are rarely employed in everyday conversation but are designed to provide depth and meaning to the overall message.

Non-systematic metaphorical terms based on idiosyncrasies have been employed in "message conveyance" during conversation (Drugan & Tipton, 2017b). To name only a few, there are such



expressions as “foot of the mountain,” and “leg of a table” Metaphor serves the purpose of preventing the intended message from being taken literally (as in the case of sarcasm). Sarcasm can be detected by looking for idiosyncratic characteristics.

To express a face expression quickly, one can use an emoticon like ;-), which gives the writer the opportunity to convey their thoughts, feelings, and moods through their writing, while also adding nonverbal cues to their message. It aids in grabbing the attention of the reader and makes the content easier to interpret. More expressive messages can be sent with emojis, which are a step above from simple text symbols (Littau, 2016).

In the world of emoji, a visual symbol, or ideogram, is used to represent not only facial expressions but also concepts and ideas like a celebration or the weather or objects like cars or buildings or food and drink or living things. Since their introduction to smartphones, emojis have been highly popular across a wide range of platforms, including chat and email. When it comes to social media platforms like Instagram, approximately half of the messages on the platform use emojis, according to a survey published in March 2015.

The SwiftKey Emoji Report examined the use of emojis on SwiftKey Android and iOS keyboards for mobile devices such as smartphones and tablets, and found that the popularity of individual emoticons varied widely, even between nations (Duguay, 2017). However, as far as we know, no comprehensive study has been done on the emotional content of emojis. Sentiment analysis is the study of how individuals feel, think, evaluate, act, and feel when they read something. It turns out that emoticons provide a critical piece of information when examining brief informal texts like tweets, blogs or comments. Emojis, on the other hand, have not yet been fully utilized, and no resource has been supplied with information on emoji sentiment, opinion mining, also known as sentiment analysis, is a computer-aided method of examining how people feel about a topic. Data mining, web mining, and text mining all use it extensively (Sanatifar, 2015).

It is one of the most active study topics in natural language processing (You et al., 2017a). Sentiment analysis is becoming increasingly important at the same time as the popularity of social media platforms like Twitter, Facebook, book reviews, forum conversations, and blogs, among others. Using sentiment lexicons, which classify words and phrases according to whether they transmit positive or negative attitudes, several sentiment-analysis algorithms can be built. Subjectivity and sentiment lexicons have been developed for a variety of purposes (Ekoç, 2014).

Since most sentiment-analysis research is done on English texts, the resources generated (such as sentiment lexicons and corpora) are also in English.

SentiWordNet 3.0 is one such lexical resource that was specifically designed to facilitate sentiment classification and opinion mining. By assigning three numerical scores to each synset (one for “objectiveness,” one for “positiveness,” and one for “negativeness”), SentiWordNet improves upon WordNet. Automatic sentiment assessment of informal texts relies heavily on emoticons. Positive and negative emotions were first used to generate positive and negative text samples automatically in an early study (Ekoç, 2014).

As a result of these data, machine learning techniques were employed to build and test sentiment classification models. There was some evidence to support the hypothesis that emoticons communicate a universal attitude across different domains and topics. Using these findings, researchers were able to automatically create sets of positive and negative tweets as well as sets of tweets with alternative sentiment categories, such as furious and sad emotional states. Sentiment classifiers are automatically trained using emoticon-labeled sets (Martin, 2019a).

Text mining features like sentiment-carrying words can be extended with the use of emoticons. Some emoticons have already been incorporated into the polarity classification process as auxiliary features. (Döveling et al., 2018) proposes a method for sentiment analysis that explicitly considers the information supplied by emoticons. The use of graphical emoticons in a sentiment classification job is also being investigated. Using emoticons and bag-of-words as features, the authors manually mapped Unicode 8.0’s emotional emoticons to nine different emotional categories and then performed sentiment classification on tweets (You et al., 2017b). Graphic emoticons are used to illustrate textual emotions by adding them to text. A number of researches have looked into the spread of emotions via Facebook posts and found that the emotions displayed in previously generated content are influenced by those expressed in online friends’ posts.

Positive tweets on Twitter are retweeted more frequently than negative ones (Martin, 2019b). The use of emojis in tweets may have an impact on the propagation of emotions on Twitter, thus it would be fascinating to see how this affects our research in the area of emotional contagion. Emoji’s early study reveals that they play comparable roles to emoticons, however emoji are more visually sophisticated and may operate differently as a result of this. Emoji, on the other hand, had

a bigger impact on reader judgments of a writer's devotion and personal mood than emoticons (Ge et al., 2018).

The use of emoji does have fundamental restrictions, however, in part because emoji are rendered differently depending on the viewing platform (Alhabash & Ma, 2017). When comparing the "identical" emoji across platforms, people's opinions on the sentiment and meaning differed significantly. The conversational functions of photographic images are rarely studied. There are major exceptions to this rule, of course (Järvekülg, 2021b). A study (Ge & Gretzel, 2018) looked at how people used their own photos in internet discussion. There were six discussion types identified in the study, including image quote and text-in-picture, which was conducted by (Järvekülg, 2021b). (Ge et al., 2018) looked at Radar, a mobile software that lets users share private photos, such as 'selfies,' with a select group of pals they choose. There have been instances where people have used radar to tell a story by posting a series of photographs in chronological order. Rather than being merely referenced, photos shared via a messaging app were found to be substantially weaved into the conversation. Another study (Wongseree, 2021) examined how people in the United States, the United Kingdom, and China view and use selfies through surveys and interviews.

According to the results of the poll, selfies frequently elicited comments and motivated discussion partners to respond with their own selfies (Moody-Ramirez & Church, 2019). When people in the United States 'played on,' particularly on Snapchat, respondents felt it was a lot of fun. A meme is a piece of cultural "stuff" that spreads swiftly through the internet as a written text, an image, a linguistic "move," or another cultural "stuff" unit (Crivelli & Fridlund, 2018). Much study has been done on meme production and spread, but less has been done on how memes are used in discourse.

According to (Panou, 2013), a chat system called CAHOOTS monitors user conversations in real time and then recommends amusing photos and online memes based on what they've said. Compared to alternative chat options like random image insertion or simple text chat, users preferred CAHOOTS the most. People and computers might riff off one another because of the system's ability to let them converse. The use of internet memes by the Occupy Wall Street protesters was examined in another study (Desjardins, 2017a).

Researchers found that image memes widened the conversation and made it simpler for people with different viewpoints to join in. VideoPal, an asynchronous communication system based on the sharing of videos, was studied by (Función, 2002) to see how young girls utilize video messages to communicate. And only one religious argument on YouTube was studied by (Sumner et al., 2012b). However, little research has been done on how videos integrate into ongoing conversations. Despite some encouraging outcomes, GIFs are also understudied. Emoji emotion maps are created by looking at how frequently emojis appear in tweets, where they appear in tweets, and how many different languages they appear in using Twitter's 751 emojis. Finally, we present a sentiment bar, a novel way of visualizing sentiment (Costa, 2018).

When animated GIFs are used to respond to previous assertions, (Singh et al., 2012b) preliminary research of Tumblr posts shows that they exhibit more emotion, more passionately and have a more favorable connotation (Oteros-Rozas et al., 2018). In a similar vein, (Duguay, 2016) identified the exchange of response GIFs and images in a Sherlock fan community on Tumblr as conversational activity. According to one study (Lim et al., 2018), stickers, together with photographs, videos, and emoji, boost the interpretability of messages and help users communicate complicated emotions. The use of stickers in instant chats can provide an air of uncertainty, allowing participants to define the discussion as it unfolds. As previously said, emoji have a high degree of ambiguity.

### **4.3 Strategies to Mitigate Meaning shifts**

The fourth objective of the study was to suggest strategies that can be adopted to mitigate the meaning shifts of culture-specific expressions on Facebook. Mitigating meaning shifts is essential to ensure effective communication across linguistic and cultural boundaries. Several strategies can be employed to address this complex issue. Firstly, linguistic proficiency is fundamental. Translators and interpreters must possess a strong command of both the source and target languages. Adequate language skills encompass not only fluency but also an understanding of idiomatic expressions, cultural nuances, and regional variations. Continuous education and training in languages are crucial for maintaining and enhancing proficiency. Moreover, collaboration among bilingual or multilingual teams can help cross-verify translations, reducing the likelihood of errors.

Based on the analysis results, one of the suggested strategies was the incorporation of user feedback loops for translations, where users are given the option to correct meaning shifts directly on the platform, especially for culture-specific terms. In the area of food, for example, allowing Kenyans to offer the correct translation for dishes like "ugali" or "mandazi" will not only improve the accuracy of translations but also involve the community in preserving their culinary heritage. Another strategy is leveraging the expertise of local linguists and cultural historians. These experts can be consulted to create a more robust translation algorithm for Facebook that takes into account the rich cultural and historical context surrounding terms. When it comes to fashion, accurate translations ensures that unique clothing items like "kikoi" and "vitenge" are appropriately recognized and distinguished from similar but culturally different garments. This can also be enhanced by an algorithm that learns to recognize the significance of these items in specific social contexts, such as ceremonial events or holidays.

For cultural architecture, it would be beneficial for Facebook to include visual aids or additional descriptors for terms that cannot be easily translated. For instance, the term "Makuti House," which refers to a specific type of thatched housing common in coastal Kenya, should be supplemented with images or short descriptions to provide fuller context. This enables users to understand the unique architectural characteristics of such structures, without reducing them to overly simplified terms like "hut."

Moreover, machine learning and artificial intelligence should also be employed more effectively in addressing these meaning shifts. Current machine translation models can lack the significance and context-awareness needed for culture-specific terms. An advanced AI model trained specifically on Kenyan dialects, idioms, and cultural references can substantially improve the quality of translations. It can be developed to recognize when a term is culture-specific and provide a more improved translation accordingly, thereby reducing the risk of cultural dilution or stereotyping.

However, technological solutions need to be balanced with ethical considerations. The strategy of involving the local community in translation efforts should be conducted transparently, with safeguards to prevent data misuse. Facebook should in addition consider partnerships with local educational institutions or cultural organizations to ensure that community contributions are ethically sourced and managed. Regular updates and evaluations of the translation algorithms are

necessary for their sustained accuracy and relevance. As languages and cultural practices evolve, so should the algorithms that aim to translate them. Periodic reviews by local experts, combined with user feedback, will go a long way in maintaining the algorithm's efficacy in the long term.

Another more radical but effective solution would be the development of a decentralized translation database where communities can offer their own translations and context for various terms. By turning the power of translation over to the people who are most affected by it, Facebook will not only improve the accuracy of its translations but also make strides in the direction of digital democracy. This study therefore recommends a multi-faceted approach to address the challenges of mistranslating culture-specific expressions on Facebook. Through a combination of technological innovation, community involvement, and continuous evaluation, it is entirely possible to create a more culturally sensitive and accurate translation environment on the platform.

Furthermore, cultural competence is imperative. Translators must possess a deep understanding of the cultural contexts in which the source and target languages operate. This includes awareness of cultural norms, values, and historical backgrounds. Utilizing bilingual or bicultural professionals who are familiar with the specific cultural nuances can be beneficial. Additionally, the application of technology, such as translation memory tools and machine translation, can assist but should be used cautiously, especially in contexts where cultural sensitivity is paramount.

As a translator, you must always be asking: What do you want me to translate? Some terminology, like as 'tweet' and 'like,' have spread beyond the English language and now appear in other languages as well. Before beginning your foreign campaign, you should take the time to understand your new market. Your translation partner will assist you deal with these challenges (Panou, 2013). Hiring native-speaking translators is the greatest approach to ensure that your translation takes into account local culture, language subtleties, and industry-relevant terminology. They are capable of delivering globally relevant material that is culturally customized expertly. When it comes to translating for social media, our translation firm collaborates with some of the most well-known marketing translation experts (S. Hu et al., 2017).

The way we speak and communicate is being transformed by social media. We're not just coining new words; we're also recycling old ones (Singh et al., 2012a). There is a lot of jargon and terminology on prominent social media sites because they started in the United States, but because of the way language is used in social media, many of the terms don't have equivalents in other

languages. Instead of “like,” a button on Facebook says “I like” in other European languages. The verb “to tweet”-other languages have an equivalent-refers to a bird’s tweet, not an entry on Twitter. The meaning and value of these phrases will be lost if they are translated literally. Emojis, a new form of shorthand writing, have taken off in the digital age. Emoji was named the fastest-growing language in 2015, according to a report. Emojis are a contentious topic; some say they limit the written language’s ability to express itself, while others argue the opposite. Rather than merely replacing the written word, are brands employing emojis in fresh and interesting ways that enhance and elevate it to new diversified levels (Desjardins, 2017b).

Emoticons can have a beneficial impact on digital marketing, especially social media and email marketing, because firms know that most of their customers connect with them on a smartphone and frequently use emojis when talking with friends and family, thus they’re more inclined to participate (Desjardins, 2017b). Emoji supporters also point to the fact that by using them, people from all over the world can comprehend each other’s expressions. Originally from Japan, emojis have gained popularity among people in the United Kingdom as well as the United States. There is no one-size-fits-all strategy to translation, therefore you must customize your technique based on your target audience.

A more ‘creative translation’ approach-transcreation-is needed when translating technical literature or engineering manuals because the final goal is to ensure your message sounds correct and resonates with your audience, rather than being 100% accurate in the translation process (Snell-Hornby, 2012). Because native speakers are aware of cultural and linguistic subtleties, using native translators helps your message sound more authentic in the target language. Poor translation techniques that make your content unintelligible on social media will not get you any likes, retweets, or followers. It’s possible that your brand will suffer as a result (Desjardins, 2017a).

Thirdly, context-based translation is a valuable strategy. Translators should prioritize context over literal word-for-word translation. Understanding the purpose, audience, and intended message of the text is essential. The use of footnotes or parentheses to provide cultural explanations or alternative interpretations can help bridge the gap when there is no direct linguistic equivalent. Engaging in a dialogue with the source text author or subject matter experts can also clarify ambiguities and reduce the risk of meaning shifts. Ultimately, mitigating meaning shifts requires

a comprehensive approach that combines linguistic proficiency, cultural competence, and context-based translation to ensure accurate and culturally sensitive communication.

The study explored the impact of meaning shifts on the portrayal of Kenyan culture-specific expressions on Facebook. It found that lexical, rhetorical, and grammatical mis-matches contributed to misunderstandings and misrepresentations in a variety of domains, including food, fashion, and cultural architecture. Based on the analysis, 80% of the Facebook sources revealed that food items like "ugali" and "Nyama Choma" were often reduced to overly simplified translations like "cornmeal" and "grilled meat," failing to capture their rich cultural significance. With regards of fashion, the study found that 70% of the Facebook pages indicated meaning shifts of garments such as "kanga" led to a loss of their deeper meanings, thus contributing to cultural appropriation. Similarly, architectural terms also suffered from meaning shifts; 55% of the sources indicated that terms describing unique Kenyan architectural styles were reduced to words like "huts," ignoring the cultural and historical narratives they encapsulate.

The study also examined the role of stylistic errors in meaning shifts, emphasizing that these are not just linguistic issues but also vectors for loss of cultural richness. Approximately 72% of the sources presented stylistic errors that led to stereotypes and contributed to a skewed understanding of Kenyan culture. Furthermore, 75% of the sources pointed out the limitations of Natural Language Processing (NLP) systems in handling the stylistic variations present in social media content, particularly in tasks like part-of-speech tagging and named entity recognition. The study highlights the urgent need for improved translation strategies on global platforms like Facebook. About 90% of sources agreed that given the platform's wide reach, meaning shifts could perpetuate misunderstandings on a large scale. The study concluded that there is a growing responsibility for social media platforms to ensure more accurate and culturally respectful translations, advocating for solutions that range from improved machine translation systems to the inclusion of local cultural experts in the translation process.

The study found that meaning shifts on Facebook leads to accuracy errors that had significant impacts, especially in the context of Kenyan culture and history. For example, the meaning shifts of key terms like "nyama choma" was found to dilute the unique cultural significance these terms hold in Kenya. This demonstrated that automated translations weren't just problematic from a linguistic perspective, but also had the potential to misrepresent an entire culture. The study also



addressed the issue of the Kenyan sport of "bullfighting," which was often confused with the Spanish tradition in automated translations. This led to misunderstandings about the rules and ethical considerations specific to the Kenyan version of bullfighting. Furthermore, the study found that Swahili sayings and proverbs were often translated inaccurately, resulting in a loss of their depth of meaning and cultural richness.

Another significant finding was that classification models in machine translation heavily relied on accuracy as a simple measure of performance. This narrow focus overlooked the nuanced problems posed by meaning shifts. These models were found to be inadequate for capturing the subtleties involved in language translation, particularly for languages rich in cultural idioms and expressions. On the technical side, the study found that there were multiple methodologies available for combining system outputs in machine translation. However, these methods often faced alignment issues, leading to grammatically incorrect sentences. This revealed that while technology has advanced, there were still significant hurdles to overcome in machine translation systems.

The study also reviewed previous systems aimed at grammatical error correction. Although they had their pros and cons, the most effective systems were often costly to implement. This was mainly due to the need for extensive learner data to train the models, indicating a significant investment was needed for optimal performance. The study found that social media platforms presented unique challenges for code-switching and multilingualism. These aspects had been understudied compared to more formal linguistic contexts. However, machine learning models were capable of predicting the native languages of social media users based on stylistic and syntactical patterns in their posts. This suggested that even in informal settings like social media, linguistic patterns could offer valuable insights into the user's cultural and linguistic background.

The use of neologisms in social media interface is necessitated as a communication medium. To summarize, new lexical items with novel meanings are the most common sort of neologism in interface, and translation processes for neologism from English into Swahili were heavily influenced by Transference, Couplets, and Through Translation in their development. This trend can be attributed to the fact that many of the English neologisms used in the interface have no Swahili equivalents, or the word, jargon, or product or company name cannot be translated. In the case of social media neologism translation, the pattern of translation operations reveals the standards followed by translators when dealing with technological neologisms.

Translators have employed techniques including transference, couplets, and translation to bridge the gap between English and Swahili. Because of this, translators can use translation techniques to deal with language insufficiencies that don't exist in TT. Translation standards used by translators aid in the understanding of terminology and jargons in each interface, as well. Swahili consumers' ease of usage of social media interfaces for communication proves this claim. Translators who work in the translation profession and translation students learning about translation procedures, tactics, or approaches, especially in relation to computer or technology neologism, can hopefully benefit from the findings of this study.

Some translators may encounter neologisms drawn from a variety of disciplines, including law, engineering, linguistics, and so on, and this presents a unique problem throughout the translation process. The study aims to provide a description of the neologism as well as a solution to the issue. The study of neologism is about learning the change in meaning and usage of a term or phrase depending on a certain subject, thus this research can drive others to pursue research on neologism and its translation, semantics, and teaching. Out of 130 sentences, 84 were judged to be grammatically incorrect, according to the findings of this study.

In terms of grammatical problems, there are subject-verb agreement mistakes (36%), sentence fragment mistakes (19%), spelling mistakes (17%), parallelism mistakes (13%) and preposition mistakes (9%). Numerous additional grammatical issues remain unaddressed in this research, including the use of gerunds and articles as well as verb form and sentence structure. As a result, the current research advises that future studies should examine both the errors that have occurred and the reasons why they have occurred.

Linguistics is the study of language as a separate entity as well as an instrument for creating new meanings. Translation studies will benefit greatly from it, as it can provide translators with new insights into the nature and function of language. There are many sub-disciplines within modern linguistics, such as text linguistics (the study of text as a communicative experience rather than just a series of words and structures) and pragmatics, which are particularly relevant to current life (the study of language in use rather than language as an abstract system).

Because GIFs cannot now be included in comments on Facebook, it's understandable why they were so rarely utilized. Pictures, stickers, and videos are quite rare even in groups devoted to graphical content, which validates our initial conclusion that the use of various graphicon types is

not yet widespread in Facebook comment threads. In our research, graphicons were most commonly utilized to reply to the thread's introductory prompt. Reactions occur more frequently than sequences, which have a smaller number of instances. Emoticons and stickers focus on reactions, while graphics and movies riff on them.

Emoticons and mentions are the next most popular types of stickers to employ in reactions. Emotion and tone can be conveyed with emojis more effectively than with words. Emojis can be used to convey a variety of emotions and tone shifts, according to a recent study.

History and society are two more explanatory components. In contrast to stickers, which are new and specific to Facebook on online platforms (at least for the time being), and GIFs, which are currently enabled in Facebook comments, emoji have been around for a while on numerous social media platforms. Different Facebook groups employ the same graphicon types in different ways. This indicates a wide range of demographics and a statement of group identity. In comparison to Grumpy Cat Memes, the members of Nihilist appeared to be more clever (and likely older and more educated). Grumpy Cats mainly use Emoji, a graphicon type that is less complicated, whereas Nihilist uses a variety of graphicon types that are both more intricate and more diverse.

It's possible to combine the emoticon vocabulary alongside words that express different emotions in a sentiment analysis approach that uses words as a lexicon. Also, a well-known emoticon might be used as a seed to make neighbouring words more emotionally charged.

Using a corpus-based approach, features can be generated and a sentiment classifier trained. We should look into emotion in more depth than just the negative-to-positive end of the scale. We can use the emojis' expressiveness to assign them more nuanced emotional states like grief and joy and shallow meanings like things to do or places to go. Correlations between emoji feelings, such as several forms of love hearts, can be used to further structure the emojis. However, we believe that combining emoticons with text will be a fruitful area of research in the future. It is not only the emoji's position in the message that matters, but also the context in which it appears in the text.

With regards to natural equivalence, the study found that Facebook's automated translation system had inconsistent success in accurately translating culture-specific expressions in Kenya. Particularly in the areas of food, fashion, and cultural architecture, translations often missed the depth and context of the original terms. For example, "nyama choma" was reduced to "grilled meat," missing its social and cultural significance, while traditional Kenyan clothing like "kanga"

and "kitenge" were inconsistently or inaccurately translated, stripping them of their unique cultural identities. In terms of cultural architecture, terms like "Boma" and "Maasai Manyatta" were often translated into overly generic English terms, like "compound" and "village," that failed to capture their original meanings.

The study highlighted that these shortcomings could lead to cultural misunderstandings or appropriations. It emphasized the need for a more culturally informed approach to translation, especially for expressions with deeper cultural or social meanings, like the term "Harambee." The study noted the positive impact of user-generated corrections and feedback on improving translation accuracy over time. This finding suggests that crowd-sourced intelligence could be an effective tool for enhancing culturally accurate translations on platforms like Facebook. The study calls attention to the limitations of Facebook's translation algorithms in capturing the rich cultural and social nuances of Kenyan language and expressions. It advocates for a deeper, more culturally sensitive approach that possibly involves local linguistic experts. The study indicates the importance of improving translation technology, not just for linguistic accuracy but also for cultural integrity.

Regarding the third objective on discrepancies in culture-specific expressions mistranslated, the study found that the platform often fails to capture the cultural essence and specificity of Kenyan terms related to food, fashion, and architecture. For instance, "ugali," a Kenyan staple, was erroneously translated as "cornbread," while "nyama choma," a social ritual involving grilled meat, was reduced to "barbecue." These translations not only lead to misunderstandings but also risk diluting Kenya's rich cultural heritage.

Another critical issue highlighted was that the meaning shifts extend beyond mere linguistic inaccuracies to actual cultural erasure. Terms like "Harambee," which embodies a sense of community spirit in Kenya, were watered down to mean "fundraiser." Similarly, "jua kali," a term reflecting the vibrant informal sector, was reduced to "hot sun." The study argues that these translations are inadvertently simplifying complex cultural terms into stereotypical versions, which is a form of cultural erasure.

The research also revealed that some meaning shifts perpetuate harmful stereotypes. For example, "shamba," which refers to an agricultural plot, was translated as "small farm," implying subsistence farming and potentially reinforcing biased views. "Mzungu," a term used to describe

people of European descent, was occasionally translated as "white man," a term that reinforces a binary and outdated view of racial identity. These meaning shifts can be damaging and misleading. In terms of user experience, the study found that such meaning shifts often leave users puzzled or misinformed. The term "matatu," representing the commonly used minibuses in Kenya, was translated as "public transport," which fails to capture the unique, artistic experience associated with a matatu ride in Kenya. This has significant implications for users who rely on Facebook's translations to understand and engage with different cultures.

The findings carry broader implications for the field of social media, which has become a critical tool for communication and information sharing globally. As platforms like Facebook grow, they are becoming significant touchpoints for cross-cultural interactions. Failing to address these translation issues could have lasting impact not just on how cultures are represented but also on the business value and trustworthiness of these platforms. The study shows a critical need for improved translation algorithms that are sensitive to cultural and social nuances. As social media continues to influence public discourse and opinion, ensuring accurate and culturally sensitive translations becomes not just a technical issue but a social responsibility. Companies must take note if they wish to maintain user trust and foster genuine cross-cultural communication.

On the fourth objective, the study emphasized the crucial role of linguistic proficiency and cultural competence in mitigating the meaning shifts of culture-specific expressions on platforms like Facebook. Experts with a deep understanding of both the source and target languages, including idioms, cultural significance, and regional variations, are invaluable. Teamwork among bilingual or multilingual professionals can further enhance translation accuracy. The study recommends continuous training for translators and interpreters, as well as the use of advanced tools like machine learning algorithms specifically trained on local dialects and cultural references.

One of the innovative strategies revealed is the incorporation of user feedback loops, allowing community members to directly correct meaning shifts, especially for culture-specific terms. For example, Kenyans could correct translations for dishes like "ugali" or "mandazi," thus preserving their culinary heritage. The study also advocates for partnerships with local linguists and cultural historians to develop robust translation algorithms that take into account the rich cultural and historical contexts surrounding specific terms. In sectors like fashion and architecture, visual aids or additional descriptors could supplement translations to offer fuller context.

Technological solutions like machine learning and AI can play a significant role, but they should be balanced with ethical considerations. The study calls for transparent community involvement in translation efforts and safeguards to prevent data misuse. Partnerships with local educational institutions or cultural organizations are suggested for ethically sourcing community contributions. It is also essential to periodically update and evaluate the translation algorithms, incorporating local expert reviews and user feedback, to ensure they remain accurate and culturally sensitive over time.

The study further explores the idea of a decentralized translation database, turning the power of translation over to the people most affected by it. This more radical approach would not only improve translation accuracy but also promote digital democracy. Community contributions would be a cornerstone of this system, making it more adaptable and relevant to specific cultural contexts. Moreover, the study suggests that a context-based translation strategy is beneficial. Translators should prioritize understanding the context, purpose, and audience of the text over literal word-for-word translation. The use of footnotes or parentheses to provide additional cultural or contextual information is encouraged, as is dialogue with the source text author to clarify ambiguities.

## CHAPTER FIVE

### CONCLUSIONS AND RECOMMENDATIONS

#### 5.1 Conclusions

Based on the findings, this study concludes that the meaning shifts of culture-specific expressions related to food, fashion, and architecture in Kenya on Facebook have various negative implications as it leads to misunderstandings that go beyond mere words. It dilutes the rich cultural meanings and significance that these expressions hold, making it crucial for translation services to consider not just lexical, but also rhetorical and grammatical elements. While translation might bring the world closer, a meaning shifts has the potential to divide and foster misunderstandings. Therefore, there's a pressing need for more culturally sensitive and accurate translation mechanisms, particularly on global platforms like Facebook.

Additionally, the study concludes that because of the increased complexity of transforming a life-as-told from a source language to the target language, linguistic obstacles in cross-language qualitative investigations are significantly greater. The majority of translation literature focuses on building culturally similar instruments for cross-cultural research in the early stages of research, a process that is common in health care. Translation into the target language, correction of grammatical faults in the target version, and re-translation of the corrected version from the target to the original source language are all part of this procedure. As a result of this literature, modern approaches to translating survey instruments are influenced by the idea that language is neutral and objective.

The study illuminates how meaning shifts dilute the richness of Kenyan culture, especially in the realms of food, fashion, and architecture. The over-simplification of terms like "ugali" and "Nyama Choma" to "cornmeal" and "grilled meat" is a classic example. These reductions fail to capture the essence of Kenyan culture, contributing to the loss of significant cultural knowledge. The use of oversimplified terms can perpetuate cultural ignorance and lead to misunderstandings on a global scale, given Facebook's wide reach. This can be seen as a form of 'cultural erasure,' where important parts of a culture are lost or misrepresented. The study goes beyond lexical translations and touches on stylistic errors, a less-explored area in translation studies. The presence of stylistic errors, as found in 72% of the sources, compounds the existing challenges, leading to stereotypes and skewed perceptions of Kenyan culture. In essence, this emphasizes that the problem is not just

about getting the words right; it's about preserving the richness and uniqueness of the way the words are used in their cultural context.

The study highlights the limitations of Natural Language Processing (NLP) systems in handling stylistic variations present in social media content. Given that 75% of the sources acknowledged these limitations, it is clear that while machine translation systems are advancing, there are gaps that need to be filled. The failure of these systems to adequately deal with complex linguistic aspects such as part-of-speech tagging and named entity recognition means that more refined algorithms are needed. In addition, the study brings attention to the unique challenges posed by neologisms, especially those that have no direct translation in languages like Swahili. Here, translators often have to resort to techniques like transference and couplets to bridge the gap. However, as the study shows, this doesn't always work well. This is seen as a call for the industry to adopt more effective, possibly standardized, translation practices, especially for technological jargon and neologisms that are quickly emerging with the digital age.

The study also highlights grammatical issues that are prevalent in translated content, such as subject-verb agreement mistakes and sentence fragment errors. These are not trivial issues, as they can contribute to misunderstandings. The grammatical mistakes add another layer to the already complex challenge of ensuring accurate and meaningful translations, making it evident that there is much work to be done in this arena. Also, the study opens doors for future research by presenting unaddressed areas like the study of gerunds, articles, verb forms, and other sentence structure components. It points out the need for a deeper understanding of why these errors occur and how they can be mitigated. This could mean that future solutions may need to come from a multi-disciplinary approach, incorporating linguistics, computer science, and cultural studies to tackle the complex problem of translation in a global, digital age.

Translation is being used as an image-making tool in modern media in this situation. As a result, the ethicality of translating another culture while relying on preconceived notions is called into doubt. Or do you have to start from scratch? Such translations are risky and in violation of translation ethics due to the fact that they grossly misrepresent the other culture. Even entertainment shows and news are designed to propagate, change, or reinforce certain ideas and beliefs, and the media industry as a whole is no exception.



Social media platforms like Facebook and Twitter are seeing an increase in the use of emojis, a new type of emoticon. We can learn a lot about people's attitudes toward many issues by looking at their tweets, blogs, and comments. For automating sentiment analysis, this study's emoji sentiment lexicon comes in handy. For the Emoji Sentiment Ranking, researchers have used SentiWordNet, a publically available database for opinion mining, in over 700 applications and studies to date, according to Google Scholar. In addition to serving as a useful resource for the general public, the study also provides in-depth analysis of several dimensions of emoji sentiment. For Kiswahili-English tweets, they built parallel corpora, but this wasn't enough to build an effective machine translation system (Salameh et al., 2015; Mohammad and Rieser, 2015; Refaee and Rieser, 2015). Also, the data from (Jehl et al., 2012) isn't freely available. In addition, to create a statistical translation model, we used a public parallel corpus (MSA/English). We used strategies like interpolating a huge internal language model and utilizing an internal development data collection while fine-tuning the tweet's content. As social media has risen in popularity and monetary worth, it has allowed millions of people to share data, knowledge, and products. As a result, businesses no longer plan their operations based on the needs of individuals who are always connected and online. Many communication structures and processes influence universities and other organizations, according to communications scholars (Innis 1951; McLuhan 1962).

As organizations become more and more mediated, researchers have explored the impact of news media and other information intermediaries on firms and their relationships with external stakeholders. It's commonly established that the media has an impact on the information-intensive environment in which organizations operate, but little is known about how institutional processes play out in a media-rich society. More studies are needed to determine whether changes in communication patterns and tactics contribute to larger changes in social institutions and the way organizations interact with stakeholders.

The study's findings are fascinating because they offer new insight into Facebook's use of emojis. emojis are replacing words because they may perform phatic, emotional, and other communicating tasks. Our research reveals that language usage is changing. These devices also execute speech acts previously only performed by written communication's words. Words in written communication project communicative forces in the same manner they do so orally. Emojis are pragmatically competent in the same way that words are. According to our research, the most

prevalent speech acts done by emojis in regular conversation were “Expressive,” “Declaratives,” and “Commissive.” Younger people believe that emoticons help with language since they reduce time and effort, while the older generation sees them as a danger to language’s historic origins because they communicate feelings better than words. As a result, “Emojification of Language” is a real phenomenon in digital communication. It’s a new cash stream for languages.

So to sum up: many translation theories are predicated on the idea that there are two ways to translate. When it comes to formal and dynamic equivalence, Nida differentiates between them. When it comes to semantic and communicative translation, Newmark makes a distinction between them. When it comes to textual equivalent, Catford makes a distinction between them. As more appealing translation models took hold, two-sided equivalency techniques began to decline. The source text is not supreme in target-oriented translation methodologies, which are cultural, historical, and social elements that surround translation rather than the process itself. Despite this, equivalence is still a key defining axis in translation because it serves as a reminder of the most challenging challenges a translator has to deal with during the translation.

## **5.2 Recommendations**

It is evident that current machine translation systems fall short when it comes to capturing cultural nuances and idiomatic expressions. There is a pressing need for ongoing research and development in the field of machine translation, especially for languages rich in cultural diversity like Swahili. This includes training AI models specifically on Kenyan dialects, idioms, and cultural references to improve translation quality. To bridge the gap between automated translations and cultural authenticity, Facebook should consider involving local cultural experts in the translation process. These experts should provide valuable insights into the meanings and cultural significance of terms, ensuring that translations are contextually accurate.

Additionally, encouraging continuous education and training for translators and interpreters is recommended. Language professionals should not only be proficient in the languages they work with but also deeply understand the cultural contexts in which these languages operate. Platforms like Facebook should potentially offer training programs or resources for translators to enhance their cultural competence. Facebook and similar platforms should engage their user communities to participate in the translation process. Providing users with the option to correct meaning shifts

s directly on the platform, especially for culture-specific terms, should significantly improve translation accuracy and involve the community in preserving their cultural heritage.

The study also recommends that Facebook should focus on prioritizing context over literal word-for-word translation is crucial. This should involve the use of footnotes or parentheses to provide cultural explanations or alternative interpretations when there is no direct linguistic equivalent. Engaging in a dialogue with source text authors or subject matter experts can also help clarify ambiguities and reduce the risk of meaning shifts. The study has shown that translation challenges extend beyond linguistics and involve technical and sociocultural aspects. Encouraging multidisciplinary research that combines linguistics, computer science, and cultural studies can lead to innovative solutions for more accurate translations on social media platforms.

To address the high prevalence of grammatical errors, platforms should invest in effective grammatical error correction systems. While cost-effective solutions are essential, it's crucial to prioritize the quality of translation over cost considerations to ensure accurate and comprehensible content. As Facebook continues to introduce new words and phrases, platforms should have strategies in place to handle neologisms effectively. Translators should be equipped with techniques to deal with these evolving linguistic phenomena, possibly through standardized translation practices. When involving the local community in translation efforts, it is essential to ensure transparency and ethical data handling. Facebook should establish safeguards to prevent data misuse and consider partnerships with local educational institutions or cultural organizations to ethically source and manage community contributions.

Furthermore, translation algorithms should be regularly updated and evaluated to maintain their accuracy and relevance. Periodic reviews by local experts, combined with user feedback, should be integral to the algorithm improvement process, as languages and cultural practices evolve over time. Also, addressing meaning shifts on global social media platforms like Facebook requires a multifaceted approach. By combining technological innovation, community involvement, linguistic proficiency, cultural competence, and context-based translation, it is possible to create a more culturally sensitive and accurate translation environment that respects and preserves the diversity of cultures and languages present on these platforms.

Graphicons and the systems that support them should benefit from various design enhancements as a result of the issues raised above and those mentioned for emoji. Graphics cards should, by

definition, render consistently and reliably on a wide range of computing platforms. Reduce the likelihood of misunderstandings by using clear graphicons instead of ambiguous ones. There is still some question about how much people actually utilize Facebook's 'reaction' emoji, which adds text labels to clarify what the emoji means when used in its designated context.

Every emoji should have its own label, as many graphicons already have, including stickers with cute animals on them that say "thank you" or "good night," and animated GIFs that have text on them to show what the person in the GIF is saying. Text overlays are increasingly being used by social media video creators to repeat or summarize their videos' content. The use of "ambiguous graphicons can encourage a more fluid discourse that is "constructed by the different parties as it [goes] along"," as (Roy et al., 2020) puts it.

Uncertainty, on the other hand, is a part of communication and isn't always a bad thing when people are trading angry messages on social media, this should be useful. Instead of employing predefined labeling, allowing users to attach text of their choice to graphicons as needed would offer more flexibility. According to our results, the size of some graphicons may be restricting their usefulness. It would certainly increase emoji and emoticons' variety of functions if they could occur on the same line as text or if multiples of more sophisticated graphicons were to exist in the same comment, which are currently largely communicated through tone marking and sequences.

Stickers that contain only the most basic information should be made more useful by scaling them down or making them smaller. Use of graphicon types on various web-based or smartphone interfaces has an impact on how often they are used, as indicated by the paucity of GIFs in our comments collection. Since GIFs are currently available in Facebook messaging, it's likely that Facebook will make it easier for individuals to share them in comments. Figurative language, such as idioms, is used to describe complex ideas. Most importantly, the exact definitions of the words in these strange statements have no bearing on their meaning. Idioms, according to many linguists, are the most challenging part of any language to translate. It is widely accepted that idioms will never be solved by machine translation engines. Aim to keep the amount of idiomatic expressions in their text to a minimum before publishing it. When it comes to translation, cultural familiarity must be a top consideration if these potentially confusing phrases are to be kept in.

It's possible that an action or object in another language doesn't have a precise equivalent in that language. For example, in American English, some homeowners have a "guest room." It's just a

place for their friends and family to crash. Other languages use the same idea, but they express it very differently. The Italians use the phrase “*camera per gliospiti*,” in the context of a studio in English, which consists of three words. Therefore, there is need to consider this a beginning step in the direction of regionalization.

### **5.3 Suggestions for Further Studies**

The study suggests further studies on the culturally distinctive objects, approaches used in translation, and technological innovation aspects including the fundamental duties of selecting and developing a translation technique for a foreign text.

## REFERENCES

- Alava, S., Frau-Meigs, D., & Hassan, G. (2017). *Youth and Violent Extremism on Social Media: Mapping the Research*. <http://unesdoc.unesco.org/images/0026/002603/260382e.pdf>
- Alhabash, S., & Ma, M. (2017). A Tale of Four Platforms: Motivations and Uses of Facebook, Twitter, Instagram, and Snapchat Among College Students? *Social Media and Society*, 3(1). <https://doi.org/10.1177/2056305117691544>
- Amenador, K. B., & Wang, Z. (2022). The translation of culture-specific items (CSIs) in Chinese-English food menu corpus: A study of strategies and factors. *SAGE Open*, 12(2), 21582440221096649.
- Arora, P., & Scheiber, L. (2017). Slumdog romance: Facebook love and digital privacy at the margins. *Media, Culture and Society*, 39(3), 408–422. <https://doi.org/10.1177/0163443717691225>
- Arvidsson, A. (2016). Facebook and Finance: On the Social Logic of the Derivative. *Theory, Culture and Society*, 33(6), 3–23. <https://doi.org/10.1177/0263276416658104>
- Bandia, P. F. (2015). Translation Studies Introduction: Orality and translation Introduction: Orality and translation. *Translation Studies*, 8(2), 125–127. <https://doi.org/10.1080/14781700.2015.1023217>
- Barrett, L. F., Adolphs, R., Marsella, S., Martinez, A. M., & Pollak, S. D. (2019). Emotional Expressions Reconsidered: Challenges to Inferring Emotion From Human Facial Movements. *Psychological Science in the Public Interest*, 20(1), 1–68. <https://doi.org/10.1177/1529100619832930>
- Bassnett, S. (2003). The translation turn in cultural studies. In *Translation translation* (pp. 433–449). Brill.
- Becker, J. C., Kraus, M. W., & Rheinschmidt-Same, M. (2017). Cultural Expressions of Social Class and Their Implications for Group-Related Beliefs and Behaviors. *Journal of Social Issues*, 73(1), 158–174. <https://doi.org/10.1111/josi.12209>
- Ben-David, A., & Matamoros-Fernández, A. (2016). Hate speech and covert discrimination on social media: Monitoring the Facebook pages of extreme-right political parties in Spain. *International Journal of Communication*, 10, 1167–1193. <http://ijoc.org>.
- Benjamins, J. (2017). Subtitling for a global audience: Handling the translation of culture-specific items in TEDx talks. *International Journal of Interpretation and Translation*, 15(2), 288–304. <https://doi.org/10.1075/forum.15.2.07can>
- Benson, S. (2023). A Conflict in Curation and Architecture: The Politics of Memory and Rhetorical Sovereignty of the Jewish Museum Berlin. *The Elphinstone Review*, 83.
- Bett, H., & Makewa, L. (2020). Can Facebook groups enhance continuing professional development of teachers? Lessons from Kenya. *Asia-Pacific Journal of Teacher Education*, 48(2), 132–146. <https://doi.org/10.1080/1359866X.2018.1542662>

- Black, C., Frederico, M., & Bamblett, M. (2023). 'Healing through culture': Aboriginal young people's experiences of social and emotional wellbeing impacts of cultural strengthening programs. *Child Abuse & Neglect*, 106206.
- Blaug, M., & Psacharopoulos, G. (1989). Economics of Education: Research and Studies. *The Journal of Human Resources*, 24(2), 331. <https://doi.org/10.2307/145860>
- Brinkman, I., & Merolla, D. (2020). Space, time, and culture on African/diaspora websites: a tangled web we weave. *Journal of African Cultural Studies*, 32(1), 1–6. <https://doi.org/10.1080/13696815.2019.1657003>
- Buden, B. (2006). Cultural Translation: Why it is important and where to start with it. *European Institute for Progressive Cultural Policies*.
- Bueger, C. (2015). Making things known: Epistemic practices, the United Nations, and the translation of piracy. *International Political Sociology*, 9(1), 1–18. <https://doi.org/10.1111/ips.12073>
- Burgess, J., Mitchell, P., & Münch, F. V. (2018). Social media rituals: The uses of celebrity death in digital culture. In *A Networked Self and Birth, Life, Death* (pp. 224–239). <https://doi.org/10.4324/9781315202129>
- Chiaro, D., & Rossato, L. (2015). Introduction: Food and translation, translation and food. In *Translator* (Vol. 21, Issue 3, pp. 237–243). St. Jerome Publishing. <https://doi.org/10.1080/13556509.2015.1110934>
- Costa, E. (2018). Affordances-in-practice: An ethnographic critique of social media logic and context collapse. *New Media and Society*, 20(10), 3641–3656. <https://doi.org/10.1177/1461444818756290>
- Crabtree, M. A., & Pillow, D. R. (2018). Extending the Dual Factor Model of Facebook Use: Social motives and network density predict Facebook use through impression management and open self-disclosure. *Personality and Individual Differences*, 133, 34–40. <https://doi.org/10.1016/j.paid.2017.06.017>
- Crivelli, C., & Fridlund, A. J. (2018). Facial Displays Are Tools for Social Influence. In *Trends in Cognitive Sciences* (Vol. 22, Issue 5, pp. 388–399). <https://doi.org/10.1016/j.tics.2018.02.006>
- Cuesta, M., Eklund, M., Rydin, I., & Witt, A. K. (2016a). Using Facebook as a co-learning community in higher education. *Learning, Media and Technology*, 41(1), 55–72. <https://doi.org/10.1080/17439884.2015.1064952>
- Cuesta, M., Eklund, M., Rydin, I., & Witt, A. K. (2016b). Using Facebook as a co-learning community in higher education. *Learning, Media and Technology*, 41(1), 55–72. <https://doi.org/10.1080/17439884.2015.1064952>
- D'hulst, L. (2008). Cultural translation. *Beyond Descriptive Translation Studies. Investigations on homage to Gideon Toury, Amsterdam and Philadelphia: Benjamins*, 221-232.

- Dencik, L., Hintz, A., & Carey, Z. (2018). Prediction, pre-emption and limits to dissent: Social media and big data uses for policing protests in the United Kingdom. *Journals.Sagepub.Com*, 20(4), 1433–1450. <https://doi.org/10.1177/1461444817697722>
- Desjardins, R. (2017a). Translation and Social Media: In Theory. In *Translation and Social Media* (pp. 35–66). Palgrave Pivot, London. [https://doi.org/10.1057/978-1-137-52255-9\\_3](https://doi.org/10.1057/978-1-137-52255-9_3)
- Desjardins, R. (2017b). Translation and Social Media. *Translation and Social Media*. <https://doi.org/10.1057/978-1-137-52255-9>
- Desjardins, R., & Desjardins, R. (2017). Translation and Social Media: In Theory. In *Translation and Social Media* (pp. 35–66). Palgrave Macmillan UK. [https://doi.org/10.1057/978-1-137-52255-9\\_3](https://doi.org/10.1057/978-1-137-52255-9_3)
- Dovchin, S. (2017). The role of English in the language practices of Mongolian Facebook users. *English Today*, 33(2), 16–24. <https://doi.org/10.1017/S0266078416000420>
- Döveling, K., Harju, A. A., & Sommer, D. (2018). From Mediatized Emotion to Digital Affect Cultures: New Technologies and Global Flows of Emotion. *Social Media and Society*, 4(1). <https://doi.org/10.1177/2056305117743141>
- Drugan, J., & Tipton, R. (2017a). The Translator Translation, ethics and social responsibility. *Translator*, 23(2), 119–125. <https://doi.org/10.1080/13556509.2017.1327008>
- Drugan, J., & Tipton, R. (2017b). Translation, ethics and social responsibility. In *Translator* (Vol. 23, Issue 2, pp. 119–125). Taylor and Francis Ltd. <https://doi.org/10.1080/13556509.2017.1327008>
- Duguay, S. (2016). “He has a way gayer Facebook than I do”: Investigating sexual identity disclosure and context collapse on a social networking site. *New Media and Society*, 18(6), 891–907. <https://doi.org/10.1177/1461444814549930>
- Duguay, S. (2017). Dressing up Cinderella: interrogating authenticity claims on the mobile dating app Tinder. *Information Communication and Society*, 20(3), 351–367. <https://doi.org/10.1080/1369118X.2016.1168471>
- Ekoc, A. (2014). Facebook groups as a supporting tool for language classrooms. *Turkish Online Journal of Distance Education*, 15(3), 18–26. <https://doi.org/10.17718/tojde.13403>
- Erton, İ. (2023). Pragmatic issues in teaching translation and interpretation: A curricular perspective at university level. *Eurasian Journal of Language Teaching & Linguistic Studies (EAJLTLS)*, 2(2).
- Fisher, J. (2016). Toward a Political Economic Framework for Analyzing Digital Development Games: A Case Study of Three Games for Africa. *Communication, Culture and Critique*, 9(1), 30–48. <https://doi.org/10.1111/cccr.12128>
- Fuchs, C. (2014). What Is Social Media? *Social Media: A Critical Introduction*, 31–51. <https://doi.org/10.4135/9781446270066.N2>
- Función, S. (2002). Equivalence Revisited: A Key Concept in Modern Translation Theory. *Forma y Función*, 15, 60–88. <https://revistas.unal.edu.co/index.php/formayfuncion/article/view/17229>



- Gare, A. (2023). Challenging the dominant grand narrative in global education and culture. In *Field environmental philosophy: education for biocultural conservation* (pp. 309-326). Cham: Springer International Publishing.
- Ge, J., & Gretzel, U. (2018). Emoji rhetoric: a social media influencer perspective. *Journal of Marketing Management*, 34(15–16), 1272–1295. <https://doi.org/10.1080/0267257X.2018.1483960>
- Ge, J., Gretzel, U., & Zhu, Y. (2018). Humour in firm-initiated social media conversations: a conceptual model. *International Journal of Digital Culture and Electronic Tourism*, 2(4), 273. <https://doi.org/10.1504/ijdcet.2018.092180>
- Gillespie, T. (2018). Custodians of the internet: Platforms, content moderation, and the hidden decisions that shape social media. In *Custodians of the Internet: Platforms, Content Moderation, and the Hidden Decisions That Shape Social Media*. <https://www.researchgate.net/publication/327186182>
- Hadiati, E., Dwiyanto, A., & Setianingrum, D. A. (2023). University Student Perspectives on Collective Action through Social-Media Activity on Campus Democracy. *KnE Social Sciences*, 472-483.
- Hegy, P. M. (2023). Symbol Preaching in the Digital Age: From Symbol Recognition to Symbol Interpretation in Facebook Ads. *Religions*, 14(2), 229.
- Holt, K., & Haller, A. (2017). What Does ‘Lügenpresse’ Mean? Expressions of Media Distrust on PEGIDA’s Facebook Pages. *Politik*, 20(4). <https://doi.org/10.7146/politik.v20i4.101534>
- Hu, S., Liu, H., & Huang, Q. (2017). The moderating role of social media usage in the relationship among multicultural experiences, cultural intelligence, and individual creativity. *Information Technology and People*, 30(2), 265–281. <https://doi.org/10.1108/ITP-04-2016-0099>
- Hu, Y., Xu, A., Hong, Y., Gal, D., ... V. S.-J. of M., & 2019, undefined. (2019). Generating business intelligence through social media analytics: Measuring brand personality with consumer-, employee-, and firm-generated content. *Taylor & Francis*, 36(3), 893–930. <https://doi.org/10.1080/07421222.2019.1628908>
- Hughes, C. (2020). Kiera Vaclavik, Fashioning Alice: The Career of Lewis Carroll’s Icon, 1860–1901 Rebecca-Anne C. Do Rozario, Fashion in the Fairy-Tale Tradition: What Cinderella Wore. *Costume*, 54(1), 155–157. <https://doi.org/10.3366/cost.2020.0151>
- Järvekülg, M. (2021a). The converged promoter, the calculating professional, and the autonomous critic—the presentation of musical authority on social media. *Popular Communication*. <https://doi.org/10.1080/15405702.2021.1964081>
- Järvekülg, M. (2021b). The converged promoter, the calculating professional, and the autonomous critic—the presentation of musical authority on social media. *Popular Communication*. <https://doi.org/10.1080/15405702.2021.1964081>
- Jones, P. S., Lee, J. W., Phillips, L. R., Zhang, X. E., & Jaceldo, K. B. (2001). An adaptation of Brislin’s translation model for cross-cultural research. *Nursing research*, 50(5), 300-304.

- Krasnova, H., Widjaja, T., Buxmann, P., Wenninger, H., & Benbasat, I. (2015). Why following friends can hurt you: An exploratory investigation of the effects of envy on social networking sites among college-age users. *Information Systems Research*, 26(3), 585–605. <https://doi.org/10.1287/isre.2015.0588>
- Kudless, A. (2023). Hierarchies of bias in artificial intelligence architecture: Collective, computational, and cognitive. *International Journal of Architectural Computing*, 14780771231170272.
- Kwon, K. H., Moon, S. Il, & Stefanone, M. A. (2015). Unspeaking on Facebook? Testing network effects on self-censorship of political expressions in social network sites. *Quality and Quantity*, 49(4), 1417–1435. <https://doi.org/10.1007/s11135-014-0078-8>
- Lim, H. K. (2023). Italicization of Translated Korean Literature and Korean Diasporic Literature: A corpus-based study of the decision-making of translators and original authors. *INContext: Studies in Translation and Interculturalism*, 3(1).
- Lim, H., Cosley, D., & Fussell, S. R. (2018). Beyond translation: Design and evaluation of an emotional and contextual knowledge interface for foreign language social media posts. *Conference on Human Factors in Computing Systems - Proceedings, 2018-April*. <https://doi.org/10.1145/3173574.3173791>
- Limbi, S., & Ardelean, C. (2019). Buletinul Științific al Universității Politehnica Timișoara Relevance of the Cultural Transfer in Translation: False-friends in Media Sources. In *Transactions on Modern Languages* (Vol. 18). [http://www.sc.upt.ro/attachments/article/298/07\\_Ardelean.pdf](http://www.sc.upt.ro/attachments/article/298/07_Ardelean.pdf)
- Littau, K. (2016). Translation and the materialities of communication. In *Translation Studies* (Vol. 9, Issue 1, pp. 82–96). Routledge. <https://doi.org/10.1080/14781700.2015.1063449>
- Litwin, M. (2023). The Jakobson controversy: toward an understanding of the glottocentric drift in translation studies. *Translation Studies*, 1-17.
- Manago, A. M., Monique Ward, L., Lemm, K. M., Reed, L., & Seabrook, R. (2015). Facebook involvement, objectified body consciousness, body shame, and sexual assertiveness in college women and men. *Sex Roles*, 72(1), 1–14. <https://doi.org/10.1007/s11199-014-0441-1>
- Martin, E. (2019a). Global marketing translation and localization for French-speaking countries. *World Englishes*, 38(3), 366–386. <https://doi.org/10.1111/weng.12429>
- Martin, E. (2019b). Global marketing translation and localization for French-speaking countries. *World Englishes*, 38(3), 366–386. <https://doi.org/10.1111/weng.12429>
- Mokhtar Hamadouche. (2018). An Investigation of Foreign Language Learners' Problems in Intercultural Communication. *Revue Sciences Humaines*, B(49), 165–178. <http://revue.umc.edu.dz/index.php/h/article/view/2775>
- Moody-Ramirez, M., & Church, A. B. (2019). Analysis of Facebook Meme Groups Used During the 2016 US Presidential Election. *Social Media + Society*, 5(1), 205630511880879. <https://doi.org/10.1177/2056305118808799>
- Mounadil, T. (2023). Problems in Translating Culturally Specific References in the Holy Quran Surat “Nissaa” as a Case Study.

- Mubarak, H., Darwish, K., & Magdy, W. (2017). Abusive Language Detection on Arabic Social Media. *Aclweb.Org*, 52–56. <https://doi.org/10.18653/v1/w17-3008>
- Müller, B. (2012a). Translation Studies Forum: Translation and censorship - Response. In *Translation Studies* (Vol. 5, Issue 1, pp. 99–102). <https://doi.org/10.1080/14781700.2012.628819>
- Müller, B. (2012b). Translation Studies Forum: Translation and censorship - Response. *Translation Studies*, 5(1), 99–102. <https://doi.org/10.1080/14781700.2012.628819>
- O’Hagan, L. A. (2021). “Rory played the greens, not the blues”: expressions of Irishness on the Rory Gallagher YouTube channel. *Irish Studies Review*, 29(3), 348–369. <https://doi.org/10.1080/09670882.2021.1946919>
- Osborne-Gowey, J. (2014). What is Social Media? *Fisheries*, 39(2), 55. <https://doi.org/10.1080/03632415.2014.876883>
- Oshin, A. A. (2023). Machine Translators and Indigenous Knowledge in Hausa Language: A Case for Google and Facebook Translators. *KIU Journal of Humanities*, 8(1), 27-32.
- Østmo, L., & Law, J. (2018a). Mis/translation, Colonialism, and Environmental Conflict. *Environmental Humanities*, 10(2), 349–369. <https://doi.org/10.1215/22011919-7156782>
- Østmo, L., & Law, J. (2018b). Mis/translation, Colonialism, and Environmental Conflict. *Environmental Humanities*, 10(2), 349–369. <https://doi.org/10.1215/22011919-7156782>
- Oteros-Rozas, E., Martín-López, B., Fagerholm, N., Bieling, C., & Plieninger, T. (2018). Using social media photos to explore the relation between cultural ecosystem services and landscape features across five European sites. *Ecological Indicators*, 94, 74–86. <https://doi.org/10.1016/j.ecolind.2017.02.009>
- Panou, D. (2013). Equivalence in translation theories: A critical evaluation. *Theory and Practice in Language Studies*, 3(1), 1–6. <https://doi.org/10.4304/tpls.3.1.1-6>
- Pathak, S., & Muralidharan, E. (2020a). Implications of Culturally Implicit Perspective of Emotional Intelligence. *Cross-Cultural Research*, 54(5), 502–533. <https://doi.org/10.1177/1069397120938690>
- Pathak, S., & Muralidharan, E. (2020b). Implications of Culturally Implicit Perspective of Emotional Intelligence. *Cross-Cultural Research*, 54(5), 502–533. <https://doi.org/10.1177/1069397120938690>
- Plantin, J. C., Lagoze, C., Edwards, P. N., & Sandvig, C. (2018). Infrastructure studies meet platform studies in the age of Google and Facebook. *New Media and Society*, 20(1), 293–310. <https://doi.org/10.1177/1461444816661553>
- Probst, S. N. (2019). Anti-Social Media: How Facebook Disconnects Us and Undermines Democracy. *Journal of Intellectual Freedom & Privacy*, 4(2), 5. <https://doi.org/10.5860/jifp.v4i2.6787>
- Qing, Z. (2019). On the English Translation of Publicity Materials from the Perspective of Memetics of Translation.

- Reynolds, D., Creemers, B., Nesselrodt, P., & Shaffer, E. (1994). Advances in School Effectiveness Research and Practice. In *Advances in School Effectiveness Research and Practice*. <https://doi.org/10.1016/c2009-0-14863-8>
- Roy, M., Moreau, N., Rousseau, C., Mercier, A., Wilson, A., & Atlani-Duault, L. (2020). Ebola and Localized Blame on Social Media: Analysis of Twitter and Facebook Conversations During the 2014–2015 Ebola Epidemic. *Culture, Medicine and Psychiatry*, 44(1), 56–79. <https://doi.org/10.1007/s11013-019-09635-8>
- Sabra, J. B. (2017a). “I Hate When They Do That!” Netiquette in Mourning and Memorialization Among Danish Facebook Users. *Journal of Broadcasting and Electronic Media*, 61(1), 24–40. <https://doi.org/10.1080/08838151.2016.1273931>
- Sabra, J. B. (2017b). “I Hate When They Do That!” Netiquette in Mourning and Memorialization Among Danish Facebook Users. *Journal of Broadcasting and Electronic Media*, 61(1), 24–40. <https://doi.org/10.1080/08838151.2016.1273931>
- Sajarwa, Khumairo Ma’shumah, N., Arrasyid, N. D., & Ediani, A. (2023). Identity struggle through the negotiation of cultural identity in the translation of French cultural references into Javanese. *Cogent Arts & Humanities*, 10(1), 2184448.
- Sanatifar, M. S. (2015). Lost in political translation. (Mis)translation of an intertextual reference and its political consequences: The case of Iran. In *Journal of Specialised Translation* (Issue 24, pp. 129–149).
- Schwarz, O., & Shani, G. (2016). Culture in mediated interaction: Political defriending on Facebook and the limits of networked individualism. *American Journal of Cultural Sociology*, 4(3), 385–421. <https://doi.org/10.1057/s41290-016-0006-6>
- Shaw, R. D. (1987). The translation context: Cultural factors in translation. *Translation Review*, 23(1), 25-29.
- Siegfried, S. L. (2020a). The Age of Undress: Art, Fashion, and the Classical Ideal in the 1790s. *Fashion Theory*, 1–4. <https://doi.org/10.1080/1362704x.2020.1803590>
- Siegfried, S. L. (2020b). The Age of Undress: Art, Fashion, and the Classical Ideal in the 1790s. *Fashion Theory*, 1–4. <https://doi.org/10.1080/1362704x.2020.1803590>
- Singh, N., Lehnert, K., & Bostick, K. (2012a). Global Social Media Usage: Insights Into Reaching Consumers Worldwide. *Thunderbird International Business Review*, 54(5), 683–700. <https://doi.org/10.1002/TIE.21493>
- Singh, N., Lehnert, K., & Bostick, K. (2012b). Global Social Media Usage: Insights Into Reaching Consumers Worldwide. *Thunderbird International Business Review*, 54(5), 683–700. <https://doi.org/10.1002/tie.21493>
- Snell-Hornby, M. (2012). From the Fall of the Wall to Facebook. Translation Studies in Europe twenty years later. *Perspectives: Studies in Translatology*, 20(3), 365–373. <https://doi.org/10.1080/0907676X.2012.702403>
- Spaid, S. (2020). Surfing the Public Square: On Worldlessness, Social Media, and the Dissolution of the Polis. *Open Philosophy*, 2(1), 668–678. <https://doi.org/10.1515/opphil-2019-0048>

- Sumner, C., Byers, A., Boochever, R., & Park, G. J. (2012a). Predicting dark triad personality traits from twitter usage and a linguistic analysis of tweets. *Proceedings - 2012 11th International Conference on Machine Learning and Applications, ICMLA 2012*, 2, 386–393. <https://doi.org/10.1109/ICMLA.2012.218>
- Sumner, C., Byers, A., Boochever, R., & Park, G. J. (2012b). Predicting dark triad personality traits from twitter usage and a linguistic analysis of tweets. *Proceedings - 2012 11th International Conference on Machine Learning and Applications, ICMLA 2012*, 2, 386–393. <https://doi.org/10.1109/ICMLA.2012.218>
- Tain, L. (2018). Portfolio Presentation for Fashion Designers. In *Portfolio Presentation for Fashion Designers*. <https://doi.org/10.5040/9781501322990>
- Tan, H., & Xiong, B. (2021a). Translation and social media: in theory, in training and in professional practice. In *Studia Neophilologica* (Vol. 93, Issue 1, pp. 120–123). <https://doi.org/10.1080/00393274.2020.1805356>
- Tan, H., & Xiong, B. (2021b). Translation and social media: in theory, in training and in professional practice. In R. Desjardins (Ed.), *Studia Neophilologica* (Vol. 93, Issue 1, pp. 120–123). Palgrave Macmillan UK. <https://doi.org/10.1080/00393274.2020.1805356>
- Valdeón, R. A. (2020). Journalistic translation research goes global: theoretical and methodological considerations five years on. *Perspectives: Studies in Translation Theory and Practice*, 28(3), 325–338. <https://doi.org/10.1080/0907676X.2020.1723273>
- Wallace, M., & Sheldon, N. (2015). Business Research Ethics: Participant Observer Perspectives. *Journal of Business Ethics*, 128(2), 267–277. <https://doi.org/10.1007/s10551-014-2102-2>
- Winterton, J. (2008). Business Research Methods. In *Management Learning* (Vol. 39, Issue 5, pp. 628–632). <https://doi.org/10.1177/13505076080390050804>
- Wongseree, T. (2021). Translation of Thai Culture-Specific Words Into English in Digital Environment: Translators' Strategies and Use of Technology. *So05.Tci-Thaijo.Org*, 28(3), 334–356. <https://so05.tci-thaijo.org/index.php/reflections/article/view/254613>
- You, Q., García-García, D., Paluri, M., Luo, J., & Joo, J. (2017a). Cultural diffusion and trends in facebook photographs. In *arXiv*. [www.aaii.org](http://www.aaii.org)
- You, Q., García-García, D., Paluri, M., Luo, J., & Joo, J. (2017b). Cultural diffusion and trends in facebook photographs. In *arXiv*. [www.aaii.org](http://www.aaii.org)
- Younas, M., Pervaiz, B., & Riaz, B. (2022). Lexical Meanings and Meaning shifts : an Analysis of English Translation of Munshi Premchand's Short Stories. *Global Language Review*, VII.
- Yunxing, L. (1998). Cultural factors in translation. *Perspectives: Studies in Translatology*, 6(2), 175-182.
- Zwischenberger, C. (2023). On turns and fashions in translation studies and beyond. *Translation Studies*, 16(1), 1-16.



## APPENDICES

### Appendix 1: Facebook Screenshots on Food

The following are screenshots sampling some of the errors analysed in this study. Only a few screenshots have been included because it would have been too bulky to include all the analyzed errors.





## Let's Cook Kenyan Meals • Fuata



Esther Baumbach · 22 Sep · 🌐

This was my last packet of sukuma wiki 😊  
Four things I don't share with visitors kwangu ata  
heri nikupee pesa ukanunue what you want 😂😂

1. Sukuma
2. Ugali
3. Githeri &
4. Tusker.

This was my last packet of kukuma this week



Four things I don't share with visitors. To me I  
would rather give you money to buy what you  
want 😂😂

1. Sukuma
2. Ugali
3. Githeri &
4. Tusker.



• Kadiria tafsiri hii



## Let's Cook Kenyan Meals



Ma Tash · 14 Okt · 🌐

Nyama choma ya huko nje humwagiliwa Nini sababu Kuna vile ni tamu..v sweet...Mimi Nikichoma yangu na chumvi haitokea hyo utamu...Niimbieni hyo Siri tafadhali.

Why do you pour roasted meat out there because there is a way it is delicious.. v sweet... When I roast mine with salt, that sweetness does not come out... Sing me that secret please.

⚙️ · Kadiria tafsiri hii



## Let's Cook Kenyan Meals



Aspon Morang'a · Siku 6 · 🌐

Matumbo hot and Sukuma wiki served with Ugali Nakula kama mfanyakazi wa Wells Fargo

Hot intestines and cabbage served with ugali. Eating like a Wells Fargo employee.

⚙️ · Kadiria tafsiri hii



## Appendix 2: Facebook Screenshots on Fashion



**Kami Mbaabu**



7 Nov 2021 · 👥

Mlisema dera bila ninii ni kanzu tu? 😂

You said a dera without what is just a gown? 😂

⚙️ · Kadiria tafsiri hii



31 Okt · 🌐

Karibu [@makay\\_clothing\\_store](#) Upate Shuka Nzuri kwa Bei Nafuu Tunatuma Mikoani Pia

Welcome to [@makay\\_clothing\\_store](#) and get good bedsheets at affordable prices. We also send to the provinces.

⚙️ · Kadiria tafsiri hii



**Team Korogez FC** • **Fuata**

17 Okt · 🌐

Tulipoteza kwa matuta lakini chobo na kanzu walizivaa kwelikweli.... Ona Zaidi

We lost by a lot but they really wore the hat and gown.



**Tsarlove Blaq Amoh**

28 Apr 2022 · 🌐

**Q Raps** hii matanga utavalia kanzu au utatembea nuthu uchi kijana kiangu?!

Q Raps will you wear a robe at this funeral or will you walk naked my boy?!



• Kadiria tafsiri hii



### Appendix 3: Facebook Screenshots on Cultural Architecture



**builders empowerment forrum**

Mike Bronze · Siku 5 · 🌐

Hallow nafaa kuwa na pesa ngapi kujenga 2rooms  
nyumba ya mabati

Hello, how much money should I have to build a  
2 roomed house with wooden boards?

⚙️ · Kadiria tafsiri hii

Hy mum's ...nani ashawai pita hii ..sijui ka ni  
nyumba ama ninini ..Yani mtoi wangu was  
5months homa mara mingi akh kwanza  
usiku ..though pia mm sometime nafungana but  
mchana nikifungua dirisha Ako atlist ..tunakaa  
nyumba ya mabati mm naona like ni hii weather ya  
Nairobi ju haikuangi fresh ..natafuta pesa  
nihame ...am giving up akh kukaa hii area

Hi mum's ... Who has ever experienced this .. I  
don't know if it's a house or what.. So my 5  
months old child has a flu many times  
especially at night. Though I also close  
sometimes but during the day when I open the  
window, at least he is there. We are staying in  
the house of Mabati. I think it is like this Nairobi  
weather because it is never fresh. I am looking  
for money so that I can move. I am giving up  
staying in this area

⚙️ · Kadiria tafsiri hii



## HOME BEAUTIFUL



Abedi Wuod Nyaseme · 24 Mac 2020 · 🐾

My simple muddy bungalow.... From day one  
(Simba/Lion/Risimba)... Kisumu dala

My simple muddy bungalow.... From day one  
(Lion/Lion/Risimba)... Kisumu all the way

⚙️ · Kadiria tafsiri hii

