ROLE OF TRANSLATION IN BRIDGING LINGUISTIC AND CULTURAL DIVIDES IN PAKISTAN: A SOCIO-LINGUISTIC ANALYSIS

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ABSTRACT

The research was primarily conducted to explore how translation binds different linguistic communities together in Pakistan and to figure out the issues and suggestions related to translation to foster effective cross-cultural communication in Pakistan. Purposive sampling was used to recruit 10 teachers (from 10 different languages) who perform translation tasks. The teachers were invited to participate in a focus group discussion with the researcher and were subsequently interviewed by the researcher using a semi-structured interview guide. The findings reveal the convoluted picture of translation in Pakistan and serve as a wake-up call for establishing an institutionalized framework of inter-linguistic communication that allows communities to engage effectively. In the study, one approach recommended to deepen intercultural understanding and develop this competence is translation, as a way of bridging what amounts to a whispered canyon between languages across Pakistan. The study further highlights an urgent need to create and roll out standard translation resources and controls to normalize the translation and, in turn, enable reliable and comparable translation data across diverse linguistic contexts.

Keywords: translation, language diversity, cross-cultural communication, Pakistan, cultural sensitivity, language barrier, intercultural competence.

INTRODUCTION

Translation is the key factor to improve global communication, understanding, and coexistence among various linguistic and cultural communities; it has been inevitably indispensable to us. Transliteration is very important for Pakistan which is linguistically very rich and diverse country. These multiple language and cultural identities are seamlessly connected through translative practices; Pakistan for example has over sixty distinct languages, among them is Urdu, the national language as well as Punjabi, Sindhi, Pashto, and Balochi. Translation serves as a cultural communicator that enables otherwise disparate language communities to partake in the discourse of ideas, values, and lived experiences (Mir et al., 2024). The present pilot study investigates the complex process of translation in Pakistani society and inquires as to the extent to which it (translation as a process) is functioning as a mediator in forming a convergence of cultures or intercultural communication.

Pakistan is the home to all conceivable types of translation, from literary and creative to those that make archived records that facilitate legal and administrative processes, all of which add to the sociolinguist tapestry that decorates Pakistan. The translation industry in Pakistan is focused on translation since it is a wide field of different fields targeted to broad categories, including literature, media, education, and government (Khan et al., 2024). This diversity is a sign of a thirst to crush the fine imprisonments of dialect and free languages to talk with each other in a country where being bilingual is more than the norm, it is a badge of honour. Besides, as mentioned by Ziauddin Sardar, 'translation serves as a catalyst for cultural interaction, allowing people to reach and appreciate different cultural perspectives outside the confines of the language and political confrontation' (Khan & Huraira, 2024).

However, it is not easy to translate in Pakistan, where we are talking about such a multilingual text.

Translation is often difficult, burdened with linguistic nuance and cultural complexity, leaving wide swaths of potential students at an impasse. As highlighted in translating between languages with different cultural backgrounds conceptually, it is a trap that requires a full-fledged understanding of the source culture and target culture to facilitate meaning perfectly (Khan & Mirza, 2024). The lack of a framework of translation conventions and directives makes it even harder to possess a concept or content in a culture that speaks the same language.

Inculcation of sanctity in society might be harder than solving the dilemma, but translating is one sure way to bridge the gap of intercultural understanding and solidarity in society (Suprayetno et al., 2024). Translation becomes an instrument for conserving and transmitting cultural heritage and identity, enabling everyone, every community, to feel part of the wider human group. However, in the globalization and digitalization era, where people communicating across cultures is increasing, the role of translation as a broker in intercultural encounters is becoming more salient (Nazeer et al., 2023).

Expanding on this conversation, the research that is to follow seeks to investigate the politics and the actual and symbolic efficacy of translation in bridging the linguistic and cultural divides in Pakistan. This study aims to further contribute to understanding how translation promotes intercultural dialogues, communication, and mutual understanding in a country like Pakistan by describing the translation process, its challenges, and outcomes identified in the Pakistani context (Fayyaz et al., 2022). It aims to investigate the possibility of translating to create unity among diversity and to lead to tolerance and respect for linguistic and cultural differences, using different translation theories (from linguists, sociologists, and cultural researchers).

Research Statement
The track of research in this study is translation and how it plays a unifying role among diversely speaking communities in Pakistan, how cross-cultural communication can be effectively communicated, and the problems and challenges that hinder that communication (Khalid et al., 2022). Grounding translation as an indispensable bridge-building tool and agent of cultural exchange, this paper intends to study the phenomenon of translation at work in the dynamics of translation practices within the Pakistani context. Moreover, to enhance intercultural understanding and cooperation within the country, this study aims to overcome the barriers to cross-cultural communication through translation and gives suggestions for their solution.

Research Objectives
The research aims to achieve the following objectives:
1. To examine the role of translation in connecting various linguistic communities in Pakistan.
2. To point out the challenges and solutions to improve cross-cultural communication with the help of translation in Pakistan.

Significance of the Study
The study is important for policymakers, translators, educators, and members of linguistic communities in Pakistan. This research contributes to the ongoing debate on the necessity of translation for creating a sense of belonging and unity. It is also important to overcome the language barrier and prevent exclusion, offering insights for policy and practice to foster intercultural harmony. Finally, identifying problems and solutions for better cross-cultural communication through translation, as well as the listing of principles, will aid translators and educators in making their source language texts and translations better than they would otherwise be. These findings may eventually help Pakistan become a more cohesive, culturally vibrant, culturally rich country in which linguistic diversity and cross-cultural dialogue are respected and integrated.

Literature Review
Translation is one of the most basic instruments for transmitting messages between societies. Over time, it has long been an object of study in various disciplines. In the Pakistani scenario, the literature on translation includes disparate subjects, from the historical development of translation to the social and cultural effects of translation in a multilingual society. This literature review explores the power of translation to bridge different cultures and languages by offering insights and methodologies based on existing research (Nazeer et al., 2023).

Alluding to such a history of translation in Pakistan, scholars, Khalid Ahmed in particular, had correctly made it more historical, highlighting that translation was practiced precolonially when Persian was the

lingua franca of the Indian Subcontinent (Khan, 2024). Translation in this period was the anchoring modality of sharing cultural exchange between many linguistically different communities, setting the stage for a more harmonious one. Another factor that contributed to the acceleration of translation was the colonial encounter with the British Empire, in which English became a more important language of the region's administration, education, and literature (Siddique et al., 2024).

The practice of translation in modern Pakistan offers a rich manifestation of the global-local-cultural dynamic. Different translators write literature, media, and legal texts about the translation industry in Pakistan (Jahan et al., 2024). The increasing presence of translation activities, in part, reflects the central importance of translation in the context of intercultural communication and cultural exchange in the Pakistani context (Chorozidis et al., 2024).

The translation process is not easy, especially in a linguistic diversity like Pakistan. The linguistic variance of Pakistan, as pointed out by Nazeer and his companions, is a herculean challenge to correct translation operations, as translation demands adapting the knowledge amongst one linguistic community but, on occasion, preserving the cultural variations and other implications created in the source text (Nazeer et al., 2024). Further, because of the absence of well-established and regularly invoked strategies, this situation is compounded by massive disparities between machine-translation results from different sources (Qian et al., 2024).

For all these reasons, translation is useful in Pakistan for bridging the linguistic and cultural void. For instance, scholars like Skifa and Sekkal have underscored the ability of translation to change the values or worldviews in the direction of openness, tolerance, and solidarity among different cultures within Pakistani society (Skifa & Sekkal, 2024). Translation allows different cultures to escape their linguistic enclosure, reach out to one another, appreciate one another, and accept one another (Sultan et al., 2024).

Moreover, digital technologies have opened up new ways of translation in Pakistan through collaboration and the dissemination and access to the translations and the ideas they carry. As Samad et al. point out, translation is no longer the work of translating texts because of digital platforms and machine translation tools. It can now successfully be carried out by a more diverse set of individuals with diverse levels of multilingualism (Samad et al., 2014). The democratization of translation would then, it is hoped, reflower new voices from minority language communities, and in many other ways, the translation would also go beyond the horizons of inclusivity and diversity (Gi & Manan, 2024).

Translation literature and translation as a bridge between languages and cultures offers immense scope but is meager and over-generous with its intellectual status in our otherwise flourishing literary scholarship. This research aims to critically read this body of literature to understand how translation can bring about intercultural connection, empathy, and empathetic intelligence in a multi-linguistic society like Pakistan (Khan et al., 2024). Founded within the cross-disciplinary ambit of theoretical, nomological, and critical hermeneutic perspectives of linguistics, sociology, and culture studies, this research paper means to investigate the much at-once intricate and entwined mechanics of translation privileged as a beholding gatekeeper in the socio-cultural tapestry of Pakistan (Nazeer et al., 2024).

Methodology

To achieve this research, an empirical approach of a qualitative sort was designed. The population for the study consisted of English teachers of translation from universities and colleges throughout the country, and a sample of ten experienced teachers of Translation Studies from different universities was selected on a judgment (purposive) basis since they had the experience of more than 10 years in the field. Group discussion in Govt. Selected teachers from different languages (Punjabi, Urdu, English, Sindhi, Pashto, and Persian) were assembled at Graduate College, Gujranwala. The researcher systematically and consistently noted the data in terms of thoughts, good feelings, and personal stories collected among the reflections of participants about the utilization of translation to link the Multilingual communities of Pakistan together (during the discussion).

This was followed by a second round of interviews in the week immediately following the initial research group meeting, in which the researcher conducted individual semi-structured interviews with youth. Interviews were semi-structured and open-ended to allow the procedures of the participants to discuss their opinions and experiences to state how translation was affecting language cohesion in Pakistan. Both group discussion and

individual interview data were rigorously analyzed through thematic analysis to map common threads, themes, and insights. Discussion The findings from group discussion and interviews were triangulated to ascertain the role of translation in welding people from distinct linguistic communities under one banner, thus offering a complete and holistic understanding.

Data Analysis Results

We analyzed the data gathered through the focus group questions and individual interviews to uncover the dynamics behind the role of translation in binding the wide array of linguistic communities in Pakistan together. Through thematic analysis, recorded discussions and interviews were carefully examined thematically, coded, and categorized to identify patterns, themes, and key issues. Through the systematic organization and interpretation of the qualitative data, the analysis sought to reveal nuanced manners in which the participants perceive and experience translation and illuminate the complex processes through which translation may create unity among the linguistic communities in Pakistan.

Diverse Linguistic Communities in Pakistan

Pakistan is rich in tourism, yet rarely fully explored. Visitors from all over the world praise the natural beauty and warm hospitality of the country. The breathtaking mosaic of culture consists of close to 73 languages (3 that are even considered high-risk) emanating from its vibrant blend of different societies. When we examine the linguistic landscape, one language that occupies an important official role is Urdu; Pakistan's national language is a repository of heritage dating back to the 12th century due to its roots reflecting Turkish, Persian, and Arabic influences. The majority that speaks Punjabi cuts from the same cloth of languages with Sindhi, Saraiki, Pashto, Balochi, Hindko, and Brahui, fusing the glory of every region in Pakistan's linguistic heritage (Nadeem et al., 2024).

Punjabi and its many dialects are the most widespread in Punjab, while in Sindh, Sindhi, with its roots in ancient Indo-Aryan origins, is the most popular language. Saraiki, an Indo-Aryan language, is placed beside Pashto major in the southeastern Iranian branch. Balochi, one of the oldest Indo-European languages, bursts through the crevices of Balochistan and Hindko, with its roots lying in Indo-Aryan lineage, igniting further diversity. Finally, we have Brahui, the rare and unique language spoken mainly by the Brahui people in some areas of Balochistan and scattered areas of the province, to show that Pakistan is full of lingual enriches and regional diversity (Rafi et al., 2024).
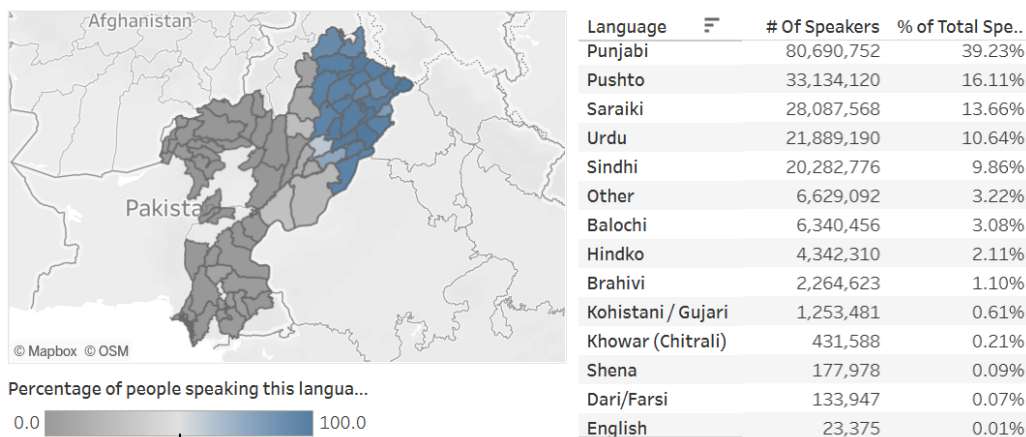

Language	# Of Speakers	% of Total Spe..
Punjabi	80,690,752	39.23%
Pushto	33,134,120	16.11%
Saraiki	28,087,568	13.66%
Urdu	21,889,190	10.64%
Sindhi	20,282,776	9.86%
Other	6,629,092	3.22%
Balochi	6,340,456	3.08%
Hindko	4,342,310	2.11%
Brahivi	2,264,623	1.10%
Kohistani / Gujari	1,253,481	0.61%
Khowar (Chitrali)	431,588	0.21%
Shena	177,978	0.09%
Dari/Farsi	133,947	0.07%
English	23,375	0.01%

Figure 1: Languages spoken in Pakistan.

Focus Group Discussion

The group started with a brief getting-to-know among its 10 adept translation studies teachers, speaking in such varied mother tongues as Punjabi, Urdu, English, Sindhi, Pashto, and even Persian. In that swirl of intellectual energy, there was now a general resolve to explore the place of translation in reinforcing PPP and to canvass potential long-term questions that might be raised about some of her political work. The purpose of the questions was to allow the participants to discuss their experiences

and perceptions of the impact of translation on the cohesion of society and to start the conversation.

During the discussion, all the participants enthusiastically began to share their ideas and observations based on the rich experience in the field of Translation Studies that they have gained. A teacher claimed the history of translation, its importance, and how it was used to preserve our cultural diversification and explained the role that translation played in celebrating and recognizing the linguistic diversity and identity of different language communities inhabiting Pakistan. An Urdu-speaking attendee highlighted translation as the medium of bridging the gap between languages with some illustrations in the form of literature, media, and discourse traditionally confined to their own vocabulary and genres.

Participants engaged in lively discussion, taking time for critical reflection on the issues blocking successful oral cross-cultural communication through translation in Pakistan. An instructor working with Pashto, a language that presents challenges for translation work, relayed personal stories of translated phrases gone wrong and incorrect interpretations that highlighted cultural complications that require not just linguistic skill but proficiency in culture and proper sensitivity. A friend well versed in Sindhi opined that the lack of standardized translation methodologies and Pakistan policy for asking the authorities to lend it an institutional hand and launch capacity-building initiatives to improve the translation quality and standardization in the different linguistic contexts.

Ten experienced teachers of translation studies demonstrated in the group discussion, coupled with the findings of the study, the worth of this global teach-in in terms of providing the multidimensional implications of translation as a force for bringing diverse linguistic communities in Pakistan closer. Participants noted that translation has a special role as a guardian of linguistic diversity, simultaneously conserving and enhancing mutual understanding between different language groups. They also discussed the transformative possibilities translation offers across linguistic barriers and its role in communication between cultures and reflected on translations in literature, the media, and public discourse. Participants also highlighted challenges related to linguistic nuances, cultural differences, and non-standardized practices, necessitating institutional support and capacity building to overcome these barriers. Accordingly, the conversation once again brought forth the pressing need to mediate intra-cultural dialogue and empathy within Pakistani society through translation, thereby requiring the elaborated and exploration of something like translatology.

Semi-Structured Interviews

Reading through the semi-structured interviews of the ten teachers in translation studies helps us understand the role of translation in linking up Pakistan's heterogeneous linguistic group. They also listed the needs and solutions for promoting communication among ethnic groups through translation. The interviews enabled the articulation of points of view, perspectives, and experiences and allowed greater access to specific features of the complexity of translation within Pakistan.

In response to the first aim, participants unanimously emphasized the transformative power of translation in creating harmony among the linguistic communities in Pakistan. Translation and linguistic diversity as a bridge to understanding, empathy, and communication, with dozens of them expressing the deep importance of translation as a means of keeping languages alive, opening up communication between languages, fostering a sense of empathy and understanding across cultures, and more. Examples from teaching experience or professional practice shared by the participants demonstrated how translation could function as a bridge that connects people of different linguistic backgrounds and can facilitate cultural exchange and mutual understanding.

However, the responses were bittersweet. Despite the obvious improvements in accessibility for Pakistanis due to translation, there remain several challenges in facilitating effective cross-cultural communication using this medium. These obstacles were multiplied when, unsurprisingly, given the complexity and diversification of language on the planet, they were realized over hundreds of linguistic contexts, introducing unintentional linguistic nuance, cultural differences, and lack of uniform practice, all deteriorating the quality, accuracy, and reliability, of translation solutions. However, schoolteachers presented many doubts about the quality of translations, especially in literature, media, and legal documentation. Furthermore, the participants emphasized the importance of greater institutional support and capacity-building interventions that

would enable them to envisage solutions to these challenges and uplift the profession and quality of translators in Pakistan.

Solutions-wise, participants devised many strategies for translating or facilitating translators to enhance cross-cultural communication. This work identified key recommendations for standardizing practices, cultural sensitivity/awareness for translators, and training and education. Participants highlighted the need to integrate technology and digital platforms to improve the availability of translated work and increase cultural exchange. Gender recognition activists have called for joint action using the COVID-19 pandemic as an opportunity to make the interests of trans and intersex linguistic minority groups for translation resources in collaboration and partnership between government, educational, and civil society organizations who should develop language, and interculturality policies and actions based on translation.

The results of the semi-structured interviews shed light on the complex dynamics of translation in Pakistan, which serve as stitching threads for different linguistic communities to come closer together, if not united yet. They also present us with some new and old areas of improvement for cross-cultural communication in the nascent state of translation in the country. These efforts help grasp the transformative force of translation in fostering intercultural dialogue and mutual understanding among the Pakistani public.

Role of Translation in Uniting

The results of this semi-structured interview validated the importance of translation in forming a homogeneity among the multilingual communities in Pakistan. Without exception, participants recognized the significance of translation as a component of linguistic diversity, as a way of transmitting information across language divides, and as a means to elicit cultural sympathy and understanding. Teachers shared personal narratives and relevant use cases to demonstrate how translation functions as a conduit between people from different language backgrounds, creating intercultural respect and solidarity. This study reinforces, above all, the redemptive power of translation in fostering interculturality and reducing communal tensions in Pakistani society as explanatory and transformative, suggesting the medium enables symbols of inter-communal unity across the linguistic fault lines. It

could, in time, nurture a coherent cultural essence and, thereby, reduce social dissonance among its constituents.

Challenges in Translation

We conducted semi-structured interviews with selective translation studies teachers, which allowed us to discover some of the challenges that otherwise make it difficult for cross-cultural communication via translation in Pakistan. Those who participated in this study stated that linguistic subtleties, cultural disparities, and the unavailability of standardized procedures made the accuracy and dependability of translation one of the major problems in different linguistic backgrounds. Concerns about the quality of translation came especially in the areas of literature, media, and legal documents. Participants also claimed that the challenges above need to be met with broad support and capacity building from the institution to improve professionalism and quality of translation in Pakistan. Challenges given as follows:

- Varying language structures, idiomatic expressions, and linguistic details can make accurate translation difficult.
- Differences in cultural norms, values, and context make it essential that translators have profound cultural competence and sensitivity to ensure culturally sensitive and accurate translations.
- The lack of standardized translation methodologies and a uniform quality control process results in non-uniform translation quality and annotation·
- The trust and ability to work of copyrighted translated content can be questioned based on how much the translation is human-like for areas like literature, media, and legal documentation, and domestic violence (frequently committed against female refugees by smugglers and security staff) helped to expose the seriousness of violence against women.
- Inadequate academic and institutional funding and capacity development measures mar the career growth and competence of translators in Pakistan.
- Translation-specific guidance and relevant online content; - training materials and networks of peers working in the same field; limited access to translation tools and

technology; challenges in adapting digital platforms for translation, thereby affecting the efficiency and impact of translation.

- Not all content is translated due to limited resources such as funding, trained personnel, and access to reference materials, which hinder translation.
- Emotionally charged politics, censorship, and ideological conflict present further obstacles for translators, thwarting their potential to deliver pluralistic perspectives and voices.

Solutions to Improve Cross-Cultural Communication

The results of the qualitative data analysis that emerged from semi-structured interviews identified potential strategies to enhance translation as a solution for cross-cultural communication in Pakistan. Key strategies included the standardization of translation practices, fostering cultural sensitivity and awareness among translators, and investment into making translation education and training more readily available. Further, technology and digital platforms were identified as promising approaches to both develop access to translation work and enable exchange across cultural borders. Participants further said that to take forward the Translation Movement, government agencies, educational institutions, and civil society organizations must work together and create policies and initiatives that bring a change around language diversity and intercultural understanding. General Comments: The overall implications of the results highlighted the mix-and-match solutions to the challenges associated with cross-cultural communication through translation, suggesting a move in Pakistan toward an organized and united front for translating practice that is more professional and result-oriented. With the Pointers on Improving Cross-Cultural Communication, the Solutions have been tried out here:

- Standardization in Translation Practices: creation and adherence to standardized guidelines and quality control mechanisms to rationalize and monitor translations produced in more diverse linguistic conditions.
- Cultural Sensitivity and Awareness: Training and educational programs for bilingual and/or bicultural translators will increase their cultural competence and sensitivity, thus improving their ability to produce high-quality translations.
- Investment in translation education and training: Launching formal education, courses, and translator training programs to prepare them to handle language and cultural differences.
- Using technology: Increasing the use of translation tools and digital platforms to facilitate translation work (more specifically, to facilitate the process, increase efficiencies, and improve the accessibility of translations).
- Collaboration: We facilitate partnerships and collaborations between government bodies, educational institutions, and civil society organizations to formulate wide-reaching policy directions and initiatives that support the use of languages and creative translation for intercultural harmony in the community.
- Research and Innovation Fund: To support contests or innovation projects in translation studies, to find more best practices, to catch new issues, and to verify new ways to communicate.
- Investing more in translation resources concerning financial and non-financial investment, trained human resources, and reference materials to support professional development and capacity building of translators in Pakistan.
- Promoting cultural exchange: Advocacy and support for initiatives promoting the exchange of culture and dialogue among communities linked to different languages, leading to mutual respect and understanding.

Findings

The study's findings suggest that fashion translation can create harmony among Pakistan's different language groups. They also highlight the translation's role and transformative ability in sustaining a pluralistic language landscape, elevating communication beyond the walls of language, and promoting cultural sympathy and empathy. However, this same research also identified several obstacles to translation, which cause major obstacles in translation problems, which will inevitably lead to non-committal and can affect cross-communication

in language cultures, i.e., linguistic nuances and cultural and standard problems. These findings highlight the need to work towards these areas of challenge to improve the professional translation capacity in Pakistan.

Suggestions included strategies for improving cross-cultural communication through translation (like ensuring consistency in translating as a translation-guiding measure, building an understanding of cultural issues among translators, and using technological advancements to address the demand-supply gap for translation services). Stakeholders may require stronger alliances between government, educational, and civil society sectors to develop more cohesive policies and programs to drive more appropriate and effective translation work for linguistic diversity and inter-linguistic understanding. Translation is complex in Pakistan, as is evident from the findings. Overall, our findings point to a need for specific changes in how policymaking can support cooperation and improved coordination in cross-cultural collaboration among different language-speaking groups.

Discussion

This study contribute to investigating some of the tangled bonds of translational and cultural pluralism vis-a-vis the metastatic effects of social communications within the texture of Pakistan. The translation was held up as a potent mediator of a shared experience that can lead to solidarity and intercultural understanding, but the issues it raises show how difficult translation across very different linguistic and cultural worlds can be. Participants touched on the fine but essential linguistic covers and a few cultural factors for which translators should have a very deep knowledge of that culture and a level of sophistication to translate accurately and culturally appropriately. The shortage of standardized procedures and institutional support worsens these problems, and Coordinated efforts to refine and upgrade the translational standing in Pakistan are the need of the hour.

In addition, the findings in the study reminded us that a comprehensive cross-cultural translation strategy is needed. This paper identifies possible solutions by standardizing translation practices, increasing translators' cultural awareness, and embracing technology. To do so requires collaboration and partnership between a wide range of stakeholders, including government, educational institutions, and civil society. The translation should be used as a transformation tool in Pakistan, where a diverse society needs to hear a voice of unity with an inclusive approach, making people get closer to intercultural understanding within linguistic diversity.

Conclusion

While the current study has attempted to discuss the importance of and need for translation in the achievement of national unity of diverse linguistic groups of Pakistan in the first place, it has also elaborated the problems and solutions to enhance translation for cross-cultural harmony in our country at the later stage. Having examined the above research objectives in detail, translation was a powerful tool in bridging linguistic lines and advancing an intercultural understanding in Pakistani society. At the same time, the study has identified major roadblocks -- linguistic subtleties, cultural disparities, and non-consistent practice -- that can help to get the message across even when translated. Regardless, hopeful solutions in the form of standard translation practices, awareness of cultures among the translators, or the use of technology lead the way for the resolutions of these issues in the long term and foster unity and solidarity among linguistically vast communities that are part of Pakistan. Through adopting these interventions and driving CDB among partners, Pakistan can unleash the power of translation to create a more inclusive and culturally rich society with respect and honor for linguistic pluralism and cross-cultural dialogue.

Recommendations

The present research has different recommendations, including the role of translation in engendering national integration and cross-cultural communication in a heterogeneous country such as Pakistan. This requires the establishment and operationalization of benchmarks and tools for improving the quality of translations to prevent discrepancies in translations in multilingual settings. Furthermore, translators need to be culturally sensitive through training and education to be equipped with the experience and knowledge to manage the differences in language and culture.

Implications

The findings greatly impact different translation and cross-cultural communication stakeholders in Pakistan. On the one hand, policymakers and government agencies can refer to this study to design holistic policies and programmatic frameworks advocating for linguistic diversity, cultural respectfulness, and intercultural translation as needed. Educational institutions could include the proposals in their curricula, thus improving the preparation of translators and shaping a future cohort of experts with the appropriate tools and information required to manage more efficiently across linguistic and cultural differences. This research can serve as an eye-opener to the issues faced by people from different Pakistan regions. It would help translators and language professionals improve their practices and help bridge cultural gaps in Pakistan. Beyond academia, the research underscores how translation is conceived and realized with public interest and real-world influence on the imaginative need for unifying and cross-cultural communication in Pakistan

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