

UNDERSTANDING MEANING SHIFTS IN FACEBOOK CULTURE-SPECIFIC EXPRESSIONS THROUGH LEXICAL, RHETORICAL, AND GRAMMATICAL ANALYSIS

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ABSTRACT

Purpose of Study: This study sought to identify lexical, rhetorical, and grammatical mismatches contributing to meaning shifts of culture-specific expressions on Facebook, particularly between English and Kiswahili translations.

Problem Statement: The challenge in developing natural language processing technologies for social media platforms like Facebook lies in preserving cultural integrity while reducing meaning shifts when translating or interpreting expressions across different languages and cultures. Such shifts often lead to miscommunication, loss of cultural meaning, and misconceptions about culturally significant terms, ultimately affecting intercultural understanding.

Methodology: The research employed a qualitative approach using a descriptive research design. The study focused on 11 Facebook pages, chosen through purposive sampling that had a high number of followers and were based in Kenya. The analysis involved identifying meaning shifts, stylistic, and grammatical errors in the translations, particularly focusing on posts within conversations on the selected Facebook pages.

Results: The findings revealed that meaning shifts in translating culture-specific expressions are common on Facebook. For instance, Kenyan dishes such as "ugali" and "Nyama Choma" were often reduced to overly simplified translations like "cornmeal" and "grilled meat," missing their rich cultural significance. Fashion expressions like "kanga" were mistranslated, stripping away the deeper meanings tied to heritage and tradition. Similarly, cultural architecture terms like "Simba" from the Luo community were reduced to basic descriptors like "small house," failing to convey the structure's social and symbolic value.

Conclusion: Meaning shifts of culture-specific expressions on Facebook negatively affect the accurate portrayal of Kenyan cultural practices, particularly in food, fashion, and architecture. These shifts undermine cultural understanding and lead to simplified or distorted representations that fail to convey the true significance of cultural terms.

Recommendation: Social media platforms like Facebook should improve their translation tools to reflect cultural nuances accurately and involve local experts to ensure contextually relevant translations.

Keywords: *Meaning Shifts, Culture-Specific Expressions, Facebook Translation, Lexical and Rhetorical Mismatches, Digital Communication*

INTRODUCTION

The use of culture-specific expressions on social media platforms like Facebook has become increasingly prevalent, providing a rich area of study for linguistic and cultural communication (Akorede, 2024). Such expressions are inherently tied to cultural norms, values, and social contexts that often carry nuanced meanings beyond their literal interpretations (Jahameh & Zibin, 2023). As users from diverse linguistic backgrounds interact on a global scale, the ways in which these expressions are interpreted, adapted, or misunderstood reveal significant shifts in meaning that can be traced back to lexical, rhetorical, and grammatical variations. According to Xu (2023), lexical choices, which refer to the specific words and phrases used, often reflect localized cultural contexts and social nuances. When translated or interpreted by users from different cultural backgrounds, these words can undergo shifts in meaning, leading to potential miscommunication or altered social significance. Similarly, rhetorical devices such as metaphors, humor, or idiomatic expressions can be perceived differently depending on the cultural frame of reference, thereby affecting how the intended message is understood or conveyed (Mohebbi, 2023). Furthermore, grammatical structures, including sentence construction and use of tense, can contribute to these shifts in meaning, as the way information is organized linguistically may differ significantly across languages and cultures.

The implications of these lexical, rhetorical, and grammatical mismatches on Facebook are multidimensional, affecting not only individual user communication but also broader cultural perceptions and interactions (Frøisland, Fossumstuen & Calafato, 2023). The platform serves as a space for cross-cultural exchanges, where people from various linguistic backgrounds are exposed to each other's cultural expressions, leading to diverse interpretations that can either bridge or

widen cultural gaps. For example, humor or sarcasm rooted in one culture may be misinterpreted or lost when viewed through a different cultural lens, altering the original intent of the message (Yesheng, 2024). Similarly, some cultures may employ formal or indirect language in online communication, while others are more direct and informal, leading to potential misinterpretation of tone and intent. The presence of such meaning shifts raises questions about how cultural identity is maintained or transformed on social media, how users navigate linguistic diversity in online spaces, and how digital communication platforms can either hinder or facilitate intercultural understanding. Through lexical, rhetorical, and grammatical aspects of these expressions, researchers are able to better understand the dynamics of cultural communication on Facebook and contribute to broader discussions on language, culture, and digital interaction (Riparip, 2024).

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 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. 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).

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).

STATEMENT OF THE PROBLEM

The increasing use of culture-specific expressions on Facebook has led to serious shifts in meaning when these expressions are interpreted by users from diverse linguistic and cultural backgrounds (López-Vázquez, & López-Ruiz, 2024). These shifts, driven by lexical, rhetorical, and

grammatical mismatches, can result in miscommunication, altered intent, and even cultural misunderstandings, undermining the effectiveness of digital communication and cross-cultural interactions on the platform (Summerville, Chen, Shoham & Taras, 2024). The lack of alignment between how expressions are used within their cultural context and how they are perceived by others highlights a gap in understanding how language and culture intersect in online spaces. Consequently, there is a need to explore these mismatches to better understand how they impact the accurate transmission of meaning, the preservation of cultural nuances, and the role of Facebook as a facilitator or barrier to intercultural understanding. Addressing this issue is crucial for enhancing communication strategies on social media and promoting cultural sensitivity in digital interactions.

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 sought to identify lexical, rhetorical and grammatical mis-matches in the meaning shifts of culture-specific expressions on Facebook.

RESEARCH OBJECTIVE

To identify lexical, rhetorical and grammatical mis-matches in the meaning shifts of culture-specific expressions on Facebook.

RESEARCH QUESTION

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

THEORETICAL FRAMEWORK

The study was anchored on Cultural Linguistics Theory, which was developed by Farzad Sharifian (2003). The theory states that language, culture, and thought are deeply interconnected, emphasizing that cultural conceptualizations and schemas influence linguistic expressions and communication patterns (Sharifian, 2017). Specifically, it suggested that culture-specific expressions are not just language constructs but carry cultural meanings, values, and experiences that are shared within a community (Sharifian, 2003; Palmer, 1996). These cultural conceptualizations, including metaphors, beliefs, and social norms, directly influence how language is used and interpreted across different cultural contexts. By framing language as a conduit for cultural knowledge, Cultural Linguistics Theory provided a basis for examining how culture-specific expressions functioned on platforms like Facebook, where users from diverse cultures interacted (Sharifian, 2011; Gibbs, 1994).

Cultural Linguistics Theory was applicable to this study because it accounted for the ways in which linguistic expressions reflected cultural identity and how these expressions might be misunderstood when taken out of their cultural context (Palmer, 1996; Sharifian, 2017). It supported the exploration of how lexical choices, rhetorical strategies, and grammatical structures were not just arbitrary linguistic features but were tied to cultural knowledge that shaped their interpretation (Gibbs, 1994; Lakoff, 1987). For instance, lexical terms could vary significantly in meaning across cultures, with some words or idioms carrying connotations that were unique to a particular cultural group. The theory's emphasis on cultural schemas helped to explain why certain Facebook posts or comments might be misinterpreted by individuals who did not share the same cultural background or conceptualizations (Sharifian, 2003; Palmer, 1996). This provided a foundation for analyzing how meaning shifts occurred due to differences in cultural schemas across Facebook users.

The application of Cultural Linguistics Theory in the study enabled a deeper understanding of how digital communication on Facebook facilitated or hindered cultural exchange. The theory's emphasis on conceptualizations and their role in shaping language use offered a lens through which to examine how mismatches in lexical, rhetorical, and grammatical features led to shifts in meaning and potential misunderstandings (Sharifian, 2011; Palmer, 1996). The theory's framework allowed the study to explore how Facebook users navigated these cultural differences and how their linguistic choices were influenced by cultural schemas and social norms (Sharifian, 2003; Lakoff, 1987). It also helped to identify the challenges of cross-cultural communication on social media, highlighting the need for strategies to enhance mutual understanding among diverse linguistic communities (Gibbs, 1994; Sharifian, 2017). Cultural Linguistics Theory therefore provided a good framework for analyzing the aspects of culture-specific expressions and their impact on digital communication.

LITERATURE REVIEW

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.

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. 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. 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.

FINDINGS AND DISCUSSION

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 1 depicts the data gathered from Facebook pages and their misinterpretations.

Table 1: General Meaning shifts of Cultural Expressions in Facebook Pages

Facebook Page	SourceText (Kiswahili)	Target Text in English	Expected Translation
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 kisas	Modern outfits
Foodies of Nairobi	Vyakula tamu	Food of lust	Delicious food

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 shift 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 2 shows stylistic errors in Facebook Pages.

Table 2: Stylistic Errors in Facebook Pages

Facebook Page	Source (Kiswahili)	Text	Target Text in English (Meaning shifts)	Expected Translation
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

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.

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.

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.

CONCLUSIONS

Simplified translations of Kenyan cultural expressions fail to capture their deep cultural significance, leading to a reduction of rich traditions to basic descriptions that do not do justice to their local meanings. For example, food items like "ugali," "Nyama Choma," "Sukuma Wiki," and "githeri" lose their cultural essence when translated literally, stripping away the intricate socio-cultural and economic contexts tied to their preparation and consumption. This demonstrates that lexical gaps and inadequate translations diminish the authenticity and depth of cultural experiences, perpetuating misconceptions and stereotypes among diverse audiences.

Similarly, the translation of fashion-related terms like "kanga" or culturally specific architectural terms such as the "Simba" fails to convey their cultural relevance, leading to misrepresentations on social media. The reduction of such terms to their physical characteristics, like "grilled meat" or "small house," overlooks their symbolic, social, and ceremonial meanings within Kenyan communities. These stylistic and rhetorical errors in translation distort the cultural fabric and undermine the heritage that these expressions represent. Furthermore, the lack of context on platforms like Facebook amplifies these misinterpretations, with the potential to perpetuate incomplete narratives of Kenyan culture to a global audience.

The study's examination of grammatical errors and stylistic variations emphasized the difficulty in accurately conveying culturally rooted terms in social media environments. With the dynamic nature of language on platforms like Facebook, the absence of editorial oversight can lead to mistranslations that influence public perceptions and interactions with culture-specific concepts. Given the global reach of social media, such meaning shifts can have far-reaching consequences, perpetuating misunderstandings and cultural inaccuracies on a large scale. This highlights the critical need for improved translation practices, greater cultural sensitivity, and efforts to preserve the integrity and depth of culture-specific expressions in online communication.

RECOMMENDATIONS

Social media platforms like Facebook should consider integrating culturally aware translation tools and involve local experts to enhance the accuracy and context of culture-specific expressions. Machine translation systems should incorporate cultural nuances, idiomatic meanings, and social contexts to ensure that terms like "ugali," "Nyama Choma," and "Simba" are represented authentically and effectively in various languages. Additionally, providing users with optional

context notes or links to cultural explanations can help bridge the lexical and rhetorical gaps that often lead to misunderstandings. By collaborating with native speakers and cultural experts, platforms can improve not just the linguistic accuracy but also the cultural sensitivity of their content, allowing for more meaningful cross-cultural communication.

Additionally, content creators and users on social media be educated on the importance of cultural context and responsible translation. Social media campaigns could raise awareness about how meaning shifts can distort cultural expressions and encourage users to provide contextual information when sharing culturally specific terms, images, or practices. This should also include promoting the use of localized hashtags and community-driven explanations to maintain cultural integrity. Such approaches can reduce the risk of misinterpretation and stereotyping, fostering a more inclusive and respectful online environment where diverse cultures are accurately represented and understood.

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