Bridging the Cultural Gap: An Analysis of Domestication and Foreignization in the Translation of Indonesian Children's Literature

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A B S T R A C T

This study examines the translation of cultural references in An Anthology of Indonesian Children's Stories, consisting of 10 stories with a total of 50 identified Culture-Specific Items (CSIs). Using a qualitative content analysis supported by frequency counts, the research identifies translation techniques based on the framework of Molina and Albir (2002) and categorizes CSIs according to Newmark's sixfold taxonomy. The findings reveal that Amplification is the most frequently used technique, often combined with Borrowing in Couplet or Triplet forms, while Personal Life emerges as the dominant CSI category. Ideologically, the translations display a foreignization-oriented tendency (66%), preserving Indonesian cultural terms through Exoticism and Cultural Borrowing. These results indicate that the translators employ a pedagogical foreignization strategy, balancing cultural authenticity with accessibility for child readers. The study contributes to translation studies by demonstrating how state-published children's literature functions as both a medium of cultural preservation and a form of intercultural education.

A R T I C L E I N F O

1. Introduction

Literary works serve as instruments for conveying meanings, interpretations, and cultural perspectives that broaden readers' understanding of the world. Literature inherently contains cultural references that reflect social values and collective worldviews (Alidmat & Ayassrah, 2022). In particular, children's literature performs both cultural and instructional functions, introducing young readers to the traditions, beliefs, and practices of specific communities within educational contexts.

In the current era of globalization and digital dissemination, the production and translation of children's stories have grown rapidly (McMartin & Van Coillie, 2020). As children's literature shapes readers' behaviors, perspectives, and identities (Nikolajeva, 2013), it becomes essential to analyze the values embedded in its narratives. Literature for children plays a pivotal role in developing cultural awareness and belief systems (Davies & Jenkins, 2013, as cited in Salih, 2023), providing young audiences with opportunities to encounter diversity and understand different races, nationalities, and cultural identities.

Children's literature encompasses multiple genres, including picture books, short stories, and fiction (Hunt, 2005, as cited in Salih, 2023). Because it addresses both childhood and post-childhood readers, its themes and linguistic complexity must correspond to the developmental and cognitive capacities of its audience. O'Sullivan (2019) highlights the communicative gap between adult writers or translators and child readers, stressing the importance of bridging differences in language,

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experience, and literacy. In translation, this challenge intensifies: translators must balance cognitive accessibility with cultural preservation, ensuring that cultural nuance is retained while the text remains comprehensible.

Despite extensive scholarship on translation strategies and ideology, few studies have examined how Indonesian children's literature manages *culture-specific items (CSIs)* through translation techniques and ideological orientation. This study addresses that gap by analyzing *An Anthology of Indonesian Children's Stories* to investigate how translators render Indonesian cultural references into English. Specifically, it explores (1) which CSIs are identified in the source text, (2) which translation techniques are applied, and (3) which translation ideology—foreignization or domestication—predominates.

Theoretically, this study draws on key frameworks explaining the relationship between translation strategy and cultural representation. Lawrence Venuti (1995) distinguishes between domestication and foreignization: domestication reduces the strangeness of the source text to produce a fluent and culturally familiar translation, while foreignization deliberately retains linguistic and cultural difference to highlight the source culture's visibility. Venuti argues that domestication helps target readers comprehend foreign content by adapting it to their cultural norms and expectations. Similarly, Jan Pedersen (2011) observes that cultural references are often domesticated to ensure clarity, especially when large cultural gaps or limited audience familiarity might hinder understanding. Peter Newmark (1988) likewise notes that domestication becomes necessary when no direct equivalent exists in the target language; he proposes *cultural equivalence* as a common solution to bridge such gaps.

At the same time, Lucía Molina and Amparo Hurtado Albir (2002) emphasize that translation techniques—such as *adaptation*, *modulation*, and *equivalence*—often lead to domestication because they aim for communicative effectiveness rather than literal fidelity. These micro-level decisions complement macro-level methods and ideologies, showing that translators operate dynamically between cultural preservation and readability.

Beyond these linguistic frameworks, ideological perspectives also inform translation practice. Tymoczko (2003, as cited in Munday et al., 2022) argues that translators' cultural and ideological positioning shapes their textual decisions, while Álvarez and Vidal (1996, as cited in Leonardi, 2020) and Stolze (2003, as cited in Leonardi, 2020) stress that translation strategies reflect social and historical contexts. Following André Lefevere's concept of "rewriting" (1992a, as cited in Inaba, 2009), translation is not merely linguistic transfer but an act influenced by patronage, ideology, and poetics—especially in institutional or state-sponsored publications.

Accordingly, this study examines how cultural references in *An Anthology of Indonesian Children's Stories* are mediated through translation techniques and ideological choices. It seeks to identify the dominant translation ideology—whether domestication or foreignization—and to evaluate how these strategies shape the representation of Indonesian culture for international child readers. The findings are expected to enrich the field of translation studies by providing insight into how translators negotiate cultural specificity while maintaining the educational and literary integrity of children's narratives.
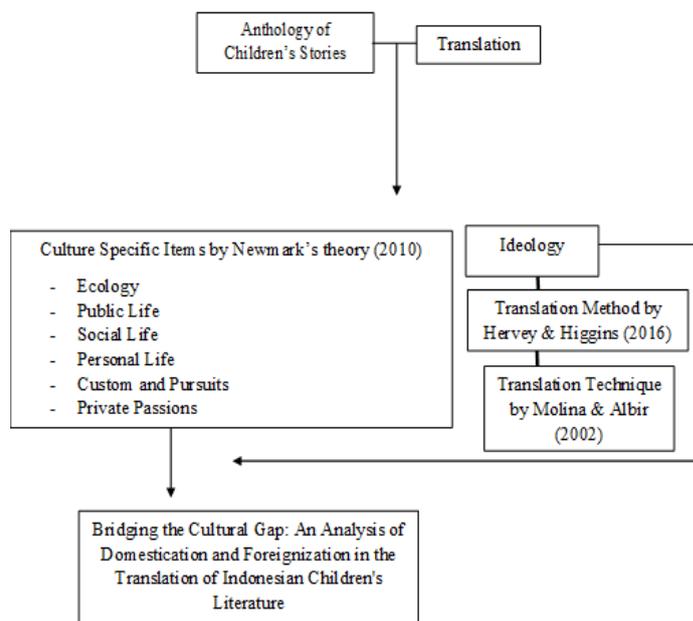
2. Methods

Figure 1. Analytical Framework of Analysis of Domestication and Foreignization in the Translated Children's Stories

The research employed a combination of qualitative content analysis and quantitative frequency counts to examine the data. The qualitative content analysis served as the primary design, focusing on the identification of Culture-Specific Items (CSIs) in the children's narratives and analyzing the translation techniques and ideological orientation within the framework of Foreignization and Domestication. The quantitative frequency counts complemented this analysis by calculating the findings of each translation technique and presenting the results in percentages for comparative interpretation.

The corpus comprises 10 Indonesian children's stories—*Hutan Kemenyan*, *Kisah Andin di Muarajambi*, *Pangeran Egrang*, *Teka-Teki dalam Resep Bapak*, *Wayang Sayang*, *Tikar Buat Hanyin*, *Keajaiban Mappalecce Bola*, *Lota Rangga dan Rumah Menara*, *Berburu Mutiara*, and *Sasi Laut di Kampung Sintike*—each ranging from approximately 8 to 12 pages, with an overall corpus size of about 100 pages in both the Indonesian and English versions. The stories were selected purposively from the *Anthology of Indonesian Children's Literature* published by the government in August 2022, ensuring that all texts share a similar target readership, narrative style, and cultural focus. A total of 50 Culture-Specific Items (CSIs) were identified for analysis. These items were purposively sampled to represent a balanced range across the six categories proposed by Newmark (2010): *Ecology, Public Life, Social Life, Personal Life, Customs and Pursuits,* and *Private Passions*. The number 50 was determined through data saturation, where additional sampling produced recurring patterns without introducing new categories of cultural reference. This number was also deemed sufficient for both qualitative interpretation and quantitative frequency analysis.

The unit of analysis in this study is a single occurrence of a culture-specific expression, which may take the form of a word, phrase, or short clause that encapsulates a distinct cultural reference (e.g., a traditional term, artifact, or social practice). Each unique instance is counted once; repeated occurrences of the same item within a text are treated as a single datum unless the contextual meaning changes. This operational definition ensures consistency, transparency, and replicability in the quantitative coding and subsequent analysis. The primary objective of the study is to identify and categorize these cultural references, examine the translation techniques applied from ST to TT, and determine the underlying translation ideology reflected in the data. Additionally, the study addresses cases of partial or complete untranslatability to evaluate how far cultural equivalence can be achieved through specific translation strategies and ideological orientations.

The data collection methods consist of document analysis and a Focus Group Discussion (FGD). The document analysis provides a systematic examination of the ST–TT pairs, identifying and classifying Culture-Specific Item translations. The FGD involved three translation students and two cultural studies lecturers, who were asked to evaluate the researcher's preliminary categorizations of translation techniques and ideological orientations. Their insights were incorporated to refine the analysis and enhance interpretative validity. Although the FGD plays a supporting role, it contributes to the triangulation process that strengthens the research's credibility. This triangulation follows the epistemological stance of Lincoln and Guba (1985), ensuring methodological rigor and comprehensive understanding of complex translation phenomena.

3. Results

The findings of this research are organized into three interrelated analytical categories: (1) Culture-Specific Items (CSIs), (2) Translation Techniques, and (3) Translation Methods and Ideologies. The CSIs are classified into six cultural domains—Ecology, Public Life, Social Life, Personal Life, Customs and Pursuits, and Private Passions—following Peter Newmark (2010, as cited in Kuleli, 2020). These categories serve as the foundation for identifying and interpreting the translators' approaches to rendering cultural references within different narrative contexts.

At the micro level, the study analyzes translation techniques as localized procedures applied to specific words or phrases. These techniques, based on Lucía Molina and Amparo Hurtado Albir (2002), include operations such as amplification, borrowing, calque, particularization, and modulation. Each occurrence of a CSI is examined to determine which individual or combined techniques were employed in the Target Text (TT). These micro-level choices reveal how translators negotiate meaning at the linguistic surface, adjusting lexical or syntactic structures to achieve both cultural accuracy and textual fluency.

At the macro level, the study evaluates translation methods following Sándor Hervey and Ian Higgins (2016). Methods refer to the translator's overall textual strategy, encompassing approaches such as Communicative Translation, Cultural Transplantation, Exoticism, and Cultural Borrowing. Whereas techniques operate as problem-solving tools for discrete items, methods express a broader stylistic and communicative orientation that shapes the translated text as a cohesive whole.

Overarching these two levels is translation ideology, which functions as the umbrella framework guiding the translator's orientation. Drawing on Lawrence Venuti (1995), the present study distinguishes between Domestication—which seeks to minimize foreignness to ensure readability—and Foreignization, which deliberately retains linguistic and cultural distinctiveness to highlight the source culture's identity. Venuti argues that domestication "reduces the strangeness of the foreign text for target readers," aligning it with target-culture norms to produce natural and accessible translations. Similarly, Jan Pedersen (2011), in his study of subtitling cultural references, found that domestication often arises from the need to maintain clarity and comprehension, especially when cultural distance or limited audience knowledge may impede understanding. In the same vein, Peter Newmark (1988) emphasizes that cultural equivalents are frequently used to replace unfamiliar terms when no direct correspondence exists between the source and target systems. Such choices illustrate the pragmatic motivations behind domestication—bridging cultural gaps and ensuring communicative effectiveness.

However, when domestication and foreignization are considered together, they reveal the translator's ideological positioning within a continuum rather than a binary opposition. The findings of this study show that while micro-level techniques and macro-level methods are operational, the overarching ideology determines when and why translators privilege either naturalization or cultural preservation. All results are presented in unified frequency tables linking techniques to methods and, collectively, to ideology, thereby illustrating how procedural decisions at the micro and macro levels articulate the translator's broader ideological stance. This hierarchical framework ensures conceptual clarity, distinguishes procedural from strategic and ideological layers, and situates the analysis within well-established translation theory.

All findings are presented in unified tables showing frequencies and percentages for each category to demonstrate how micro-level techniques connect to macro-level methods and, collectively, reveal the underlying ideological stance of the translation. This hierarchical framework ensures

conceptual clarity and analytical coherence by distinguishing procedural detail from strategic orientation and ideological positioning.

3.1. Types of Culture Specific Items

Following Newmark's (2010, as cited in Kuleli, 2020) taxonomy, six categories of CSIs were identified: Ecology, Public Life, Social Life, Personal Life, Customs and Pursuits, and Private Passions.

3.1.1. Frequency of the Culture-Specific Items

Category of CSIs	Frequency	Percentage
Ecology	4	8%
Public Life	2	4%
Social Life	7	14%
Personal Life	21	42%
Customs and Pursuits	3	6%
Private Passions	13	26%
Total	50	100%

Table 1 Frequency of Culture-Specific Items

The data indicate that *Personal Life* (42%) and *Private Passions* (26%) dominate the corpus. These categories involve family relations, emotions, and everyday experiences—central elements in children's emotional and cognitive development. Their prevalence suggests that Indonesian children's literature foregrounds personal and affective narratives rather than institutional or environmental themes. For translators, such items require careful mediation to preserve intimacy and emotional tone while maintaining accessibility for young readers. The dominance of *Personal Life* thus underscores a focus on cultural proximity and empathy, facilitating identification between child readers and characters.

3.2. Translation Techniques

This research points out that all the techniques described by Molina & Albir (2002) were operated, including literal, particularization, amplification, linguistic amplification, linguistic compression, reduction, variation, substitution, calque, description, borrowing, established equivalence, adaptation, transposition, couplet (two-three techniques).

3.2.1. Frequency of the Translation Techniques

Technique	Frequency	Percentage
Amplification	17	34%
Couplet	10	20%
Triplet	6	12%
Established Equivalence	5	10%
Adaptation	3	6%
Description	2	4%
Borrowing	2	4
Calque	2	4
Others (below 3%)	3	6%
Total	50	100%

Table 2. Frequency of Translation Technique

3.2.2. Frequency of the Combined Translation Techniques

Translation Technique	Frequency	Percentage
Couplet Technique		
Variation, Calque	1	5.26%
Variation, Amplification	1	5.26%
Linguistic Amplification, Amplification	7	36.8%
Amplification Particularization	1	5.26%
Borrowing, Amplification	1	5.26%
Borrowing, Transposition	1	5.26%
Borrowing, Reduction	1	5.26%
Borrowing, Established Equivalence	1	5.26%
Linguistic Amplification, Discursive Creation	1	5.26%
Linguistic Amplification, Description	2	10.5%
Linguistic Amplification, Transposition	1	5.26%
Calque, Linguistic Amplification	1	5.26%
Total	19	99.3%

Table 3. Frequency of Combined Couplet Translation Technique

Triplet Technique	Frequency	Percentage
Amplification, Reduction, Calque	1	9.09%
Transposition, Particularization, Amplification	1	9.09%
Calque, Linguistic Amplification, Particularization	1	9.09%
Transposition, Calque, Particularization	1	9.09%
Borrowing, Literal, Particularization	1	9.09%
Borrowing, Linguistic Amplification, Transposition	1	9.09%
Linguistic Amplification, Reduction, Borrowing	1	9.09%
Established Equivalence, Borrowing, Linguistic Compression	1	9.09%
Borrowing, Transposition, Established Equivalence	1	9.09%
Established Equivalence, Literal, Borrowing	1	9.09%
Reduction, Linguistic Amplification, Particularization	1	9.09%
Total	11	99.99%

Table 4. Frequency of Triplet Combined Translation Technique

The Couplet and Triplet data reveal that translators frequently combined techniques to resolve nuanced translation problems, especially when rendering culture-bound expressions that lacked direct equivalents. These combinations demonstrate translators' adaptive competence and decision-making flexibility. For instance, *Borrowing + Amplification* maintains the original cultural term while providing explanatory context, and *Calque + Particularization* reproduces structural similarity while refining meaning for accuracy. Similarly, *Triplet* combinations—such as *Established Equivalence + Literal + Borrowing* to reflect multilayered efforts to balance clarity, and stylistic naturalness.

From a theoretical perspective, the presence of these composite techniques underscores what Molina and Albir (2002) describe as the dynamic and functional nature of translation techniques. Translators often modify or combine procedures to address communicative needs.

Rather than representing inconsistency, these hybrids indicate translators' capacity to navigate between literal preservation and interpretive mediation.

The predominance of Amplification (34%), either alone or within multi-technique combinations, reinforces its role as the principal pedagogical strategy in children's literature translation. Amplification enables translators to add cultural, emotional, or contextual detail, making foreign concepts more comprehensible to young readers. The relatively high frequency of Couplet (20%) and Triplet (12%) combinations further reflects the translators' balanced orientation: while they strive to maintain fidelity to source-culture meaning, they also ensure that the translated text remains fluent, engaging, and pedagogically comprehensible.

Overall, the translation of CSIs in this corpus emphasizes a multi-layered and adaptive technique distribution. Translators move fluidly between individual and combined strategies, reflecting a context-sensitive approach in line with communicative intent. This pattern highlights the translators' dual role as both cultural mediators and educators, preserving Indonesian cultural authenticity while guiding readers toward deeper intercultural understanding.

3.3. Method-Ideology

Following Hervey and Higgins (2016), translation methods operate at the macro level within two main orientations. Foreignization employs Exoticism and Cultural Borrowing to preserve Indonesian terms and cultural identity, while Domestication uses Communicative Translation and Cultural Transplantation to ensure fluency and reader accessibility. The predominance of the former methods in this study reflects a foreignization-leaning approach that foregrounds cultural authenticity while maintaining comprehensibility.

3.3.1. Frequency of the Method-Ideology

No.	Methods	Frequency	Percentage
	Foreignization		
1	Exoticism	22	44%
2	Cultural Borrowing	11	22%
Subtotal		33	66%
	Domestication		
3	Communicative Translation	11	22%
4	Cultural Transplantation	6	12%
	Subtotal	17	34%
	Total	50	100%

Table 5. Frequency of the Method-Ideology

Although Foreignization clearly outweighs Domestication (66% vs. 34%), this result must still be interpreted with nuance. The predominance of Exoticism and Cultural Borrowing

indicates that translators consciously preserve the source-culture uniqueness and maintain Indonesian linguistic and cultural elements within the Target Texts (TTs). By retaining markers such as traditional terms, food names, and ritual references, translators allow child readers to encounter authentic representations of Indonesian life. This tendency reflects a deliberate educational and cultural agenda, aiming to familiarize young audiences with diversity while sustaining narrative coherence.

The findings indicate a clear dominance of foreignization (66%) compared to domestication (34%). Within the foreignization-oriented methods, Exoticism (44%) emerges as the most frequent approach, suggesting that translators intentionally preserve a large number of culture-specific elements from the Source Texts (STs). This includes the retention of Indonesian terms, names, and cultural expressions without substitution or adaptation. Such a strategy allows the Target Texts (TTs) to maintain linguistic authenticity and provides readers—especially children—with direct exposure to Indonesian cultural identity. The use of Cultural Borrowing (22%) further supports this orientation by maintaining lexical and semantic integrity, thereby reinforcing the visibility of the source culture within the translation.

In contrast, domestication-oriented methods—Communicative Translation (22%) and Cultural Transplantation (12%)—appear less frequently and are employed selectively. These approaches are used primarily when unmodified foreign references may impede comprehension or readability for the target audience. Communicative Translation ensures fluency and clarity, while Cultural Transplantation replaces unfamiliar references with more accessible equivalents. Their relatively lower frequency indicates that adaptation serves as a complementary, not dominant, strategy within the translation process.

Overall, the results reveal a strongly foreignization-dominant orientation. Translators appear to prioritize cultural preservation and educational value by retaining original expressions that embody Indonesian social and linguistic identity. This approach aligns with the pedagogical goals of children's literature translation, which aim to expose young readers to cultural diversity and linguistic authenticity while maintaining accessibility. The translators' choices suggest an ideology of cultural affirmation through translation, where the visibility of the source culture is deliberately foregrounded to encourage intercultural curiosity and respect among child readers.

The results collectively suggest three key interpretive implications. First, the dominance of Personal Life CSIs highlights how Indonesian children's stories emphasize familial and emotional experiences. This thematic focus aligns with the moral and didactic purposes of children's literature, fostering empathy and social values through familiar interpersonal contexts. Translators, therefore, must preserve this emotional immediacy while navigating linguistic and cultural nuances so that international readers can connect meaningfully with Indonesian narratives.

Second, the prevalence of amplification underscores its function as a pedagogical translation strategy. By expanding and clarifying culturally embedded expressions, translators maintained authenticity while ensuring comprehension. Amplification transformed translation into a form of intercultural education, bridging knowledge gaps and helping young readers appreciate cultural difference without oversimplification.

Finally, the foreignization-dominant orientation revealed in this study indicates that translators strategically favor the preservation of local identity while using domestication techniques only when necessary for clarity. This orientation does not represent ideological rigidity but rather a context-flexible strategy that adjusts cultural preservation to pedagogical intent. The translation of Indonesian children's literature eventually emerges as an act of cultural negotiation, sustaining linguistic diversity while promoting accessibility for global readers.

In summary, these findings position the translation of Indonesian children's stories as both pedagogically informed and foreignization-leaning intercultural practice. Through the extensive use of Exoticism, Cultural Borrowing, and Amplification, translators successfully maintained cultural authenticity while enhancing comprehension. This approach underlined translation's dual role as both linguistic transfer and cultural education, encouraging young readers to engage with the richness and distinctiveness of Indonesian culture.

4. Discussion

Personal Life and material culture dominance

Personal Life (family, food, clothing, housing, everyday objects) at 42% is the single largest CSI category in the corpus. This prevalence signified that children's narratives repeatedly foreground intimate, material practices that highlight identity at the domestic level. Two implications follow. First, at the textual level translators faced frequent micro-decisions about affective language and complex referents (e.g., food names, household objects)—items that require preserving visual and emotional detail to sustain child readers' understanding with characters. Second, at the socio-cultural level the emphasis on material culture suggests that these anthologized stories use everyday life to teach values and identity: objects and habits become cultural belongings for young readers. In other words, the corpus signified *material culture as identity work*, which explains why translators more often choose strategies that retain cultural markers (amplification + borrowing patterns) rather than neutralizing them.

Ecology, Social Life, and Public Life

Ecology, Social Life, and Public Life are comparatively infrequent but semantically dense when they occur. a single ecological or institutional reference (a ritual, a customary law, or a place name) can carry disproportionate interpretive weight. Translators therefore face a trade-off: domesticate to preserve readability or foreignize to preserve cultural specificity. The data show that for high-visibility items translators frequently prefer foreignizing moves that preserve the term while adding glosses and pointing to explanatory strategies rather than omission.

Customs & Pursuits and Private Passions

These categories (gestures, leisure practices, artistic expressions) provide much of the cultural texture that makes the texts "Indonesian." Their translation tends to combine lexical retention with brief contextualization (e.g., borrowing + amplification), which allows TTs to remain both authentic and comprehensible. In sum, even the less frequent CSI types are often treated in ways that maximize cultural difference rather than eliminate it.

Technique–Ideology Correlation

The quantitative patterns support a substantive link. Amplification is the most frequent individual technique (17/50, 34%), and Exoticism is the most frequent foreignizing method (19/50, 38%). Moreover, the couplet/triplet breakdown shows several recurring co-occurrences (e.g., *Borrowing + Amplification*, *Variation + Amplification*, and triplet patterns that involve Borrowing plus Amplification or Established Equivalence). These combinations indicate a stable strategy: translators retain source-culture items (borrowing/exoticism) and then amplify—add descriptive or functional information—so that the child reader can understand the retained item. Functionally, amplification operates as a pedagogical tool that makes foreignization practicable for young readers. The pattern therefore supports reading amplification not as an isolated technique but as a tactical partner to exoticizing choices.

Research implications

The government publication of the anthology in August 2022 makes institutional factors particularly relevant to interpreting its translation patterns. Drawing on André Lefevere's theory of rewriting and patronage, state-sponsored literary projects often carry implicit goals of cultural diplomacy: projecting national identity, promoting heritage, and showcasing diversity to international

audiences. The strong foreignization tendency observed in this corpus—where strategies such as Exoticism and Cultural Borrowing substantially outnumber domestication—appears consistent with an editorial preference to display cultural elements rather than neutralize them. This inclination aligns with the objectives of state-backed translation initiatives, which frequently aim to enhance the nation's cultural visibility abroad. Nevertheless, it is important to note that the available textual data alone cannot establish institutional intent. While the pattern is compatible with a state-oriented agenda of cultural promotion, definitive confirmation would require documentary evidence such as publisher briefs, translator correspondence, or funding directives.

At the same time, the translators' consistent use of amplification and other clarifying techniques indicates that foreignization is not executed as pure exoticism but as a pedagogically mediated strategy. By retaining Indonesian terms and practices while offering contextual explanations, the translations enable child readers to encounter cultural difference in an accessible, engaging form. This hybrid practice achieves two key effects: it cultivates intercultural awareness through the visibility of unfamiliar elements and safeguards comprehension and emotional connection through interpretive guidance. In doing so, the translations foster identity formation in a way that presents cultural distinctiveness as meaningful and learnable rather than distant or alien.

Future inquiry should extend beyond textual analysis to verify these interpretive claims. Examining institutional records—such as editorial guidelines, translator interviews, and policy documents—would clarify whether the foreignization bias reflects deliberate cultural diplomacy, translator preference, or a combination of both. Such interdisciplinary work would deepen understanding of how translation functions simultaneously as a pedagogical act and as a subtle instrument of cultural representation within state-sponsored publishing frameworks.

5. Conclusion

The Culture-Specific Item analysis on Bahasa Indonesia version as Source Text and English version as Target Text concluded that Personal Life and Private Passion both significantly contributed to the introduction of cultural uniqueness. The narrative and the embedded references were interdependent to highlight traditional peculiarities, comprising artistic performance, food, architecture, musical instruments, occupation, social system, national holidays, folklore, song, and etc. These were signifiers that exemplify new concepts or objects rather than a code of unfamiliarity. Moreover, the fact that the Culture-Specific Items varied considerably in frequencies emphasized that the wide array of extracultural references found in both texts influence the translation method implementation and later determined the application of translation techniques, which underlined the importance of multilayered perspectives, instead of a singular approach, when it comes to translating a text.

As a result, this phenomenon indicated that there are possibilities for not only one, but also two or three techniques to be utilized in order to accommodate a text bearing multiple units or concepts. In this case, a changeable translation system is required to prove that translation outputs can be adjustable, instead of focusing on a single viewpoint. In the translation of children's short stories that may often necessitate one technique for a specific word or phrase, two or three techniques can be addressed, considering the complexities of units or concepts of analysis.

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