

Decoding Linguistic and Cultural Labyrinths: A Phenomenological Encoding–Decoding Framework for Translation

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1. Introduction

Translation has long been understood as a complex act of linguistic and cultural mediation rather than the mere substitution of words between languages. Over the past several decades, translation studies have evolved from predominantly linguistic approaches centred on equivalence toward broader cultural, philosophical, cognitive, and hermeneutic paradigms. While these developments have considerably enriched the discipline, much of the existing scholarship continues to conceptualize translation either as the transfer of meaning between linguistic systems or as the negotiation of cultural difference. Comparatively less attention has been devoted to the translator's lived cognitive experience and the phenomenological processes through which meaning is perceived, interpreted, reconstructed, and communicated.

Phenomenology, particularly as developed by Edmund Husserl and subsequently enriched by hermeneutic philosophy, offers an important framework for understanding translation as an intentional act of consciousness. Rather than treating translation as the replacement of lexical or syntactic units, a phenomenological perspective foregrounds the translator's engagement with meaning as experienced within specific linguistic, cultural, historical, and cognitive contexts. Translation thus becomes an interpretive process in which meaning is continually decoded, reconstructed, and re-encoded through conscious acts of understanding.

This paper argues that existing equivalence-oriented approaches, while valuable in explaining certain aspects of translational practice, do not sufficiently account for the dynamic interaction between linguistic structures, cultural matrices, intentional consciousness, and interpretive cognition that characterizes the translator's work. The study therefore proposes a phenomenological framework that conceptualizes translation as a multi-stage process involving authorial encoding, translatorial decoding, hermeneutic interpretation, translatorial re-encoding, and readerly decoding.

Accordingly, this paper addresses the following research question:

How can a phenomenological approach explain the cognitive, linguistic, and cultural processes involved in translation more comprehensively than conventional equivalence-based theories?

To answer this question, the paper examines translation through the interconnected concepts of intentionality, encoding and decoding, linguistic and cultural labyrinths, and hermeneutic interpretation. It argues that translation is fundamentally an act of phenomenological meaning-construction rather than the mechanical transfer of linguistic equivalence. By bringing phenomenology into dialogue with contemporary translation theory, the paper seeks to contribute a conceptual model that foregrounds the translator's cognitive agency and the multilayered interaction between language, culture, and consciousness.

The remainder of the paper first reviews the principal theoretical approaches to translation before introducing the proposed phenomenological framework. It then examines the linguistic and cultural complexities that shape translational practice and demonstrates how a phenomenological understanding of translation provides a more comprehensive account of meaning negotiation across languages and cultures.¹

This study proposes the Phenomenological Encoding–Decoding Framework (PEDF) as a new conceptual model for Translation Studies. The framework integrates phenomenology, hermeneutics, cognitive translation studies, and cultural approaches into a unified account of translation as a dynamic process of intentional meaning construction. By conceptualizing translation through the interconnected stages of authorial encoding, translatorial decoding, hermeneutic interpretation, translatorial re-encoding, and readerly decoding, the framework offers a comprehensive perspective on the linguistic and cultural complexities of translation.

2. Literature Review

Translation Studies has evolved considerably from its early concern with linguistic equivalence to encompass cultural, cognitive, and philosophical dimensions of meaning-making. Foundational scholars such as Roman Jakobson,² J. C. Catford,³ and Eugene Nida⁴ established the discipline by conceptualising translation primarily as a process of transferring meaning between linguistic systems through varying notions of equivalence. Jakobson's distinction between intralingual, interlingual, and intersemiotic translation broadened the conceptual boundaries of translation, while Catford approached translation from

¹ The Phenomenological Encoding–Decoding Framework proposed in this article is developed by the present author as a conceptual model synthesising insights from phenomenology, hermeneutics, cognitive translation studies, and cultural approaches to translation. The model constitutes the principal theoretical contribution of this study.

² Roman Jakobson, "On Linguistic Aspects of Translation," in *On Translation*, ed. Reuben A. Brower (Cambridge, MA: Harvard University Press, 1959), 232

³ J. C. Catford, *A Linguistic Theory of Translation* (London: Oxford University Press, 1965)

⁴ Eugene A. Nida and Charles R. Taber, *The Theory and Practice of Translation* (Leiden: E. J. Brill, 1969).

the perspective of linguistic substitution and textual equivalence. Nida's influential concepts of formal and dynamic equivalence shifted attention from structural correspondence to communicative effectiveness, particularly in biblical translation, thereby foregrounding the role of the target audience in the translation process.¹ Although these models significantly advanced translation theory by providing systematic linguistic frameworks, later scholars have argued that equivalence alone cannot adequately explain the interpretive, cultural, and experiential dimensions involved in translational practice. Translation frequently requires the negotiation of meanings embedded within historical memory, cultural conventions, ideological assumptions, and context-specific forms of expression that exceed purely linguistic correspondence.

The subsequent Cultural Turn fundamentally transformed Translation Studies by repositioning translation as an act of intercultural mediation rather than linguistic substitution. Susan Bassnett⁵ and André Lefevere⁶ demonstrated that translations are shaped by ideological, literary, and institutional forces operating within target cultures, while Lawrence Venuti highlighted the translator's visibility and examined the ethical implications of domestication and foreignisation as competing translation strategies.² Parallel developments in hermeneutics and cognitive translation studies further enriched the discipline by emphasising interpretation and the translator's mental processes. George Steiner's concept of the "hermeneutic motion" portrays translation as a cyclical movement of trust, interpretation, incorporation, and restitution, whereas contemporary cognitive scholars such as Anthony Pym, Andrew Chesterman, Sandra Halverson, and Michael Carl have explored translation as a complex process involving perception, memory, inferencing, and decision-making.³ Despite these important developments, comparatively limited attention has been devoted to the phenomenological structures through which translators consciously experience, interpret, and reconstruct meaning across linguistic and cultural worlds. Existing theories illuminate important dimensions of translation individually, yet an integrated account of intentionality, lived experience, linguistic cognition, cultural mediation, and hermeneutic interpretation remains underdeveloped. It is this theoretical gap that the present study seeks to address by proposing a phenomenological framework that conceptualises translation as a multi-stage process of encoding, decoding, interpretation, and re-encoding within interconnected linguistic and cultural matrices.

Accordingly, the principal contribution of this article is the development of the Phenomenological Encoding–Decoding Framework (PEDF), an integrative conceptual model that explains translation as a progressive process of intentional meaning construction. Accordingly, the principal contribution of this article is the development of the Phenomenological Encoding–Decoding Framework (PEDF), an integrative conceptual model that explains translation as a progressive process of intentional meaning construction.

3. Translation as a Phenomenological Act

Traditional theories have frequently understood translation as the transfer of linguistic meaning or the negotiation of cultural difference between source and target texts. While these approaches have substantially advanced translation studies, they do not fully explain the translator's lived experience of understanding, interpreting, and reconstructing meaning. From a phenomenological perspective,

⁵ Susan Bassnett, *Translation Studies*, 4th ed. (London: Routledge, 2014)

⁶ André Lefevere, *Translation, Rewriting and the Manipulation of Literary Fame* (London: Routledge, 1992)

translation is not simply an external linguistic operation but an intentional act of consciousness through which meaning is continuously constituted, interpreted, and reconstituted.⁷

Drawing upon Husserl's concept of intentionality, this study argues that every act of translation is directed towards meaning rather than merely towards words.⁸ The translator encounters the source text not as an assemblage of lexical items but as a structured world of experiences embedded within particular linguistic, cultural, historical, and psychological contexts. Consequently, translation involves far more than lexical substitution; it requires entering the horizon of meaning inhabited by the original text and reconstructing that horizon within another linguistic and cultural universe. In this sense, translation becomes a phenomenological encounter between consciousness, language, and culture in which understanding precedes linguistic reformulation.

This perspective also aligns with hermeneutic philosophy, which views interpretation as an active dialogue between text and interpreter. However, the present framework extends hermeneutic translation theory by proposing that interpretation itself unfolds through identifiable phenomenological stages involving perception, intentionality, memory, contextual understanding, and linguistic reconstruction. Translation therefore emerges as a dynamic movement between two consciousnesses—that of the author and that of the translator—mediated through language and ultimately completed in the interpretive consciousness of the reader.

Accordingly, this study proposes that translation should be understood as a multi-stage phenomenological process in which meaning is progressively encoded, decoded, interpreted, re-encoded, and finally reconstructed within the target culture. Each stage represents a distinct yet interconnected level of cognitive, linguistic, and cultural activity that together constitute the phenomenology of translation

The Phenomenological Encoding–Decoding Framework

Building upon the foregoing discussion, this study proposes a five-stage phenomenological framework that conceptualises translation as a continuous movement of meaning rather than the transfer of linguistic forms alone.⁹ Unlike traditional equivalence-based approaches that focus primarily on textual correspondence, the present model foregrounds the translator's conscious engagement with meaning as it travels across languages and cultures. Each stage represents a particular mode of intentional activity through which meaning is progressively constituted, interpreted, reconstructed, and communicated.

Stage One: Authorial Encoding

Every act of translation begins before the translator encounters the text. The author first encodes lived experiences, emotions, cultural assumptions, historical memories, and ideological positions into linguistic signs. This encoding is not merely linguistic but phenomenological, as language functions as the medium through which consciousness externalises itself. Words therefore carry multiple layers of meaning

⁷ Hirvonen, Maija. "Shared Cognition in the Translation Process: Information Processing and Meaning Production as Interactive Accomplishments." *Translation Spaces* 13, no. 1 (2024): 61–82

⁸ Edmund Husserl, *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy: First Book*, trans. F. Kersten (The Hague: Martinus Nijhoff, 1983).

⁹ Maurice Merleau-Ponty, *Phenomenology of Perception*, trans. Colin Smith (London: Routledge, 2012); Dan Zahavi, *Phenomenology: The Basics* (London: Routledge, 2019).

extending beyond their lexical definitions to encompass symbolic, cultural, emotional, and contextual associations.¹⁰ The source text consequently becomes a repository of intentional meanings awaiting interpretation rather than a simple collection of linguistic units.

Stage Two: Translational Decoding

The translator's first task is to decode the phenomenological world encoded within the source text. This process involves much more than understanding vocabulary or grammar. Rather, the translator seeks to recover the author's intentions, emotional registers, cultural references, stylistic nuances, and contextual implications.¹¹ Decoding therefore requires the interaction of memory, linguistic competence, cultural knowledge, inferential reasoning, and interpretive sensitivity. At this stage, translation becomes an act of disciplined reading in which the translator continuously negotiates multiple layers of possible meaning before selecting the most plausible interpretation.

Stage Three: Hermeneutic Interpretation

Once the source text has been decoded, the translator enters the hermeneutic stage, where meaning is critically evaluated and reconstructed through conscious interpretation. Here, linguistic structures interact with historical contexts, cultural traditions, ideological assumptions, and experiential knowledge.¹² Interpretation is therefore neither mechanical nor subjective but an intentional process of negotiating meaning within overlapping horizons of understanding. This stage represents the phenomenological core of translation because it is here that the translator actively constitutes meaning rather than merely discovers it.

Stage Four: Translational Re-encoding

Following interpretation, meaning is re-encoded into the target language. Re-encoding is not the reproduction of lexical forms but the reconstruction of phenomenological experience through the linguistic resources available within the target language and culture. The translator must preserve not only semantic content but also communicative intention, stylistic force, emotional resonance, and cultural significance. Decisions regarding lexical choice, syntax, register, metaphor, and discourse organisation become manifestations of the translator's interpretive responsibility.

Stage Five: Readerly Decoding

The translational process reaches completion only when the target reader decodes the translated text. Meaning is therefore never fixed within the translated text itself but is continuously reconstructed through the reader's own linguistic competence, cultural knowledge, historical background, and experiential horizon.¹³ Successful translation is achieved when the reader's phenomenological engagement

¹⁰ George Steiner, *After Babel: Aspects of Language and Translation*, 3rd ed. (Oxford: Oxford University Press, 1998), especially the discussion of the "hermeneutic motion."

¹¹ Paul Ricœur, *On Translation*, trans. Eileen Brennan (London: Routledge, 2006).

¹² Hans-Georg Gadamer, *Truth and Method*, 2nd rev. ed., trans. Joel Weinsheimer and Donald G. Marshall (London: Continuum, 2004).

¹³ Douglas Robinson, *The Hermeneutics of Translation* (London: Routledge, 2012).

approximates the interpretive experience intended by both the original author and the translator, even though complete identity of experience remains impossible.¹⁴

Figure 1. The Phenomenological Encoding–Decoding Framework of Translation

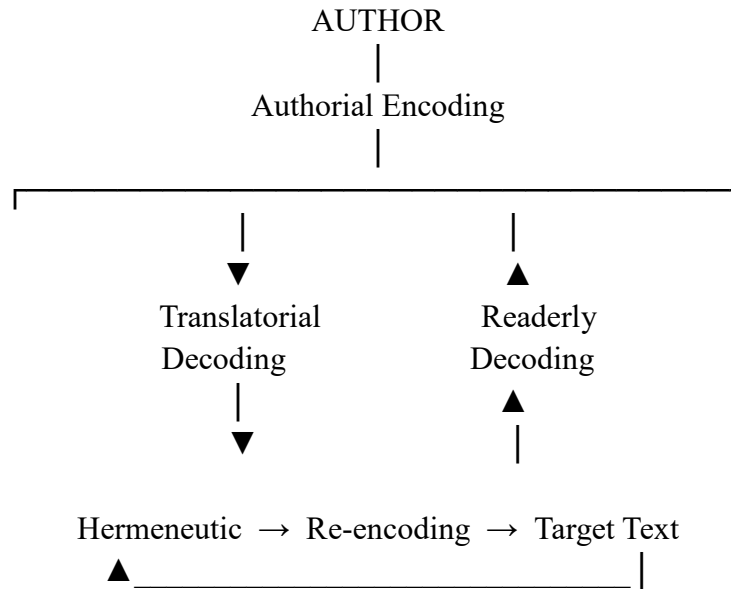
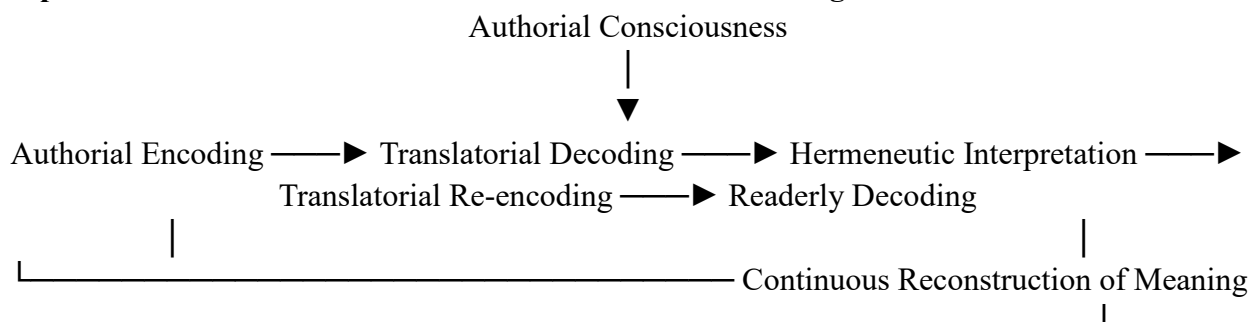


Figure 2. Translation as a Continuum of Meaning Construction. The proposed phenomenological framework conceptualizes translation as a continuous process in which meaning is successively encoded, decoded, interpreted, and re-encoded before being reconstructed by the target reader. Rather than representing translation as a linear transfer of linguistic forms, the model emphasizes the dynamic continuity of intentional meaning-making across author, translator, text, and reader.

Conceptual Framework: Translation as a Continuum of Meaning Construction



The phenomenological framework proposed in this study may be visualized as a continuum of meaning construction rather than a linear chain of linguistic transfer. Each stage emerges from and depends upon the preceding one while simultaneously shaping the next, thereby forming an uninterrupted movement of interpretation across linguistic and cultural boundaries. The translator occupies the pivotal position within this continuum, mediating between the author's intentionality and the reader's reconstruction of meaning. This conceptualization underscores that translation is not the movement of words between languages but the continuous transformation of lived meaning through successive acts of conscious interpretation.

¹⁴ Anthony Pym, *Exploring Translation Theories*, 3rd ed. (London: Routledge, 2021); Jeremy Munday, *Introducing Translation Studies: Theories and Applications*, 5th ed. (London: Routledge, 2022).

Navigating Linguistic and Cultural Labyrinths: Applying the Phenomenological Framework

The Phenomenological Encoding–Decoding Framework proposed in this study is intended not merely as an abstract theoretical construct but as a practical model for understanding how meaning is negotiated throughout the translational process.¹⁵ The framework demonstrates that translation is fundamentally an interpretive activity in which linguistic structures, cultural references, historical consciousness, and lived experience converge to shape the production of meaning. Rather than reducing translation to the transfer of lexical or grammatical units, the model foregrounds the translator's role as an intentional interpreter who continuously reconstructs meaning through conscious engagement with the source text.¹⁶

To illustrate the explanatory potential of the framework, this section discusses selected linguistic and cultural situations that frequently challenge translators. These examples are not presented as empirical case studies but as theoretical illustrations that demonstrate how the proposed model accounts for the successive stages of authorial encoding, translatorial decoding, hermeneutic interpretation, translatorial re-encoding, and readerly decoding.¹⁷ In doing so, the discussion highlights the interconnected relationship between language, culture, and consciousness that characterises the phenomenology of translation.¹⁸

Linguistic Labyrinths: Beyond Lexical Equivalence

One of the most persistent challenges in translation arises from the assumption that lexical equivalence alone is sufficient to transfer meaning across languages. Individual words rarely function as isolated semantic units; rather, they derive significance from syntactic relationships, cultural associations, rhetorical intentions, and the communicative situation in which they occur.¹⁹ Consequently, literal translation often succeeds in reproducing linguistic forms while failing to communicate the experiential meaning intended by the author.

Within the proposed phenomenological framework, the translator first encounters these linguistic complexities during the stage of translatorial decoding. At this point, the translator must move beyond dictionary meanings to recover the network of intentions embedded within the source text. Hermeneutic interpretation then enables the translator to evaluate competing possibilities by considering genre, discourse, audience expectations, historical circumstances, and stylistic purpose.²⁰ Only after this reflective engagement can the translator re-encode the meaning into the target language in a manner that preserves communicative intention rather than lexical similarity. Thus, linguistic equivalence becomes one component of translation rather than its ultimate objective.

¹⁵ Roman Jakobson, "On Linguistic Aspects of Translation," in *On Translation*, ed. Reuben A. Brower (Cambridge, MA: Harvard University Press, 1959), 232–239.

¹⁶ Gouveia, S. S., and C. Morujão. "Phenomenology and Artificial Intelligence: Introductory Notes." *Phenomenology and the Cognitive Sciences* 23 (2024): 1009–1015.

¹⁷ Trklja, Aleksandar. "Cognitive Phenomenology, Translation and Computing Machines." *Philosophy of Translation* 1, nos. 1–2 (2025): 86–101.

¹⁸ García, Adolfo M., Edinson Muñoz, and Néstor Singer. "Cognitive Translation and Interpreting Studies in the Early Twenty-First Century." *Translation, Cognition & Behavior* 6, no. 2 (2023).

¹⁹ Jeremy Munday, *Introducing Translation Studies: Theories and Applications*, 5th ed. (London: Routledge, 2022).

²⁰ Paul Ricœur, *On Translation*, trans. Eileen Brennan (London: Routledge, 2006).

Applying the Framework: An Illustration through an Urdu Idiom

The explanatory potential of the proposed framework may be illustrated through the Urdu expression "دل پر پتھر رکھنا" (literally, "to place a stone upon one's heart"). A literal rendering preserves the lexical meaning of each word but fails to communicate the emotional and cultural significance embedded within the expression. In ordinary usage, the idiom conveys the idea of suppressing personal emotions in order to perform a difficult or painful action. The intended meaning therefore emerges not from the individual lexical items but from their culturally established symbolic relationship.

Within the proposed framework, the author initially encodes an emotional state through an idiomatic expression whose significance is shared by members of the source culture. During translatorial decoding, the translator recognises that the expression functions metaphorically rather than literally and therefore resists word-for-word translation.²¹ Hermeneutic interpretation requires the translator to consider the emotional context, communicative purpose, and cultural symbolism associated with the image of the "stone." Translatorial re-encoding subsequently seeks an expression in the target language that evokes a comparable emotional response, such as "to steel oneself," "to harden one's heart," or "to do something with a heavy heart," depending on the surrounding context. Finally, readerly decoding determines whether the translated expression successfully reconstructs the intended emotional experience for the target audience.²² This example demonstrates that successful translation depends not upon lexical correspondence but upon the reconstruction of culturally situated meaning through conscious interpretation.²³

Theoretical Implications

The introduction of the **Phenomenological Encoding–Decoding Framework (PEDF)** offers a significant theoretical contribution to contemporary Translation Studies by presenting translation as an integrated process of meaning construction rather than a sequence of linguistic substitutions or isolated cultural adaptations. While existing approaches have enriched the discipline by examining equivalence, cultural mediation, hermeneutic interpretation, and cognitive processing from distinct theoretical standpoints, these perspectives have largely remained compartmentalized. The proposed framework establishes a conceptual bridge among these traditions by demonstrating that translation unfolds through successive acts of encoding, decoding, interpretation, and re-encoding, each grounded in the translator's lived experience and intentional engagement with the source text.

By placing phenomenological consciousness at the centre of translational activity, the framework reconceptualizes the translator not as a passive mediator but as an active interpreter whose understanding emerges through a dynamic interaction between language, culture, and experience. Meaning, therefore, is neither transmitted intact from source to target nor created arbitrarily by the translator; rather, it is

²¹ Mona Baker, *In Other Words: A Coursebook on Translation*, 4th ed. (London: Routledge, 2024).

²² Peter Newmark, *A Textbook of Translation* (London: Prentice Hall, 1988), especially the discussion of idioms and metaphorical language.

²³ Lawrence Venuti, *The Translator's Invisibility: A History of Translation*, 3rd ed. (London: Routledge, 2018).

progressively negotiated through intentional acts of comprehension and reconstruction. This perspective extends phenomenological insights beyond philosophical inquiry and positions them within a systematic model capable of explaining the multilayered nature of translational decision-making.

The framework also contributes to ongoing debates concerning the relationship between linguistic fidelity and cultural adaptation. Instead of treating these orientations as competing paradigms, the PEDF demonstrates that they represent complementary dimensions of a broader phenomenological process. Linguistic accuracy, cultural sensitivity, hermeneutic interpretation, and cognitive reflection are understood as interconnected stages that collectively shape the translator's engagement with meaning. In doing so, the framework offers a more comprehensive theoretical lens through which diverse translation practices can be examined without privileging a single methodological orientation.

More broadly, the proposed framework encourages Translation Studies to engage more closely with phenomenology as an interpretive methodology capable of enriching existing theoretical paradigms. Rather than replacing established theories, the PEDF provides an integrative conceptual architecture through which linguistic, cultural, hermeneutic, and cognitive perspectives may be understood as complementary expressions of a unified translational experience. It thus advances a holistic understanding of translation as an intentional, experiential, and meaning-oriented human activity, while opening new possibilities for theoretical dialogue across disciplinary boundaries.

Pedagogical and Professional Implications

Beyond its theoretical contribution, the Phenomenological Encoding–Decoding Framework (PEDF) offers significant implications for translator education and professional translation practice. Contemporary translation pedagogy has increasingly moved beyond the traditional emphasis on linguistic equivalence towards fostering interpretive competence, intercultural awareness, and critical decision-making. The proposed framework supports this pedagogical shift by encouraging students to perceive translation as a reflective process of meaning negotiation rather than a mechanical transfer of lexical or grammatical forms. By conceptualizing translation as a sequence of intentional acts—authorial encoding, translatorial decoding, hermeneutic interpretation, translatorial re-encoding, and readerly decoding—the framework provides a structured model through which learners can systematically analyse and justify their translational decisions.

In professional practice, the framework has broad applicability across diverse domains, including literary, legal, diplomatic, religious, and audiovisual translation, where linguistic accuracy alone is often insufficient to convey intended meaning. Translators frequently encounter culturally embedded expressions, historical references, and context-dependent nuances that demand interpretive judgement rather than literal correspondence. The PEDF equips practitioners with a conceptual vocabulary for explaining these decisions, thereby promoting greater transparency, reflexivity, and professional accountability. It also reinforces the understanding that successful translation depends upon balancing linguistic precision with cultural sensitivity and experiential understanding.

The framework is equally relevant in the context of rapidly advancing artificial intelligence and machine-assisted translation. While AI systems increasingly perform lexical and syntactic transfer with remarkable efficiency, they continue to face challenges in interpreting contextual meaning, cultural symbolism, irony, implicit assumptions, and emotionally nuanced discourse. The phenomenological perspective advanced in this study underscores the enduring significance of human intentionality and lived experience in the construction of meaning. Rather than positioning human translators and AI systems as competing entities, the PEDF advocates a complementary relationship in which computational efficiency is guided and refined through human interpretive judgement. In this respect, the framework contributes to ongoing discussions concerning the evolving role of professional translators in an era of intelligent language technologies.

Taken together, these pedagogical and professional implications demonstrate that the PEDF is not merely an abstract theoretical construct but a practical framework capable of informing translator training, enhancing professional practice, and shaping future approaches to human–AI collaboration in Translation Studies.

Directions for Future Research

The Phenomenological Encoding–Decoding Framework (PEDF) opens several promising avenues for future research in Translation Studies. As a conceptual model, the framework provides a foundation for empirical investigations that examine how translators engage in successive processes of decoding, interpretation, and re-encoding across diverse linguistic and cultural contexts. Future studies may employ qualitative methodologies such as think-aloud protocols, retrospective interviews, and discourse analysis to explore how translators negotiate meaning during the translation process and to assess the explanatory value of the proposed framework in real-world translation settings.

The framework also invites interdisciplinary collaboration between Translation Studies and related fields, including phenomenology, cognitive linguistics, psychology, digital humanities, and artificial intelligence. Comparative studies may investigate how translators from different linguistic and cultural backgrounds interpret the same source text, thereby contributing to a deeper understanding of the role of lived experience, cultural knowledge, and intentionality in translational decision-making. Such research would further illuminate the relationship between subjective interpretation and shared communicative meaning across languages and cultures.

Another productive direction concerns the application of the PEDF to specialised domains of translation, including literary, legal, religious, audiovisual, and diplomatic translation. Examining the framework across these diverse contexts would help determine its adaptability and theoretical robustness while identifying domain-specific challenges in meaning construction and intercultural mediation. Similarly, the growing integration of artificial intelligence into translation workflows presents opportunities to investigate how phenomenological principles may complement computational approaches, particularly in areas requiring contextual interpretation, ethical judgement, and cultural sensitivity.

Ultimately, the proposed framework should be regarded not as a definitive model but as an evolving theoretical perspective capable of refinement through sustained scholarly dialogue and empirical inquiry.

By encouraging researchers to investigate translation as an intentional, experiential, and meaning-oriented process, the PEDF has the potential to stimulate new conversations at the intersection of phenomenology, language, culture, and translation, thereby contributing to the continued theoretical development of the discipline.

4. Conclusion

Translation has long been understood through diverse theoretical paradigms that variously emphasize linguistic equivalence, cultural mediation, hermeneutic interpretation, and cognitive processing. While each of these perspectives has significantly enriched Translation Studies, no single approach has fully captured the dynamic interplay between language, culture, consciousness, and lived experience that characterizes the translator's engagement with meaning. This study has sought to address that gap by proposing the **Phenomenological Encoding–Decoding Framework (PEDF)** as an integrative conceptual model that reconceptualizes translation as a progressive process of intentional meaning construction.

Drawing upon phenomenological philosophy, the framework demonstrates that translation extends beyond the transfer of linguistic forms to encompass successive acts of authorial encoding, translatorial decoding, hermeneutic interpretation, translatorial re-encoding, and readerly decoding. These interconnected stages illustrate how meaning is continually interpreted, negotiated, and reconstructed through the translator's conscious engagement with both the source and target cultural worlds. By integrating insights from linguistic, cultural, hermeneutic, and cognitive approaches within a unified phenomenological perspective, the PEDF provides a coherent theoretical architecture capable of explaining the complexity of translational decision-making without reducing translation to any single explanatory paradigm.

The significance of the proposed framework lies not only in its theoretical integration but also in its capacity to strengthen dialogue between philosophy and Translation Studies. It highlights the translator's role as an intentional interpreter whose experiential understanding shapes the movement of meaning across languages and cultures. In doing so, the study contributes to ongoing discussions concerning translator agency, intercultural communication, and the evolving relationship between human expertise and AI-assisted translation. The framework also establishes a foundation for future empirical investigations that may further refine and extend its explanatory potential across different translation contexts.

Ultimately, the present study argues that translation is best understood not as the mechanical transfer of words between languages but as an intentional and interpretive process through which meaning is continually reconstructed across linguistic, cultural, and experiential boundaries. The **Phenomenological Encoding–Decoding Framework** offers a new conceptual lens through which this process may be understood, inviting scholars to view translation as the movement of meaning across consciousnesses rather than merely the movement of texts across languages. It is hoped that this perspective will encourage further theoretical reflection, interdisciplinary dialogue, and empirical inquiry, thereby contributing to the continued evolution of Translation Studies as a discipline.

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