**Adab Al-Rafidain**

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# *An Investigation of Target Readers' Worldview on Literary Texts Translated from English into Bahdini Kurdish*

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**Article Information**

***Article history:***

Received February8, 2024
Reviewer March3 .2024
Accepted March10, 2024
Available Online September1, 2024

***Keywords***:
Readers' Reception, Linguistic Hybridity, Allegiance, Worldview, Translation

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**Abstract**

The question of taking target readers into consideration during the process of translation has long been a subject for debate amongst scholars. Such beliefs suggest that to respect the culture, social values, and norms of a certain society into consideration, changes need to occur to the target text. However, these changes are usually made by translators who consider themselves as the representatives of the whole society. The body of this research conducted on target readers was limited to comparisons between the source text and target text, and its participants were mostly academics or those who had access to both texts. There is a shortage in research regarding the readers who read these translations and do not have access to the source text, and whether they agree to the changes made by the translators. The current study aims at taking readers' opinion regarding two sets of translated texts a complete translation and variational translation, and express their worldview based on Klinger's Linguistic Hybridity Theory (2015). The selected data were taken from two novels, John Green's The Fault in Our Stars and Adichie's Purple Hibiscus. The main findings of the study were that readers preferred the complete translation over variational translation because the texts were more accurate and had a more effective description. Moreover, it was also found that readers reject the idea of omission in translation, because it detaches the target readers from what the author of the source text wants to convey.

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# تحقيق في رؤية قراء النص المترجم حول النصوص الأدبية المترجمة من الإنجليزية إلى البهدينية الكردية

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**المستخلص :**

إن مسألة أخذ رؤية قراء نص اللغة المستهدفة في الاعتبار أثناء عملية الترجمة كانت منذ فترة طويلة موضوعًا للنقاش بين العلماء. تشير مثل هذه المعتقدات إلى أنه من أجل احترام الثقافة والقيم الاجتماعية والأعراف الخاصة بمجتمع معين، يجب إجراء تغييرات على النص المستهدف. ومع ذلك، عادة يقوم المترجمون باجراء هذه التغييرات حيث يعتبرون أنفسهم ممثلين للمجتمع بأكمله. اقتصرت مجموعة الأبحاث التي أجريت على قراء نص اللغة المستهدفة على المقارنات بين النص المصدر والنص المستهدف، وكان المشاركون في الغالب من الأكاديميين أو أولئك الذين لديهم إمكانية الوصول إلى كلا النصين. هناك نقص في الأبحاث المتعلقة بالقراء الذين قرأوا هذه الترجمات وليس لديهم إمكانية الوصول إلى النص المصدر، وما إذا كانوا يوافقون على التغييرات التي أجراها المترجمون . تهدف الدراسة الحالية إلى أخذ رأي القراء فيما يتعلق بمجموعتين من النصوص المترجمة، ترجمة كاملة وترجمة متغيرة، والتعبير عن رؤيتهم للعالم بناءً على نظرية الهجين اللغوي لكلينجر (2015).تم أخذ البيانات المختارة من روايتين، الأولى هي رواية "ما تخبئه لنا النجوم" للكاتب جون جرين و الثانية هي "زهرة الهيبيسكوس البنفسجية" للكاتبة تشيماماندا أديتشي. وكانت النتائج الرئيسية للدراسة هي أن القراء يفضلون الترجمة الكاملة على الترجمة المتنوعة لأن النصوص كانت أكثر دقة ولها وصف أكثر فعالية. علاوة على ذلك، فقد تبين أيضا أن القراء يرفضون فكرة الحذف في الترجمة، لأنه يفصل القراء عما يريد مؤلف النص المصدر إيصاله.

**الكلمات المفتاحية**: استقبال القراء، التهجين اللغوي، الولاء، النظرة للعالم، الترجمة

## 1.Introduction

The idea of considering target readers (TR)s in the process of translation has long been a matter of discussion in translation studies. Nida's (1964) dynamic equivalence, Vermeer's (1984) Skopos theory, as well as Venuti's (1998) domestication and foreignization strategies are amongst those theories that take the culture, values, expectations, and knowledge of the implied TRs into account. Before the process of translating a particular text, translators have an abstracted model of readers in mind. While the premise of these theories could be true, the researchers believe that their application might still carry elements of subjectivity. Shedding more light on this argument, in Translation and Linguistic Hybridity, Klinger (2015) developed the concept of readers' allegiance in translation. She argued that readers' allegiance is influenced by two main factors: readers' own world view and the readers' construction of the author's positionality. Having said this, it is imperative to underscore the notion that what may be deemed normative within a particular community cannot be universally generalized across others. Thus, investigating TRs' opinion regarding translated texts is a step forward towards a better understanding to the actual meaning behind the process of translation .

Translation serves the purpose of rendering content accessible to individuals unfamiliar with the source language. Notwithstanding this fundamental aspect, the available studies on target readers did not take monolinguals into account. Previous investigations have primarily focused on contrasting source and target texts, with participants mainly comprising bilingual individuals. The present study aims to address this gap by specifically addressing the absence of monolingual perspectives in existing literature. The paper aims at investigating TRs worldview regarding two sets of translated texts, one is ST oriented

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(complete translation), and the other one is TT oriented (variational translation). To achieve this goal, the current study attempts to answer the following questions:

- Choosing between either complete or variational translation, how do readers express their world view?

- What are the most frequent themes that express TRs worldview ?

By centering on readers' opinions regarding translated texts and scrutinizing their responsiveness towards the adaptations usually occur in translated texts, the present study suggests that translators may want to place greater emphasis to the option of complete translation particularly in the context of novel translation. This will allow readers to enjoy reading the novel and they might even go through the same reading experience as the source text reader .

## 2.Theoretical background

This section deals with the examination of TRs through two distinct lenses. Firstly, emphasis is placed on elucidating the integration and active participation of readers within the domain of translation studies. Secondly, focus is directed towards the response mechanisms of readers to translated texts, coupled with an exploration of their worldview.

### 2.1Readers in translation studies

Nida (1964) prioritized the role of the readers in translation. He considered translators as mediators who transfer the message from the source to the receptors. He also emphasized that the receptors should be able to respond to the translation the way they communicate to their own language (pp.145-149). The Skopos theory confirmed Nida's thoughts and supports the idea that for a successful translation, the functional and the cultural expectations of the target audience need to be taken into consideration. Vermeer (1984 & 2014) states that the translation process and translator's decision-making are determined by the skopos or purpose of translation. Target culture and target audience are amongst the purposes a translator must consider. He further explained that the target audience needs to be known, because it is impossible to decide whether a certain function makes sense for them unless the translator is familiar with the audience. Otherwise, translational purpose cannot be achieved (pp. 1, 91 .(

With respect to the cultural identity of the translated texts, Venuti (1998) stated that translation is mostly viewed with suspicions due to its inevitable domestication of the foreign text. He argued that translation is designed for a specific cultural constituency that leads to the construction of a new subject, position, and ideology (pp. 67-68) .

### 2.2Receptors' contribution

It is believed that the role of receptors in general, readers or viewers, is of great importance, because it contributes to the success of the work accomplished whether it is a book, a translated book, or a film (Gambier, 2018). Smith (2005), a philosopher and a film theorist, introduced three levels regarding audience engagement. He suggested that receptors respond to the characters and the actions of a film in three different ways, namely, recognition, alignment, and allegiance. Smith defined recognition as the way in which receptors reidentify characters and perceive them as distinct from other characters. The

second level, alignment, describes the way in which receptors access to the thoughts and feelings of characters is controlled by the film through reaction shots, optical point of view and performance. The third and last level, allegiance, describes the emotional reaction of receptors and it is the way the film invites viewers to respond. It refers to receptors' evaluation and emotional response to the narrative (p.97). Klinger (2015) believed that Smith's levels of engagement may be applied to the analysis of written narrative, but regarding translation she mainly focused on readers' allegiance. Thus, for the current study, the level of allegiance will be discussed since it is directly related to the TRs response to translated texts.

### 2.2.1Klinger's readers' worldview

As far as readers' mindset and ideational point of view is concerned, Klinger (2015) introduced the notion of linguistic hybridity in translation. Linguistic hybridity is a feature of any text that is translated across cultural and/or linguistic borders (p.1). Klinger explained that linguistic hybridity contributes to the projection of meaning, and readers' allegiance which is the actual involvement in the process of translation. (Klinger, 2015, p. 11).

She further explained that readers' response to a text or a narrator's stance results from a cognitive interaction between the language of the text and the reader. The text's linguistic choices play an important role in the process of boosting these mental representations. These representations may depend on factors such as, the readers' personal and cultural knowledge (p. 86) .

Klinger (2015) also stated that readers' allegiance is influenced by two main factors: readers' own world view and the readers' construction of the author's positionality. Allegiance is a mixture of TRs mental representation of the text as well as their construction of the narrator or the author's stance. This judgment or emotional response results from the interaction between the language of the text and the readers (p.86).

## 3.Previous studies

To the best knowledge of the researchers, the involvement of TRs in studies related to translation, the existing research, to a certain extent, did not fully capture the actual role of TRs in the process of translation. Most of the current studies circle around how translators think about or consider TRs. Readers are not directly involved in such research, and it is always the translator who thinks instead of them .

Lee (2015) investigated the consideration of the TR in translation tasks with respect to specific lexis. Students were asked to translate Korean literary texts into English. Pre-translation session included discussing and identifying culture-specific references. Accordingly, it appeared that most participants' consideration to TRs was limited to text style and cultural references. (pp. 383-386) .(

In an attempt to track down the actual role of readers in the process of reading translated literary texts, Yang and Qi (2017) used the reception theory as a way for highlighting the role of readers in the process of translation. According to them, translation is an approximate process, because the TT cannot coincide with the original text, and it is an outcome of communication between the translator and the text. Of course, this might create interpretation gaps when it comes to reading the translation. The different interpretations readers give to translated texts is because of different perspectives readers possess (p. 116-117).

Similar to Lee (2015), Perminova (2020) conducted a study on readers' response to two different English translations of a Ukrainian novel. The participants were Ukrainian students who had access to both ST and TT. First, they were asked to read the TT and decide whether it was originally written in English, or it was just an English translation. Then they were asked to compare between the ST and the TT. The results of the research showed that the participants could recognize the translated version, because according to them only those with deep knowledge of Ukrainian history and customs could write such a text. The participants had different opinions regarding the strategies used by translators, some of them supported domestication while others encouraged foreignization (Perminova, 2020, p. 4-5).

Other studies that took TRs into consideration mainly concentrated on the notion of acceptability and filtering. Zhu (2021) dealt with the ways by which to improve the acceptability of technical translation from the perspective of the audience. It was hypothesized that for western readers to accept a translation from Chinese, choice of words, sentence patterns and textual organization needs to be taken into consideration. The researcher labeled these translations poor due to different factors, such as been inappropriate for the needs of the audience, stylistic problems, syntactic and semantic problems, as well as problems at the discourse level. While these propositions may be true, it is important to highlight the fact that they might be subjective or over-generalized, because they were decided by the researcher and not the readers themselves .

Perhaps the major drawbacks of the aforementioned studies are that they do not directly involve the TRs. Generally, translation is done for monolinguals and those who do not have access to the source language. However, the studies showed participants reading both the ST and TT. Readers' reception is dealt with from the perspective of translators or people who are already aware of translation strategies and techniques .

## 4.Methodology

### 4.1The opinionnaire

The opinionnaire included 20 entries, and for each entry there were two translated texts into Kurdish Bahdini. (A) was a complete translation, meaning the text was translated as it is without any changes while (B) was a variational translation, where the translator has made changes to comply with the needs of the TRs. It is worth mentioning that the participants gave their consent to conduct the opinionnaire and they have been informed that their identity will be kept anonymous, and their responses will strictly be used for the purpose of the current study .

### 4.2Participants

A total of 20 participants (Ps) answered the opinionnaire. The Ps were those who read books translated into Kurdish Bahdini .

### 4.3Data collection

The data used in the opinionnaire were extracted from two books. John Green's (2012) novel The Fault in Our Stars translated into ئەوا ستێران ل مە ڤەشارتی by Ru'ya Barwari (2020) and Chimamanda Adichie's (2003) novel Purple Hibiscus translated into هێبسکوسا مۆر by Hizhiyan Aziz (2020) .

### 4.4Procedure

The current paper employed a mixed-method, quantitative and qualitative, for the analysis of TRs response regarding complete and variational translated texts.

First, 5 texts were extracted from the aforementioned books (see 4.4), which made a total of 20 texts alongside their variational translation. Then, all these texts were translated again by the researchers without making any changes to the texts .

For validity and reliability purposes, the complete translation was double checked by two experienced and competent teachers at the Department of Translation, University of Duhok .

Both translations (20 complete translations) vs (20 variational translations) were put together in an opinionnaire and distributed to the Ps. They were asked to read both translations (a total of 40 texts) and then answer two questions. The first question was to choose between either complete or variational in terms of which is better for them as readers. The second question was to state the reason why they chose (A) or (B). The reason behind these questions is to see whether TRs prefer the translation to be as it is or the one where their culture is taken into consideration. Based on their answers, their allegiance towards the texts is projected which in turn reveals their world view. Participants were allocated a period of three weeks to complete the opinionnaire. This measure was implemented to ensure that they had ample time to thoroughly review the translations and deliberate upon their responses.

Ps' worldviews were categorized based on their responses to the open- ended question. The number of the categories or themes appeared in their responses were eleven categories. The following is an explanation for each one of them. 1) Clarity; the overall meaning of this text is clear for me. 2) Accuracy; the information is precise and detailed for me. 3) Effective description; I can picture the scene as if it is happening in front of me. 4) Diction; I prefer the choice of words in this text. 5) Naturalness; As if the text has been written in my native language. 6) Religiously appropriate; this text is religiously more appropriate. 7) Socially appropriate; this text concords with my social values. 8) Cohesion; the text is cohesive. 9) Grammar; grammatically correct .

It is worth mentioning that during the process of analyzing the results, the grammar category has been given a 0 value. It is common knowledge that grammar affects the accuracy, cohesion, and naturalness of texts (Al-Rubai'i, personal communication, 2023). However, when giving their opinion, the participants just mentioned that the reason behind their choice is grammar without further elaboration. It seems that the participants were only interested in grammatical correctness not world view and dealt with the texts as an examination paper.

### 5 .Analysis of the data

This section deals with the analysis of the opinionnaire given to the TRs. It outlines TRs world view through the way they expressed their allegiance. Table (1) shows the statistical results of TRs responses to the translated texts.

Table1: TRs responses to literary texts

| Text | | | Gram. | Eff .De. | Dic.. | Accu. | Clar. | Re.Ap. | So.Ap. | Natu. | Cohe. | Total |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| X11 | a | | 0 | 3 | 1 | 5 | 2 | 0 | 0 | 0 | 0 | 11 |
| | b | | 0 | 0 | 0 | 0 | 4 | 2 | 1 | 2 | 0 | 9 |
| X21 | a | | 0 | 10 | 0 | 5 | 1 | 0 | 0 | 0 | 0 | 16 |
| | b | | 0 | 0 | 0 | 0 | 1 | 0 | 3 | 0 | 0 | 4 |
| X31 | a | | 0 | 0 | 1 | 3 | 1 | 0 | 0 | 0 | 0 | 5 |
| | b | | 0 | 0 | 0 | 0 | 9 | 2 | 0 | 4 | 0 | 15 |
| X41 | a | | 0 | 0 | 1 | 2 | 4 | 10 | 0 | 0 | 0 | 17 |
| | b | | 0 | 0 | 0 | 0 | 2 | 0 | 0 | 0 | 0 | 2 |
| X51 | a | | 0 | 1 | 2 | 7 | 0 | 0 | 0 | 0 | 0 | 10 |
| | b | | 0 | 2 | 0 | 0 | 7 | 0 | 0 | 1 | 0 | 10 |
| X61 | a | | 0 | 2 | 2 | 8 | 2 | 0 | 0 | 0 | 1 | 15 |
| | b | | 0 | 0 | 2 | 0 | 1 | 1 | 0 | 1 | 0 | 5 |
| X71 | a | | 0 | 11 | 0 | 5 | 0 | 0 | 0 | 0 | 0 | 16 |
| | b | | 0 | 0 | 0 | 0 | 0 | 1 | 2 | 1 | 0 | 4 |
| X81 | a | | 0 | 3 | 3 | 3 | 0 | 0 | 0 | 0 | 0 | 9 |
| | b | | 0 | 0 | 0 | 0 | 6 | 0 | 2 | 3 | 0 | 11 |
| X91 | a | | 0 | 0 | 0 | 1 | 12 | 0 | 0 | 6 | 0 | 19 |
| | b | | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 1 |
| X101 | a | | 0 | 0 | 2 | 1 | 2 | 0 | 0 | 0 | 0 | 5 |
| | b | | 0 | 0 | 7 | 0 | 0 | 0 | 8 | 0 | 0 | 15 |
| Total | a | Fr. | 0 | 30 | 12 | 40 | 24 | 10 | 0 | 6 | 1 | 123 |
| | | % | 0 | %24.4 | %9.8 | %32.5 | %19.5 | %8.1 | 0 | %4.9 | %0.8 | %100 |
| | b | Fr. | 0 | 2 | 10 | 0 | 30 | 6 | 16 | 12 | 0 | 76 |
| | | % | 0 | %2.6 | %13.0 | 0 | %39.0 | %7.7 | %20.8 | %15.6 | 0 | %100 |

Note: a = Complete Translation. b = Variation Translation

Table 1 shows that based on a total of 123 responses, Ps chose complete translation and their responses significantly centered around the following categories: accuracy was repeated 40 times (32.5%), effective description repeated 30 times (24.4), clarity repeated 24 times (19.5%), diction repeated 12 times (9.8), religiously appropriate repeated 10 times (8.1%), naturalness repeated 6 times (4.9%) and finally cohesion repeated 1 time (0.8 %). While socially appropriate did not show any sign of significance among the responses .

On the other hand, a total of 76 responses were targeted to variational translation. Their responses significantly centered around categories such as clarity repeated 30 times (39%), socially appropriate repeated 16 times (20.8%), naturalness repeated 12 times (15.6%), diction repeated 10 times (13%), religiously appropriate repeated 6 times (7.7%), and finally effective description repeated 2 times (2.6%) .

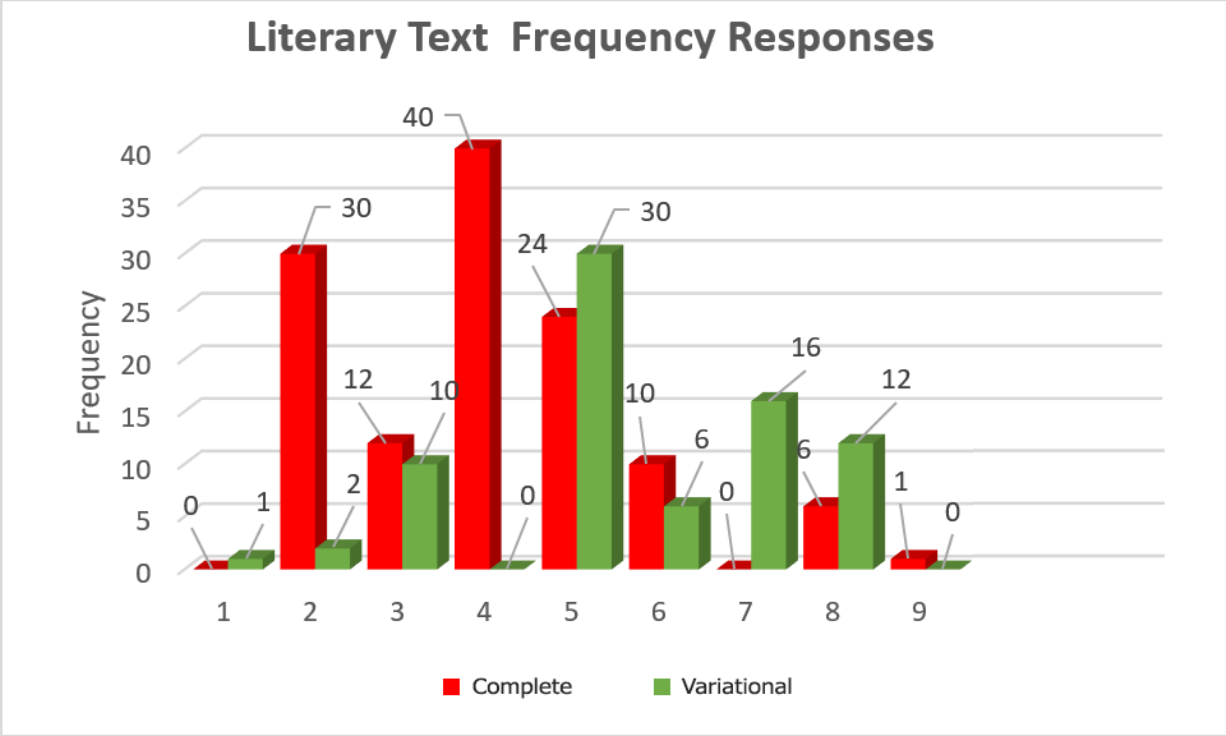


Figure 1

Frequent responses of worldview categories: literary texts

Figurer1 describes the categories appeared in the Ps responses as shown in the following. 1=Grammar, 2=effective description, 3=diction, 4=accuracy, 5=clarity, 6=religiously appropriate, 7=socially appropriate, 8=naturalness and 9=cohesion .

Figure 1 shows that the Ps' world view, regardless of their preference to choose complete or variational translation, is centered around clarity which was repeated 54 times (27%). Accuracy comes second with 40 frequencies (20%). Effective description 32 times (16%), diction 22 times (11%), naturalness 18 times (9%), while religiously appropriate and socially appropriate have equal frequencies 16 times (8%), cohesion comes last with only one frequency (0.5%) .

## 6 .Discussion and findings

It is worth mentioning that in this section the worldview categories will be discussed based on the highest frequency to the lowest, starting with responses related to complete translation and then moving to variational translation .

### 6.1Readers' responses to literary texts

Regarding the responses to literary texts, Ps chose complete translation over variational translation, and the difference was significant. Ps world view concerning complete translation centered around 8 themes namely: accuracy, effective description, clarity, diction, religiously appropriate, socially appropriate, naturalness and cohesion. Readers' responses were as the following:

| | |
|---|---|
| ST | **When she made a U-turn and went back the way we had come, I let my mind drift, imagining God laying out the hills of Nsukka with his wide white hands, crescent-moon shadows underneath his nails just like Father Benedict's.** |
| CT | **دەمێ ترومبێل ل فلکێ زڤڕی و جارەکا دی چووینە جهێ نەم ژێ هاتین، هزرا من دیر چوو و ومن هزردکر خودێ یێ گرێت )نسوکا( ب دەستێت خو بێت سپی و پەحن ڕێزدکەت و سیبەرا هیلالێ هەیڤێ یا ل بن ناخنوکێت وی وەکی بێت قەشە بێنێدیکتی.** |
| VT | **دەمێ وێ ترومبێل زڤراندی بۆ وێ ڕێکا نەم ژێ هاتین، من هزرێن خۆ د چێکرنا گرێن نسوکا و هەیڤا وێ یا نوی نەوا ل ئەسمانی داکرن ناخنێن بدەستێن خودێ بێن مەزن و ڕەنگ سپی هاتینە دروستکرن.** |

With regard to T1, the accuracy of the CT was the most frequent reason behind choosing it. Ps (10, 14, and 20) said that CT is more informative and detailed, while P13 thought that it is more accurate and straightforward. P 18 mentioned that although comparing God to a human being is not appropriate, yet it reflects the personality of the author or the character in the novel .

Effective description was also one of the reasons why CT is favored over VT. P1 and P 16 agree that the main idea of the text is the description of the scenery which expresses the feelings of the narrator. In the VT, reflects the feelings of the translator not the author. P3 believed that CT is more descriptive, and the phrase هزرا من دویر چوو which means I let my mind drift, prepares the reader for what is coming next, a detail not found in the VT .

Among the reasons why CT is better than VT was clarity. Ps (12, 17, and 15) agreed that the intended message in the CT is clear and explicit. P4 thought that diction in CT is better than the one in VT. Words like white, wide, nails and Father Benedict play a crucial role in comprehending the message .

Other Ps chose VT over CT, mainly, due to clarity reasons. Ps (2, 5 and 9) agreed that VT is more comprehensible and shorter. P2 also added that the metaphor used in CT is incomprehensible .

Ps 8 and 11 agreed that VT seems more natural and does not feel like a translation, as if it is originally written in Kurdish. Apart from this, Ps 6 and 19 chose VT, because it is religiously more appropriate. They said that VT respects the characteristics of God while in CT God has been compared to a human being. Lastly, P7 believed that VT is better because it is socially more appropriate, explaining that the translation matches with the traditions and the culture of Kurdish society.

| | |
|---|---|
| ST | **In the outskirts of the market, we let our eyes dwell on the half-naked mad people near the rubbish dumps, on the men who casually stopped to unzip their trousers and urinate at corners, on the women who seemed to be haggling loudly with mounds of green vegetables until the head of the trader peeked out from behind .** |
| CT | **ل دەوروبەرێت سیکێ، چافێت مە مانە بـ مروڤێت دین و نیڤ ڕویس ل نزیکی جهێ خرفەکرنا گلێشی, و نەو زەلامێت ب ساناهی زنجیرێت پەنتەرونێت خو دنینانە خوار و دمیزتنە ب قولاچکا قە و وان نافرەتێت هەروەچکو یێ بـ قێژقێژ بازاری دگەل کومێت زەرزەواتی دکەن هەتا سەرێ فروشیاری ژ پشت کومێ بو مە دیاربووی.** |
| VT | **ل دەمێ چوونێ، مە بەرێ خو دا وان مروڤێن دین دەمێ دچوینە دەست ناڤێ، زەلام دچوونە برەخ تەنەکێن گلێشی قە و ژنک ژیک دچوونە پشت کومێن کەسکاتیێ.** |

In T2, the majority of the Ps chose CT over VT. The most frequent reason amongst the responses was effective description. Ps (1, 2,3,5,8,16,17,18 and 19) agreed that the market scene is described in detail and readers can imagine what was going on. P8 also added that details, such as half naked men, and men who casually stopped to unzip their trousers and urinate, reflect the behavior of people in that market which leads readers to enjoy the story .

Other Ps preferred CT over VT due to its accuracy. Ps (4,9,10,11,14 and 20) explained that it is detailed and there are no cuts in the scene. P9 added that all the omissions in VT have changed the overall

meaning of the text. Moreover, P4 believed that omitting certain phrases in the VT such as outskirt of the market, half naked men, and men who casually stopped to unzip their trousers and urinate created a gap in the meaning of the text. The location of the incident is unknown, and the reader does not know why these people are behaving as such .

Social appropriateness was a major reason why some Ps chose VT over CT. Ps (7, 12, and 13) agreed that the expressions used in the text are more suitable to the norms and traditions of the Kurdish society. P13 also explained that although the VT does not fully convey the message, it is socially more appropriate .

P6 and P15 agreed that VT is better due to clarity reasons. They find the idea to be more comprehensible than the one in the CT where the text is longer and more complicated.

| | |
|---|---|
| ST | **“I don’t like to send you to the home of a heathen, but God will protect you,” Papa said.** |
| CT | **بابێ من گوت "من نەفێت هەوە فڕێکەمە مالا کەسەکێ پەرستنا ڕحا دکەت، بەڵێ خودێ دێ هەوە پارێزیت."** |
| VT | **بابێ من گوت :من نەفێت هەوە فڕێکەمە مالا بێ باوەڕەکی، بەڵێ خودێ دێ هەوە پارێزیت."** |

In T3, a few Ps preferred CT over VT. Ps (5, 6, and18) agreed that the text is more accurate and being a heathen does not necessarily mean the person is an ‘unbeliever’ as labeled in the VT. It shows that that character in the story believes in the power of spirits which is widely recognized by a wide range of people. It also reflects the personality of the speaker who seems to hate anyone who does not belong to his religion.

One P chose CT due to its clarity, explaining that the word heathen reflects the cultural background of the person in question. P1 gave an interesting response and explained that diction is the reason why CT is better. Having not heard about people who believe in spirits before enriched their cultural knowledge .

The majority of the Ps chose VT over CT due to Clarity reasons. Ps (2,3,7,11, 12,13,14,15,16,17, and 19) agreed that VT is more comprehensible. Someone who worships and believes in spirits is ambiguous .

P8 and P9 explained that VT seems more natural as if written in Kurdish. It does not read as a translation. Religiously appropriate was another reason why some Ps chose VT over CT as in the responses of P4 and P20. More specifically, P4 said that anyone who does not believe in God is an unbeliever be it someone who worships spirits, fire, or animals.

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|---|---|
| ST | **“I will let you rest, and then you can have another chance to show me you love the Lord”.** |
| CT | **"بێهنا خو ڤەدە، و پاشی دێ تە دەلیڤەکا دی هەبیت حەژێکرنا خو بو عیسایێ مەسیح بو من دیاربکەی."** |
| VT | **"نەز دێ هێلم تو بێهنا خۆ ڤەدەی و دێ دەلیڤەکا دی دەمە تە تو بۆ من دیاربکەی کو تو حەز ژ خودێ دکەی"** |

Almost all responses preferred CT over VT. The main reason was because it is religiously more appropriate. Ps (4,5,6,8,913,16,18,19, and 20) all agreed that the expression عیسا مەسیح which means The Lord is better because according to their ideology as Muslims, they believe that Jesus Christ is a Messenger of God and that he is not God .

Other Ps found that clarity is the reason why CT is better than VT. Ps (1,3,10,11,14, and15) explained that CT is more comprehensible and straightforward. One P believed that accuracy is the reason why CT is better. It conveys the message of the author, and the readers know who is being referred to. Unlike in the VT, the text is ambiguous because the concept of God varies among different religious groups in the Kurdish community".

Few Ps chose VT over CT. P12 mentioned that VT is favored because, grammatically, it is well structured. This answer was excluded since it does not reflect any world view. On the other hand, P2 and P7 found that VT is clearer and more comprehensible.

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|---|---|
| ST | **Grandfather was very light skinned, almost albino, and it was said to be one of the reasons the missionaries had liked him.** |
| CT | **باپیرێ من گەلەکێ پیست قەبی بوو خو تو بێژی حالەتێ بەلەکیێ یێ هەی و نەو ئێک ژ نەگەرا بوو کو بەلاڤکەرێت مەسیحیەتێ حەز ژ وی دکری.** |
| VT | **باپیرێ من نەخوشیا بەلەکیێ هەبوو، و دێمەکێ رەنگ زەر و دوو چاڤێن هەستیار ژ روویناهیێ هەبوون. و دگوتن نەخوشیا وی بوو ئێک ژ وان نەگەران بانگخوازان پێ حەژێ دکری.** |

In T5, Ps (1,9,10,17,18, and 19) agreed that accuracy is the reason why CT is better than VT. For example, P18 and P19 explained that in the CT the grandfather is described as being light-skinned which made missionaries to like him. While in the VT he is described as actually being albino and it was considered as an illness, which was the reason why missionaries liked him. The justification provided in the VT with regard to missionaries liking the grandfather because he was an albino did not make any sense for the respondents .

P3 and P4 explained that diction is the reason why CT is better. They explained that the word choice plays an important role in this text. For example, in the CT the expression بەلاڤکەرێت مەسیحیەتێ was used to describe missionaries while in the VT بانگخواز is used which in Kurdish language refers to those people who spread Islam. Another reason is that albinism is a genetic condition not an illness .

Effective description was one of the reasons why CT is better than VT. According to P 11, the person is described in a nice way and one can imagine him. While in the VT, the grandfather is described as sick, which creates a totally different image of him. P6 said that CT is more accurate because in the VT there are many additions such as the grandfather having a yellowish face and two sensitive eyes .

Other participants (2,5,7,12,14,15, and 20) agreed that clarity is the main reason why VT is better, explaining that the text is more comprehensive unlike in the CT where it is confusing .

P13 and P16 think that VT is better because it carries an effective description. According to them, paying attention to description is important in literary works. On the other hand, P8 believed that VT seems more natural. It feels like it is originally written in Kurdish and is not a translated text.

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|---|---|
| ST | **If you want me to be a teenager, don't send me to Support Group. Buy me a fake ID so I can go to clubs, drink vodka and take pot.** |
| CT | **نەگەر تە دڤێت نەز وەکی سنیلەکێ رەفتارێ بکەم، من نە قرێکە گروپێت پشتگیریێ. بو من ناسنامەکا ساختە بکرە داکو بشێم بچمە دیسکویا و ڤودکایێ قەخوم و حەشیشێ بکێشم.** |
| VT | **نەگەر تە دڤێت نەز وەکی سنیلەیان بم، پا نەهیلە بەشداریێ د روینشتنێ دا بکەم بو من کارتەکا شارستانی یا سەختە چێکە دا کو بشێم کلابێ و ڤودکایێ قەخوم.** |

With regard to T6, Ps (1,2,9,10,14,17,19, and 20) agreed that CT is more accurate. They explained that the details in the CT are more comprehensible. In contrast to the VT, where the alterations made have resulted in the text becoming ambiguous .

P11 and P18 agreed that the CT carries an effective description. The text has described the personality of the speaker in a better way. In CT the speaker is sad and does not want to live their age. In contrast to the VT, the speaker seems indifferent and moody .

P4 and P5 agreed that diction in CT is better than in VT. Words like club and take pot give readers a hint about the personality of the character .

P3 and P7 believed that CT is clearer than VT. The text is straightforward and comprehensive. Lastly, P15 thought that CT is more cohesive, and the ideas are link together in a better way .

Ps had mixed views with regard to VT. P 6 and P12 agreed that diction is the reason why VT is better. The expressions used are formal, unlike CT, which seems like slang or street language. Similarly, P8 believed that VT is religiously more appropriate, explaining that the text suits the Muslim community and negatively does not affect youngsters especially teenagers .

P13 clarified that naturalness was one of the reasons why VT is better. It does not sound like a translation.

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| ST | **I glanced around and saw that a tall, curly brunet girl has Isaac pinned against the stone wall of the church, kissing him rather aggressively. They were close enough to me that I could hear the weird noises of their mouths together .** |
| CT | **من هێرقە و هووقە بەرێ خو دا، من کچکەکا درێژ و پرچ خەلەکێ قەهوائی دیت کو )نایزاک (ب دیوارێ بەری یێ کەنیسێ قە نساندبوو و پیچەک ب توندی ماچیدکر. نەو تا وی رادەی نزیکی من بوون کو من ناگەهـ ژ مرچەمرچا دەقێت وان هەبوو.** |
| VT | **من سەحکرە دەوروبەرێن خۆ و من کچەکا بلند و پرچ خەلەک ب رەخ نایزاکی قە دیت.** |

Concerning T7, the majority of the Ps said that CT is better than VT due to its effective description. Ps (1,2,4,5,9,10,11,12,15, 18, and 19) explained that the incident is described in a literary style. In the CT, the readers know the kind of relationship between the girl and Isaac. The location of the incident (the church) tells something about their indifferent personalities. In the CT, the girl is standing in front of Issac unlike in the VT, where it is written that they stand next to each other. In the VT, many important expressions have been omitted that affected the overall meaning .

Ps (6,7,14 and 20) agreed that CT is more accurate than VT. They explained that the text is detailed and conveys the intended message. Unlike the VT, it carries many omissions, and the text has been shrunk .

On the other hand, P3 and P16 agreed that VT is better because it is socially more appropriate, explaining that despite the fact there were many omissions, yet this text is better because the Kurds live in a conservative society and such details might affect the readers .

P8 explained that VT is better because it is religiously more appropriate, explaining that this text matches with the norms and traditions of the Muslim community. P13 chose VT over CT, because of its clarity and comprehensibility.

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| ST | **Oh. my God. I've seen him in parties. The things I would do to that boy. I mean not now that I know you are interested in him. But, oh, sweet holy Lord, I would ride that one-legged pony all the way around the corral .** |
| CT | **نوی خودێ! من نەو یێ ل ناهەنگا دیتی. گەلەک تشتێت هەین نەز حەزدکەم ل وی کورکی بکەم. بەلێ، نوو بحەقێ عیسایێ خوشتڤی، نەز دا لـ دوور پەرژانی ل وی هەسپێ بچیکێ خودان پێیەک سیار بم. نە نوکە ، مەرەما من بەری کو بزانم تە دلێ ل سەر هەی.** |
| VT | **واو، من د جەژنادا نەو یێ دیتی. من هیڤی دکرن نەز خۆ نیزیکی وی بکەم، بەلێ نەڤ چەندە دزڤریت بو وی دەمێ بەری کو نەز بزانم تە قیان یا بۆ وی هەی. بەلێ من گەلەک پلان بو وی دانابوون.** |

With regard to T8, the participants preferred CT over VT. Ps (1,2,7, 9, and 18) mentioned that the text carries an effective description to the situation, adding that the details in the text make readers to

understand what the speaker is talking about. For example, P18 wrote that in the VT, the speaker says something about خو نزیکی وی بکەم meaning "getting closer to the boy", here the purpose of getting closer is unknown while in the CT it is obvious that the speaker has a sexual interest towards the boy where she mentioned "ride that pony ."

Other opinions which preferred CT over VT, centered on the idea that the text is clearer. Ps (4,10,14, and 20) agreed that the text is more comprehensive, and the omissions occurred in the VT have led to ambiguity .

On the other hand, the majority of the responses with regard to this text preferred VT over CT. Ps (3,5,11,12,13, and 19) agreed that VT is clearer, adding that the text is short and comprehensible compared with CT where the text is a bit complicated. P3 mentioned that the metaphor used in the CT concerning the pony was not clear .

Ps (8,15, and 17) agreed that VT seems more natural and closer to Kurdish language. Opposite the opinions of Ps who chose CT, P6 and P16 agreed that VT has put the values of the Kurdish society into consideration that is why it is socially appropriate

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|---|---|
| ST | **I drove over to Gus's house and ate peanut-butter and jelly sandwiches.** |
| CT | **ئەز ب ترومبێلێ چوومە مالا )گاس( ی و من لەفێت نیڤشکێ فستەق عەبیدا و مرەبایێ خارن.** |
| VT | **ئەز ب ترومبێلێ چوومە مالا گاسی و من نیڤشکێ باهیڤێن بن ئەرد و مورەبا خوارن.** |

With regard to T9, all Ps except for one, P14, agreed that CT is better than VT. The difference in their responses is the reason behind their choice. Ps (1,2,3,4,7,9,11,12,13,15,19, and 20) agreed that the meaning in the CT is clearer, explaining that VT raises a question in the reader's mind with regard to the kind of butter she was eating. In the VT, peanut was translated into باهیڤێت بن ئەردی meaning 'taproot almonds', which does not make any sense in Kurdish and readers do not know what is meant by that .

Other Ps (5,6,8,16,17, and 18) explained that CT is better because it seems more natural and more Kurdish like. They also mentioned that the word فستەق عەبید is the same in Kurdish and in Arabic. Moreover, almonds are not taproot plants, that grow on trees. P10 mentioned that accuracy is the reason why CT is better, because all the details have been mentioned unlike the VT where even the word sandwich has been omitted .

Only P14 mentioned that VT is better because of its diction, explaining that the word فستەق عەبید meaning slaves pistachio sounds racist and it is better to be changed.

| | |
|---|---|
| ST | **Patrick recounts for the thousandth time his depressingly miserable life story- how he has cancer in his balls and they thought he was going to die but he didn't die.** |
| CT | **بو جارا هزارێ پاتریکی بەحسێ ژیانا خو یا خەمگین و پری خەموکی کر و چاوا وی پەنجەشێرا گونا یا هەی و وان هزردکر کو نەو دێ مریت بەلێ نەمر.** |
| VT | **پاتریکی کو هەر و هەر بەحسێ ژیانا خو یا پر ژ خەمووکی و بەدبەختیێ دکر، کو چچاوا وی شێرپەنچا پروستاتێ هەبوو و هەمیان هزردکر کو نەو دێ مریت، بەلێ نەو نەمرییە.** |

Only five Ps favored CT over VT with regard to T10. P4 and P15 said that the diction in CT is better, explaining that the word prostate used in VT is English and the CT gave a better vocabulary for 'cancer in his balls'. Similarly, P9 commented on the word prostate, explaining that prostate cancer and testicles cancer are not the same. Thus, CT is more accurate .

P5 and P11 explained that the reason behind choosing CT over VT is clarity. Readers understand better which kind of cancer Patrick actually suffers from .

Most Ps believed that VT is better than CT. Ps (2,6,7,8,16,18,19, and 20) agreed that the text is socially more appropriate. The expressions used in the text respect the norms and traditions of Kurdish society .

Other opinions which chose VT are centered on the diction used in the text. Ps (1,3,10,12,13, and 14) agree that the word choice in this translation are better for example شێرپەنجا پروستاتێ ,which means prostate cancer is better than شێرپەنجا گونا testicles cancer .

**6.2Findings**

With respect to CT, the study has come up with the following findings:

•The distribution of responses was more centered among certain world-view categories .

•Bahdini Kurdish readers prefer the translated text to be accurate in order to approach the mindset of the author .

•As far as the literary texts are concerned, readers prefer to imagine the situation as if it is happening in front of their eyes, this was obvious from their responses regarding effective description .

•In most cases, readers rejected the omissions conducted by the translator.

•When a certain detail plays a ground role in the clarity and comprehensibility of the text, it has to be translated as it is, regardless of its social, religious, and cultural effect.

•Readers' responses proved that the world view changes overtime. What was regarded as unacceptable or taboo in the past may not have the same effect on nowadays readers .

•Diction plays an important role in shaping the effectiveness of a descriptive situation .

With respect to VT, the findings suggest the following:

•The distribution of responses was more scattered among the world-view categories .

•Bahdini Kurdish readers chose VT mostly due to the clarity of the ideas .

•Surprisingly, responses related to culture i.e religion and social norms were not the main reasons why readers chose VT.

•Naturalness in the language was also one of the effective reasons readers chose VT over CT .

**7.Conclusions**

The aim of the study was achieved through answering research questions. The aim was investigating TRs worldview regarding two sets of translated texts, one is ST oriented (complete translation) and the other one is TT oriented (variational translation) .

With respect to research question number one, it appeared that the majority of the readers preferred the CT due to the accuracy of the texts. When it comes to literary translated texts, it seems that readers preferred to go through an experience similar to the SL readers. Their responses showed that detailed description is essential to imagine the events of the story. Omissions ruin the intended meaning and sometimes lead to miscomprehension. Certain expressions that were thought to be unacceptable or taboo in the Kurdish community were positively received emphasizing on the idea that it is a literary text, and such details are common in this genre. Compared to responses related to accuracy, effective description and clarity, the responses which rejected CT due to religious and social reasons were not significant. Moreover, clarity seemed to be the theme in common between both groups. This is normal because any piece of writing must be clear and comprehensive .

Concerning research question number two, accuracy, clarity, and effective description were the most frequent categories to represent readers world view. Other categories such as socially and religiously appropriate were frequent in VT responses. The least frequent category was cohesion, this might hint to the fact that readers pay less attention to the way ideas are linked and are more interested in the clarity and coherency of the text .

It is worth mentioning that these results and findings are limited to the current sample, different results might appear if the same procedure is conducted on a bigger sample, and other text types were to be included. Thus, further research is needed to include genres such as historical, political, and psychological texts .

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