Persian and English Renderings of Cultural-Specific Terms in the Holy Qur'ān: An Adequate Translation Perspective

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ABSTRACT

Translation of the Holy Qur'ān has always been a challenging and contentious issue due to the presence of cultural terms. While some translators advocate for a literal word-for-word translation, there have been numerous interpretational versions of the Holy Qur'ān in various languages. This study examines the Persian and English translations of cultural-specific terms in the Holy Qur'ān from the perspective of accurate translation to compare them with the original Arabic version. Additionally, two interpretational books and a Qur'ānic dictionary were consulted to support the research. Seventy cultural terms were randomly selected from different parts of the Holy Qur'ān for analysis and comparison. The findings suggest that when translating such significant texts into a target language, the dominant language (Arabic) does not significantly influence translators' strategies; rather, it is the cultural context that plays a crucial role in determining translation strategies. Furthermore, the study revealed that both Persian and English translators tended to prioritize accurate translation over non-adequate translation, indicating their commitment to remaining faithful to the original text.

1. Introduction

Muslims hold the Holy Qur'ān in the highest regard as a miraculous and unparalleled source, making its translation a complex and challenging task in Islamic theology. The presence of a cultural gap between the source and target texts further complicates the translation process. This study aims to explore the Persian and English translations of cultural-specific terms in the Holy Qur'ān from the perspective of accurate translation. Additionally, the study seeks to investigate the potential influence of state hegemony on translation strategies within weaker states. Even-Zohar (1990) introduced the polysystem model, which refers to interconnected fields that collectively impact the translation process. Shuttleworth (as cited in Baker & Malmkjaer, 2001) expands on this concept by highlighting the presence of phenomena across various levels within polysystems. The national literature polysystem is considered a component of the broader socio-cultural polysystem, which encompasses literary, artistic, religious, and political elements. Literature is not viewed merely as a collection of texts but as a complex set of factors that govern their production, promotion, and reception.

This study emphasizes the significance of the polysystem model, as it recognizes translation as a system that interacts with other systems such as literature, economy, politics, and culture. Moreover, it acknowledges the potential impact of state hegemony on the translation process in weaker states. Furthermore, to ensure the reliability of the results, this study incorporates two primary types of translation proposed within the model: adequate translation and non-adequate translation.

According to Toury (1995), adequate translation encompasses two key aspects: the general or ideal approximation to source-text norms, and the tertium comparationis represented by a source-text-oriented translation, demonstrating how the original can be effectively translated (as cited in Crisafulli, 2001). Koller (2003) further elaborates on the concept of adequacy, highlighting two senses: (1) the reproduction of the unity of content and form of a source-language text through another language, and (2) conveying identical information using similar or identical means in a different language. Adequate translation involves retaining information from the source text and may require breaking conventions of the target language to preserve meaning (Wang, 2014). It can also be likened to foreignization, as proposed by Venuti (1995), which aims to maintain an exotic atmosphere for target-language readers, introducing new terms and structures to enrich the target language gradually. Translators employing this strategy strive to maintain loyalty to the source text. Conversely, non-adequate translation corresponds to the domestication strategy suggested by Venuti (1995). Venuti (1995) defines domestication as aligning the text closely with the culture of the target language, potentially resulting in the loss of information from the source text. While this strategy does not introduce new terms to the target text, it aims to create a more understandable and comprehensible translation. Even-Zohar (2000) notes that the translator's primary focus is on finding suitable secondary models for the foreign text, which may lead to a non-adequate translation or a greater discrepancy between the achieved equivalence and postulated adequacy.

Given the Holy Qur'ān's unique and profound message, along with the cultural gap between the source and target texts, translating the Holy Qur'ān has always posed challenges in Islamic theology. This study seeks to identify the most commonly used translation strategies for cultural-specific terms in the Holy Qur'ān and determine the most comprehensible approach to translating these terms. To address these objectives, the study formulates the following research questions to provide reliable insights:

- What are the most and least frequently used strategies in translating cultural-specific items of the Holy Qur'ān in English and Persian translations, as per the polysystem model?

- To what extent are adequate and non-adequate translations utilized in the English translation of cultural terms in the Holy Qur'ān, and how do these compare to their usage in Persian translations?

- Is there a significant disparity in the frequency of adequate and non-adequate translations employed by Persian and English translators?

- Does the perceived dominance of Arabic as a language influence translator of the Holy Qur'ān to unconsciously favor adequate translation when rendering cultural terms into Persian and English?

2. Literature review

2.1. Theoretical background

Culture is commonly understood as a complex amalgamation of knowledge, beliefs, arts, rules, moral principles, habits, and other essential components that individuals must learn and adhere to in order to thrive within their society. According to Anari & Sanjarani (2016), culture encompasses shared beliefs, attitudes, norms, roles, and values prevalent among speakers of a specific language residing in the same historical period and geographical region. Culture is deeply intertwined with social behaviors within a particular society, leading to variations not only between different countries but also within the same country across different eras. Cultural terms can pose challenges in the translation process as they are closely linked to the comprehension and potential misinterpretation of the source text. Translators who lack sufficient background knowledge and understanding of the cultural context may struggle to accurately convey the text in a culturally appropriate manner. Vermeer (1989) emphasizes the inseparable connection between language and culture, stating that language is an integral part of culture. Anari & Sanjarani (2016) further highlight that culture serves as the cohesive force that unites groups of people, facilitating harmonious coexistence. Culture plays a defining role in shaping human communities, individual identities, social structures, and encompasses practices that have proven effective in the past. In the realm of translation, James (2002) underscores the significant cultural implications that influence the translation process, encompassing lexical content, syntax, ideologies, and ways of life within a given culture. Translators must make decisions regarding the importance of cultural elements and the extent to which they should be translated into the target language, considering the goals of the source text and the intended readership of both the source and target texts. The concept of polysystem, along with its adequate and non-adequate translation strategies, has been extensively utilized in various scholarly works. Initially proposed in 1969 and 1970, the polysystem theory has undergone refinement and development in subsequent studies, drawing on the foundations laid by Russian Formalism in the 1920s (Even-Zohar, 1990 as cited in Firdaus, 2012).

2.2. Empirical background

Numerous studies have delved into the polysystem theory, translation, cultural understanding, and culture-specific items (CSIs) in translation. Abdul-Raof (2001) emphasized the significance of translating the Noble Qur'ān as a valuable contribution to humanity and a means of fostering cross-cultural understanding. He stressed the delicate and

challenging nature of this task, advocating for an interpretation of the underlying meanings of the Holy Qur'ān rather than a mere substitution for the original text (as cited in Anari & Sanjarani, 2016). In a different study, Ebrahimi (2009) explored the polysystem theory through the lens of children's literature, examining the positions that translated works can occupy within this system compared to original writings, particularly in Iran. The study also investigated the factors influencing whether translated literature holds a central or peripheral position within a country's literary system, highlighting the significance of children's literature in shaping young minds, thoughts, and futures within a polysystem model. Salehi (2012) delved into the intricate relationship between culture, language, and translation, offering insights into various perspectives on culture within translation studies. The analysis explored researchers' viewpoints on the dynamic interaction between culture and language, as well as the impact of culture on the translational discourse. The study revealed the profound influence of culture and translation as pivotal variables in human communication, showcasing how culture shapes translational practices in diverse ways.

Furthermore, Salehi (2013) investigated the strategies employed by both native and non-native translators in transferring Persian CSIs within novels. The study aimed to shed light on the nuanced approaches taken by translators to convey cultural nuances effectively, emphasizing the importance of cultural sensitivity and accuracy in the translation of CSIs.

In Nowshadi's study (2012), two Persian religious texts were compared with their English translations to analyze the translation of CSIs. Drawing on Newmark's (1988) definition and categorization of CSIs and their translation strategies, the study identified 232 culture-specific items in the corpus. The analysis revealed that the naturalization strategy was the most frequently employed in translating CSIs, indicating translators' inclination towards naturalization in rendering these cultural elements. Morin (2014) explored the relationship between the polysystem theory and translation, focusing on the competition between Bahasa Indonesia Baku (BIB) - the Standardized Indonesian language, translated literature, and regional vernaculars for dominance within Indonesia's national literary polysystem. Morin argued that translated literature plays a crucial role in enriching domestic literature, promoting BIB as the national language, and elevating the status of regional vernaculars to national and regional levels. While BIB typically occupies a central position politically, translated literature and regional vernaculars are often relegated to peripheral positions. However, the dynamic nature of the polysystem theory suggests that these positions are not fixed, allowing for interchangeability among the three systems. In their research, Anari and Sanjarani (2016) highlighted the challenges posed by translating items specific to the unique culture of the Qur'ān and Islam. Utilizing Baker's (1992) theoretical model for translating culture-specific items, the researchers examined the strategies employed by Qur'ān translators, such as Pickthall, Shakir, and Yusuf Ali, in handling these cultural elements. The study found that the most commonly used strategy for translating Qur'ān-specific items across all three translators was the use of more general terms, indicating a preference for translating cultural items with broader, generic language.

Despite the cultural gap between the source and target texts, there is a limited number of studies addressing the translation of the Holy Qur'ān as a challenging issue in Islamic theology. This study aims to investigate Persian and English translations of cultural-specific terms in the Holy Qur'ān from the perspective of adequate translation. The research seeks to compare and analyze Persian and English renditions of the Holy Qur'ān in relation to the original Arabic version, considering the nuances of cultural translation within the context of the polysystem theory.

3. Methodology

3.1. Materials

In this descriptive-comparative study, 70 cultural terms from the original Arabic text of the Holy Qur'ān were selected using convenient sampling and compared with their counterparts in five English versions and five Persian versions. The primary objective was to identify culture-bound terms and examine the translation strategies employed by the translators in handling these terms in detail.

3.2. Data collection and analysis

In alignment with the objectives of this study, 70 cultural terms from the Holy Qur'ān in Arabic and their corresponding translations in English and Persian were randomly selected. Five English translations by Abdullah Yusuf Ali, Arthur Arberry, Muhammad Asad, Muhammad Habib Shakir, and Laleh Bakhtiar, as well as five Persian translations by Mohammad Reza Safavi, Hossein Ansarian, Abolfazl Bahrampour, Mehdi Hojati, and Bahaedin Khoramshahi, were chosen at random. The unit of analysis comprised words and phrases. Translators were categorized into two groups based on their first language: Persian and English speakers. These groups were further classified according to the primary and secondary positions of each target text, as modified by Zohar. A tabulated list of 70 cultural terms and their diverse translations was created to facilitate analysis and decision-making processes, aiming to identify the prevalence of adequate and non-adequate translation strategies. When necessary, relevant commentaries on the Holy Qur'ān by Mostafa Asrar (1955), Mobin interpretation by Abolfazl Bahrampour (2011), and Al-Mizan by Allamah Tabatabai (1903-1981) were consulted. The collected data on cultural terms from the Holy Qur'ān were analyzed following classification within the established framework. Given the focus on culture-bound elements, after identifying the strategies employed in each translation, frequency tables were generated for each strategy by individual translators and for the Persian and English translator groups. Additionally, a comprehensive frequency table was compiled to illustrate the total frequency and percentage of each strategy's application, enabling the researcher to derive pertinent findings. Finally, a chi-square test was conducted to assess the significance of differences in strategy usage between Persian and English translators.

4. Findings

The primary focus of this research was to examine if the dominance of Arabic as a language affects the translation strategies of English and Persian translators. The study also aimed to determine the prevalence of adequate versus non-adequate translation strategies employed by these translators. Tables 1-10 display the frequency and percentage of adequate and non-adequate translations in ten renditions of cultural references from the Holy Qur'ān, translated by five English and five Persian translators.

Table 1. Frequency and percentage of using adequate and non-adequate translations in Yusuf Ali's rendition

		Frequency	Percentage	Valid Percentage
Valid	Adequate	43	61.4	61.4
	Non-Adequate	27	38.6	38.6
	Total	70	100.0	100.0

As shown in Table 1, in 43 out of 70 cases, Yusuf Ali used adequate translation which is 61.4%. In other words, non-adequate translation occurred only in 27 cases (38.6%) in Yusuf Ali's rendition.

Table 2. Frequency and percentage of using adequate and non-adequate translations in Arberry's rendition

		Frequency	Percentage	Valid Percentage
Valid	Adequate	58	82.9	82.9
	Non-Adequate	12	17.1	17.1
	Total	70	100.0	100.0

As shown in Table 2, Arberry used adequate translation 58 out of 70. In other words, non-adequate translation occurred only in 12 cases in Arberry's rendition.

Table 3. Frequency and percentage of using adequate and non-adequate translations in Asad's rendition

		Frequency	Percentage	Valid Percentage
Valid	Adequate	30	42.9	42.9
	Non-Adequate	40	57.1	57.1
	Total	70	100.0	100.0

As shown in Table 3, in 30 out of 70 cases, Asad used adequate translation which is 42.9%. In other words, non-adequate translation occurred in 40 cases (57.1%) in Asad's rendition.

Table 4. Frequency and percentage of using adequate and non-adequate translations in Shakir's rendition

		Frequency	Percentage	Valid Percentage
Valid	Adequate	55	78.6	78.6
	Non-Adequate	15	21.4	21.4
	Total	70	100.0	100.0

As shown in Table 4, in 55 out of 70 cases, Shakir used adequate translation which is 78.6%. In other words, non-adequate translation occurred in only 15 cases (21.4%) in Shakir's rendition which seems so low.

Table 5. Frequency and Percentage of using adequate and non-adequate translations in Bakhtiar's rendition

		Frequency	Percentage	Valid Percentage
Valid	Adequate	54	77.1	77.1
	Non-Adequate	16	22.9	22.9
	Total	70	100.0	100.0

As shown in Table 5, in 54 out of 70 cases, Bakhtiar used adequate translation which is 77.1%. In other words, non-adequate translation occurred in only 16 cases (21.4%) in Bakhtiar's rendition which seems to be so low. In this way, the results obtained by Bakhtiar's rendition are so close to the results in Shakir's rendition in Table 4.

Table 6. Frequency and percentage of using adequate and non-adequate translations in Safavi's rendition

		Frequency	Percentage	Valid Percentage
Valid	Adequate	50	71.4	71.4
	Non-Adequate	20	28.6	28.6
	Total	70	100.0	100.0

As shown in Table 6, in 50 out of 70 cases, Safavi used adequate translation which is 71.4%. On the other hand, non-adequate translation occurred in 20 cases (28.6%) which appears to be not remarkable.

Table 7. Frequency and percentage of using adequate and non-adequate translations in Ansarian's rendition

		Frequency	Percentage	Valid Percentage
Valid	Adequate	35	50.0	50.0
	Non-Adequate	35	50.0	50.0
	Total	70	100.0	100.0

According to Table 7, in 35 out of 70 cases, Ansarian used adequate translation which is 50%. On the other hand, non-adequate translation occurred in 50 cases (50%) as well, which shows the equal use of both strategies by this translator.

Table 8. Frequency and percentage of using adequate and non-adequate translations in Bahrampour's rendition

		Frequency	Percentage	Valid Percentage
Valid	Adequate	50	71.4	71.4
	Non-Adequate	20	28.6	28.6
	Total	70	100.0	100.0

As illustrated in Table 8, in 50 out of 70 cases, Bahrampour used adequate translation which is 71.4%. On the other hand, non-adequate translation occurred in 20 cases (28.6%) which appears to be not remarkable.

Table 9. Frequency and percentage of using adequate and non-adequate translations in Khoramshahi's rendition

		Frequency	Percentage	Valid Percentage
Valid	Adequate	52	74.3	74.3
	Non-Adequate	18	25.7	25.7
	Total	70	100.0	100.0

As illustrated in Table 9, in 52 out of 70 cases, Khoramshahi employed adequate translation which is 74.3%. On the other hand, non-adequate translation occurred only in 18 cases (25.7%) which appears a low quantity.

Table 10. Frequency and percentage of using adequate and non-adequate translations in Hojati's rendition

		Frequency	Percentage	Valid Percentage
Valid	Adequate	42	60.0	60.0
	Non-Adequate	28	40.0	40.0
	Total	70	100.0	100.0

As illustrated in Table 10, in 42 out of 70 cases, Hojati employed adequate translation which is 60%. On the other hand, non-adequate translation occurred in 28 cases (40%) which appears to be lower than the former strategy.

Overall, the data from Tables 1 to 10 indicate a strong preference for adequate translations among the translators analyzed. Among the translators, Asad stands out as the only one using non-adequate translations more frequently than adequate translations (Table 3). Of note, Ansarian employed both strategies equally (Table 7), while Arberry favored adequate translations with a count of 58 out of 70 terms (Table 2). Following Arberry, Shakir showed a notable inclination towards adequate translations, with 55 out of 70 terms (Table 4). Similarly, Bakhtiar utilized adequate translations 54 times (Table 5). Khoramshahi's rendition had 52 instances of adequate translations (Table 9), while Safavi and Bahrampour tied at 50 occurrences each (Tables 6 & 8). Yusuf Ali opted for adequate translations 43 times (Table 1), and Hojati employed this strategy 42 times (Table 10). Notably, Ansarian used both strategies an equal number of times, at 35 instances each (Table 7). Furthermore, Tables 11 and 12 provide the frequency and percentage of adequate and non-adequate translations in the English and Persian renditions.

Table 11. Frequency and Percentage of using adequate and non-adequate translations in English renditions

	Frequency	Percentage	Valid Percentage
English (Adequate Translation)	240	68.58	68.58
English (Non-Adequate Translation)	110	31.42	31.42
Valid (list wise)	350	100.0	100.0

As shown in Table 11, from the total frequency of 350 in English translation, 240 cases occurred using adequate translation (68.58%), and there were just 110 cases in which English translators used non-adequate translation (31.42%).

Table 12. Frequency and Percentage of using adequate and non-adequate translations in Persian renditions

	Frequency	Percentage	Valid Percentage
Persian (Adequate Translation)	229	65.42	65.42
Persian (Non-Adequate Translation)	121	34.58	34.58
Valid (list wise)	350	100.0	100.0

As shown in Table 12, the total frequency of using adequate strategy was 229 (65.42%) out of 350 and the frequency of using non-adequate translation was up to 121 times (34.58%).

Tables 11 and 12 display the respective tendencies of English and Persian translators towards each translation strategy. The total number of renditions in English and Persian combined is 700, divided equally between the two languages. In Table 11, out of a total frequency of 350 in English translations, 240 instances utilized adequate translation (68.58%), while non-adequate translations occurred 110 times (31.42%). This suggests a clear preference among English translators for adequate translation over non-adequate translation. Conversely, according to Table 12, out of the same 700 renditions, Persian translators employed adequate translation 229 times (65.42%) and non-adequate translation 121 times (34.58%), indicating a strong preference for adequate translation among Persian translators. Therefore, it seems that both English and Persian translators predominantly favored adequate translations over non-adequate translations. Table 13 presents the frequency and percentage of using adequate and non-adequate translations in all renditions.

Table 13. Frequency and percentage of using adequate and non-adequate translations in all renditions

	Frequency	Percentage
Adequate Translation	469	67.0
Non-Adequate Translation	231	33.0
Valid (list wise)	700	100.0

The findings from Table 13 reveal that out of the total 700 translations in both Persian and English, adequate translation was utilized 469 times (67%), significantly more often than non-adequate translation, which occurred 231 times (33%). This indicates a clear preference for adequate translations across both languages, with a substantial majority of translations falling under this category. To analyze the differences in the usage of adequate

and non-adequate translations by Persian and English translators statistically, a chi-square test was conducted. The results of this test are presented in Table 14.

Table 14. Chi-Square test to show differences in the adequate and non-adequate translations by Persian and English translators

	Value	df	Asymp. Sig. (2-sided)
Chi-Square	59.159a	25	.000
Likelihood Ratio	59.907	25	.000
Linear-by-Linear Association	13.971	1	.000
Valid Cases	70		

In Table 14, the frequencies of each translation strategy were included, ranging from zero up to 5 for each group of translators. The chi-square test results in Table 14 show a p-value of 0, indicating a significant relationship between English and Persian translators in their choice of translation strategies at a 5% level of significance. This relationship is characterized as a linear-by-linear association, implying that both groups of translators exhibit a similar pattern in selecting their translation strategies. Essentially, there is no notable difference in the frequency of strategies used between the two groups of translators.

5. Discussion

Due to the predominant influence of Arabic language and culture on Persian society, it was initially assumed that Persian translators, especially with their background knowledge, would employ adequate translation more effectively than their English counterparts. Surprisingly, the statistics revealed that English translators utilized adequate translation at a similar or even superior rate compared to Persian translators. This unexpected outcome may have stemmed from the assumption that all Persian translators, being Muslims, would have a better understanding of Arabic culture compared to English translators. However, the data indicated that it was the English translators who exhibited a higher frequency of using adequate translation. Translation involves more than just finding equivalent terms in the target language; it also encompasses considerations of the target audience, context, and cultural nuances present in the text. It requires a careful balance between comprehending the original text and effectively transposing it into the target language. Any misinterpretation during these processes can impede effective communication and the accurate transmission of the text's message. Therefore, translators must be well-versed in the cultural intricacies embedded within various texts. The study's findings shed light on the strategies employed by translators when dealing with cultural terms, particularly in Qur'ānic renditions. While most translators favored adequate translation, there were instances of divergence among two translators. Asad displayed a preference for non-adequate translation over adequate translation, in contrast to the general trend. On the other hand, Ansarian employed both strategies with equal frequency, showcasing a balanced approach between adequate and non-adequate translations.

In accordance with the study's findings, adequate translation was favored over non-adequate translation, representing 67% (469 out of 700) of both Persian and English translations. A significant majority of 67% relied on adequate translation, while merely 33% opted for non-adequate translation. Specifically, adequate translation was utilized 469 times out of the total 700 translations, whereas non-adequate translation was employed only 231 times. The research results indicated that even the most dedicated translators occasionally

found it necessary to provide detailed explanations of terms to enhance the clarity and richness of their renderings. This refinement is particularly crucial when handling cultural terms that hold profound significance for readers' faith and beliefs. An exemplar of this adaptation can be observed in Arberry's translation, which demonstrated the highest frequency of adequate translation usage according to the study data, contrasting with Asad's translation, which ranked lowest in this aspect.

Furthermore, despite some translators offering interpretational versions of the Qur'ān, not all translators resorted to non-adequate translation for all 70 cultural terms. This is evident in Hojati's translation, where adequate translation prevailed over non-adequate translation. With the exception of Asad, the other English translators seemingly deemed detailed explanations unnecessary for their readers. Consequently, the question regarding Arabic's purported dominance as a language impacting translators of the Holy Qur'ān to unconsciously favor adequate translation in rendering cultural terms into both Persian and English does not have a straightforward answer. The response is contingent upon various factors, including the target audience, the nature of the text, and the underlying purpose of the translation. These multifaceted considerations are essential for informed decision-making. While it might be expected that all English translators of the Holy Qur'ān would provide explanations for cultural terms to enhance reader comprehension, only Asad notably opted for non-adequate translations over adequate ones.

6. Conclusion

One of the primary challenges in translating sacred scriptures lies in the fact that readers may not be familiar with the original language of the text, making translation a crucial aspect to explore in the context of various religions. Another critical consideration is the handling of cultural terms in texts like sacred scriptures, where inaccuracies in translation can significantly impact readers' faith and beliefs. It is the translator's skill to adeptly convey cultural or religious expressions from the source text to the target text. Furthermore, it is essential to acknowledge the difficulty in providing an accurate interpretation for individuals who lack familiarity with the cultural nuances of the original language. Translators, regardless of their proficiency level, often encounter challenges when translating cultural terms within sacred texts. Therefore, it is vital to identify and delineate different strategies for translating the Qur'ān based on various factors and categorize them into distinct methodologies. These strategies can serve as valuable resources for scholars conducting research, aid translation students in their studies, and enhance their translation capabilities.

Moreover, most translators of sacred scriptures typically aim to preserve the integrity of the source language content and remain faithful to the original context. It is advisable for researchers, especially those grappling with such challenges, to delve deeper into exploring additional cultural terms within the Holy Qur'ān to yield comprehensive findings. Studies like the one discussed here can offer valuable insights for individuals interested in delving further into the translation of holy texts, particularly the Holy Qur'ān, enabling them to select appropriate strategies for handling cultural elements from the source text. This approach can empower individuals to leverage existing research and produce enhanced translations of religious content in the future.

However, a notable constraint of this study was the limited selection of data. Expanding the scope to include more cultural terms would enhance the study's reliability. Yet, increasing the number of items would necessitate additional time. Additionally, working with religious texts, which often touch upon individuals' faith and beliefs, demands meticulous attention,

a deep understanding of cultural nuances, and a high level of critical thinking that may surpass the capabilities of unfamiliar scholars. In conclusion, working with religious texts that intersect with people's faith and beliefs requires meticulous care and attention. Essentially, the researcher must thoroughly grasp all cultural terms and concepts in the source text before analyzing and interpreting them in the target language(s) to optimize the outcomes of their study effectively.

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