

Translating and Re-narrating Short Story Moral: Mediating Public and Meta Narratives

Haitham Ahmad Aldreabi* 

Department of Translation, Faculty of Arts, Mutah University, Karak, Jordan

Received: 13/7/2023
Revised: 6/10/2023
Accepted: 26/10/2023
Published online: 1/10/2024

* Corresponding author:
aldreabi@mutah.edu.jo

Citation: Aldreabi, H. (2024).
Translating and Re-narrating Short
Story Moral: Mediating Public and
Meta Narratives. *Dirasat: Human
and Social Sciences*, 51(6), 331–340.
<https://doi.org/10.35516/hum.v51i6.5215>

Abstract

Objectives: This study explores the role of translation in mediating the morals of short stories by examining the differences in how messages are communicated through meta and publicly elaborated narratives.

Methods: The study employs a contrastive content analysis method to compare the impact of public and meta-narratives on the reception of short stories by Jordanian elementary school students. These short stories aim to either reinforce existing values or introduce new ones.

Results: The study shows that public narratives are effective in reinforcing pre-existing values, while meta-narratives are effective in introducing new values when translation is used as a mediating tool. The study also emphasizes the significance of the narrative dimension of meaning, as no statistically significant differences were found between fourth and seventh genders. The differences were limited to meta and public narration.

Conclusions: The study concludes that the translators must employ different strategies when reinforcing, challenging, or introducing a new interpretation based on their understanding of the target language's context and culture. For example, the importance of recycling might serve as a reminder in one society and as a novel concept in another.

Keywords: Narrative, translation, interpretation, mediation, morals, short story.

ترجمة وإعادة سرد العبر في القصة القصيرة: التوسط في السردين العام والمفصل

هيثم أحمد الدريبي*

قسم الترجمة، كلية الآداب، جامعة مؤتة، الكرك، الأردن

ملخص

الأهداف: تستكشف هذه الدراسة دور الترجمة في التوسط في العبر التي تحملها القصص القصيرة من خلال دراسة الاختلافات في تناول الدروس المستفادة من القصص استناداً على السردين العام والمفصل. المنهجية: تعتمد الدراسة طريقة التحليل المقارن للمحتوى؛ حيث تقارن تأثيرات السرد العلني والسرد المفصل على تلقي طلاب المدارس الابتدائية الأردنية للقصص القصيرة التي تهدف إما إلى تعزيز قيمة موجودة أو تقديم قيمة جديدة. وطُبقت الدراسة على 29 طالب وطالبة في الصفين الرابع والسابع.

النتائج: أكدت نتائج الدراسة على فاعلية وملائمة السرد العام في نقل قيم جديدة إلى مجتمع آخر وفاعلية السرد المفصل في تعزيز القيم الموجودة مسبقاً في المجتمع عند تطبيق نظرية التوسط في الترجمة. كما أكدت الدراسة في المستوى الأول على أهمية البعد السردى للمعنى حيث لم تجد الدراسة فروق ذات دلالة إحصائية بين المستويين الرابع والسابع واقتصرت الفروق على السرد العام والمفصل.

الخلاصة: خلصت الدراسة إلى أن تعزيز قيمة موجودة في مجتمع ما قد تحتاج إلى أن تُقدّم كقيمة جديدة في مجتمع آخر. فعلى سبيل المثال، يمكن اعتبار أهمية إعادة التدوير كقيمة معززة موجودة أصلاً في مجتمع ما، وكقيمة جديدة في مجتمع آخر حيث يتعامل المترجم مع القيم إما عن طريق السرد العام أو المفصل لضمان فاعلية تناول الدروس المستفادة. الكلمات الدالة: السرد، الترجمة، التفسير، التوسط، العبر، القصة القصيرة.



© 2024 DSR Publishers/ The University of Jordan.

This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY-NC) license <https://creativecommons.org/licenses/by-nc/4.0/>

Introduction:

The importance of short stories in elementary school curricula resides in their morals and their role in helping children develop critical and active listening skills (Isbell, 2002). Children's stories might be one of the "effective ways to introduce values to young children and create space for children to exercise their reasoning" (Rahim & Rahiem, 2013, p.555). Children's literature, explicitly tailored to cater to young readers' needs, holds immense significance in educating and morally nurturing young readers. Its diverse genres, including fiction and folktales, captivate their imaginations and widen their cultural horizons through life lessons and fostering their moral development. This study focuses on how different translation theories impact how children engage in stories, relate to characters, and cultivate empathy and cultural understanding. Through joining entertainment, education, and moral values, stories can play a significant role in compacting undesirable behaviours and promoting desirable values.

Morals often rely on joining several discourses to promote a particular interpretation, particularly in religious and moral values. Communicating a message is not a neutral act, nor does it need to be when the message relates to morals intended to empower or reward existing positive behaviour, raise awareness, or compact immorality. Translation Studies has a wealth of theoretical and methodological approaches that can aid in mediating such messages and enables educators to overcome cultural and linguistic boundaries.

Children's short stories often aim to instil positive values, remind readers of them, or contest existing negative representations circulating the source text context. For example, common morals include honesty, friendship, courage, responsibility, acceptance, and diversity. In the latter's case, the source and target culture may differ in terms of being multilingual and multicultural, which may cause different approaches to celebrating diversity and promoting the acceptance of differences. Narratives do not exist in a vacuum; they are always indexed to some standard contextual and referential meaning. The translator then would translate the moral and mediate the context in which it circulates in order to adopt translation as renarration. "Narratives do not travel across linguistic and cultural boundaries, and certainly do not accrue and develop into global meta-narratives, without the direct involvement of translators and interpreters" (Baker, 2005, p.9). An approach that incorporates translation needs to account for the possibility that narratives may produce or reproduce interpretations which would be expected to intensify when crossing cultural and linguistic boundaries because the "binaries that underpin language and culture tend to render one side as normal and the other as invisible and un-natural" (Saldanha & O'Brien, 2014, p.53).

Willingly or unwillingly, the target text will associate with existing interpretations that circulate the target language culture, which could, in turn, lend meaning to the imported narrative. Existing interpretations may rely on different values or expectations that may be at odds with or contradict the original narrative from where they emerged. In certain situations, an issue of particular significance for a particular culture may not enjoy a similar position in the target language and, therefore, will not have as many definitions and would not build elaborate associations. This could include natural disasters or phenomena. Translation Studies refers to such observation as linguistic relativity or determinism. This hypothesis has its roots in behaviourism, which argues that "differences in languages shape different conceptualisations of the world" (Munday, 2016, p.50). For example, Eskimos have more words for "snow because they perceive or conceive it differently" (ibid). Thus, a story taking place in the deserts of Arabia must be mediated and represented rather than translated to ensure maintaining the associations it had relied on upon being written.

Theoretical framework

The narrative account of translation emphasises the role of the narrative dimension of meaning and the role of the narrative structure during the translation process. Rather than the traditional heavy reliance on intertextuality, where texts lend meanings to each other, the study examines narratives where contexts lend meaning to each other. Existing literature points to such possibilities; for example, Nodelman (1996) argues that the narrative structure in children's stories is essential for creating a sense of engagement for the child reader. As further elaborated in the methodology, the sense of engagement can be assessed by distancing from the objectivist ontological position and relying on post-

structuralist and constructivist perspectives.

While CDA and narrative account of translation share tenets in their approach to textual analysis and discourse, they approach meaning negotiation differently, particularly the pragmatic process of meaning negotiation. This approach would approach language as a form of social practice and involves the interaction between the translator, the source text, and the target text readers; synthesising them would provide a further theoretical explanation of the results obtained.

Narrative account of translation and CDA have some overlapping concepts and complement each other by focusing on different aspects of analysis. CDA can be adopted to uncover underlying social and cultural meanings; it also explores how language shape, maintain, challenge, or alter social reality. In the context of translation, this might relate to expected gender roles, the connotations that a particular term might carry, and the associations that a term might provoke. It examines the translation practices, including the choices made by the translators in their representation of social groups, gender roles, or characters, to uncover how translations can reinforce or challenge dominant discourses. The narrative account aids in exploring the process of narrative construction; it emphasises the role narration plays in translation. Existing research points to the use of language as a form of social practice. This study accepts and builds on the proposed notion because combining these approaches offers insights into how translation functions as a form of narrative production. Narrative construction or reproduction means that, at least to some extent, alternative narratives are contested or challenged. This further highlights the role of CDA.

The narrative account

The narrative account goes beyond the transfer of linguistic content; it attempts to transfer cultural context and narrative elements. It recognises that translation is not a mere linguistic act but involves (re)interpretation, meaning (re)negotiation, and narrative construction. Narratives, particularly globally shared metanarratives, cannot "travel across linguistic and cultural boundaries, and certainly do not develop into global meta-narratives, without direct involvement of translators and interpreters" (Baker, 2019, p.48). In addition to the discourses circulating the SL context, the stories will be further redirected and reinterpreted through association or disassociation with the TL context and the discourses circulating within it. This is for cultural meanings, and symbols are not static; Bhabha (1994, cited in Jia and Lai Jia, 2017, p.33) points out that "even the same sign can be appropriated, translated, re-historicised and read anew"; therefore, readers are expected to co-create and co-construct reality through relying on shared meanings and values highlighting the constructivist ontological position as mentioned above.

Definition of the public narrative

This study examines the role of representing participants in delivering an intended impact elaborated through story morals. Stories are populated with characters; however, the proposed narrative account of translation enables the translator to represent communities, values, or locations as participants and characters, in which case characters are not necessarily people. Public narratives address communities, and meta-narratives address humankind. Meaning could be altered when crossing geographical and cultural boundaries. For example, standards of beauty change over time, location, or both. It is challenging to maintain meanings of representing what would be considered beautiful, honourable, or strong, for some readers might think of a strong worrier as an agile, quick-moving warrior, while others might think of a large person. In their discussion on the cultural relativity of beauty, Basil et al. argue that beauty is "culturally constituted as a result of common socialisation experiences" (1994, p.50). Therefore, this study maintains that the translator's responsibility continues after translating the text into the target language. The target text could again be the source text when translated into a third language. For example, the description of a pale skin character could be understood as beautiful in ST1 and TT1 but sick in TT2, for it may not be a standard of beauty for the readers. This builds on our understanding of the functional approach in translation studies that calls for depending on "the knowledge, expectations, values and norms of the target readers, who are again influenced by the situation they are in and by the culture" (Kusssmaul, 1997). This study goes beyond functional theories in its understanding of migrating knowledge,

expectations, values and norms across cultures; it globalises the narrative to preserve the values when the TT is retranslated.

The study, therefore, needs to borrow assumptions offered by critical discourse analysis, particularly the understanding of discourse as language in context and as a social practice that is "an element of social life which is closely interconnected with other elements" (Fairclough, 2003, p.3). The narrative account of translation "critiques CDA for its emphasis on abstract structures of knowledge generated by powerful institutional actors and its lack of interest in individual actors, and hence in issues of resistance and the potential for disrupting the workings of power" (Kim, 2020, p.122). The study therefore needs to expand its approach to narratives and account for alternative typology to interpret morals in "in terms of the historical and social reality in which they are embedded" (ibid).

Meta (or master) narrative

For this study, the narrative typology proposed by Baker (2019, p.33) seems to be the most relevant, particularly public and meta (or master) narratives. She (ibid) defines public narrative as "stories elaborated by and circulating among social and institutional formations larger than the individual, such as the family, religion or educational institution, the media, and the nation" and meta-narrative as "stories that we tell over and over in myriad forms and that connect vitally with our deepest values, wishes, and fears" (Abbott, 2002, cited in Baker, 2019, p.44) and stories in "which we are embedded as contemporary actors in history ... Progress, Decadence, Industrialization, Enlightenment, etc." (Somers, 1992, cited in Baker, 2019, p.44).

Methodology

As the theoretical framework explains, the pragmatic process of meaning negotiation in translation involves analysing the context and intention of the ST, cultural references, and linguistic nuances. Meaning negotiation also involves studying social norms and historical references, which are particularly relevant to CDA. Finally, it relates to contextual adaptation that considers the sociocultural and pragmatic contexts of the target audience, which is of concern to the narrative account of translation, particularly in relation to expectation, values and linguistic conventions.

Four students enrolled in Practical Training in Translation module at Mutah University were asked to translate stories adopting the specified strategies and procedures. Enrolling in the Practical Training in Translation module means they have already passed all the required modules to obtain their BA in translation studies, including literary, cultural and media translation. The selected stories were among the short stories that elementary school students had access to, making them suitable for this study in testing various translation techniques and their readability when translated into Arabic for Jordanian elementary schools. The study, therefore, examines Roald Dahl's *Matilda* (2016). Finally, the four translations were presented to 29 students aged 9-13, and their responses were archived, analysed, and contrasted, as later sections show.¹ The data collection obtained approval from Mutah University for elementary schools within Karak governorate.²

The responses are transliterated, backtranslated, and translated. They are categorized based on keywords that respondents had used to refer to reading and family, as further specified below.

As later sections further explain, the story was translated four times following different means of narrative construction to see how respondents would react to them differently. In terms of typology, the stories were divided equally between public and meta means of narrative construction. However, the main differences came in how they subscribed to different features of narrativity, particularly normativeness, relationality, and particularity.

¹ https://drive.google.com/drive/folders/1IH-eFGwr7fMe2vx-JxrnF-qmHWYAhG1I?usp=share_link

² https://drive.google.com/drive/folders/1ib9FSKSARuaccpiUNmNEOVA5Ta9vpMeG?usp=share_link

Discussion and analysis

Story 1 (TT1)³ focuses on the importance of reading and elaborates meta-narrative by adopting meta means of narrative construction. It distances narrative construction from heavy reliance on names, places, gender, or other attributes that may influence communities differently. This was promoted by an effort to examine the notion of how narratives construct rather than merely represent reality (Burner, 1991). CDA also shares this view because "discourse does not merely reflect social process and structures but is itself seen to contribute to the production and reproduction of these processes and structures" (Hansen and Machin, 2019, p.168). They also (2019, p.120) raise the question of "since language can (re)produce social life, what kind of world is being created by texts and what kinds of inequalities and interests might this seek to perpetuate, generate or legitimate?".

Story 2 (TT2)⁴ focuses on family and elaborates meta-narrative construction. Meta narratives utilise values in their construction; however, different values yield different results, and therefore, the second story attempts to uncover how, although different values lead to a set of alternative interpretations, they convey the same meaning and moral in the ST.

Story 3 (TT3)⁵ focuses on reading and elaborates public narrative by relying on a male protagonist. The created character serves as a means through which the reader can explore and experience the story's moral. This is a significant aspect "of narrative communication in children's fiction is the high proportion of dialogue that offers respite from lengthy descriptive or explanatory sections of prose which may seem daunting to young readers" (Lathey, 2020, p.63).

Finally, story 4 (TT4)⁶ elaborates public narrative by creating a female protagonist character. The characters in the 3rd and 4th stories serve as a means to enhance relatability because they offer a way for the readers to derive meanings from shared experiences. This is more likely to promote internalising the desired moral lessons and ultimately for readers to apply them in their lives, raise awareness, or impact behaviours.

The first two stories elaborate impersonalised and collectivised means of representation, whereas the 3rd and 4th stories are personalised and individualised. Doing so aids in standing on the sphere of influence characters have on (re)directing interpretations. The 3rd and 4th stories allow respondents to associate with characters as real people, while the 1st and 2nd stories give extra weight to the moral and context. In other words, the characters are used as mediators in the individualised versions, whereas the context is the mediator in the collectivised versions. To elaborate a coherent narrative, "it is inevitable that some elements of experience are excluded, and others privileged" (Baker, 2019, p.71); excluding characters gives prominence to the characters that were kept. Processual meaning-making and pragmatic meaning are often thematically driven, such as (female) nurse, (male) guard, or father as breadwinner. Such roles are then woven into narrative or discourse, which is often guided by a plot governed by other discourses circulating the same context.

Different theories yielded different results, as shown in the students' responses and reception. This aligns with the CDA view of language: "Language is never seen as a neutral conduit of information about the real world it encodes: any account of experience is a form of interpretation" (Saldanha & O'Brien, 2014, p.51). The narrative account of translation argues that every story circulates in different versions; "some of these versions may be completely at odds with each other; some may differ only in minor details or points of emphasis. Over time, different versions of a narrative may become more or less valued and may achieve more or less currency through various processes of reinforcement and contestation" (Baker, 2019, p.20). At any rate, through translation, the said process of reinforcement and contestation is empowered because the source narrative will be associated or disassociated with discourses circulating the host discourse, including narratives of the past that define and, often, determine the imported or elaborated narrative.

³ https://drive.google.com/file/d/1CdwD_Vr3TqDk-vwCFA7ljuM6KQhdzfcB/view?usp=share_link

⁴ https://drive.google.com/file/d/1P4qOAUuXSoT1BmTi6zNRP72fQW8w2Ipn/view?usp=share_link

⁵ https://drive.google.com/file/d/17CIE2h_Jt_75lCl-Mwf6Tcs-V7-hW46/view?usp=share_link

⁶ https://drive.google.com/file/d/1I3PX_8N2zB6g1QJ7pgIwNHsIJ9_1m2e/view?usp=share_link

When participants aged 12-13 (group 1, respondents 1-15)⁷ and 9-10 (group 2, respondents 16-29)⁸ were asked how a person could travel all over the world and share the adventure of known travellers while sitting comfortably in their chairs after they read the story, the participant shared several possible ways including internet and imagination. However, most importantly, they argued that reading is what they believe to be the closest answer. Therefore, the narrative account of translation proved helpful in communicating the meaning intended of the story moral. This relates to temporal and spatial context, which Baker (2019, p.112) argues "accentuates the narrative it depicts and encourages us to establish links between it and current narratives that touch our lives, even though the events of the source narrative may be set within a very different temporal and spatial framework".

Starting with group 1, the group's answers show a general interest in the importance of family and friends in encouraging them to progress and develop new skills rather than thinking of having friends as a possible distraction.

For example, respondent 1⁹ stated that family and friends motivate them to achieve their goals and that through reading, they can travel the world like adventurers.

The respondent stated:

الرحالة	مثل	القديمة	القصص	خلال	من	العالم	عبر	نساء	القراءة	تجعلنا
alrāḥālaṭi	mithlu	alqadīmaṭi	alqashaṣi	kḥilāla	min	al'ālamī	'abra	nusāfiru	alqirā'tu	taj'alunā
Adventurer	Like	Old	Stories	By	from	World	Through	Travel	Reading	Makes

*Reading old stories makes us travel the world like adventurers.

Table 1. keywords categorisation

	Group 1 Responses	Group 2 Responses
Family and reading	2, 3, 9, 10, 11 (33.33%)	19, 20, 21, 22, 24 (35.71%)
Family and courage	6 (6.6%)	29 (7.14%)
Family and friends	1, 12, 13 (20%)	Ø (0%)
Family	Ø (0%)	17, 18, 23, 25, 27, 28 (42.85%)
Reading	5 (6.66%)	Ø (0%)
Pragmatic	4, 7, 8, 14 (26.66%)	16, 26 (14.28%)
Invalid	15 (6.66%)	Ø
Total	15 (100%)	14 (100%)

The following keywords were used to categorise the respondents' answers:

Family: Parents والاهل alāḥl; father and mother اب وام aḥm wa aḥ; family عائلة 'āyilāh.

Reading: qirā'ṭaⁿ قراءة.

Friends: friend صديق ṣadīqu; friends اصداق aṣḍaq'; friendship صداقة ṣadāqaṭaⁿ.

Courage: Courage شجاعة shijā'ahu.

This study has a particular interest in pragmatic answers. For this purpose, answers 4,7,8, 14, 16, and 26 are discussed below.

When asked what they would do if they had to choose between reading and spending time with family, respondent

⁷ https://drive.google.com/drive/folders/1Io9glBSPdtflkzyotDbRcv3o2TqZWuX1?usp=share_link

⁸ https://drive.google.com/drive/folders/1Tvad-Aw24XYYPPOSA0rOhfX6aHUR5NpC?usp=share_link

⁹ https://drive.google.com/file/d/1uRmR0669G5OzVJbLBz3PPLf9aiSzsOkV/view?usp=share_link

4¹⁰ indicated that they would try to convince their family to read together.

سأقول	لهم	لأحفزهم	على	القراءة
sāqūlu	lahum	liāḥfīzūhum	‘alay	alqirā’tu
I will say	To them	Encourage	On	Reading

*I will motivate them to read.

الأشياء	التي	استفدت	منها	من	القصة	أو	أرويها	لهم
alāshyā’u	alātī	aiṣtafaḍtu	minhā	mina	alqisāṭī	aw	airwihā	lahum
Things	That	Benefit	From	Of	Story	Or	Narrate	Them

*The lessons I learnt from the story, or I might read them the story.

Respondent 7¹¹ indicated that each has its right time.

تحديد	الوقت	للقراءة	و	الجلوس	مع	العائلة	وتشجيع	أصدقائي	على	القراءة
taḥdīdu	alwaqtī	lilqirā’ta	wā	l̥julūsa	ma’a	al’āyilaṭī	wataṣḥjī’i	aaṣḍiqāyīy	‘alay	alqirā’ṭī
Specify	Time	Reading	And	Sitting	With	Family	Motivate	Friends	On	Reading

*Set aside time to read that does not conflict with time spent with family and encourage friends to read.

The respondent concludes that reading is the food of the soul and mind.

لأنها	غذاء	الروح	و	العقل
liānāhā	ghidhā’u	alrāwhī	Wā	l’aq̣li
Because it	Food	Soul	And	Mind

Respondent 8¹² indicated that because families are our most valuable possession, we need to help them realise the importance of reading by starting to read to them because reading augments their intellectual horizons.

Respondent 14¹³ focuses on the role of reading in boosting self-confidence. The participant indicates that through reading, a person learns more about the past, present, and different aspects of life, boosting self-confidence.

They concluded:

الانسان	مثل	الشجرة	كلما	أسقيته	معلومات	كلما	أصبح	أذكى
alānsan	mithlu	alshajāraṭī	kulāmā	asqyṭh	ma’lūmātī	kulāmā	aiṣbaḥ	adhky
Humans	Like	Tree	Every	Watered	Information	Every	Became	Smarter

*A person is like a tree; the more you water them, the more information they get, the wiser they become.

Respondent 16¹⁴ indicates that though they are small, they are big in their minds.

ولو	كنا	صغارا	في	الحجم	فنحن	كبارا	في	العقل
walaw	kanāa	ṣaghārā	fī	alḥajmi	fanaḥnu	kubārā	fī	al’aq̣li
If	We were	Small	In	Size	We are	Big	In	Mind

*Smaller in size we are, but large in mind.

¹⁰ https://drive.google.com/file/d/1SN2IUDCE0xM1qqxkFNAv-oax0hXjs46m/view?usp=share_link

¹¹ https://drive.google.com/file/d/1cXi9MJFA4yIt7LjRZ_q25VMhWX0motbl/view?usp=share_link

¹² https://drive.google.com/file/d/1INlrUPme_a7yxpRjGTjsnzwbRgQi4cu/view?usp=share_link

¹³ https://drive.google.com/file/d/1jlpnTISOM6SZ-azUqkHeclrrMK_3QqUy/view?usp=share_link

¹⁴ https://drive.google.com/file/d/18MD7d7qDcNX7matT13g6NnpObEKNdhe/view?usp=share_link

Respondent 26¹⁵ places much emphasis on parents, particularly the mothers.

الأبناء	لتربية	مدرسة	الأم	لان
aḷabna'	litarbīāta	maḍrasaṭa ⁿ	aḷaūmū	lāna
Children	Upbringing	School	Mother	Because

*The mother is a school for the upbringing of the children.

Overall, based on their knowledge of the targeted culture, the translator needs to decide whether to rely on meta or public means of narrative construction. The public narrative can be fruitfully adopted when the moral aligns with a dominant and pre-existing discourse; it is more likely to resonate with the targeted readership and impact their beliefs and behaviours. Meta-narratives are more suitable when a discourse is imported or aims to contest an established discourse.

Respondent 15's¹⁶ answer is beyond the scope of this study, for the answer indicates issues related to family issues, that families are the cause of sorrow and suffering, and that people are monsters.

Results

The translator's strategic decision of whether to rely on public or meta means of narrative construction in delivering a story's moral is informed by knowledge of various factors, including context, targeted readership, desired impact, and expectations. The desired impact is directed by the ST story's goal of reinforcing existing values, such as the importance of reading, compacting existing undesired behaviour, such as bullying or introducing a new value, such as the importance of recycling.

First, public narrative targets a specific culture or society. This may include students, immigrants, fathers, mothers, parents, recently married, youth, elderly, unemployed, civilians, rich, poor, or any other society larger than an individual to which an individual can subscribe. If the story targets a particular group, such as an age group, associating the story with a particular discourse circulating the contexts of the targeted culture can be advantageous. This is because different groups may enact meanings differently. For example, the health discourse might have a different impact on the young and elderly, in which case it might be a question of reinforcing existing beliefs for one group and introducing new meanings to the other.

Public narrative helps to reinforce existing beliefs. If the translator deems that the targeted group acknowledges the dominance of a particular discourse, public narratives can be adopted to reinforce them because they allow the translator to tap into existing values and cultural references that the targeted group is familiar with. Cultural references and metaphors serve as a mapping tool from one domain to another because they establish a connection "between two unrelated concepts or areas of experience that allows one to think and talk about one of these concepts or areas in terms usually reserved for the other" (Schäffner and Shuttleworth, 2013, p.94). Public narratives may aid in showing relatability and empathy because they rely on and reflect shared experiences. Therefore, incorporating public means of narrative construction and representation creates a sense of relatability and fosters empathy among readers. This enhances the story's impact and makes the moral more accessible by transferring its context.

Second, Meta-narrative helps to challenge existing behaviours or contest emerging narratives. If the translator deems that the story's goal seeks to provoke critical thinking, challenge dominant discourses, or question the reader's preconceived dispositions, elaborating a meta-narrative is an excellent way to offer an alternative perspective. Meta-narratives transcend cultural or societal boundaries, such as in the 1st and 2nd stories. This makes them suitable when the TT appeals to a diverse or global audience because the TT often needs to maximise its reach. Meta-narratives also have the potential to ignite ideological and social debates and create discourses that aim to raise awareness, engage, or incite change.

¹⁵ https://drive.google.com/file/d/18b_EqRng4R46T9ubGAyF7ME43-Wo-jx5/view?usp=share_link

¹⁶ https://drive.google.com/file/d/1jRsUWr0Qw3h86cfo8jw6GZpXNQLdLX4U/view?usp=share_link

Finally, whether to rely on elaborating public and meta-narrative is not always mutually exclusive. The study recommends not to approach them as binarisms because, in many cases, synthesising elements from both may help construct an impactful narrative that reaches broader audiences. Ultimately, the context, expected impact, and targeted readership are essential to guide the translator's decision to subscribe to the narrative type.

Conclusion

Adopting the narrative account of translation aids in preserving and communicating the stories' intended meaning and morals, particularly the importance of family and reading. Apart from respondent 15, the study shows that the narrative account has been fruitfully adopted in the rest of the answers, with 28 out of 29 answers (96.55%); it was made clear to the respondents that they do not have to share their opinions, but if they liked the stories, they could share their opinions if they wish to do so.

The narrative account is adopted in media translation to impact or redirect public opinion, alter an existing narrative dynamic or resolve a conflict; adopting the narrative account of translation could aid educators in communicating messages and morals, for the interaction with narratives impacts students' behaviours and thus can be shown in their responses. Altering their behaviour is essential to finding alternatives to punishment.

As the study shows, the overarching meta-narratives encourage readers to interpret stories within a larger context when the story aligns with an existing meta-narrative or dominant discourse such as religious, historical, or humanitarian. The introduced discourses, in turn, reinforce existing beliefs and values, which will strongly impact delivery, preservation, and effect. On the other hand, public narratives substantially influence more precise narratives commonly shared within the targeted culture or society. They reinforce societal norms and values; they play a role in shaping and redirecting collective attitudes and behaviours.

As the theoretical framework and methodology indicate, the study distances itself from objectivism. A unified curriculum would mean that students would not have the option to choose the stories and topics that they can relate to or may express their opinions. Students had similar interests in the past, at least in comparison to today. This made objectivism, at least relatively, appropriate. Today, students are exposed to an array of different discourses through media, satellite television, social media, globalisation, multilingualism, and multiculturalism. Therefore, this study recommends shifting from an objectivist to a realist and constructivist ontological position when researching and translating children's literature. The study recommends further investigating this issue in relation to school bullying and violence among students at schools and universities, for it may offer a glimpse of miscommunication and misunderstandings among students.

REFERENCES

- Baker, M. (2005). Narratives in and of Translation. *SKASE Journal of Translation and Interpreting*, 1-15.
- Baker, M. (2019). *Translation and Conflict: A Narrative Account*. 2nd edn. New York: Routledge.
- Burner, J. (1991). The Narrative Construction of Reality. *Journal of Critical Inquiry*, 18(1), 1-21.
- Dahl, R. (2016). *Matilda*. 3rd edn. UK: Penguin Random House.
- Englis, B., Solomon, M. R., & Ashmore, Richard D. (1994). Beauty Before the Eyes of Beholders: The Cultural Encoding of Beauty Types in Magazine Advertising and Music Television. *Journal of Advertising* 23(2), 49-64.
- Fairclough, N. (2003). *Analysing Discourse: Textual Analysis for Social Research*. London: Routledge.
- Hansen, A., & Machin, D. (2019). *Media and Communication Research Methods*. 2nd ed. London: Red Globe Press.
- Isbell, R. T. (2002). Telling and Retelling Stories: Learning Language and Literacy. *Supporting Language Learning. Young Children*, 57(2), 26-30.
- Jia, Y., & Lai Jia, X. (2017). A Dialogic approach to intercultural conflict management and harmonious relationships: dialogue, ethics and culture. In Dai, X., & Chen, G. (Ed.), *Conflict Management and Intercultural Communication: the art of*

- intercultural harmony* (pp.29-37). Routledge: New York.
- Kim, K. H. (2020). Critical Discourse Analysis. In Baker, M. & Saldanha, G. (Eds.), *Routledge Encyclopaedia of Translation Studies*, 3rd ed (pp.119-124). London: Routledge.
- Kussmaul, P. (1995). *Training the Translator*. Amsterdam: John Benjamins Publishing Co.
- Lathey, B. (2020). Children's Literature. In Baker, M. & Saldanha, G. (Eds.), *Routledge Encyclopaedia of Translation Studies*, 3rd ed (pp.60-65). London: Routledge.
- Munday, J. (2022). *Introducing Translation Studies*. 5th edn. New York: Routledge.
- Rahim, H., & Rahiem, M. (2013). The Use of Stories as Moral Education for Young Children. *International Journal of Social Science and Humanity*, 2(6), 454-458.
- Saldanha, G., & O'Brien, Sh. (2014). *Research Methodologies in Translation Studies*. New York: Routledge.
- Schäffner, C., & Shuttleworth, M. (2013). Metaphor in Translation. *Target*, 25(1), 93-106.
- Abbott, H. P. (2002). *The Cambridge Introduction to Narrative*. Cambridge: Cambridge University Press.
- Baker, M. (2005). Narratives in and of Translation. *SKASE Journal of Translation and Interpreting*, pp.1-15.
- Baker, M. (2019). *Translation and Conflict: A Narrative Account* 2nd edn. New York: Routledge.
- Basil, E., Solomon, M. R., and Ashmore, R. D. (1994). Beauty Before the Eyes of the Beholders: The Cultural Encoding of Beauty Types in Magazine Advertising and Music Television. *Journal of Advertising*, 23 (2), pp.49-64
- Burner, J. (1991) The Narrative Construction of Reality. *Journal of Critical Inquiry*, 18 (1), pp.1-21.
- Dahl, R. (2016). *Matilda* 3rd edn. UK: Penguin Random House.
- Englis, B., Solomon, M. R., & Ashmore, Richard D. (1994). Beauty Before the Eyes of Beholders: The Cultural Encoding of Beauty Types in Magazine Advertising and Music Television. *Journal of Advertising* 23(2), pp.49-64.
- Fairclough, N. (2003). *Analysing Discourse: Textual Analysis for Social Research*. London: Routledge.
- Hansen, A. & Machin, D. (2019) *Media and Communication Research Methods* 2nd ed. London: Red Globe Press.
- Isbell, R. T. (2002). Telling and Retelling Stories: Learning Language and Literacy. *Supporting Language Learning. Young Children*, Vol, 57, No.2, pp.26-30.
- Jia, Y. & Lai Jia, X. (2017) A Dialogic approach to intercultural conflict management and harmonious relationships: dialogue, ethics and culture. In Dai, X., & Chen, G. (Ed.), *Conflict Management and Intercultural Communication: the art of intercultural harmony* (pp.29-37). Routledge: New York.
- Kim, K. H. (2020) Critical Discourse Analysis. In Baker, M. & Saldanha, G. (Eds.), *Routledge Encyclopaedia of Translation Studies*, 3rd ed (pp.119-124). London: Routledge.
- Kussmaul, P. (1997). *Training the Translator*. Amsterdam: John Benjamins Publishing Co.
- Lathey, B. (2020) Children's Literature. In Baker, M. & Saldanha, G. (Eds.), *Routledge Encyclopaedia of Translation Studies*, 3rd ed (pp.60-65). London: Routledge.
- Munday, J. (2022). *Introducing Translation Studies* 5th edn. New York: Routledge.
- Nodelman, P. (1996). *The Pleasures of Children Literature*. London: Longman.