

PRAGMATICS AND THE TRANSLATION OF  
SELF-HELP DISCOURSE

by

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## **Dedication**

To my family.

## Abstract

Traditionally, books are meant to instruct, entertain or both. A new wave of books has emerged known as self-help, promising its readers with better lives. These recipe format books present their own characteristics, notably with pragmatics as a primary feature of functionality. This thesis investigates those characteristics and relevant aspects of pragmatics used. The examples discussed in the analytical part of this thesis are divided into categories such as book cover and translation, speech acts, politeness, rhetorical questions, use of 'we' and 'you,' use of 'I' ethos, pragmatic markers, motivational language, cleft construction, intertextuality and argumentation. The thesis study case is *The 7 Habits of Highly Effective People* by Stephen Covey, 2004 and its Arabic translation titled العادات السبع للناس الأكثر فعالية by Jarir Bookstore, 2015. The aim of this study is to examine whether the Arabic translation of this self-help book has managed to maintain the pragmatic features of the source text and which strategies may be considered best to use when translating such genres. The findings of the study show that the translation succeeded in retaining some pragmatic features while it failed to do so for others. It also shows that the literal translation strategy used in translating the source text was in most cases successful; however, it needs to be supported by other strategies to achieve the ultimate equivalence of the target text.

**Search Terms:** Translation, Translation Studies, Pragmatics, Self-help, Stephen Covey

## Table of Contents

Abstract .....	6
List of Tables .....	8
List of Figures .....	9
Chapter One: Introduction .....	10
Chapter Two: Literature Review .....	12
2.1 Self-Help Books: A Historical Background.....	12
2.2 Purpose of Self-Help Books .....	13
2.3 Text, Genre and Discourse of Self-Help Books.....	14
2.4 Pragmatics .....	17
2.5 The Co-operative Principle and the Politeness Principle .....	18
2.6 Presupposition .....	19
2.7 Speech Acts and Illocutionary Force.....	20
2.8 Types of Speech Acts .....	20
2.9 Semiotics.....	21
2.10 Intertextuality.....	22
2.11 Pragmatic Markers.....	22
2.12 Translation Strategies .....	23
2.13 Formal, Dynamic and Pragmatic Equivalence .....	25
Chapter Three: Analysis and Discussion.....	27
3.1 Data.....	27
3.2 Analysis .....	28
3.2.1 General analysis of the book.....	28
3.2.2 Detailed analysis of pragmatic features.....	31
3.2.2.1 Book cover and translation.....	31
3.2.2.2 Speech acts .....	34
3.2.2.3 Politeness .....	37
3.2.2.4 Rhetorical questions .....	39
3.2.2.5 Use of ‘we’ and ‘you’ .....	41
3.2.2.6 Use of ‘I’, ethos .....	42
3.2.2.7 Pragmatic markers .....	43
3.2.2.8 Motivational language .....	47
3.2.2.9 Cleft construction .....	48
3.2.2.10 Intertextuality .....	49
3.2.2.11 Argumentation .....	50
3.2.3 Translation strategies .....	52
Chapter Four: Conclusion and Recommendations.....	59
4.1 Conclusion .....	59
4.2 Recommendations.....	60
References.....	62
Vita.....	66

## List of Tables

Table 1: Translation Strategies.....	52
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## **List of Figures**

Figure 1: The Ladies' Pictures.....	28
Figure 2: The Weekly Worksheet.....	29
Figure 3: Problem/Opportunity Index .....	30
Figure 4: Books Front Covers .....	31

## Chapter One: Introduction

The Oxford Dictionary defines self-help as “the use of one’s own efforts and resources to achieve things without relying on others: a reduction in the role of the state and an increasing reliance on self-help” (Simpson & Weiner,1989). It is based on this definition that most self-help books are built. Authors of these books not only present ways of confronting the challenges that their readers may face but also promise their readers to equip them with the life-long skills which would make them capable of solving their own problems without seeking the help of others.

This study investigates the characteristics and linguistic features of self-help books in general and their relevant pragmatic features in particular. This kind of literature relies primarily on psychology as it deals with mind and behavior, thus pragmatics is the closest field in linguistics that explores the features of such literature. Pragmatics in this case, focuses on the implied meaning of the speaker’s utterance and its impact on the listener/reader. Moreover, this study examines the translation of a self-help book to see the extent of equivalency between the source text (ST) and the target text (TT).

Self-help books present this data in different ways. Some are narrative, or biographical, such as *Eat, Pray, Love* by Elizabeth Gilbert 2006. Others resemble parables, such as *Who moved my Cheese?* by Spencer Johnson 1998. Others are mainly comprised of quotes, such as *The Secret* by Rhonda Byrne 2006. While the dominant format of these books seen in a how-to format includes such books as *Awaken The Giant Within* by Antony Robbins 1991, *The 7 Habits of Highly Effective People* by Stephen Covey 2005 and *Whatever you think, Think the Opposite* by Paul Arden 2006.

The objectives of this thesis are to study the original how-to book *The 7 Habits of Highly Effective People* by Stephen Covey 2005 and to investigate further the Arabic translation of this well-known self-help book. *The 7 Habits of Highly Effective People* was published in 2004, and is a best-seller in the self-help field, with it being considered the cornerstone text for such studies for success-driven individuals and academic institutions. It is also an excellent representative of self-help books that are built on the instruction format. The Arabic version of the book is titled العادات السبع للناس الأكثر فعالية. It was translated and published in 2015 by the well-known Jarir bookstore.

This thesis is divided into four chapters. The first chapter introduces the thesis. The second chapter is a review of the literature related to the study. The theoretical

chapter is divided into two sections: self-help books and pragmatics. The first section highlights the historical background of self-help books followed by their purpose, text, genre and discourse. The second section draws the attention toward pragmatic elements including co-operative and politeness principles, presupposition, speech acts and illocutionary forces, types of speech acts, semiotics, intertextuality, pragmatic markers, translation strategies and formal, dynamic and pragmatic equivalence.

The third chapter is the analytical section of the study. The chapter starts with an introduction of the book and its translation. Then it continues with a general and detailed analysis of the book and its translation. The detailed analysis includes looking into the following categories: book cover and translation, speech acts, politeness, rhetorical questions, use of 'we' and 'you,' use of the 'I' ethos, pragmatic markers, motivational language, cleft construction, intertextuality, and argumentation. The chapter also examines and discusses the translation strategies used in translating the selected examples.

The study concludes with chapter 4, where a summary is made and recommendations are stated. This chapter presents the findings by examining the examples and the literature in question and includes an evaluation of the translated text. The findings indicate that the translation succeeds in rendering the pragmatic features presented in some of the source texts by using the literal translation strategy; while it also shows that there is a need to use different strategies for other texts such as dynamic translation strategy. It is recommended that more attention to be paid to the pragmatic features of this genre in order to study these texts in a more comprehensive way. It is further recommended that an exploration of such original Arabic self-help books, along with their translations, take place. And finally, an investigation of other formats of self-help books to be studied to gain a comprehensive understanding of this kind of genre.

## Chapter Two: Literature Review

The previous chapter presented an introduction of the thesis and its components. This chapter reviews the literature of both the self-help genre and the study of pragmatics. It begins with a historical background of self-help books followed by their purpose, text, genre and discourse. The second section is a review of pragmatics, which includes the co-operative and politeness principles, presupposition, speech acts and illocutionary force, types of speech acts, semiotics, intertextuality, pragmatic markers, translation strategies and formal, dynamic and pragmatic equivalence.

### 2.1 Self-Help Books: A Historical Background

Self-help literature found its footing in an idea postulated by Samuel Smiles in 1859, to be a postmodern cultural phenomenon in the late twentieth century. In his book, titled the same as the issue in question, *Self-Help*, Smiles formulates the very basic definition of what self-help is as he notes that “help from without is often enfeebling in its effects, but help from within variably invigorates” (Cherry, 2008, p.337).

The idea of self-improvement presented by Smiles is different from the stream of positive-thinking that dominates the market today. Despite the fact that the positive thinking of today includes multiple aspects of Smiles’ theories, his book remains the cornerstone of today’s self-help phenomenon. Smiles inspiration for developing his self-help concept was derived from the life-style he led.

Smiles was born in Haddington, Scotland, in 1812, into a family of modest means. From the Calvinism of his surroundings and the powerful belief in education, the basis of his individualism and self-help grew. He believed life should not be merely best understood, but also it should be best experienced, like a struggle. In his opinion, difficulties weed out the weak and build up what he called the “pushing character.” (Travers, 1977, pp.161-163, & “On the origin of self-help,” 2004, p.86).

Smiles studied medicine at the University of Edinburgh, however, the circumstances surrounding his father’s death and the insecure economic status of his family made this period of his life uneasy. Luckily, he was able to complete his studies with the support of his mother. Later on in his life, he wrote articles for the *Leeds Times*, where he became editor-in-chief. In 1845, after leaving the *Leeds Times*, Smiles worked in a newly-formed company called *Leeds & Thirsk Railway*, from which he then left to work for the *South Eastern Railway*. Through working for railway companies and

observing trials and tribulations of the hard-working men, Smiles came to believe that personal motivation to survive is what drive a society's success. He observed that men in these societies were able to produce good laws, thereby creating a strong economy (Morris, 1981, pp.90-93). Besides being hard working, Smiles strongly believed that education is important for the development of man, he states:

...as education diffuses its influence over the people, and they learn both to think, to decide and to act, as intelligent beings, they must inevitably reach through the expansion of their nature, a greater measure of that social and political happiness for which their Creator obviously designed them (Morris, 1981, p.92).

Influenced by his beliefs and experiences, Smiles wrote his popular book, *Self-help. Self-Help* (2002) consists of 13 chapters where Smiles provides guidance to his readers to benefit themselves from the industrial revolution (events happening at the time of the book's original publication). The chapters of the book discuss various subjects such as the leaders of industry, workers, self-culture, education, opportunities, models, money, business qualities, and others. In his book, Smiles combines morality of the Victorian era with free market ideas by telling success stories of some self-made millionaires, especially those in the railway industry (Smiles & Sinnema, 2002).

The self-help books of today derive a considerable amount of their characteristics from the original *Self-Help* by Smiles. In terms of text and form, such books have the following features:

- Each chapter starts with quotes of famous figures relevant to the subject of the chapter.
- They are written in a descriptive and narrative format and include conversational parts.
- They are rich with motivational phrases to encourage the readers.
- They include an intertextuality feature, i.e. including texts and references to other texts.
- They contain examples from personal experiences and experiences of other individuals.

## **2.2 Purpose of Self-Help Books**

A prevailing concept about Smiles' first book was that self-help books call for 'individuality.' However, there are many other reasons for the emergence of these books, which can be understood from the definition proposed by Dolby (2005):

Self-help books are books of popular nonfiction written with the aim of enlightening readers about some of the negative effects of our culture and worldview and suggesting new attitudes and practices that might lead them to more satisfying and more effective lives (p.35).

Moreover, the description made by Rimke (2000) says that “Self-help lessons appear to teach a subject to rely exclusively on oneself, simultaneously to rely exclusively on an expert other, and then also to become an expert in some aspect of one’s selfhood” (p.62). Self-help literature is a window into discovering one’s inner abilities and potentials. It is a way to help oneself without the need to seek for assistance from others.

Another purpose of this literature is to share ways to confront similar problems as well as experiences and advice in special fields by publishing a biography form of self-help. Following the path of publishing her own self-help book, Suze Orman chose to be a gold miner and published in this discourse. She worked at Merrill Lynch Company before ending up as a financial counselor. It was after this that she decided to publish her own book reflecting on her experience and sharing her advice about finance. Another example is Deepak Chopra who has been described by the *New York Times* as a Controversial New-Age Guru. He was a professor at Tufts and Boston University and has published his books on meditation as well as being well-known in the field of self-help (Kachka, 2013). These inspiring books replaced visits to doctors and therapists, the advice of parents, and the instruction of teachers with new self-guided efforts so readers could solve their own problems in the comfort of their own homes.

### **2.3 Text, Genre and Discourse of Self-Help Books**

Writers use texts to communicate their beliefs to their readers. For them, the “actual use of language, as distinct from a sentence, which is an abstract unit of linguistic analysis. We identify a piece of language as a text as soon as we recognize that it has been produced for a communicative purpose” (Mikhchi, 2011, p.49).

Thus, the texts used in self-help literature have a communicative purpose like any other text, which is a reflection of the writers’ intention. The text is not an individual nor separate unit. It can consist of, for instance, small units such as words to form a sentence or paragraphs to form an essay. Based on the strand developed by Halliday and Hasan (1989) concerning the ‘texture’ of the text, text is derived from the connectedness of individual textual units through processes of references, substitution,

ellipsis, conjunction and lexical cohesion as well as semantic relations which “enable one part of a text to function as context for another” (as cited in House, 2012, p.179).

Beaugrande and Dressler (1981) set up seven standards of textuality, which make the text a meaningful unit rather than being unrelated words and sentences. These standards are cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality. Self-help texts apply these seven standards of textuality. The grammatical components and logical relations among its units, such as the special use of verb forms, conjunctions, rhetorical questions, cause and effect features, as well as others are used in producing self-help texts (cohesion and coherence). The intention of the text producer, in the self-help texts, is not only to convey his/her ideas but also to persuade the readers to accept and adopt them (intentionality and acceptability). The texts in question contain information related to a certain field or area whether the information is expected or not, and within a situation or context (informativity and situationality). They contain references to other texts and include stories supporting the intention of the text producer (intertextuality). In this regard, Hatim and Mason (1990) consider those standards relevant in translation (as cited in House, 2012) and are not applied in the source texts only.

House (2012) argues that the importance of knowing the text type raised in translation studies by the equation of ‘one function – one text type’ developed by Reiss (1971). Supporting Reiss’s view, Esser sees text type as “language variation according to use as opposed to variation according to user” (Fludernik, 2000, p.275). According to both views, for each text type, there is only one function. However, the self-help literature contains different text types, if we have a look at the categories made by Nida in this regard. According to Nida, there are four types of (literary or non-literary) texts:

1. Narrative: a dynamic sequence of events, where the emphasis is on the verbs or for English, ‘dummy’ or ‘empty’ verbs plus verb-nouns or phrasal verbs.
2. Description, which is static with emphasis on linking verbs, adjectives, adjectival nouns.
3. Discussion, a treatment of ideas with emphasis on abstract nouns (concepts), verbs of thought, mental activity (consider, argue, etc.), logical argument and connectives.
4. Dialogue, with emphasis on colloquialisms and phaticisms. (as cited in Newmark, 1987, p.13).

Depending on the text producer, self-help books may contain a narrative part; telling a story or experience. It can have description; describing an event or case. It may also include discussion of ideas adopted by the text producer. Finally, it may have a dialogue of characters mentioned in the text. The writer may use any, some or all of the text types mentioned above.

Despite the fact that some self-help books are made up of more than one text type as mentioned above, there are some that focus on one type, which appears as the dominant text type. The followings are examples of text types of this genre:

- Narrative or novel-like: *Eat, Pray, Love* by Elizabeth Gilbert 2006.
- Parable: *Who moved my Cheese?* by Spencer Johnson 1998.
- Quotes: *The Secret* by Rhonda Byrne 2006.
- How-to format, instructions: *Awaken The Giant Within* by Antony Robbins 1991, *The 7 Habits of Highly Effective People* by Stephen Covey 2005 and *Whatever you think, Think the Opposite* by Paul Arden 2006.

“The interrelated texts and text types of self-help books comprise a loose genre” (Grodin, 1991, p.404). Genre as Biber (1988) observes, “is based on external, non-linguistic, traditional criteria” (as cited in Lee, 2001, p.38). Clarifying this point, Biber (1988) describes the external criteria as “genre categories are determined on the basis of external criteria relating to the speaker’s purpose and topic; they are assigned on the basis of use rather than on the basis of form.” (as cited in Lee, 2001, p.38). Dolby argues that:

Part of what separates self-help books from other genres of popular literature is the distinctiveness of these last two aspects—content and function. Or, more precisely, it is the unique combination of (1) self-improvement content; (2) an informal, rhetorical style; (3) the general problem/solution structure within some fairly predictable literary forms; and (4) an educational function that sets this category apart as a genre of popular literature and a distinct and identifiable element of American culture (Dolby, 2005, p.37).

These features which are summarized by the self-improvement content, informal and rhetorical style, problem/solution structure and educational function, help in providing the standard of acceptance, as suggested by Beaugrande and Dressler (1981).

A great deal of acceptance of these kinds of books is derived from its discourse. Many discourse analysts see discourse simply as a form of language use. However, Dijk

expands the previous concept of discourse. He proposes three dimensions of discourse: “(a) language use, (b) the communication of beliefs (cognition), and (c) interaction in social situations” (Dijk, 1997, p.2). In the same vein, Hatim and Mason (1997) describe discourse as “modes of speaking and writing which involve social groups in adopting a particular attitude towards areas of social activity” (p.216). The discourse of self-help books emerged onto the world scene just as a therapeutic response to the problems of the rapid social change that is happening. Its discourse, unlike fiction, had explicit therapeutic intentions (Grodin, 1991). Despite there are different types of self-help books, all of them use these texts to represent one intention and follow one attitude, which encourages their readers to adopt the ideas presented by their writers. Through self-help books, the writers employ special features of the language within the therapeutic discourse in order to communicate their beliefs to their readers. Brown (1999) conducted a study on discourse analysis and self-help literature, and noted “self-help books convey an image of the self as a ‘product’ to be engineered (the ‘serviceable self’) that requires regular maintenance in order to be sufficiently robust and flexible to cope with the demands of the modern world” (as cited in McLeod, 2001, p.183).

#### **2.4 Pragmatics**

Pragmatics influence most literature if not all of it and self-help books is no exception. Self-help books rely on pragmatics and their texts demonstrate pragmatic features such as the co-operative principle, the politeness principle, presupposition, and speech acts.

George Yule defines pragmatics as a field “concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader)” (1996, p.3). Yule’s definition of pragmatics implies four areas related to pragmatics:

1. The Speaker meaning: the meaning of the utterances that the speaker use in order to communicate his or her message which are beyond the meaning of the words and phrases.
2. The Contextual meaning: the meaning of the dialogue that people say in a particular situation or context and how that context influence their messages. This also involves the audience, place, time and other aspects.
3. The Invisible meaning: the meaning beyond the actual phrases or words that the speaker utters. This involves the reader’s or the listener’s analysis of the speaker’s utterances in order to arrive at the meaning intended by the speaker.

4. The Choice of expression based on distance: the choice of what to be said or unsaid depends on the physical or social distance between the speaker and the listener. Depending on the distance between them, the speaker determines what kind of expression to be used (Yule, 1996).

Since Pragmatics is a matter of communication between the two parties, Hatim and Mason note that:

Intentionality is inevitably involved in the text producer's desire to be part of particular social institutions and processes, to be power- or solidarity-oriented or to adopt a particular distance with regard to the addressee and the object of description (Hatim & Mason, 1997, p.22).

## **2.5 The Co-operative Principle and the Politeness Principle**

In the field of pragmatics as well, Paul Grice suggests that discourse has some important features. The discourse should be connected as a purpose and co-operative effort. These features lead to a principle of communication, which Grice calls the 'Co-operative Principle.' Grice advises to "make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you engaged" (Baker, 1992, p.225)

Grice breaks his principle into four maxims, which are Quantity, Quality, Relevance (relation), and Manner:

1. Quantity
  - a) Make your contribution as informative as is required.
  - b) Do not make your contribution more informative than is required
2. Quality

Try to make your contribution one that is true, specifically:

  - a) Do not say what you believe is false.
  - b) Do not say that for which you lack adequate evidence.
3. Relevance

Make your contributions relevant to the current exchange.
4. Manner

Be perspicuous, specifically:

  - a) Avoid obscurity of expression.
  - b) Avoid ambiguity.
  - c) Be brief.
  - d) Be orderly (Baker, 1992, p.225)

Similar to the co-operative principle by Grice, Geoffrey Leech proposes another principle associated with conversational maxims called the 'Politeness Principle.' The maxims of the Politeness Principle are formulated in pairs:

- Tact Maxim (in impositives and commissives)
- Generosity Maxim (in impositives and commissives)
- Approbation Maxim (in expressives and assertives)
- Modesty Maxim (in expressives and asstertives)
- Agreement Maxim (in assertives)
- Sympathy Maxim (in assertives) (Leech, 1983, p.132).

The politeness theory formulated by Brown and Levinson (1987) revolves around the technical term 'face.' It is defined as "the public self-image that everyone lays claim to, consisting of two related aspects:

- a) Negative face: the basic claim to freedom of action and freedom from imposition;
- b) Positive face: positive self-image and the desire that this self-image be appreciated and approved of" (as cited in Venuti, 2000, pp.431-432).

In interaction, the speaker tries to save both his/her face as well as the listener's. In order to do this the speaker employs some strategies to maintain and save the face of others both for positive and negative politeness such as to attend to the interest and needs of the listener, be optimistic, involve the participation of the listener and speaker, avoid disagreement, use hedges and questions, apologize, be indirect, and others (Brown & Levinson, 1987).

## **2.6 Presupposition**

George Yule defines presupposition as "something the speaker assumes to be the case prior to making an utterance" (Yule, 1996, p.25).

Example: Fatima no longer lives in Dubai.

In the example above, the presupposition is (Fatima once lived in Dubai). The speaker assumes in this utterance that the reader has the knowledge of the presupposition.

Interestingly, negation of the utterance does not change its presupposition.

Example:

- a) Mariam has a beautiful house.
- b) Mariam does not have a beautiful house.

Both sentences presuppose that Mariam has a house, which means that the presupposition of the statement remains constant.

## **2.7 Speech Acts and Illocutionary Force**

One of the important theories related to pragmatics is the Speech Act Theory. This theory refers to the whole communicative situation which involves the discourse, the participants (both the speaker and the listener) and any verbal or non-verbal interactions that contribute to the communication of the situation (Black, 2006).

According to John Searle, “the theory of speech acts starts with the assumption that the minimal unit of human communication is not a sentence or other expression, but rather the performance of certain kinds of acts, such as making statements, asking questions, giving orders, describing, explaining, apologizing, thanking, congratulating, etc.” (Searle, Kiefer & Bierwisch, 1980, p.7).

Speech acts are divided into three acts:

- **Locutionary Act:** this is the production of an utterance. The utterance has to be meaningful. If the speaker fails to create a meaningful utterance then he/she fails to produce a locutionary act.
- **Illocutionary Act:** this is a message that speaker intends to communicate. It is the purpose of the communication. The speaker may utter a statement or explanation etc. This is also known as the illocutionary force.
- **Perlocutionary Act:** the speaker’s utterance produces this effect. If the listener understands the message produced and acts accordingly, then the perlocutionary act is achieved (Yule, 1996).

To explain the above points, let us examine the following example:

Salesperson: By the way, we have a new kind of chocolate. Would you like to try it?

In the above example the utterance produced by the salesperson is a locutionary act. The offer to try the new chocolate is the illocutionary force. While the perlocutionary effect might be to create a friendly attitude, market a new product or attract more customers.

## **2.8 Types of Speech Acts**

Based on Searle’s classification, speech acts are categorized into five types based on their function, which are:

- Declarations: acts that change the status of a situation. For a declaration to be performed, the speaker must have the power of influence in order to make this change. An example is a marriage declaration.
- Representatives: acts that represent the speaker's belief such as assertions, conclusions and descriptions.
- Expressives: acts that describe the speaker's feelings. Examples of these include statements that express joy, pleasure, pain and other feelings of the speaker.
- Directives: acts that allow the speaker to instruct others such as orders, requests, suggestions, and so on.
- Commissives: acts that commit the speaker to do something in the future such as promises, pledges, threats, and so on (Yule, 1996).

## 2.9 Semiotics

Semiotics as a study is derived from two different origins: Peircean semiotics which is based on logic and Saussurean semiotics which is based on associationistic psychology. The linguistic sign in the Saussurean model "is not a link between a thing and a name, but between a concept and a sound pattern, [and] the sign is a two sided psychological entity" (Parret, 1983, p.24). However, for Peirce (1998), the sign is not of a psychic origin, instead it has an action role. Both scholars approach semiotics differently. Peirce (1998) has a tricholozing methodology represented by "representamen, object and interpreter" (p.25), while the Saussuro-Hjelmslevian's approach is categorized by a dichotomizing methodology "between expression and content, or between form and substance" (Peirce, 1998, p.26).

Peirce extends his view and categorizes the semiotics into three kinds:

- Likenesses or icons; which serve to convey ideas of the things they represent simply by imitating them.
- Indications or indices; which show something about things, on account of their being physically connected with them. Such is a guidepost.
- Symbols or general signs, which have become associated with their meanings by usage. Such are most words, phrases, speeches, books and libraries (Peirce, 1998, p.5).

Despite the fact that most information theorists see that the standard communication model consists of Sender, Message and Addressee, where the message is decoded into a code that is common between both the sender and the addressee, in

the end it does not always lead to a successful communication. There are various kinds of codes in sociocultural circumstances; these can cause an omission in the message because of the difference in codes between the sender and the addressee, as well as due to the contribution of the sender. All of these may result in several senses of the message, the area where semiotics intersects with pragmatics (Eco, 1984).

### **2.10 Intertextuality**

The Roman theories of *oratory* observe that the good knowledge of all subjects and arts is what makes a good orator (Worton & Still, 1990). In addition, the text cannot be seen as an isolated unit and cannot function as a locked system. The reason is that “the writer is a reader of texts (in the broadest sense) before s/he is a creator of texts, and therefore the work of art is inevitably shot through with references, quotations and influences of every kind” (Worton & Still, 1990, p.1). Thus, the text may express the intention and ideology of the writer but it needs to be comprised of other texts in order to show the broad knowledge of the writer as well. The importance of intertextuality in social and cultural aspects is represented by Bakhtin / Medvedev’s view, saying that “not only the meaning of the utterance but also the very fact of its performance is of historical and social significance, as in general, is the fact of its realization in the here and now, in given circumstances, at a certain historical moment, under the conditions of the given social situation. The very presence of the utterance is historically and socially significant” (Worton & Still, 1990, pp.16-17). Language reflects not only the social and cultural values but also the changes in these values. Furthermore, Hatim and Munday (2004) differentiate between the horizontal intertextuality, that “involves direct reference to another text [and the vertical intertextuality, which requires] allusion and can refer to a mode of writing [ex.] a style” (p. 343). Being aware of these features and the significance it forms means the text will facilitate our understanding of the relation between the given texts.

### **2.11 Pragmatic Markers**

Since self-help texts consist of not only narrative parts but also conversational parts, it is common to see one of the important conversational features in it, this being the pragmatic markers. Depending on the linguistic approaches and the function of these markers, there are many terms to describe this feature. Blakemore and others describe them as ‘Discourse Markers’ or ‘Discourse Connectives’ and see that their “role must be described at the level of discourse rather than the sentence” (Blakemore, 2002. p.1). In his article, *The Semantics and Pragmatics of Discourse Markers*,

Blakemore distinguishes between two kinds of discourse markers based on the work of two scholars, Fraser and Schiffrin. They list the markers as follows:

Also, above all, again, anyway, alright, alternatively, besides, conversely, in other words, in any event, meanwhile, more precisely, nevertheless, next, otherwise, similarly, or, and, equally, finally, in that case, in the meantime, incidentally, OK, listen, look, on the one hand, that said, to conclude, to return to my point, while I have you” and “oh, well, but, and, or, so, because, now, then, I mean, y’know, see, look, listen, here, there, why, gosh, boy, this is the point, what I mean is, anyway, whatever (as cited in Blakemore, 2002, p.1).

However, there is another group of scholars who tend to place these markers within the pragmatic approach. There are “examples of words and phrases which not only have a component of meaning which resists truth-conditional treatment” (Blakemore, 2002, p.2). This trend is also supported by Grice’s notion of conventional implicature (Blakemore, 2002).

There are four primary features that portray the pragmatic markers depending on their semantic, pragmatic and functional nature of these markers:

(1) They do not affect the truth conditions of an utterance; (2) they do not add anything to the propositional content of an utterance; (3) they are related to the speech situation and not to the situation talked about; and (4) they have an emotive, expressive function rather than a referential, denotative, or cognitive function (Jucker & Ziv, 1998, p.3).

## **2.12 Translation Strategies**

Among the many translation strategies proposed by translation scholars, Venuti suggests two kinds of strategies: domestication and foreignization. For him, the domestication strategy involves “an ethnocentric reduction of the foreign text to [...] target language cultural values” (as cited in Munday, 2001, p.146). This produces a fluent translation style that can reduce the foreignness of the target text. This kind of strategy may enforce the translator to select the kind of text that may be more acceptable in the target language and culture (Munday, 2001). On the other hand, foreignization “entails choosing a foreign text and developing a translation method along lines which are excluded by dominant values in the target language” (Munday, 2001, p.147). In this type of strategy, the translator keeps faithful to the source text and shows the identity of it.

Chesterman classified translation strategies into three groups: the syntactic, semantic and pragmatic strategies.

1. Syntactic translation strategies:

- Literal translation: the target text (TT) is maximally close to the source text (ST) and grammatically correct according to the TT norms.
  - Loan, calque: borrowing from source language lexical units or substitution of morphemes.
  - Transposition: change the word class with another without changing the meaning of the message.
  - Unit shift: shifts between units such as clause to sentence or word to phrase.
  - Phrase structure change: change in number, tense, definiteness, mood.
  - Clause structure change: such as, change an active voice in the source sentence to a passive voice.
  - Sentence structure change: changes between main clause and subordinate clause or changes of sub-clause types.
  - Cohesion change: change that affects intertextual reference, ellipses, substitution.
  - Level shift: shift in the mood of expression from one level to another such as adding a lexical unit to express a polite request.
  - Scheme change: change in dealing with a rhetorical scheme such as repetition, rhyme, parallelism.
2. Semantic translation strategies:
- Synonymy: use of a synonym in the TT.
  - Antonymy: use of the negated opposite.
  - Hyponymy: changes between superordinates and hyponymy.
  - Converses: ST and TT express the same state of affairs from opposing points of view.
  - Abstraction change: changes between abstract and concrete such as specification and generalization.
  - Distribution change: change in the distribution of the same semantic elements over more or fewer lexical items.
  - Emphasis change: adding to, reducing or altering the emphasis or focus.
  - Paraphrase: TT is looser than ST.
  - Trope change: strategies used in dealing with rhetorical tropes such as figurative expressions.
  - Other semantic changes: modulations of any kind.

### 3. Pragmatic translation strategies:

- Cultural filtering: adaptation of culture specific terms whether in the ST or TT.
- Explicitness change: making information more explicit or implicit in the TT.
- Information change: addition of new, relevant, and non-inferable, information or omission of irrelevant information.
- Interpersonal change: change in the formality such as form of address.
- Illocutionary change: changes of speech acts.
- Coherence change: concerning the logical arrangement of the information in the text.
- Partial translation: summary or gist translation.
- Visibility change: concerning the author's or translator's presence such as comments, notes, footnotes.
- Transediting: re-editing by the translators.
- Other pragmatic changes: such as layout (Schäffner & Wiesemann, 2001, pp.27-31).

In the next chapter, the detailed strategies mentioned above will label the strategies used in the translation of the book in hand; this being mainly in terms of the pragmatic translation strategies, which the thesis is concerned with.

### **2.13 Formal, Dynamic and Pragmatic Equivalence**

Before discussing the equivalence concept in translation, it is useful to look at the factors that influence the translation. According to Nida (1964), there are three factors, which are: "(1) the nature of the message, (2) the purpose or purposes of the author, by proxy, of the translator, and (3) the type of audience" (p.157). The nature of the message is concerned with whether the form and the content is more dominant in its consideration. Both the author of the original text and the translator have a purpose, which can be similar or different. For example, the purpose of the translator can be informative just like the author's; however, it can also be a suggestion of a particular thing or it can deliver the implied meaning of the text message. Nida (1964) classified the audience based on their level of language to be (1) "the capacity of children," (2) "the double-standard capacity of new literates," (3) "the capacity of average literate adult" and (4) "the unusually high capacity of specialists" (p.158). Similar to any other kind of genre, self-help books are written for different audiences, carrying different

messages and purposes. Therefore, one must remember this when translating these original texts or seeking to provide such equivalence.

Moving on to the equivalence concept, Nida (1964) provides two kinds of equivalence: Formal and Dynamic. “The formal equivalence tends to focus on the form and content of the message delivered by the author. In this kind of equivalence, the translator tries to transfer the same message, structure and meaning. While the dynamic equivalence aims at complete naturalness of expression, and tries to relate receptor to modes of behavior relevant within the context of his own culture” (p.159).

The ultimate aim of the translator is to achieve the equivalence in translating from the source language into the target language; pragmatic equivalence tends to be close to the dynamic equivalence proposed by Nida. Jakobson states, “there is ordinarily no full equivalence between code-units [however] the translator recodes and transmits a message received from another source. Thus involves two equivalent messages in two different codes” (as cited in Munday, 2001, pp.36-37). It is true that equivalence here is not translating word for word, it is however, as Vinay and Darbelnet suggest, “an equivalence since it is the situation that has been translated, rather than the actual grammatical structure” (Vinay and Darbelnet, 2000, p. 93). Communicative translation, the theory developed by Newmark supports this kind of equivalence. Newmark proposes, “communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original” (as cited in Munday, 2001 p.44). As for Nida, there are four basic requirements to achieve the equivalence in translation, and they are:

1. Making sense;
2. Conveying the spirit and manner of the original;
3. Having a natural and easy form of expression;
4. Producing a similar response (as cited in Munday, 2001, p.42)

Based on the scholars theories presented above, achieving the pragmatic equivalence in translating the texts should be conducted by a non-literal translation method.

The literature review in this chapter explores both self-help books and pragmatics by presenting the characteristics and features of both aspects. It also paves the way for the analytical part, which we will see in the next chapter.

## Chapter Three: Analysis and Discussion

This chapter presents the data analysis and discussion of *The 7 Habits of Highly Effective People* book. The chapter starts with a short introduction about the book and its translation, followed by a general and detailed analysis of the data. The detailed section includes an analysis of pragmatic elements for examples extracted from the book. The analysis is categorized into the following sections: book covers and translation, speech acts, politeness, rhetorical questions, use of 'we' and 'you', use of 'I' ethos, pragmatic markers, motivational language, cleft construction, intertextuality and argumentation, and translation strategies. The words in the examples are underlines for emphasis.

### 3.1 Data

Before moving to the analysis of the book and its translation in details, it is useful to provide a short introduction of the book and its author. Stephen R. Covey was born in 1932 and died in 2012. He held a B.S. in Business Administration from the University of Utah, a Master's in Business Administration from Harvard University and a doctorate from Brigham Young University. Covey received 12 honorary doctorates. He was an American educator. He worked as a professor at Utah State University at the Hon M. Huntsman School of Business and became the first incumbent of the Jon M. Huntsman Presidential Chair in Leadership (Covey, 2016).

Covey is recognized as one of the *Time Magazine's* 25 most influential Americans and he is one of the world's leadership authorities, organizational experts and thought leaders. His book, the *7 Habits of Highly Effective People*, is an international bestseller and has been translated into 40 languages. The book has influenced different organizations and individuals all around the world. It bases its applications in the principle-centered approach and presents skills and tools to be an effective person. Other best sellers authored by Covey include *First Things First*, *Principle-Centered Leadership*, *The 7 Habits of Highly Effective Families*, and *The 8th Habit: From Effectiveness to Greatness* (Covey, 2016).

The translation of the book titled 'العادات السبع للناس الأكثر فعالية' was conducted by Jarir Bookstore and was published in 2015. The name of the translator is not provided. The publisher also translated eight other books by the same author. Jarir Marketing Company was established in Riyadh in 1979. It is a Saudi company and one of the leading companies in the country. It is specialized in translating Arabic and English

books. The company also provides services such as office and school supplies, children's toys and educational aids, arts and crafts material. The Jarir Bookstore, its retail division, operates through its showrooms that are located across 14 cities in Saudi Arabia, in addition to other showrooms in Qatar, Kuwait and UAE (Jarir Bookstore, 2015).

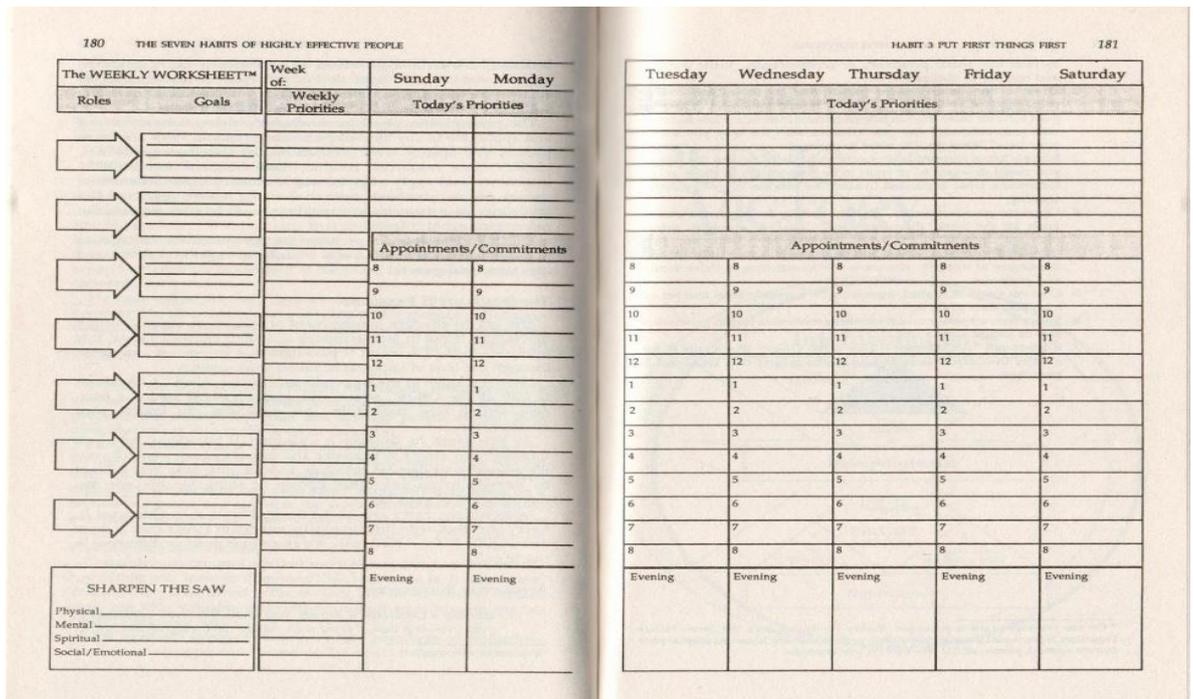
### 3.2 Analysis

**3.2.1 General analysis of the book.** The book of *The 7 Habits of Highly Effective People* is divided into four parts, where three of them including the seven habits noted in the title. The book starts with reviews of the book by individuals and institutions. Similar to many books, each part of the book starts with quotes of famous people. In his book, the author uses both the narrative and conversational styles along with some elements to illustrate his principles as the following.



Figure 1: The Ladies' Pictures

The author provides the above pictures to prove to the reader that the way we see things defines the way we act. There are many reasons authors use pictures in their books. For some authors and scholars as well, the pictures are more informative than the text. As for others, they use them to explain a point of view or to support their claims. Pictures are also a kind of sign. They represent an idea and convey a message. Since the above pictures can be interpreted in two different ways, the author shows the reader that he is capable of seeing both views and therefore has a broader vision and understanding of what is in front of him. The translation of the book provided the pictures as well.



**Figure 2: The Weekly Worksheet**

Since the book is presented as a prescription, the author provides a worksheet at the end of the book for the reader to fill in. The worksheet is the place where the reader shows his understanding of the earlier reading and applies the knowledge he/she gains from the book. The work sheet is a table divided into sections in order to add the roles, goals, priorities, commitments, and so on. By filling in the required fields, the reader is able to create a better and more organized life since he/she is able to see the full picture of his/her week. Therefore, they are able to define any challenge that might occur in said week and prepare a better solution. This worksheet is not provided in the Arabic version of the book.

## PROBLEM/OPPORTUNITY INDEX

This index should not be interpreted as an attempt to provide "quick fix" solutions to deep concerns. It is, rather, a reference to material in this book that specifically deals with these concerns and, hopefully, will provide insight and help in working on them. These references reflect parts of the holistic, integrated approach of the Seven Habits and are most effective when understood and used in context.

### PERSONAL EFFECTIVENESS

#### Growth and Change

*Can you really create change in your life?*

If you can change *seeing*, you can change *being*, 15-45

Gravity to pull to you, 46-48

From "you" to "I" to "we," 48-52

Your companion in change, 59-60

Opening your "gate of change," 60-62

Being in charge of change, 65-94

Becoming your own first creator, 103-106

Using your head, 132-135

Onward and upward, 304-306

*When change is unsettling*

Creating a changeless core, 108

*When you've been handed a bad script*

Changing it, 103-106, 132-145

Passing a new script on to others, 316-318

*"But it's too hard to change!"*

The power of independent will, 147-149

When to say "yes!" and what it takes to say "no!," 150-158

*Trying to be something you're not*

You can't get the fruits without the roots, 21-23, 217

Symbol without substance, 35-38

*When you're burned-out on setting goals*

Putting yourself in control immediately, 91-92

Goals that grow out of mission and roles, 135-137

Making it happen each week, 163

#### Personal Leadership

*When you don't know if you're being effective or not*

What is "effectiveness" anyway?, 52-59

You're "really busy"—so what?, 98-99

*If you're "successful"—and miserable*

Primary and secondary greatness, 21-23

Symbol without substance, 35-36

Outside-in, 43-44

When your "ladder of success" is leaning against the wrong wall, 98-99

*When what you're doing doesn't work*

Inside-Out, 15-45

*Living a facade*

You can only pretend for so long, 36-38

*When you don't have a solid core*

You can't make a lighthouse move, 32-35

Creating a "principle center," 122-128

*When you can't find purpose or meaning in your life*

Transcending adversity, 74-75

Figure 3: Problem/Opportunity Index

At the end of the book, index is provided for problems and their solutions. By doing this, the author is facilitating a search for the reader. The reader can refer easily to the required page in the book and find in the proper solution to his/her specific problem. Providing the reader with this index shows the author's interest and commitment in helping the reader. Playing the role of the doctor and presenting the book as a prescription helps the reader to trust the authority of the author. The index is not available in the translated book.

### 3.2.2 Detailed analysis of pragmatic features.

**3.2.2.1 Book cover and translation.** When buying a book, what first attracts your attention and creates interest in a book is its cover. While the cover of the book functions as a skin that protects the book's layers, this function has changed over the years. In our current market, the cover works more as an advertisement for the book while it gives you a taste of what is inside. In addition, books differ in sizes and shapes and as such, the cover becomes the main distinguishing characteristic between all books no matter their content. Book covers come in different colors, fonts and each book exposes its elements in a different way. Some highlight the title, some the picture while other highlight the author's name.

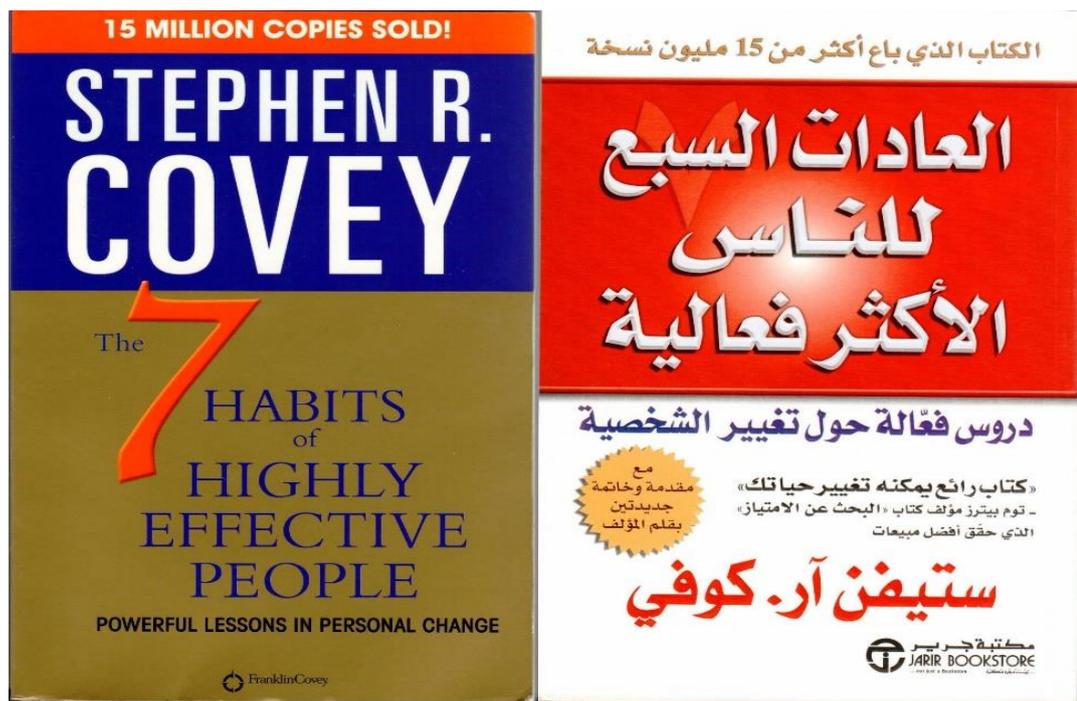


Figure 4: Books Front Covers

The first thing we notice in the above figure is the cover layout similarity of the source (English cover) and the translation (Arabic cover) regardless of the colors. The horizontal lines that divide the texts in both covers offer a sense of tranquility (Berdan, 2006), security, calmness and breadth of thinking which are the main aims of these kinds of books. In terms of design, the lines also divide the page into sections that the publisher wishes to highlight differently in each language.

The choice of the color is culturally related. The cover of the original book has dark blue and olive colors referring to the original cold environment of the book. However, the Arabic translation cover has a bright and warm red and white colors, which represent the warm Arabic environment. The colors of the source English cover

seem to be more formal and business-like. This perhaps aims at encouraging the reader to believe in the advice that the book offers. Overall, the translation copied the cover style of the original book in terms of the design, the size of the font and the focus in some elements of the cover. The following is a detailed discussion of the ST and TT book covers:

### 1. ST:15 MILLION COPIES SOLD!

TT: الكتاب الذي باع أكثر من 15 مليون نسخة

It is popular in self-help books that sales figures appear on their cover. This statement usually comes at the top of the book cover, helping to establish the book's importance. The number of the books sold carries a sense of achievement and pride. This announcement invokes as mentioned earlier (see 2.7 Speech Acts and Illocutionary Force) an illocutionary force. Indicating the millions of the books sold since its publication gives the reader a sense that the book is worth buying due to its great value. It also fosters trust and encourages people from all around the world to purchase it. This inspires the reader's desire to be part of such a privilege and to join the millions of people who have purchased, read and benefited from the book's morays; this represents the perlocutionary act (see 2.7 Speech Acts and Illocutionary Force).

Despite the clarity of the statement in the English source text, the Arabic translation of this same statement lacks clarity. The publisher of the original book stated the number of the copies of the original book. However in the Arabic translated book, it is not clear whether the figure mentioned, 15 million, refers to the sales of the original copies or the Arabic translated copies of the book. Although the number of sales in the English version of the book is clear, 15 million, the translation interprets the number to mean more than 15 million copies / أكثر من 15 مليون نسخة. Nevertheless, the statement in Arabic text plays the same role as the English one in encouraging the reader to buy it. However, it would be more acceptable if the translator in the target language composed the statement in such a way as to show the true information of the source as the following:

الكتاب الذي يبيع منه 15 مليون نسخة

Specifying what copies are sold maintains the credibility of the translated book and achieves the aim of the publisher to encourage readers to buy the book, as it is well known internationally.

Other features used in the ST are the use of ‘capital letters’ and the ‘bold font.’ These features indicate emphasis and the importance of the information that the statement carries. On the other hand, TT uses only the ‘bold font’ feature to demonstrate the importance of the statement.

Comparing the two covers, it is noticeable that the source text focuses on the name of the author while the Arabic version focuses on the title of the book. The reason is that the English text is the source where the author is well-known in English-speaking culture with his famous publications and experience, in comparison to the translator of the Arabic text. Therefore, if the reader is already familiar with one of the author’s work and writing style, and has gained knowledge and benefits from his previous books then he/she will immediately buy his/her next publication. These books are called serial bestsellers, where readers are driven to look for the name of the author in bookstores.

Since the book was not written in Arabic, the author might not be known to the Arabic-speaking reader. This may have caused the publisher to place the name of the author almost at the bottom of the cover. If the writer of the book is a well-known person in the Arab world, the publisher may have placed his name in the top of the cover because reader will then know the author’s reputation and will buy the book based on this. The Arabic publisher chose to focus on the title of the book to attract the reader to the subject rather than the reputation of the author.

## 2. ST: The 7 HABITS of HIGHLY EFFECTIVE PEOPLE

TT: العادات السبع للناس الأكثر فعالية

The English title of the book provides number 7 as a figure; however the Arabic translation spells out the number. The publisher chooses the numeral figure to distinguish it from the rest of words in the title, thus, emphasizing the number and highlighting its importance. It is not only offering a piece of information of what the book contains, but also includes a pragmatic purpose. Mentioning the figure ‘7’ implies the intention of the author to limit the habits for success to ‘7’ habits only. This intention represents the illocutionary act (see 2.7 Speech Acts and Illocutionary Force). The author produces a powerful statement for his books. This statement represents the characteristics of the self-help books. The reader needs a finite number of steps to be successful and the author is suggesting that they are only ‘7’. Seven steps or habits are not only needed to be successful but also to help one be a ‘highly effective person.’ The statement includes a promise from the author to provide the reader with the secret recipe for personal success. The message in the title is that the reader will not only be

successful, but also will be an active member in society by affecting other people who might someday encourage the reader to write their own self-help book. In addition, the title is capitalized and in bold in order to highlight its importance.

In the Arabic version, we do not see this emphasis on the number '7.' The number appears in written form although there is a faded figure of '7' (or the figure ٧) behind the text, and yet this does not provide the strength of the emphasis that the original English title provides. The translation provides the comparative adjective 'الأكثر فعالية' as an equivalent for the adjective 'highly effective people.' Moreover, it would be more appropriate to use 'الأشخاص' instead of 'الناس' because 'الشخص' is the proper translation of the singular of people 'person.' In addition, 'الناس' is the human being in general whereas 'الشخص' is the human being who is a community member, has a thinking and conscious mentality and can distinguish between the good and bad.

### 3.2.2.2 *Speech acts.*

#### 3. ST: Habit 1 Be Proactive

Habit 2 Begin with the end in mind

Habit 3 Put first thing first

Habit 4 Think win/win

Habit 5 Seek first to understand, then to be understood

Habit 6 Synergize

Habit 7 Sharpen the saw

TT : العادة الأولى كين مبادراً

العادة الثانية ابدأ والغاية في ذهنك

العادة الثالثة ابدأ بالأهم قبل المهم

العادة الرابعة تفكير المكسب / المكسب

العادة الخامسة اسع من أجل الفهم أولاً ثم اسع من أجل أن يفهمك الآخرون

العادة السادسة التكاتف

العادة السابعة اشحذ المنشار

Example 3, above, demonstrates the titles of the habits that the book offers. The author in ST takes the reader on a journey starting with the self and then moves on from there. The habits are numbered in order for the reader to follow them chronologically and so they do not skip a habit or jump to the next without fully experiencing the step they are on.

When examining the language used in the titles, one notices that, in the source English version, all the titles begin with the imperative mood of verbs. The imperative

mood in (Be, Begin, Put, Think, Seek, Synergize and Sharpen) is the dominant mood used in self-help books. Since this mood is used in commanding and requesting, which is most suitable for this kind of genre, it provides the reader with the motivational push that drives him/her to listen to the advice of the author and from there apply the recommendation of behavior.

Pragmatically, this kind of utterance is classified as directive speech acts (see 2.8 Types of Speech Acts). These are all direct orders, or requests, from the author. In daily life, these kind of requests might have negative impact on the listener. However, in this genre, the perlocutionary force is the reaction of the reader toward following the requests provided. This is because the reader understands the message of the author, one that is to encourage him/her to follow his requests for the sake of self-development. This impact is the one suggested by Nida in his dynamic equivalence theory (see 2.12 Formal, Dynamic and Pragmatic Equivalence).

The translator in the Arabic version provides the equivalent verb mood for the translation of most of the titles. The Arabic imperative verbs for the titles are assumed to carry the same impact of the verbs in English. However, the translator failed to provide the mood for all titles. When it comes to Habit 4 and 6, the translator applied transposition and provided nouns instead of verbs. In order to keep consistent with the other titles we can translate the two habits to:

ST: Habit 4 Think Win/Win

TT: العادة الرابعة تفكير المكسب / المكسب

Suggested translations:

1. العادة الرابعة فكر بمنظور الربح للطرفين
2. العادة الرابعة فكر بمنظور الكسب / الكسب

The first suggested translation explains the habit from the point view of the author:

We think about succeeding in terms of someone failing—that is, if I win, you lose; or if you win, I lose. [...] Win-win sees life as a cooperative arena, not a competitive one. Win-win is a frame of mind and heart that constantly seeks mutual benefit in all human interactions. Win-win means agreements or solutions are mutually beneficial and satisfying. We both get to eat the pie, and it tastes pretty darn good! (Covey, 2016a).

The second suggestion of translation provides the same format of the English source.

ST: Habit 6 Synergize

TT: العادة السادسة التكاتف

Suggested translation:

العادة السادسة ضافر الجهود

In this context and according to the author's point of view:

Synergize means 'two heads are better than one.' Synergize is the habit of creativity cooperation. It is teamwork, open-mindedness, and the adventure of finding new solutions to old problems. However, it does not just happen on its own. It's a people bring all their personal experience and expertise to the table (Covey, 2016b).

According to the explanation of the author, the term "synergize" here means 'تضافر الجهود.' To keep consistent with the other titles, which started with imperative verbs, the suggested translation provided an imperative statement.

#### 4. ST: How to use this book

Before we begin work on the Seven Habits of Highly Effective People, I would like to suggest two paradigm shifts that will greatly increase the value you will receive from this material.

TT : كيف تستخدم هذا الكتاب؟

قبل أن نشرع في التحدث عن العادات السبع للناس الأكثر فعالية أود اقتراح تغييرين في التصورات الذهنية، والذين من شأنهما زيادة القيمة التي سنتلقاها من خلال هذا الكتاب الذي بين يديك.

In accordance with the Searle's classification of speech acts, example 4. illustrates the directives (see 2.8 Types of Speech Acts). In this example, the author provides a suggestion for the reader on how to read and get benefit from his book. The translator applied transposition by rendering the verb 'suggest' to the noun 'اقتراح.' As in the previous example, the form of the text in self-help books is an instructional one. This is also demonstrated in the subtitle heading of this section. The subtitle, 'How to use this book,' is a recipe-like or manual title. Although the subtitle is not a form of question, the translation rendered it as a question, even followed by a question mark 'طريقة استخدام الكتاب؟' However, a title like 'ارشادات الاستخدام' or 'طريقة استخدام الكتاب' effectively represents the pragmatic aspect of the English subtitle.

By giving this suggestion, the author is also committing himself to the benefits he sees the reader will have upon the completion of reading his book. Thus, the statement 'will greatly increase the value you will receive' has a promise and represents

the commissives type of speech acts (see 2.7 Types of Speech Acts). The translation maintains the suggestion and the promise features of the text.

### 3.2.2.3 Politeness.

5. ST: One man asked another on the death of a mutual friend, “How much did he leave?” His friend responded, “He left it all.”

TT: ذات مرة سأل رجل عجوز رجلاً آخر أثناء جنازة صديق مشترك لهما "ماذا ترك هذا الرجل؟" فأجابته صديقه "لقد ترك كل شيء".

In this example, the author mentions a story to illustrate one of his principles. The story presents the politeness principle. The conversation in the story violates Grice maxims (see 2.5 The Co-operative Principle and the Politeness Principle). The question and the answer provided by both speakers in the story violates the maxim of relevance. The answer provided by the second speaker does not answer the question of the first speaker. Such answers may cause losing face (see the theory of face by Brown and Levinson in 2.5 The Co-operative Principle and the Politeness Principle). The second speaker also violates the maxim of reference by providing information that is not what is asked for. The first speaker is asking about the estate that their friend left while the second speaker responds with a non-relevant answer. Another maxim that is violated is the maxim of manner. Since the answer is irrelevant, it is ambiguous. The question of first speaker is about the estate; however, the answer is about everything in life whether he owns it or not.

The sympathy maxim developed by Leech (see 2.5 The Co-operative Principle and the Politeness Principle) is also violated here. The first speaker does not show any sympathy for the death of his friend as he raises the question of the wealth left by his friend. None of the ‘to save face’ strategy is used in this context.

The translation of the example is not appropriate. The question asked by the first speaker is rendered as ‘ماذا ترك هذا الرجل؟’. The question marker ‘how much’ is not the equivalent of ‘ماذا’. ‘How much’ is a question marker used to ask about an uncountable noun such as money or estate. However, ‘what,’ which the equivalent of ‘ماذا,’ is used for asking about information; therefore, it is not the proper translation and will not maintain the pragmatic impact of violating the politeness principle as the ST suggests. The phrase ‘هذا الرجل’ is not in the English text. The dead man was a friend of both speakers so he should not have been referred to as a stranger by saying ‘this man’ as in the Arabic text. Rendering the statement in this way violates the principle of politeness. The ST used the pronoun ‘he’ in ‘How much did he leave?’; therefore it would be more

appropriate for the TT to translate it into 'كم ترك؟' where the implied pronoun in this case refers to the dead man.

6. ST: "Wouldn't you really prefer to teach at this university, if the man were not here?" I asked him.

"Yes, I would" he responded. "But as long as he is here, then my staying is too disruptive to everything in life. I have to go."

"Why have you made this administrator the center of your life?" I asked him.

He was shocked by the question.

TT : فبادرته سائلاً: "لو لم يكن هذا الرجل موجوداً أما كنت تفضل البقاء والتدريس في هذه الجامعة؟".  
فأجابني: "بلى، ولكن طالما أنه هو هنا سيدمر بقائي بالجامعة كل شيء في حياتي لذا علي المغادرة".  
فسألته: "ما الذي يدفعك إلى جعل هذا الرجل محوراً لحياتك؟".  
فأصابه سؤال بالصدمة.

The conversation in example 6, above, is between the author and his friend. The author is trying to make his friend think about the situation differently. The conversation here is demonstrating a negative politeness because the listener may disagree with the speaker. The speaker used the hedge 'wouldn't' in his first utterance as well as the verb 'prefer' to establish an agreement with the listener and to persuade him with his advice, which is a characteristic of self-help books. Both the hedge and the verb are used as strategies to minimize the threatening of the listener's face. Combining politeness markers such as the one used here increase the effect of politeness (Brown & Levinson as cited in Danescu-Niculescu-Mizil, 2013). The Arabic translation provides the equivalent devices as in 'أما كنت تفضل'. The response of the listener shows the impact of the devices used by showing his agreement.

However, the speaker proceeds with his talk by raising a question that lacks the politeness devices used in his previous question. The question is direct and personal. The question carries a face-threatening act to the listener. The impact of the question is observed in the listener's reaction 'he was shocked.' This kind of question is a strategy used in self-help literature. It is to shock the listener and show him/her the situation from a different and unexpected angle. This way, despite the face-threatening act, the listener may take note of the speaker's advice. According to former studies, "the distinctive features of a threat utterance are their directive and manipulative force, the possible infliction of undesirable consequences as a result of non-cooperation, the (momentary) assertion of power, and the emotional discharge of the speakers involved" (Limberg, 2009, p.1378). The Arabic translation carries the same effect of the English

text in terms that the TT listener experiences the same reaction as that of the listener in the ST. The reaction of the ST is rendered to 'فأصابه سؤالي بالصدمة'.

7. ST: Please find a place to read these next few pages where you can be alone and uninterrupted.

TT : أرجو أن تجد مكاناً تجلس فيه بمفردك وأنت تقرا الصفحات التالية دون أن يقاطعك أي شيء.

The utterance shown in example 7 demonstrates the politeness principle. Similar to the examples mentioned previously, the speaker demonstrates the politeness principle in his request. Here, the author is making a request to the reader and complementing the same with 'please.' 'Please' is a politeness marker that is used to soften the request. In order for the author to make the reader follow his request, he started his request with it. The equivalent marker "أرجو" is used in Arabic.

#### 3.2.2.4 Rhetorical questions.

8. ST: Now think deeply. What would you like each of these speakers to say about you and your life? What kind of husband, wife, father, or mother would you like their words to reflect? What kind of son or daughter or cousin? What kind of friends? What kind of working associate?

TT : والآن فكر بعمق. ما الذي تود أن يقوله كل واحد من هؤلاء عنك وعن حياتك؟ كيف تريد منهم وصفك كزوج أو زوجة أو أب أو أم؟ كيف تريد منهم وصفك كابن أو ابنة عم؟ كصديق؟ كزميل عمل؟

Rhetorical questions are common in the self-help genre. The questions shown in (example 8) above, are only half of them, and the questions go on for nine lines on the page. Rhetorical questions "occur in an already established environment of disagreement, accusation, complaint, and the like, where challenging is a sequentially appropriate next response" (Koshik, 2005, p.40). They are used pragmatically to serve the intention of the author. In example 8, the questions raised by the author are to encourage the reader to use his/her brain. Here, the author does not require immediate answers from the reader, for instance to collect information, instead they are raised rather for motivational purposes.

As for most of the rhetorical questions, they are primarily based on assumptions. Here, the author assumes the reader is still not convinced with his concept and as such tries to encourage him to agree with him so he asks these questions as prompts. The questions also require using one's imagination. These kind of features, questioning and imagination, encourage the reader to listen to the author and his advice. Another reason for the author to ask questions is to establish a relationship, as well as initiate a

conversation with the reader, and to invite him/her to be active and participate in the book activities.

The questions are unified in the way they begin. All of them start with ‘what.’ Despite that the first question is raised in a different way ‘what would you like,’ all the following questions repeat the same phrase ‘what kind of.’ The repetition here supports the motivation purpose.

Repetition is a rhetorical device. Some authors employed it intentionally and others unintentionally in their texts. Repetition may serve various functions. It may serve grammar and rules of a language. The author may use it for stylistic reasons or he may use it to produce poetic effects such as rhythms. Some kinds of repetition are used for discourse function such as emphasis (Altmann & Köhler, 2015). In this context, the author uses repetition for stylistic reasons, to emphasis and to motivate his readers.

When looking at the Arabic translation of the questions, we notice that the translator failed to provide the proper translation that supports the pragmatic purposes of the questions. The questions in the Arabic version do not use the same question words. The Arabic questions uses ‘ما’ for the first questions, then ‘كيف’ for the next two questions, and then does not use any question words in the final two. Maintaining the same question word in English and repeating it, as mentioned earlier, is very important if the Arabic text desires to maintain the same impact as the English text. This is seen in the following example:

9. ST: Can you see how limited we are when we try to understand another person on the basis of words alone, especially when we’re looking at that person through our own glasses? Can you see how limiting our autobiographical responses are to a person who is genuinely trying to get us to understand his autobiography?

You will never be able to truly step inside another person, to see the world as he sees it, ...

TT : والآن هل تستطيع أن ترى إلى أي مدى نكون مقيدين عندما نحاول فهم الآخرين على أساس الكلمات فحسب، لاسيما عندما ننظر إلى الشخص من خلال نظارتنا؟ هل تستطيع أن ترى مدى قصور استجابتنا المستمدة من سيرتنا الذاتية بالنسبة لشخص يحاول جاهداً حثنا على فهم سيرته الذاتية؟  
إنك لن تتمكن من الولوج داخل شخص آخر لترى العالم بعينه ...

The yes/no questions in example 9 above, start with ‘Can you see’ in the English version and the Arabic translation succeeds in providing the equivalent of this phrase ‘هل تستطيع أن ترى.’

In this example, the author makes an assumption similar to the previous example. He asks these questions assuming that the reader's answer for these questions is 'no.' "A positive rhetorical yes-no question is like a strong negative assertion, while a negative question is like a strong positive one" (Koshik, 2005, p.2). We can see this obviously by the answer following the questions 'You will never be able to step...' The Arabic literal translation "إنك لن تتمكن من الولوج داخل شخص آخر" succeeds here by reflecting the source text. Asking these questions also shows the author's understanding of the reader's mind.

### 3.2.2.5 Use of 'we' and 'you'.

10. ST: The degree to which we have developed our independent lives will in our everyday is measured by our personal integrity. Integrity is, fundamentally, the value we place on ourselves. It's our ability to make and keep commitments to ourselves, to "walk our talk".

TT : وتكاملنا الشخصي هو المقياس الذي يحدد تنميتنا للإرادتنا المستقلة في كل شؤون الحياة. والأمانة هي القيمة التي نغرسها في أنفسنا. وهي قدرتنا على التعهد لأنفسنا والحفاظ على العهد و"أن نفعل ما نقول".

Example 10 demonstrates one of the main characteristics of self-help books. It is the use of "we." "We" is not only a normal pronoun in this genre, it is present for pragmatic reasons. "The use of the plural pronoun 'we', more than simply 'making a clearing' for readers, is inviting them to undertake the process of reading so as to bring about the revelation of the text: that is, acquire those methods to determine the bad breaks, achieve self-help. Thus, 'we' refers to a class of category-bound activities" (Cherry, 2008, p.342).

By using the plural pronoun 'we,' as well as the possessive determiner 'our,' the author announces that 'we' share the same experience and 'we' have the same social, personal, work and other problems. Here, the author places himself and his readers in the same category. Those who are included in this category have the privilege to obtain the secrets the book reveals and thus the opportunity to improve themselves. The author in this case is excluding others who do not read his book or those who do not seek success and distinction.

The translation of this feature is established by using equivalent pronouns in Arabic. The suffix 'نا' for the first person plural possessive as in 'إرادتنا، أنفسنا' and the prefix 'ن' for the first person plural as in the verbs 'نقول، نفعل' are added to the utterances in the Arabic text in order to reflect the plural pronoun and the possessive

determiner as seen in the English source text. The readers of Arabic text will carry the same emotive value as in its English counterpart and they will be encouraged to participate in reading the book and be classified under this category. The next example shows another pronoun used in this genre.

**11. ST:** If you decide to open your “gate of change” to really understand and live the principles embodied in the Seven Habits, I feel comfortable in assuring you several positive things will happen.

TT : وإذا قررت فتح "بوابة التغيير" بداخلك لتفهم المبادئ المتضمنة في العادات السبع فهماً صحيحاً وتعيشها أوكد لك أنك ستحظى بالعديد من الأمور الايجابية في حياتك.

The second person pronoun ‘you’ and possessive determiner ‘your’ used in the book and presented in the above example shows how book addresses the reader, whether an individual or a group. The author is directing his talk to the category mentioned in the previous example 10. By doing this, the reader experiences the feeling that the book is tailored just for him/her. The problems, along with their solutions, are specifically used for the purpose of drawing the reader in. By using this pronoun, a close relationship between the author of the book and the reader is established. “There will be some correspondence here as the formulated narrative of the self-help book acts as a template for readers’ understanding of their problems” (Cherry, 2008, p.343). This connection between the author and the reader leads the reader to act as per the author’s instructions.

In the Arabic text, the translator uses the suffixes of the connected pronouns of the second person ‘ت’ and ‘ك’ by adding them to the end of the words as equivalents to the second person pronouns in English. In addition, the second person connected pronoun ‘ك’, is added to the particle ‘إن’ in ‘إنك’ in order to create the same impact the English source text has.

### **3.2.2.6 Use of ‘I’, ethos.**

**12. ST:** A few years ago, my wife Sandra and I were struggling with this kind of concern. One of our sons was having a very difficult time in school. He was doing poorly academically; he didn’t even know how to follow the instructions on the tests, let alone do well on them.

TT: ومنذ عدة سنوات مضت كنت وزوجتي ساندرنا نقاوم هذه الهموم. فقد كان أحد أبنائنا يعاني من مشاكل في مدرسته، وكان مستواه الدراسي متدنياً للغاية ولم يكن يعرف كيف يتبع التعليمات الخاصة بالامتحانات ناهيك عن التفوق فيها.

Following the use of pronouns that we have seen in the previous example, 'I' is one of the dominant pronouns used in self-help books. The first-person singular pronoun 'I' serves the theory of the Greek 'ethos' in linguistics. The term 'ethos' in Aristotle's art of persuasion "designates the image of self-built by the orator in his speech in order to exert an influence on his audience" (Amossy, 2001, p.1). The book we examine is full of examples representing 'ethos,' the personal experiences of the author. They differ from the personal family stories as the example given above, to social and business stories.

By narrating his own stories, the author shows his readers that they share the same problems and therefore he can understand them. We are all within the same 'category.' Here the ethos supports the credibility of the author. It makes the reader believe and follow him. The ethos also puts the author in a higher place. He is the experienced and qualified person who is giving advice, whereas the reader is the one who is seeking his advice and should listen and follow him. The author not only narrates the problems or experiences he went through, he also provides solutions to them. Through these steps, the ethos concept is delivered and implemented in the mind of the reader. The translation of every story related to the author's personal experience is successful in delivering and maintaining the concept of ethos.

### 3.2.2.7 Pragmatic markers.

13. ST: Son: "Education is really important"

Father: "Oh, yeah! I mean, if you don't have a diploma, if you can't get jobs or go to college, what are you going to do? You've just got to get an education. It's important to your future."

Son: "It is. And ... you know what? I'm really worried. Listen, you won't tell Mom, will you?"

Father: "You don't want your mother to find out."

Son: "Well, not really. Oh I guess you can tell her. She'll find out anyway..."

TT: الابن: "التعليم مهم بالفعل".

الأب: "نعم، أعني إذا لم تحصل على الشهادة الثانوية أو لم تستطع الحصول على وظيفة أو الالتحاق بالجامعة ماذا ستفعل؟ ستعود إلى التعليم. إنه مهم لمستقبلك".

الابن: "إنه كذلك ... أتعلم؟ أنا قلق بالفعل. اسمع. أنت لن تخبر أمي، أليس كذلك؟".

الأب: "لا تريد أن تعرف والدتك؟".

الابن: "حسناً ليس بالفعل. أعتقد أن بإمكانك إخبارها. فهي ستعرف بأي حال من الأحوال..."

Example 13 above illustrates one very important element found in conversation, that is, 'pragmatic markers.' Pragmatic markers in conversation vary and reflect both the lists of Fraser and Schiffrin (see 2.11 Pragmatic Markers). The author uses (oh, yeah, I mean, And, you know what? listen and well). Each of these markers serves the purpose or intention of the speaker.

The conversation above is held between the author of the book and his son. The language used here is informal which indicates age difference. "The appearance of pragmatic markers is a result of the informality of oral discourse and the grammatical "fragmentation" caused by the lack of planning time, which makes the use in pragmatic markers expedient" (Brinton, 1996, p.33).

The father also attempts to persuade his son with his idea. Unlike the written communication, in oral one, it would be possible to anticipate meaning of the pragmatic markers by listening to the tone of the speech.

The first three markers uttered by the author are 'oh,' 'yeah' and 'I mean.' The translator provides 'نعم' for both 'oh' and 'yeah.' This is not a proper translation. Here, the author speaks with a high tone showing that he agrees with the conclusion his son reaches. 'Oh' and 'yeah' in this case means (of course, education is important, no doubt). Thus, the translation should reflect this meaning. My suggested translation is 'بالتأكيد، لا شك في ذلك' or 'بالطبع، لا خلاف على ذلك'. The author then continues his talk using the phrase or the marker 'I mean.' By this, the author is furthering his talk by paraphrasing his son's thoughts and providing expectations of what his son might end up with if he does not complete his education. The author also uses the marker 'I mean' as a pause to rearrange his thoughts. The verb 'أعني,' which the translator provides in this case, reflects the literal meaning of the marker. Similar findings of the mentioned markers are presented in the work of other researchers. They argue for a distinction between the reception markers such as 'yeah,' 'ok,' 'oh,' and 'really?', which are used to signal a reaction to information provided by another speaker, and presentation markers such as 'like,' 'you know,' and 'I mean,' which are used to modify the material to be presented by the speaker (Jucker & Ziv, 1998, p.7).

In contrast, with the certainty of the author (the father) that is shown in the usage of the pragmatic markers, we see the hesitation and uncertainty the son experiences. In his first utterance, the boy uses the markers 'and,' 'you know what?' and 'Listen.' Each of these markers illustrates the state of mind of the speaker (the boy). Starting his second sentence with the coordinating conjunction 'and' and the pause following it

demonstrates the hesitation of the speaker. It also shows that the speaker will utter something that the listener may not agree with or they may not want to know the listener's reaction or opinion toward something. In this case, the boy is responding to a request from his father. The translation simply omits this marker. The pause is presented by the dots similar to the English text, however, there is no 'and.' The literal equivalent in Arabic is the coordinating conjunction 'و'; however; I would suggest 'إضافة إلى ذلك' or 'لدي شيء آخر أود قوله' since the speaker needs to request something. Next, the speaker uses a question kind of marker 'you know what?' Of course, the speaker does not need an answer for this question. With this device, the speaker prepares the listener for a new statement. The translation rendered is a literal translation of the question 'أتعلم؟' which causes a similar effect for both listener and reader.

Another interesting pragmatic marker used in the boy's conversation is 'well.' It is one of the most frequent markers found in all types of conversations. According to many scholars, the pragmatic marker 'well' has many functions, including, but not limited to:

Function as a general introductory or disjunctive marker; to be either a qualifier (expressing agreement or positive reaction, reinforcement, exclamatory surprise, and answer prefix) or a frame (denoting new topic, clarification of topic, or partial shift in topic, marking direct speech, or self-editing); to express reservation or doubt, abruptness or impatience, or hesitation or indecision; to indicate the incompleteness of one's own response or the inadequacy or insufficiency of another's response; to signal that what follows is not exactly what the speaker assumes the asker wants to be told; to preface responses which are "face— threatening"; to indicate speaker accepts the acceptance is problematic way (Brinton, 1996, p.36-37).

In the case of the example given above, the speaker utters the pragmatic marker 'well' at the end of the conversation between him and his father. Thus, at this time, there is a gap between the speaker's thoughts and the representation of those thoughts. During this cognitive process, the pragmatic marker plays a facilitating role between the thoughts and the expression. The speaker then reaches the required verbal expression because "our powerful inferential capabilities enable us to construct ad hoc concepts out of lexically encoded concepts during our on-line interpretation of utterances" (Andersen & Fretheim, 2000, p.21).

'Well' in this case fills the gap between the speaker and his thoughts. Then, he decides to communicate these thoughts. Most of the translations provided for this

pragmatic maker are 'حسناً.' This indicates an agreement and approval of the listener to whatever is said by the speaker. However, the speaker does not mean 'yes.' I would suggest 'في الحقيقة لا أعرف' for the translation to be more explicit and to express the hesitation of the speaker. Both 'well' and 'oh' in the last statement of the speaker show the hesitation of the speaker. Another pragmatic meaning for the marker 'well' is also in the following example.

**14. ST:** I considered the implications of his comment and then said,

"You're kind of into 'quick fix,' aren't you?"

"What do you mean?" he replied.

"Well, you'd like to take a screwdriver and just open up your wife's head and rewire that attitude of hers really fast, wouldn't you?"

"Sure, I'd like her to change," he exclaimed. "I don't think it's right to constantly grill me like she does."

TT: وفكرت في المعاني الضمنية التي حملها تعليقه، ثم قلت له "أنت تنزع إلى الحلول السريعة؟ أليس كذلك؟". فأجابني "ماذا تقصد؟".

"حسناً، أنت تود أخذ مفكاً وتفتح رأس زوجتك وتعيد ترتيب توجهاتها بسرعة، أليس كذلك؟". فصاح "بكل تأكيد أود تغييرها. ولا أعتقد أنها تفعل الصواب حينما تمطرني بسيل من الأسئلة كما تفعل".

The above conversation in example 14, held between the author and his friend is informal in tone. The pragmatic marker 'well' is used by the speaker in order to fill the silence so that the conversation may continue. 'Well,' similar to the above example, has been translated as 'حسناً.' The translation can be explicit as 'تعرف ما أقصده' referring to the question raised by the listener as 'what do you mean?'

Pragmatic markers are not limited to oral discourse as noted earlier. The next examples demonstrate the markers in a different discourse.

**15. ST:** My experience with my son, my study of perception and my reading of the success literature coalesced to create one of those "Aha!" experiences in life when suddenly things click into place.

TT: إن خبرتي مع ابني ودراستي للإدراك الحسي وقراءاتي في أدبيات النجاح اتحدت مع بعضها لتطور مجموعة من الخبرات الحياتية الرائعة، والتي جعلتني أستوعب فجأة العلاقة بين الأشياء...

**16. ST:** Perhaps the most important insight to be gained from the perception demonstration is in the area of paradigm shifting, what we might call the "Aha!" experience when someone finally "sees" the composite picture in another way. The more bound a person is by the initial perception, the more powerful the "Aha!" experience is.

TT: ربما تكون أهم رؤية يمكن اكتسابها من مفهوم الاستدلال هي الجزء المتعلق بتغيير التصور الذهني، أو ما نطلق عليه تجربة "فهم الشيء" أي عندما يمكن الشخص أخيراً من "رؤية" الصورة المركبة من وجهة النظر الأخرى. وكلما كان الشخص مرتبطاً وثيقاً بمفهومه المبدئي كانت تجربة "الفهم" أقوى.

Examples 15 and 16 above, illustrate that a pragmatic marker can be found in both oral and written discourse. The pragmatic marker 'Aha' is an expression used to express exclamation or satisfaction. In this context, 'Aha' indicates the final stage of success and understanding of oneself. The translation of the marker differs in the two given examples. In example 15, it is translated into 'الرائعة,' while in example 16 it translated into 'فهم الشيء' and 'الفهم.' Both translations explicate the pragmatic meaning of the markers, which is to reach the ultimate understanding. The pragmatic markers presented in the oral and written discourses show the importance of the author's advice and his wide experience in this area of study.

### 3.2.2.8 Motivational language.

17. ST: Because I am self-aware, because I have imagination and conscience, I can examine my deepest values. I can realize that the script I'm living is not in harmony with those values, that my life is not the product of my own proactive design, but the result of the first create I have deferred to circumstances and other people. And I can Change. I can live out my imagination instead of my memory. I can tie myself to my limitless potential instead of my limiting past. I can become my own first creator.

TT: ولأنني مدرك لذاتي ولأنني أملك الخيال والوعي أستطيع اختبار قيمي الداخلية. ويمكنني تبين أن النص الذي أعيشه من منطلقه لا يتوافق مع تلك القيم، وأن حياتي ليست نتاج تصميمي المبادر بل هي نتاج للابتكار الأول الذي تركته للظروف وللآخرين. فأنا أستطيع التغيير ويمكنني أن أحيي من منطلق خيالي وليس من منطلق ذاكرتي. كما يمكنني استغلال إمكانياتي غير المحدودة بدلاً من تقييد نفسي بالماضي، وبالتالي أصبح المبتكر الأول لحياتي.

The example above shows the use of the motivational language. It also presents the relationship between grammar and pragmatics. To know the pragmatic inference behind the word, we need first to access the linguistic meaning of the word; i.e. decoding (Ariel, 2008). The modal auxiliary, 'can,' employed by the author in the above example, is used to express its semantic meaning. Here, the author exposes the capabilities of the reader by putting himself in the place of the reader. He shows the reader that he is aware of his potentials. The present tense of the auxiliary expresses the factual sense of the meaning, which the author is trying to infuse in his reader.

The repetition of the 'I can' phrase in the given example demonstrates a rhetorical device called 'anaphora.' This device is used frequently in political discourse

such as Winston Churchill WW2 speech: “We shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills, we shall never surrender” (Churchill, 1940). In our case, this device carries the same effect that it carries in political discourse. It is to emphasize the repeated phrase as well as to persuade, motivate, inspire and encourage. This is the aimed effect the author is looking to achieve with his book.

The Arabic translation renders the repetition used in the English text in a different way. The phrase ‘I can’ is translated into two verbs; three times to ‘يمكنني,’ once to ‘أستطيع’ and two phrases are deleted. Failing to maintain the repetition of the phrase in the translation prevents the Arabic reader from experiencing the impact experienced in the English text. The emphasis of the repetition and the motivation, inspiration and encouragement that it carries for the reader of the English text is not seen in the Arabic text.

### 3.2.2.9 Cleft construction.

18. ST: It is here that we deal with our vision and our values. It is here that we use our endowment of self-awareness to examine our maps ... It is here that we use our endowment of conscience as a compass ... It is here that we use our endowment of imagination ... It is also here that our focused efforts achieve the greatest results.

TT: وهذا هو المكان الذي نتعامل بداخله عن رؤيتنا وقيمنا. وهنا نستخدم موهبة الوعي الذاتي لاختير خرائطنا ... وهنا نستخدم موهبة الضمير كبوصلة ... وهنا نستخدم موهبة الخيال ... وهنا أيضاً تمكنا جهودنا المركزة من تحقيق أعظم النتائج.

The above example demonstrates the device of cleft construction. The cleft construction or sentence is a sentence that consists of two clauses: a main clause and a dependent clause. There are varieties of cleft sentences. The one used here uses the pronoun ‘it’ followed by the verb to be ‘is.’ The function of the cleft sentence is to focus on a particular element. The author is focusing on the ‘place.’ The author combines this device with the alliteration of the phrase, ‘it is here that.’ The repetition of the phrase has the same function as mentioned in the previous example. This is for emphasis and motivation.

However, the Arabic translation does not reflect the devices used in the English text. In Arabic, a fronting device is the equivalent of the cleft construction in English. Since the device used in the ST has an equivalent in the TT, it would be more appropriate to demonstrate it, especially as the Arabic language is rich with its rhetorical devices. The cleft sentence, ‘it is here that,’ is rendered in Arabic in two ways. The

first is 'هنا' and the rest are 'وهنا أيضاً' and 'وهنا هو المكان'. The place adverb 'هنا' is sufficient to carry the meaning of the phrase, 'it is here that,' and the continuous use through the rest of the phrases will maintain the effect of the cleft sentence.

### 3.3.2.10 Intertextuality.

19. ST: Look at Ghandi. While his accusers were in the legislative chambers criticizing him because he wouldn't join in their Circle of Concern Rhetoric condemning the British Empire for their subjugation of the Indian people, Ghandi was out in the rice paddies, quietly, slowly, imperceptibly expanding his Circle of Influence with the field laborers.

TT: ولناخذ غاندي مثلاً هنا. ففي الوقت الذي كن ينتقده فيه مهاجموه في المجالس التشريعية لأنه لم يشاركهم دائرة قلقه التي انصبت على الاهتمام بالخطب التي تدين الإمبراطورية البريطانية لقمعها الشعب الهندي، انتقل غاندي إلى حقول الأرز موسعاً دائرة تأثيره بهدوء وبطء وبطريقة غير مباشرة.

20. ST: One of my favorite stories is one in the Old Testament, part of the fundamental fabric of the Judeo-Christian tradition. It's the story of Joseph, who was sold into the slavery in Egypt by his brothers at the age of seventeen.

TT: وواحدة من أفضل القصص التي أحب الاستشهاد بها هي قصة سيدنا يوسف عليه السلام الذي بيع كعبد في مصر عندما كان في السابعة عشر من عمره.

21. ST: I think one of the most inspiring accounts of the rescripting process comes from the autobiography of Anwar Sadat, past president of Egypt.

TT: No translation.

22. ST: In the Nazi death camps where Victor Frankl learned the principle of proactivity, he also learned the importance of purpose, of meaning in life.

TT: فقد تعلم فيكتور فرانكل مبدأ المبادرة في معسكرات الموت النازية، كما أنه تعلم أيضاً أهمية وجود هدف ومعنى للحياة.

23. ST: Albert Einstein observed, "The significant problems we face cannot be solved at the same level of thinking we were at when we created them."

TT: ذكر ألبرت أينشتاين ملاحظة قائلاً "لا يمكن حل المشكلات الكبيرة التي تواجهنا ونحن على ذات مستوى التفكير الذي كنا عليه عندما صنعنا هذه المشكلات".

24. ST: As Eleanor Roosevelt observed, "No one can hurt you without your consent."

TT: وطبقاً لملاحظة إليينور روزفلت "لا يمكن لشخص أن يجرحك إلا بموافقتك".

Examples 19-24 above illustrate the intertextuality device used in the book in hand. Intertextuality refers to other stories as well as quotes from others. The author references to different cultures (Indian, Arab, German). The stories the author provides not only reflect different cultures but also contextual fields such as the religious values

represented by the stories of Ghandi and the Prophet, Joseph. In addition, these stories are also drawn from the political contexts as represented by the stories of Anwar Sadat and Nazi camps. These references strengthen the interactions between the utterances of the producer, author, receiver, and reader. The references also show the author's extensive knowledge in other fields and cultures, which supports his credibility, helps with the dissemination of the book and increases its readership. A similar impact is seen in the quotations of Albert Einstein and Eleanor Roosevelt. The author is supporting his views with quotes of different scholars and politicians.

In terms of the translation, most stories and quotes are rendered literally. However, the cultural issues of some of the stories pushed the translator to opt for another decision. The addition of 'سيدنا' and 'عليه السلام' for the Prophet Joseph in example 20 is a cultural and religious addition in order for the text to be more localized and domesticated to the TT reader and culture. For the same reason, the translator deleted 'Old Testament;' the Hebrew Bible and 'Judeo-Christian tradition,' and translate the story as if it is derived from the Islamic history only. As for the story of Anwar Sadat in example 21, the Arabic translation omitted the whole story for either cultural reasons or the translator's personal reasons. The story in the English text describes the change of attitude of Anwar Sadat, claiming that he supports Israel. For reasons the translator may have deemed important, he believes that by rendering the story of Sadat in the way presented in the ST, the TT reader may not accept the information the whole text has to offer.

### ***3.2.2.11 Argumentation.***

**25. ST:** Principles don't react to anything. They don't get mad and treat us differently.

They won't divorce us or run away with our best friend. They aren't out to get us. They can't pave our way with shortcuts and quick fixes. They don't depend on the behavior of others, the environment, or the current fad for their validity. Principles don't die. They aren't here one day and gone the next. They can't be destroyed by fire, earthquake or theft.

Principles are deep, fundamental truths, classic truths, generic common denominators. They are tightly interwoven threads running with exactness, consistency, beauty, and strength through the fabric of life.

TT: والمبادئ لا تتفاعل مع أي شيء. كما أنها لا تغضب منا أو تتعامل معنا بأسلوب مختلف. فهي لا تطلقنا أو تهرب مع أعز أصدقائنا. كما أنها لن تنال منا، ولن تعد لنا طرقاً مختصرة أو حلولاً سريعة. ولا تعتمد المبادئ على

سلوكيات الآخرين أو البيئة أو الأشياء الزائلة. فالمبادئ لا تموت، ولا نتواجد اليوم وتختفي غداً، ولا تدمرها الحرائق أو الزلازل، كما أنها لا تسرق. والمبادئ هي حقائق كلاسيكية أساسية وقواسم مشتركة عامة وهي خيوط منسوجة بقوة وإحكام وتوافق بنسيج الحياة.

Another important characteristic of the self-help books is argumentation. We use argumentation in our daily life. We process available information that supports both sides of a situation to come up with a solid statement that represents our thinking as supported by evidence.

To define argumentation in general, it “is a set of assumptions (i.e., information from which conclusions can be drawn), together with a conclusion that can be obtained by one or more reasoning steps (i.e., steps of deduction). The assumptions used are called the support (or, equivalently, the premises) of the argument, and its conclusion (singled out from many possible ones) is called the claim (or, equivalently, the consequent or the conclusion) of the argument. The support of an argument provides the reason (or, equivalently, justification) for the claim of the argument.” (Besnard & Hunter, 2008, p.2).

The example given above illustrates one type of argument called the counter argument. The author starts his argument with assumptions (the claim) using negative statements in all of the sentences. The statements then provided by the author are assumptions of information that the reader has to work with. These assumptions support his point of view, prepare the reader for the next step and pave the way to jump to the counter claim. The counter claim/argument here is not preceded by an adverbial expression such as ‘however’ or ‘but.’ Despite this, the counter claim is obvious by using the positive statements that define the ‘principles.’ Moving from the negative to the positive gives the reader the chance to organize thoughts logically, in addition to, provides support for author’s credibility.

In the Arabic translation, the negation is maintained. However, the argument is not clear because the translator added the conjunction ‘و’ at the beginning of the claim as well as in the counter claim. There is no distinction between the two arguments in structure. The reader might see the distinction shifts the meaning from the negative statements to the positive ones.

From the above analysis, one observes that the self-help discourse uses pragmatic devices heavily starting from the book front cover to the end of the back cover. The devices are used in both the descriptive texts and conversational ones. Some

devices are used more frequently in one type of text over and above the other. Devices such as pragmatic markers and politeness are used mostly in conversational texts. Whereas argumentation, ethos, intertextuality devices are used more in descriptive texts. Rhetorical questions, on the other hand, are used in both the descriptive texts and conversations. All the pragmatic devices discussed above aim to serve the function of the self-help discourse that is, first, to build a trusting relationship between the author and the reader all in order to achieve the ultimate goal of following the author's advice and to be encouraged to step forward and improve him/her self. Using the literal translation strategy, the TT succeeds in rendering the pragmatics of the ST in some texts whereas other texts are in need of using other strategies to demonstrate the pragmatics and the impact of it on the TT.

**3.2.3 Translation strategies.** The following table illustrates, in general, the strategies used in translating the examples discussed in the previous section.

**Table 1: Translation Strategies**

	<b>Translation Strategy</b>	<b>ST</b>	<b>TT</b>
1	Literal Information change	15 MILLION COPIES SOLD!	الكتاب الذي باع أكثر من 15 مليون نسخة
2	Literal	The 7 HABITS of HIGHLY EFFECTIVE PEOPLE	العادات السبع للناس الأكثر فعالية
3	Literal	Habit 1 <u>Be</u> Proactive Habit 2 <u>Begin</u> with the end in mind Habit 3 <u>Put</u> first thing first Habit 4 <u>Think</u> win/win Habit 5 <u>Seek</u> first to understand, then to be understood Habit 6 <u>Synergize</u> Habit 7 Sharpen the saw	العادة الأولى <u>كن</u> مبادراً العادة الثانية <u>ابدأ</u> والغاية في ذهنك العادة الثالثة <u>ابدأ</u> بالأهم قبل المهم العادة الرابعة <u>تفكير</u> المكسب / المكسب العادة الخامسة <u>اسمع</u> من أجل الفهم أولاً ثم اسع من أجل أن يفهمك الآخرون العادة السادسة <u>التكاتف</u> العادة السابعة <u>اشحذ</u> المنشار
4	Literal Illocutionary change	<u>How to use this book</u> Before we begin work on the Seven Habits of Highly Effective People, I would like to <u>suggest</u> two	<u>كيف تستخدم هذا الكتاب؟</u> قبل أن نشرع في التحدث عن العادات السبع للناس الأكثر فعالية أود اقتراح تعبيرين في التصورات الذهنية،

		paradigm shifts that will greatly increase the value you will receive from this material.	والذين من شأنهما زيادة القيمة التي سنتلقاها من خلال هذا الكتاب الذي بين يديك.
5	Literal	One man asked another on the death of a mutual friend, "How much did he leave?" His friend responded, "He left it all."	ذات مرة سأل رجل عجوز رجلاً آخر أثناء جنازة صديق مشترك لهما "ماذا ترك هذا الرجل؟" فأجابته صديقه "لقد ترك كل شيء".
6	Literal	"Wouldn't you really prefer to teach at this university, if the man were not here?" I asked him.  "Yes, I would" he responded. "But as long as he is here, then my staying is too disruptive to everything in life. I have to go."  "Why have you made this administrator the center of your life?" I asked him.  He was shocked by the question.	فبادرته سائلاً: "لو لم يكن هذا الرجل موجوداً أما كنت تفضل البقاء والتدريس في هذه الجامعة؟" فأجابني: "بلى، ولكن طالما أنه هو هنا سيدمر بقائي بالجامعة كل شيء في حياتي لذا علي المغادرة." فسألته: "ما الذي يدفعك إلى جعل هذا الرجل محوراً لحياتك؟" فأصابه سؤال بالصدمة.
7	Literal	Please find a place to read these next few pages where you can be alone and uninterrupted.	أرجو أن تجد مكاناً تجلس فيه بمفردك وأنت تقرا الصفحات التالية دون أن يقاطعك أي شيء.
8	Unit change Scheme change: repetition	Now think deeply. What would you like each of these speakers to say about you and your life? What kind of husband, wife, father, or mother would you like their words to reflect? What kind of son or daughter or cousin? What kind of friends? What kind of working associate?	والآن فكر بعمق. ما الذي تود أن يقوله كل واحد من هؤلاء عنك وعن حياتك؟ كيف تريد منهم وصفك كزوج أو زوجة أو أب أو أم؟ كيف تريد منهم وصفك كابن أو ابنة عم؟ كصديق؟ كزميل عمل؟
9	Literal	Can you see how limited we are when we try to understand another person on the basis of words alone, especially when we're looking at that person through our own glasses? Can you see how limiting our autobiographical responses are to a person who is genuinely trying to get us to understand his autobiography?  You will never be able to truly step inside another person, to see the world as he sees it, ...	والآن هل تستطيع أن ترى إلى أي مدى نكون مقيدين عندما نحاول فهم الآخرين على أساس الكلمات فحسب، لاسيما عندما ننظر إلى الشخص من خلال نظارتنا؟ هل تستطيع أن ترى مدى قصور استجابتنا المستمدة من سيرتنا الذاتية بالنسبة لشخص يحاول جاهداً حثنا على فهم سيرته الذاتية؟  إنك لن تتمكن من الولوج داخل شخص آخر لترى العالم بعينه ...
10	Literal	The degree to which we have developed our independent lives will in our everyday is measured by our personal integrity. Integrity	وتكاملنا الشخصي هو المقياس الذي يحدد تنميتنا للإرادتنا المستقلة في كل شؤون الحياة. والأمانة هي القيمة التي نغرسها في أنفسنا. وهي قدرتنا على

		is, fundamentally, the value <u>we</u> place on <u>ourselves</u> . It's <u>our</u> ability to make and keep commitments to <u>ourselves</u> , to "walk our talk".	التعهد لأنفسنا والحفاظ على العهد و"أن نفعّل ما نقول".
11	Literal	If <u>you</u> decide to open <u>your</u> "gate of change" to really understand and live the principles embodied in the Seven Habits, I feel comfortable in assuring <u>you</u> several positive things will happen.	وإذا قررت فتح "بوابة التغيير" يداخلك لتفهم المبادئ المتضمنة في العادات السبع فهماً صحيحاً وتعيشها أوكد لك أنك ستحظى بالعديد من الأمور الايجابية في حياتك.
12	Literal	A few years ago, my wife Sandra and I were struggling with this kind of concern. One of our sons was having a very difficult time in school. He was doing poorly academically; he didn't even know how to follow the instructions on the tests, let alone do well on them.	ومنذ عدة سنوات مضت كنت وزوجتي ساندرنا نقاوم هذه الهموم. فقد كان أحد أبنائنا يعاني من مشاكل في مدرسته، وكان مستواه الدراسي متدنياً للغاية ولم يكن يعرف كيف يتبع التعليمات الخاصة بالامتحانات ناهيك عن التفوق فيها.
13	Literal	Son: "Education is really important" Father: " <u>Oh, yeah! I mean</u> , if you don't have a diploma, if you can't get jobs or go to college, what are you going to do? You've just got to get an education. It's important to your future." Son: "It is. <u>And ... you know what?</u> I'm really worried. <u>Listen</u> , you won't tell Mom, will you?" Father: "You don't want your mother to find out." Son: " <u>Well</u> , not really. <u>Oh</u> I guess you can tell her. She'll find out anyway..."	الابن: "التعليم مهم بالفعل". الأب: "نعم، أعني إذا لم تحصل على الشهادة الثانوية أو لم تستطع الحصول على وظيفة أو الالتحاق بالجامعة ماذا ستفعل؟ ستعود إلى التعليم. إنه مهم لمستقبلك". الابن: "إنه كذلك ... أتعلم؟ أنا قلق بالفعل. اسمع. أنت لن تخبر أمي، أليس كذلك؟" الأب: "لا تريد أن تعرف والدتك؟" الابن: "حسناً ليس بالفعل. أعتقد أن بإمكانك إخبارها. فهي ستعرف بأي حال من الأحوال..."
14	Literal	I considered the implications of his comment and then said, "You're kind of into 'quick fix,' aren't you?" "What do you mean?" he replied. " <u>Well</u> , you'd like to take a screwdriver and just open up your wife's head and rewire that attitude of hers really fast, wouldn't you?" "Sure, I'd like her to change," he exclaimed. "I don't think it's right to constantly grill me like she does."	وفكرت في المعاني الضمنية التي حملها تعليقه، ثم قلت له "أنت تنزع إلى الحلول السريعة؟ أليس كذلك؟" فأجابني "ماذا تقصد؟" "حسناً، أنت تود أخذ مفكاً وتفتح رأس زوجتك وتعيد ترتيب توجهاتها بسرعة، أليس كذلك؟" فصاح "بكل تأكيد أود تغييرها. ولا أعتقد أنها تفعل الصواب حينما تمطرني بسيل منهمر من الأسئلة كما تفعل".

15	Literal	My experience with my son, my study of perception and my reading of the success literature coalesced to create one of those “Aha!” experiences in life when suddenly things click into place.	إن خبرتي مع ابني ودراستي للإدراك الحسي وقراءاتي في أدبيات النجاح اتحدت مع بعضها لتطور مجموعة من الخبرات الحياتية الرائعة، والتي جعلتني أستوعب فجأة العلاقة بين الأشياء...
15	Literal Explicitness change	My experience with my son, my study of perception and my reading of the success literature coalesced to create one of those “Aha!” experiences in life when suddenly things click into place.	إن خبرتي مع ابني ودراستي للإدراك الحسي وقراءاتي في أدبيات النجاح اتحدت مع بعضها لتطور مجموعة من الخبرات الحياتية الرائعة، والتي جعلتني أستوعب فجأة العلاقة بين الأشياء...
16	Literal Explicitness change	Perhaps the most important insight to be gained from the perception demonstration is in the area of paradigm shifting, what we might call the “Aha!” experience when someone finally “sees” the composite picture in another way. The more bound a person is by the initial perception, the more powerful the “Aha!” experience is.	ربما تكون أهم رؤية يمكن اكتسابها من مفهوم الاستدلال هي الجزء المتعلق بتغيير التصور الذهني، أو ما نطلق عليه تجربة "فهم الشيء" أي عندما يمكن الشخص أخيراً من "رؤية" الصورة المركبة من وجهة النظر الأخرى. وكلما كان الشخص مرتبطاً وثيقاً بمفهومه المبدئي كانت تجربة "الفهم" أقوى.
17	Literal Scheme change: repetition	Because I am self-aware, because I have imagination and conscience, <u>I can</u> examine my deepest values. <u>I can</u> realize that the script I’m living is not in harmony with those values, that my life is not the product of my own proactive design, but the result of the first create I have deferred to circumstances and other people. And <u>I can</u> Change. <u>I can</u> live out my imagination instead of my memory. <u>I can</u> tie myself to my limitless potential instead of my limiting past. <u>I can</u> become my own first creator.	ولأنني مدرك لذاتي ولأنني أملك الخيال والوعي أستطيع اختبار قيمتي الداخلية. ويمكنني تبين أن النص الذي أعيشه من منطلقه لا يتوافق مع تلك القيم، وأن حياتي ليست نتاج تصميمي المبادر بل هي نتاج للابتكار الأول الذي تركته للظروف وللآخرين. فأنا أستطيع التغيير ويمكنني أن أحيي من منطلق خيالي وليس من منطلق ذاكرتي. كما يمكنني استغلال إمكانياتي غير المحدودة بدلاً من تقييد نفسي بالماضي، وبالتالي أصبح المبتكر الأول لحياتي.
18	Literal	<u>It is here that</u> we deal with our vision and our values. <u>It is here that</u> we use our endowment of self-awareness to examine our maps ... <u>It is here that</u> we use our endowment of conscience as a compass ... <u>It is here that</u> we use our endowment of imagination ... <u>It is also here that</u> our focused efforts achieve the greatest results.	وهذا هو المكان الذي نتعامل بداخله عن رؤيتنا وقيمنا. وهنا نستخدم موهبة الوعي الذاتي لاختبار خرائطنا ... وهنا نستخدم موهبة الضمير كبوصلة ... وهنا نستخدم موهبة الخيال ... وهنا أيضاً تمكننا جهودنا المركزة من تحقيق أعظم النتائج.

19	Literal	Look at Ghandi. While his accusers were in the legislative chambers criticizing him because he wouldn't join in their Circle of Concern Rhetoric condemning the British Empire for their subjugation of the Indian people, Ghandi was out in the rice paddies, quietly, slowly, imperceptibly expanding his Circle of Influence with the field laborers.	ولنأخذ غاندي مثلاً هنا. ففي الوقت الذي كن ينتقده فيه مهاجموه في المجالس التشريعية لأنه لم يشاركهم دائرة قلقه التي انصببت على الاهتمام بالخطب التي تدين الإمبراطورية البريطانية لقمعها الشعب الهندي، انتقل غاندي إلى حقول الأرز موسعاً دائرة تأثيره بهدوء وببطء وبطريقة غير مباشرة.
20	Cultural filtering Information change: deletion	One of my favorite stories is one in the Old Testament, part of the fundamental fabric of the Judeo-Christian tradition. It's the story of Joseph, who was sold into the slavery in Egypt by his brothers at the age of seventeen.	وواحدة من أفضل القصص التي أحب الاستشهاد بها هي قصة سيدنا يوسف عليه السلام الذي بيع كعبد في مصر عندما كان في السابعة عشر من عمره.
21	Information change: deletion	I think one of the most inspiring accounts of the rescripting process comes from the autobiography of Anwar Sadat, past president of Egypt.	
22	Literal	In the Nazi death camps where Victor Frankl learned the principle of proactivity, he also learned the importance of purpose, of meaning in life.	فقد تعلم فيكتور فرانكل مبدأ المبادرة في معسكرات الموت النازية، كما أنه تعلم أيضاً أهمية وجود هدف ومعنى للحياة.
23	Literal	Albert Einstein observed, "The significant problems we face cannot be solved at the same level of thinking we were at when we created them."	ذكر ألبرت أينشتاين ملاحظة قائلاً "لا يمكن حل المشكلات الكبيرة التي تواجهنا ونحن على ذات مستوى التفكير الذي كنا عليه عندما صنعنا هذه المشكلات".
24	Literal	As Eleanor Roosevelt observed, "No one can hurt you without your consent."	وطبقاً لملاحظة إليانور روزفلت "لا يمكن لشخص أن يجرحك إلا بموافقتك".

25	<p>Literal Cohesion change</p>	<p><u>Principles don't</u> react to anything. They don't get mad and treat us differently. They won't divorce us or run away with our best friend. They aren't out to get us. They can't pave our way with shortcuts and quick fixes. They don't depend on the behavior of others, the environment , or the current fad for their validity. Principles don't die. They aren't here one day and gone the next. They can't be destroyed by fire, earthquake or theft.</p> <p><u>Principles are</u> deep, fundamental truths, classic truths, generic common denominators. They are tightly interwoven threads running with exactness, consistency, beauty, and strength through the fabric of life.</p>	<p>والمبادئ لا تتفاعل مع أي شيء. كما أنها لا تغضب منا أو تتعامل معنا بأسلوب مختلف. فهي لا تطلقنا أو تهرب مع أعز أصدقائنا. كما أنها لن تتال منا، ولن تعد لنا طرقاً مختصرة أو حلولاً سريعة. ولا تعتمد المبادئ على سلوكيات الآخرين أو البيئة أو الأشياء الزائلة. فالمبادئ لا تموت، ولا تتواجد اليوم وتختفي غداً، ولا تدمرها الحرائق أو الزلازل، كما أنها لا تسرق.</p> <p>والمبادئ هي حقائق كلاسيكية أساسية وقواسم مشتركة عامة وهي خيوط منسوجة بقوة وإحكام وتوافق بنسيج الحياة.</p>
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As shown in the above table, the dominant strategy used in translating the book is the literal translation strategy. The literal translation strategy succeeds in rendering the ST of self-help discourse. The translator also uses other strategies, which are related to syntax, semantics and pragmatics (see 2.13 Translation Strategies). Based on Chesterman's translation strategies, six pragmatic translation strategies are used by the translator. They are cultural filtering, information change, illocutionary change, scheme change, explicitness change, and cohesion change. The Chesterman's cultural filtering strategy is similar to the Venuti's domestication. In example 20, the translator adds the phrases 'سيدنا' and 'عليه السلام' to the name of the prophet to domesticate the text to the TT reader. The additional information or phrases that the translator provides are necessary if he wants the text to be localized to the TT reader and culture. The second pragmatic strategy is information change as seen in the case of the example 21, given above; it is deletion. Here the translator deletes the story of Sadaat, President of Egypt (1918 –1981). The deletion serves the domestication purposes of the TT. Information change strategy may mean adding information as in example 1. In this example, the translator adds 'أكثر من' phrase to the number of sold copies of the TT book. This additional information, which the translation provided, is incorrect. Moreover, the translator uses the illocutionary change strategy. In example 3, he changes the ST statement into question in the TT (كيف تستخدم هذا الكتاب؟). Another

pragmatic strategy used is the scheme change. As in example 17, the translator does not maintain the repetition of 'I can' phrase. As discussed previously, failing to maintain the repetition device in the TT affects the impact of the text for the TT reader. As for the pragmatic markers, 'aha' in examples 15 and 16, the translator uses the explicitness strategy and translates them into 'الرائعة', 'فهم الشيء' and 'الفهم', in an attempt to reveal the implied meaning of the markers. The self-help discourse is full of argumentation because it serves the function of the book, this being used to persuade the reader with the author's principles. In this context, the translator fails to maintain the cohesion in some sections such as in example 25. He does not illustrate the counter argument of the ST. Along with the pragmatic translation strategies; the translator uses other strategies related to syntax and semantics such as sentence structure change, clause structure change, distribution change, and others in order to align with the TT linguistic system.

Chapter 3 illustrates the pragmatic devices used in the self-help discourse. Analyzing and discussing the selected examples with their translation shows the importance of using the pragmatic devices and strategies used by the translator in rendering such examples. The next chapter is the conclusion and the recommendations.

## Chapter Four: Conclusion and Recommendations

### 4.1 Conclusion

Every discourse has its own characteristics distinguishing it from other discourses. The characteristics of self-help discourse were investigated in this study. The study also investigated some of the pragmatic features used in self-help discourse. The book, *The 7 Habits of Highly Effective People*, by Stephen Covey 2004 was selected for analysis, along with the translation of the book “العادات السبع للناس الأكثر فعالية” by Jarir Bookstore 2015.

The study began by exploring the theoretical aspects of the self-help books starting with the history of this genre to its characteristics and placed special focus on the genre's pragmatics features. The analysis part of the study delved into the pragmatic features categories of the book, including: book cover and translation, speech acts, politeness, rhetorical questions, use of ‘we’ and ‘you,’ use of ‘I’ ethos, pragmatic markers, motivational language, cleft construction, intertextuality, and argumentation, and concluded with strategies used in translating self-help discourse.

The discourse of the self-help books is loaded with pragmatic devices. These devices serve the function of this genre. In addition, self-help discourse is built on motivation and persuasion principles. The author uses pragmatics to encourage the reader to follow the advices and instructions mentioned in the book. The author also uses these devices to build a trusting relationship between him and the reader. This is accomplished by presenting personal stories of both his successes and failures and how he deals with them; this represents his self-improvement.

The aim of the translation is to achieve equivalence between the ST and TT. Investigating translation strategies used in translating the ST shows the proper strategies to achieve the equivalence. It was observed that the most dominant strategy used in rendering the ST is the literal translation strategy. The translation uses this strategy for both the descriptive and conversational texts. This strategy succeeded in translating most of the text features and components such as the instructions, and illustration of principles, figures, images and personal mission statements.

Although the translation of the book is poor, the focus was on pragmatic features. Features that use pragmatic devices need other kinds of translation strategies to achieve the pragmatic equivalence. For rendering the pragmatic features of some texts, especially in conversations, the translation is required to implement the dynamic

translation strategy. This strategy delivers the message of the author to the TT reader. For example, pragmatic markers such as ‘Aha’, ‘I know’, and ‘well’ expressions carry different meanings depending on the context in which they appear. In this case, the translator should understand the implied message or meaning within these expressions.

Repetition is a pragmatic device used in self-help discourse. Considering the importance of this feature, the translation analyzed here failed in some ways to render the original properly. Phrases such as ‘I can’ are a motivational expression, which is considered a foundational element of self-help discourse. The existence of this expression aims at encouraging the reader to raise his self-esteem, inspiring him toward self-improvement and solving his own problems. The literal translation strategy used in translating this kind of expression is a successful strategy. However, the TT failed to maintain the repetition of the expression as noted in the ST. For this particular example, the translation provided two different expressions: ‘أستطيع’ and ‘يمكنني’, in addition to deleting the expression in other texts.

Other pragmatic features such as speech acts and politeness are rendered properly into the target texts. Speech acts, as a pragmatic device is a key feature in self-help discourse. Since *The 7 Habits of Highly Effective People* is a how-to type, directive acts are used in this discourse to achieve the instructional text type. The translation maintained these directive acts, such as suggestion and request. For rendering these acts, a literal translation is also used and assessed as being successful. In some texts, the TT succeeded in rendering the politeness pragmatic features such as using the phrases ‘please’ and ‘wouldn’t you’ or ‘would you’ by translating them to ‘أرجو’ and ‘أما تفضل’. The translation also succeeded in demonstrating the violation of the maxim of politeness, which is presented in some of the source texts by using the literal translation strategy.

For translating the intertextuality pragmatic device, the translation uses literal, addition and deletion strategies. The deletion strategy is used for the story of Sadaat, which could be for personal, cultural or political reasons. The phrases ‘عليه السلام’ and ‘سيدنا’ are added to accompany the name of the prophet for domestication reasons. These strategies are used to make the TT closer to the TT reader and culture.

#### **4.2 Recommendations**

More attention should be paid to the pragmatic features of this genre because these features are used as the basis for illustrating the concept and characteristics of this genre. Since self-help books call for self-improvement, certain expressions and features

should be used to support this goal. Some of these features can be studied separately, such as the use of motivational expressions in terms of different syntax, semantic and pragmatic linguistic systems of ST and TT and the impact of translation.

Self-help books emerged not only in English literature but also in the Arabic ones as well; therefore, it would be useful to investigate the sources of the Arabic self-help books such as the book of 'لا تحزن' by Dr. Aaidh Al-Qarni, along with their translations, if any, and compare them with their English counterparts. This will provide a better understanding of the differences and similarities between these self-help books, which are authored in both English and Arabic.

Other formats of self-help books such as the narrative, or novel-like, parable, and quotes should also be investigated to compare the characteristics of each type and to know if they follow any noted methodology. Studying these formats will show us also how they all aim for the same goal using different formats.

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