A Case Study of Translating and Analyzing Elizabeth Gilbert's Big Magic: A Self-help Discourse Approach

دراسة حالة لترجمة وتحليل "السحر الكبير"

لإليزابيث جيلبرت: نهج خطاب المساعدة الذاتية

Maha Morshed Ibrahim Ahmed

الملخص العربي:

تعتبر ترجمة كتاب كامل من الإنجليزية إلى العربية بشكل عام ومن نوع المساعدة الذاتية على وجه الخصوص مهمة صعبة بالنسبة لمترجم لغته الأم هي العربية ويتحدث ويتعلم اللغة الإنجليزية كلغة ثانية. الهدف من هذه الأطروحة هو تقديم ترجمة عربية لكتاب *السحر الكبير: الحياة الإبداعية ما وراء الخوف* وهو كتاب للمساعدة الذاتية من تأليف إليزابيث جيلبرت (٢٠١٥). تتناول الأطروحة بعض من تحديات الترجمة والاستراتيجيات التي اعتمدها المترجم / الباحث من منظور دراسات الترجمة. كما أنها تتقارب مع المنظورات اللغوية والثقافية، مع التركيز على نماذج تحليل الترجمة لبيكر (١٩٩٢) وفيناي وداربلنت (٢٠٠٤،١٩٩٥) وفينوتي (٢٠٠٨)، بالإضافة إلى تصنيف تشيسترمان (١٩٩٧) وإجراءات نيومارك (٢٠٠١). يتم تصنيفها جميعًا والتحقيق فيها كنماذج للاستراتيجيات المستخدمة من قبل هؤلاء العلماء للتعامل مع هذه التحديات.

English Summary:

Translating a complete book from English into Arabic in general and of a self-help genre, in particular, is challenging for a translator whose mother tongue is Arabic and who speaks and learns English as a second language. This thesis aims to give an Arabic translation of *Big Magic: Creative Living Beyond Fear*, a self-help book by Elizabeth Gilbert (2015). The thesis examines some translation

challenges and strategies adopted by the translator/researcher from the perspective of Translation Studies. It further converges towards the linguistic and cultural perspectives, with a focus on Baker's (1992), Vinay and Darbelnet's (1995, 2004), and Venuti's (2008) models of translation analysis, in addition to Chesterman's taxonomy (1997) and Newmark's procedures (2001). They are all categorized and investigated as models of strategies used by those various scholars to handle these challenges.

1. Introduction

In the modern era, self-help books have gained more recognition, and their techniques are commonly utilized to reduce stress and improve abilities. Despite their internationalism, themes addressed in self-help discourse suffer several linguistic and cultural challenges while being translated into different languages and cultures. The universal characteristics of the themes can sometimes make translation simple. The concerns are with the language- and culture-specific features, which necessitate unique interventions from the translator, who must employ specific strategies to replace or duplicate such linguistic and cultural aspects with their target equivalents.

The current thesis aims to contribute to the presence of the genre in the Arab World by representing a complete Arabic translation of the self-help book *Big Magic*, emphasizing linguistic and cultural difficulties associated with the genre's discourse. *Big Magic* is a New York Times bestseller and a typical non-fiction self-help book that teaches readers how to be creative despite their fear. The translator/ researcher's Arabic version of the book is titled *السحر الكبير: الحياة الإبداعية ما وراء الخوف*.

1.1 Methodology and Procedures
To achieve the desired aims, the thesis adopts an eclectic model for the translation and analysis of the book *Big Magic*. It analyzes the

discourse of the book at approaches of linguistics and culture. Three approaches are examined at three levels of language and translation: the linguistic levels of lexis and syntax, as well as the cultural level. Then, it explores different models of strategies proposed for solving translation issues at those levels. An analysis of the problems faced throughout the translation process is done with analyses of how the suggested translation strategies were used to resolve those problems.

1.2 Data

The original textbook *Big Magic: Creative Living Beyond Fear* and the translated text processed by the translator/ researcher are the data sources in the process of translation, detecting issues, and analyzing strategies.

1.3 Self-help Discourse as a Genre

Big Magic is an example of its genre in which several characteristics of self-help discourse are prevalent throughout the book's description of the creative process. First, *Big Magic* includes a simple, easy-to-understand style of offering advice and techniques for overcoming the problem of not being creative. Second, the author of *Big Magic* uses a friendly method to inspire her readers to be creative. She takes on the role of a counselor, nicely mentoring the audience. Reading for therapeutic reasons is a third remarkable self-help characteristic in *Big Magic*. Bibliotherapy, also known as book therapy or therapeutic storytelling, is always preferred and linked with self-help (Tanrikulu, 2011). *Big Magic* includes healing ideas that may help a person improve and endure hard times without invasive therapies. A fourth key aspect of self-help books in *Big Magic* is the distinct quality of exploiting anecdotes (short, engaging stories about actual events or individuals). Gilbert uses many inspiring stories of real people and

incidents, which provide practical processes that inspire and aid her readers.

2. Literature Review

2.1 Definition of Self-help Discourse

The crucial notion included in every notable description of this genre deals with the concept of helping or improving oneself without any external intervention. Webster's Online Dictionary defines self-help as "the action or condition providing for or improving oneself without assistance from others; the taking of action on one's own behalf". AlShubaily (2018) views the self-help genre as "a series of concepts, thoughts, writers, books, and even talks and workshops that are said to provide self-development and counseling" (p. 8). Self-help books are also defined by McGee (2005, p. 11), as "books written with the intention to instruct readers on solving personal problems". At their best, self-help books include "the identification of a project, goal, ideal, or way of being where you can make a big difference", when you do so, "you can transform a piece of the world—and yourself along with it" (Butler-Bowden, 2003, p. 2).

2.2 History of the Discourse Theme Shifts

Self-help	Protestant ethics of hard work-Benjamin Franklin & Samuel Smiles (18th C. to mid-20th C.)
Theme	New-Thought & Mind-cure, themes of wealth and prosperity-Dale Carnegie & Napoleon Hill (mid-20th C. to 21st C.)
Shifts	Eastern influence, Positive thinking and self-mastery themes-N.Vincent Peale, Stephen Covey, Rhonda Byrne, Deepak Chopra, & Eckhart Tolle (late 20th C. to 21st C.)

Figure (1) Stages of Theme Shifts in the History of Self-help Discourse with Various Notable Self-help Exponents (based on Effing, 2009, 2011)

2.3 Self-help in Translation

A large number of self-help books are translated annually. Self-help literature has transcended linguistic, geographical, and cultural boundaries through translation (Alkheder, 2013). The target readers of self-help discourse are often ordinary people who thirst for ready, easy, and applicable solutions to modern difficulties (Gümüş, 2012). According to Gümüş, the purpose of quick-fix and effortless practical procedures demands a fluid translation cleared of strange and non-understandable references that may negatively affect readers' comprehension of the texts.

There are previous studies that have examined and discussed the translation of self-help books from English into other languages, and Pekcoşkun (2013) into Turkish; and including Gümüş (2012) Vučković (2020) into Croatian. They approached the translations from cultural, literary, and cognitive perspectives.

Many self-help books have been, and still are, translated into Arabic; some are approved, while others are faulted (Sabry, 2012). Examples of self-help books that have been translated from English into several languages, including Arabic, contain Covey's international bestseller *The 7 Habits of Highly Effective People* (1989), Gilbert's New York Times bestseller *Eat Pray Love* (2006), and the (2006) bestselling *The Secret* by Rhonda Byrne (Alkheder, 2013; Al Shandouri, 2016; Sabry, 2012).

Moreover, some of the previous studies that have looked at and explored the translation of self-help books from English into Arabic include Sabry (2012), Alkheder (2013), Al Shandouri (2016), AlShubaily (2018), and Alsowaina (2020). These studies approached self-help literature from linguistic, cultural, pragmatic, and theoretical perspectives.

   To the researcher's knowledge, no earlier study has presented a complete Arabic translation of an English self-help book with linguistic and cultural analyses of difficulties detected and strategies used throughout the translation sum. All studies only analyzed already translated books that were translated by individuals or companies for commercial purposes mostly. The present study intends to fill these gaps as much as possible.

3. Theoretical Framework

Some of the translation issues encountered throughout the entire translation process of the thesis self-help book *Big Magic* are

inspected using linguistic (lexical & syntactic) and cultural approaches to translation. After that, models of translation strategies proposed by a number of well-known academics for resolving these issues are reviewed.

3.1 Translation Issues

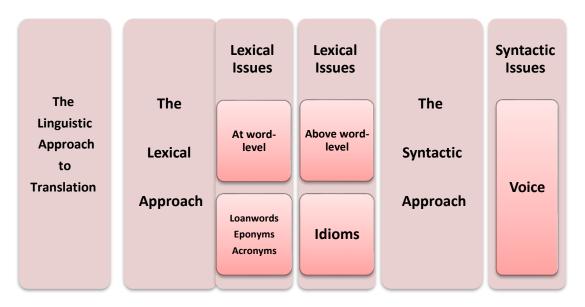## 3.1.1 The Linguistic Approach to Translation

Figure (2) Numerous Types of Translation Issues at both Lexical and Syntactic Levels

3.1.1.1 The Lexical Approach to Translation

Lexical difficulties can be categorized into several types and levels. Baker (1992) distinguishes between various kinds of translation issues that emerge at two lexical levels of linguistic analysis: word-level and above word-level. The first level comprises only individual words, whereas the second is composed of combinations of words such as collocations, idioms, fixed expressions, and proverbs. The following sections will go through some translation issues at these two levels.

3.1.1.1.1 Lexical Issues at Word-level

 The Lack of equivalence at word-level occurs when a word in the source language (henceforth, SL) text does not have a straight equivalent in the target language (henceforth, TL) text (Baker, 1992). Individual words often carry meaning and can carry cultural connotations as well, which may bring problems in translation. Lexically, Baker divides non-equivalence issues at the level of the word into several types. The ones related to the current thesis are culture-specific concepts (its discussion is in the Cultural Approach section) and the language-specific issue of the use of loanwords in the ST. Loanwords are discussed below in addition to some of Sadiq's (2010) lexical types of translation problems: eponyms and acronyms

3.1.1.1.1.1 Loanwords
 Loanwords can pose some lexical problems in translation when authors of the ST use them. Loanwords, also referred to as transferred words, derived words, or foreign words, are terms that are borrowed directly from other languages and are not original in the SL.

3.1.1.1.1.2 Eponyms
Eponyms cause some lexical problems in translation. Newmark (1988) defines eponyms as "any word that is identical with or derived from a proper name which gives it a related sense." (p. 198). Proper names refer to names of persons, specific objects, or places.

3.1.1.1.1.3 Acronyms

Newmark defines acronyms as "the initial letters of words that form a group of words used (vertiginously) for denoting an object, institution or procedure" (1988, p. 200). Acronyms are frequently employed for brevity or to add a kind of prestige to the text.

3.1.1.1.2 Lexical Issues above Word-level

In the process of attaining lexical equivalence in translation, there are times when the issue extends beyond the level of a single word up to the level of words combined with other words. One of the lexical problems above the word level faced when translating *Big Magic* is discussed in terms of these lexical patterns: idioms.

3.1.1.1.2.1 Idioms

Newmark (2001) defines idioms as "phrases or word-groups whose meaning cannot be elicited from the separate meanings of each word of which they are formed" (p. 125). In translating idioms, the translator faces the reality that idioms can be slang or colloquial; thus, they cannot be rendered literally, i.e., the same. Consequently, it's usually hard to attain a TL idiomatic equivalence at the same level of informality as the SL idiom. Furthermore, a translator working primarily from a foreign language finds it difficult to observe an idiom since its meaning is difficult to deduce from the words it includes (Baker, 1992; Jarvie, 1993; Newmark, 2001).

3.1.1.2 The Syntactic Approach to Translation

In the translation of *Big Magic*, several syntactic and morphological issues were encountered across various grammatical categories due to variations in the grammatical structures of English and Arabic. One of these categories is voice.

3.1.1.2.1 Voice

The grammatical category of voice expresses the subject's relationship to the action or between the verb and its subject. There are two types of voice: active and passive. In the active voice, the subject does the action, whereas, in the passive, the subject receives the action. The passive voice expresses either confusion regarding the action doer or a preference for the activity above the agent (Anaya, 2022).

In English, the passive voice is highly common in writing, which can cause a variety of translation issues depending on the availability of identical structures or structures with similar purposes in the TL (Baker, 1992). In Arabic, the active voice is more popular and stylistically acceptable. It is common for translators to replace passive structures in the ST with stylistically more acceptable alternative structures, such as the active ones. In the context of *Big Magic*, the translator frequently replaced the ST passive structures with more acceptable active structures.

3.1.2 The Cultural Approach to Translation

The cultural approach to translation is a newly developed move in the discipline of Translation Studies and is important in the translation process. This approach is mainly concerned with investigating how the culture of SL is ingested in the TL cultural system through the effect of the text, the author, or the genre type on translation performance (Bassnett, 2005).

It seems natural that the cultural approach is incorporated into the linguistic approach. There's a significant relationship between culture and language, and both of them can't exist separately (Harliani, 2019; Hu, 2001). Basically, culture is a part and a reflection of language. Also, language is a component and a medium for uncovering culture (Harliani, 2019; Sadiq, 2010).

Harliani (2019) asserts that translation is an across-culture action that takes place between at least two languages, including their linguistic systems, cultural ethics, and norms. Toury also refers to the fact that the process of translation involves at least two languages and two cultural traditions (1978, as cited in Venuti, 2000). Thus, the translation process with its difficulties is bilingual and bicultural. As described by Karmanian, the translator must be "bilingual and bicultural, if not multicultural" (2006, as cited in Sadiq, 2010, p. 38).

Transferring from the ST into the TT undoubtedly includes carrying the source culture into the target culture. Venuti asserts that the distinctive cultural norms in the TL impact the entire translation process (as cited in Bassnett & Lefevere, 2001).
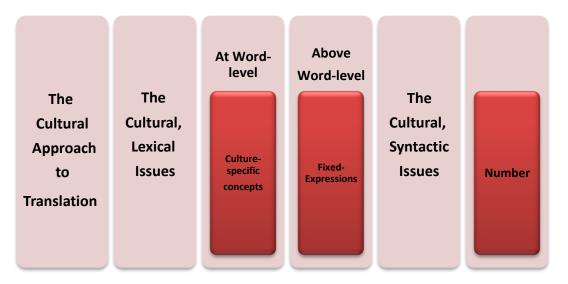
The Cultural Approach to Translation	The Cultural, Lexical Issues	At Word-level Culture-specific concepts	Above Word-level Fixed-Expressions	The Cultural, Syntactic Issues	Number

Figure (3) Some Types of Translation Issues at Lexical and Syntactic Cultural Levels

3.1.2.1 Cultural Issues at Lexical Level

Single words, combinations of words (e.g., collocations, idioms, & fixed expressions), and syntactic structures all carry meanings and can carry cultural connotations; they are language-specific and also culture-specific (Atiya, 1990; Baker, 1992).

3.1.2.1.1 Cultural Issues at Word-Level

3.1.2.1.1.1 Culture-Specific Concepts

Problems at the cultural word-level emerge when an SL word expresses a reference that is absent from, unknown, different, or

strange for the culture of TL (Baker, 1992; Catford, 1978). Baker calls such references "culture-specific concepts" and adds that such concepts are sometimes not easily attainable in the TT (p. 21). In the case of translation, culture-specific concepts are associated with a specific culture (i.e., source culture) and refer to elements that are common and regarded as usual in the SC but not in the TC. *Big Magic* has a lot of culture-bound terminology, requiring the translator to thoroughly understand both the source and target cultures.

3.1.2.1.2 Cultural Issues above Word-Level

3.1.2.1.2.1 Culture-Specific Fixed Expressions

Transferring culture-specific fixed expressions from the source culture to the target culture necessitates a high level of comprehension and awareness on the translator's part. They indicate a variety of cultural norms and customs, and the translator must be aware of their meanings and connotations.

3.1.2.2 Cultural Issues at Syntactic Level

Though syntactic difficulties that occur in sentence patterns are essentially linguistic and related to the field of grammar, they do, like any other structure, communicate cultural connotations that might cause several translation problems. Number is one of the syntactic categories with cultural connotations that were discovered when translating *Big Magic*.

2.2.3.10.1 Number

The category of number merely indicates the numerable property (singularity or plurality). It is a grammatical category of nouns, pronouns, adjectives, and verbs that expresses count distinctions. Both English and Arabic have grammatical number categories. In English,

number is a grammatical category conveyed on a morphological level (Baker, 1992). There are two categories of number: singular and plural. As for Arabic, it also has a grammatical category of number, but with more diversity. In addition to the singular/plural system, Arabic features a dual system for expressing two items, which English lacks. However, due to linguistic or cultural constraints, the translator may change the form of the countable word in issue from singular to plural or vice versa.

3.2 Translation Strategies

According to Lörscher, a translation strategy is "a potentially conscious procedure for the solution of a problem which an individual is faced with when translating a text segment from one language into another" (1991, p. 76). Baker also defines a translation strategy as a process for solving a problem encountered while translating a text or a section of it (2009).

There is a prominent distinction between "local" and "global" strategies (Jaaskelainen, 1993, as cited in TirkkonenCondit & Laffling; Lörscher, 1991, p. 71; Seguinot, 1989). Local strategies are concerned with translating specific language structures and lexical items, whereas global strategies deal with the entire text (As-Safi, 2011). Local strategies appear to be the greatest fit when it comes to resolving translation problems in parts of *Big Magic* text. Also, global translation strategies, such as foreignization and domestication, are pretty important.

When a translator comes across problems in the translation process, s/he utilizes certain strategies to deal with such problems. Different types of problems need different types of strategies (Baker, 1992). For choosing the suitable techniques for dealing with these several translation difficulties, the translator follows certain analytic models of strategies proposed by expert scholars and translators. This thesis

presents five models of translation strategies presented by famous scholars and used in resolving problems faced by the translator of *Big Magic*.
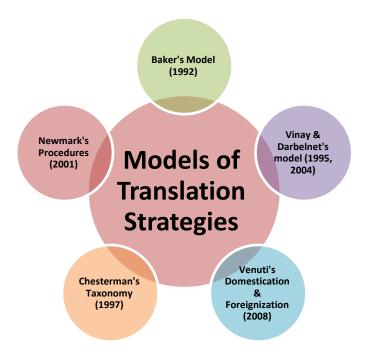

Figure (4) Five Various Models of Translation Strategies Proposed by Several Scholars

3.2.1 Baker's Model

Baker (1992) provides a sample of eight strategies that professional translators employ in conducting different problems of non-equivalence. Some of the strategies relevant to this thesis are translation by omission and translation by illustration.

3.2.1.1 Translation by Omission

In some translation cases, an SL item or expression of several items is deleted in the TL. Sometimes, the item or expression is carrying cultural implications that are not acceptable in the TL system.

3.2.1.2 Translation by Illustration

When an item in the SL refers to a physical existence that can be explained shortly and precisely in the TL, this illustration strategy is handy then.

3.2.2 Vinay and Darbelnet's Model

Vinay and Darbelnet (1995, 2004) provided two general types of translation strategies called "direct translation" and "oblique translation", both containing seven procedures (as cited in Munday, 2016, p. 88). Direct translation is a kind of literal translation and consists of three procedures; "borrowing", "calque", and "literal translation" (p. 89). Oblique translation is used when direct translation is not applicable and involves four procedures; "transposition", "modulation", "equivalence" or "idiomatic translation", and "adaptation" (p. 90-91).

3.2.2.1 Borrowing

Borrowing means that the SL item is conveyed directly in the TL. It's common that some lexical items of the SL are transferred similarly in the TL because of the issue of untranslatability, to fill in a gap of meaning, or to present a local color in the TL (Catford, 1978; Munday, 2016).

3.2.2.2 Literal Translation

Literal translation includes translating the SL items into the TL in a word-for-word technique. It involves converting an SL text into its TL idiomatic or grammatical equivalent. Vinay and Darbelnet observe

that a translation is considered good when done literally (1995, 2004, as cited in Munday, 2016).

3.2.2.3 Transposition

Vinay and Darbelnet see that transposition is one of the translators' most frequently used methods of systemic change and shows the translator's competency in the TL (1995, as cited in Munday, 2016). It's also known as "shifts" (Catford, 1978, p. 93). The Transposition technique entails the replacement of a certain part of speech in the SL with another part in the TL but with no alteration of meaning. It comprises a shift in grammar from SL to TL and can be applied to various language categories (Newmark, 1988).

3.2.2.4 Equivalence (Idiomatic Translation)

This is a procedure of expressing the exact situation of both the source and target languages but with distinct structures or stylistics. It's of good use in the case of idioms and proverbs translations.

3.2.3 Venuti's Domestication and Foreignization Approach

Domestication and foreignization fall into the category of global strategies which approach the translation of whole texts (Venuti, 2008). Domestication, also known as domesticated translation, is a target-oriented translation strategy in which the translator selects an equivalent well-known within the target culture. Venuti views domestication as "an ethnocentric reduction of the foreign text to receiving cultural values" (2008, p. 15). In this strategy, the translator goes "invisible" and resorts to a clear, eloquent, but not visible way of reducing the "foreignness of the target text" (Munday, 2016, p. 225).

As for foreignization, it involves "choosing a foreign text and developing a translation method along lines which are excluded by dominant cultural values in the target language" (Venuti, 1998, p.

242). Foreignization, or foreignized translation, is a source-oriented strategy in which the translator keeps the word in its original SL form and attempts to incorporate it into the TC. Foreignization entails the presence of the SL influence on the TL text (Sabry, 2012). This method is also known as borrowing (Vinay and Darbelnet, 1995, as cited in Munday, 2016).

3.2.4 Chesterman's Taxonomy

In his taxonomy of local translation strategies, Chesterman (1997) distinguishes between comprehension strategies (related to the cognitive examination of the ST) and production strategies (relating to the production of the TT). Chesterman posits that such production strategies can be broadly split into three categories: syntactic/grammatical strategies, semantic strategies, and pragmatic strategies, which, in return, are all subcategorized into several strategies. Only one grammatical strategy is relevant here.

3.2.4.1 Grammatical/ Syntactic Strategies

They include purely syntactic alterations of one kind or another. Syntactic strategies are subdivided into ten subcategories; clause structure change is one of the strategies pertinent to the thesis.

3.2.4.1.1 Clause Structure Change

This is a method in which alterations impact the arrangement of the constituent phrases or clauses, for example, changes from active to passive, from finite to infinite, or the rearranging of clause parts.

3.2.5 Newmark's Procedures for Cultural-Specific Words and Notions.

Newmark (2001) presents a relevant, applicable, and helpful classification of cultural translation procedures. They can also be

utilized to translate other linguistic concerns, as language and culture are inextricably linked to problems that develop throughout translation. Some of the related translation procedures Newmark offers are as follows:

3.2.5.1 Recognized Translation

It happens when a translator uses official, internationally agreed, or commonly accepted translations of terms, such as institutional or political terms. It's also called by Newmark as "accepted standard translation"(1988, p. 103). When appropriate, the translator can gloss (explain) the generally accepted translation.

3.2.5.2 Translation Couplets

This method appears when the translator mixes two techniques to translate a term or deal with a single problem.

3.2.5.3 Naturalization

In this technique, commonly used and essential source language words are adapted first to the standard phonology (pronunciation) and then to the normal morphology (forms of words) of the TL (Newmark 1988, 2001). They are often pronounced as English words in the TT.

3.2.5.4 Addition

For Newmark (1988), addition means providing additional information in a translation. Newmark recommends various methods for adding alternate or supplemental information in translation: 1) within the text, 2) as a footnote to the page, chapter, or book, or 3) as a glossary at the end of the book (1988, 2001).

4. Analysis

This section tries to walk through part of the entire process of translating the self-help book *Big Magic: Creative Living Beyond Fear*, from analyzing the book's title translation to studying some key texts and excerpts from the English sourcebook and the translated Arabic text.

Table (1) Translation of the Book's Title

ST	TT	Strategy
Title and Subtitle: -"BIG MAGIC: CREATIVE LIVING BEYOND FEAR"	ـ"السحر الكبير: الحياة الإبداعية ما وراء الخوف"	Literal Translation

الكتاب الأكثر مبيعاً في نيويورك تايمز

إليزابيث جيلبرت
كاتبة طعام صلاة حب

Original
Translated

and
provide
insight
content of
"A
makes his
translation
only when
translating
work or
additional
is made on
himself or
original

#1 NEW YORK TIMES BESTSELLER

ELIZABETH GILBERT

author of *EAT PRAY LOVE*

BIG MAGIC

CREATIVE LIVING BEYOND FEAR

السحر الكبير

الحياة الإبداعية ماوراء الخوف

Figure (5)
and
Covers

The title
subtitle
some
into the
the book.
translator
own
of a title
he is
the whole
when
comment
the title by
in the
text"

(Newmark, 2001, p. 73). According to Newmark, the translator normally has authority over the title of any text. He goes on to say that the titles of non-literary texts or books (e.g., nonfiction) should typically be factually and accurately described. Given that the thesis presents a complete translation of the nonfiction book *Big Magic*, the translator did her own translation for the title. The title and subtitle were produced verbatim; i.e., *BIG MAGIC: CREATIVE LIVING*

BEYOND FEAR was expressed as السحر الكبير: الحياة الإبداعية ما وراء الخوف .

4.1 Linguistic Analysis of Translation

Table (2) Loanwords

ST	TT	Strategy
-"La Bohème"	-"بوهيميين"	Naturalization

Newmark suggests that any new term that is not culture-specific should be translated. That was the case for the French loanword *La Bohème* which was translated using naturalization technique into بوهيميين .

Table (3) Eponyms

ST	TT	Strategy
-"…awful Munchausen-syndrome-by-proxy mothers"	-"الأمهات السيئات الموكلات بمتلازمة مونشهاوزن (وهو مرض نفسي عبارة عن تقديم رعاية مبالغ فيها للمريض خاصة من قبل أحد الوالدين)"	Translation Couplets: Borrowing & Addition

An eponym often refers to a person after whom a discovery, invention, place, etc., is named or believed to be named. The medical name *Munchausen syndrome* above is an example of an eponym. Munchausen syndrome is named after Baron Munchausen, a fictional character based on German nobleman Hieronymus Karl Friedrich,

Freiherr von Münchhausen (1720–1797), who is depicted as a liar or exaggerator. It is a psychiatric disease that involves the patient receiving excessive attention, particularly from a parent. When translating, the strategy of translation couplets was employed. The term was first transcribed using borrowing strategy, and then a note was added within the text and in brackets to indicate the Arabic equivalent of the English medical meaning and to clarify the term meaning for Arab readers who may not be familiar with it.

Table (4) Acronyms

ST	TT	Strategy
-"During the Q&A after the reading,"	-"خلال جلسة الأسئلة والأجوبة بعد القراءة"	Illustration

In translation, acronyms should not be formed as new terms. A translator cannot create TL acronyms and should convert any SL acronyms into TL words (Newmark, 2001). Furthermore, the Arabic language frequently prohibits the use of acronyms and instead prefers to explain them (Newmark, 1988).

The translation above didn't keep the acronym *Q&A*. In English, *Q&A* symbolizes the first letters of the words *question* and *answer* and refers to an event or session in which members of the audience can ask a renowned person questions. *Q&A* is an unknown Arabic abbreviation with no corresponding Arabic acronym. Thus, the translator converted the acronym into words, but in concisely and clearly, employing Baker's illustration strategy. Hence, *Q&A* was transformed and illustrated shortly and accurately in this manner, *جلسة الأسئلة والأجوبة* (a session of questions and answers).

Table (5) Idioms

ST	TT	Strategy
1-"…,so I never quite revved up enough juice to take it on."	"- …لذلك لم أتسارع أبداً لأخذها."	Idiomatic Translation
2-"I love watching people swing for the bleachers"	"- أحب مشاهدة الناس وهم يبذلون قصارى جهدهم."	

The two preceding idioms are initially difficult to comprehend. They cannot be rendered word-for-word, but grasping their meaning is critical for a natural, less foreign, and more native translation. Hence, to communicate the source idioms correctly, the translator employed Vinay and Darbelnet's strategy of idiomatic translation (1995). So, the idiomatic translation products were equivalent idioms that provided the intended meaning rather than the literal one.

Table (6) Voice

ST	TT	Strategy
1-"Their efforts had been erased by nature,"	"- لقد محت الطبيعة جهودهم,"	Clause Structure Change
2-"I had been visited by a big idea"	"- لقد زارتني فكرة كبيرة"	

In translating the context of *Big Magic*, the translator frequently replaced the ST passive structures with more acceptable active structures. In the examples above, the clause structures of the ST are in the passive voice. They were replaced by structures of the active voice in Arabic using the strategy of clause structure change. The distinctions are 1) the forms of the verbs, 2) the subject-object inversion from active to passive, and 3) the use of *by* in passive structures. If the source passive structures had remained the same in the TT, they would have been awkward and not stylistically acceptable; for example, *Their efforts had been erased by nature* would be لقد تم محو جهودهم بواسطة الطبيعة.

4.2 Cultural Analysis of Translation

Table (7) Culture-specific Concepts

ST	TT	Strategy
1-Religious Terms: -"The patron goddess of creative success…"	-"السيدة الراعية للنجاح الإبداعي..."	Domestication
2- Habits: -"it might have been the beer"	-"ربما كانت الجعّة"	Foreignization
3- Political Terms: -"(I'm neither a farmer nor a Republican)"	-"(أنا لست مزارعة ولا عضوة في الحزب الجمهوري)"	Translation Couplets: Literal Translation & Cultural Equivalent
4-Ecological Terms: 1-"lilacs" 2-"forsythia" 3-"irises"	-"الليلَك" -"الفورسيثيا"	-Naturalization -Borrowing

-Cultural Equivalent	-"زهور السوسن"	
5-Material Terms: - "while drinking mai tais"	-"أثناء شرب الماي تاي (الكوكتيل)"	Translation Couplets: Borrowing & Addition
6-Artistic Terms: -"orchestra'	-"أوركسترا"	Borrowing

Culture-specific concepts occur when a cultural SL term is absent from, unknown, different, or weird for the culture of TL. A culturally-specific concept can refer to a religious inclination, a habit, a political concept, an ecological reference, a material item, or an artistic procedure (Baker, 1992, Newmark, 1988, 2001).

1. Religious Terms: When the SL religious terms are unfamiliar and not acceptable in the TC, they're normally adapted or omitted (Newmark, 1988). That was the case for the word *goddess*. It was domesticated and adapted to the word السيدة. Target readers in the Arab World are mostly Muslims who believe in one God, so using a literal translation of the word goddess like إلهة or معبودة would be inappropriate.

2. Habits: Drinking *beer* is one of the most popular cultural traditions for an SC individual from America. Hence, it's common for authors to reference it in their writings. On the other hand, *beer* is neither socially nor culturally acceptable in Arabic society since people are not used to such practices. Notwithstanding, the translator preserved the word in various instances and literally translated it as الجعة (beer). The translator foreignized the text wherever *beer* was stated because it is significant for the events detailed in the original text. Furthermore, the translator chose to remain as loyal to the ST as possible, demonstrating its distinctiveness. This also helps to educate and enrich the target audience's cultural awareness of Western habits.

3. Political Terms: When a head of state's title (e.g., President) or a parliament's name is transparent, international, or can easily be translated, the technique of through-translation (i.e., literal translation) is used. In addition, it is glossed (explained) for a public audience (Newmark, 1988).

The name *Republican* is a cultural term that carries political connotations. It is a member of the major American Political Republican Party. For translating this political term, the translator employed the translation couplets technique. The word was first translated literally using literal translation; it is international, straightforward, and easy to interpret; then it was glossed with an addition of a cultural equivalent within the text and in the form of a phrase, to be rendered as follows, عضوة بالحزب الجمهوري (Republican Party Member). This was mostly because self-help readers are typically general readers who may require an explanation for terminology such as Republican.

4. Ecological Terms: 1-3; ecological (environmental) terms are general cultural terms which add a local flavor to the TT whenever the SL country is mentioned. The ecological words above are items of ecosystems (plants & flowers); *lilacs*, *forsythia*, and *irises*. Newmark (2001) believes that the translator has the freedom to choose the best strategy for dealing with these generic cultural words based on the readership and genre of content, and he suggests four approaches: 1) translating the cultural term; 2) supplying a cultural equivalent; 3) transcribing (borrowing) the term, especially if it is new and unfamiliar to the TC, but with an explanation included within the text; or 4) adopting the term if it becomes widely used.

Terms of flora are notoriously local and cultural, and they are not translated unless they exist in the SL and TL environments (Newmark, 1988). Thus, for translating those types of flowers, the translator followed three strategies: for *lilacs*, naturalization was used where the

ST term was adjusted in terms of phonology and morphology into Arabic since it has accepted, standard translation, and it exists in Arabic ecosystem, so it became اللیلك. For *forsythia*, the translator borrowed the item as this; الفورسیثیا. The addition of the definite article ال (the) to the name should not be considered naturalization. The two letters were inserted for the sake of syntactic organization. Nonetheless, the last floral term, *irises*, often appears in Arabic environment and has an Arabic cultural equivalent, so it was translated like this; زهور السوسن .

    5. Material Terms: For material cultural terms in general, it is recommended that the term be translated if there is a recognized one-to-one equivalent or borrowed plus a neutral term for general readers such as self-help audience. As for the drink *mai tais*, it's a loanword from Tiki culture. The mai tai / ˈmaɪ ˈtaɪ / is a rum, curaçao liqueur, orgeat syrup, and lime juice cocktail. It's one of the Tiki culture's signature cocktails (Curtis, 2007). The translator picked the translation couplets technique for the cocktail, in which the term was borrowed as this; الماي تاي, and the neutral term الكوكتیل (the cocktail) was added after the term in brackets to make it clear.

6. Artistic Terms: Translating artistic terminology pertaining to movements, processes, and organizations often depends on the readership's presumed understanding. For well-educated readers, obscure names are borrowed. Though the target readership of self-help discourse is of public people, it is assumed that this international term *orchestra* would be familiar to many. Hence, it was transferred through borrowing technique as أوركسترا (orchestra).

ST	TT	Strategy

A Fixed Expression: Religious Reference -"holy cow"	-"يا للهول"	Idiomatic Translation

Table (8) Culture-specific Fixed Expressions

The culture-specific fixed expression of *holy cow* was provided an idiomatic equivalent of يا للهول (Oh my God). If *holy cow* was literally translated into Arabic, it would yield the phrase بقرة مقدسة (sacred cow) which is not the intended meaning. Also, the Arabic audience would find it odd and unsuitable because *holy cow* refers to a theological notion described in the Holy Quran. In fact, *holy cow* is an exclamation of surprise that is predominantly used by Americans and English people. The expression is also used as an exclamation in the context of *Big Magic*. Thus, it was translated by idiomatic translation since it has an Arabic counterpart of exclamation.

Table (9) Number

ST	TT	Strategy
Religious References: 1- "the gods" 2-"our gods" 3-"Remember: The gods of creativity are not obliged to explain anything to us."	-" الإله" - "إلهنا " -"......."	-Transposition -Omission

Number is one of the grammatical categories with cultural connotations identified when translating *Big Magic*. In translation, even though both English and Arabic have grammatical categories of

number, the translator may opt to delete the category or change the form of the countable term in question from singular to plural or vice آلهة versa due to linguistic or cultural constraints. The plural form *gods* was used in the ST of *Big Magic* several times. When translating the first two plural versions into Arabic, the translator had to modify them (our God). The إلهنا (the God) and الإله to the singular term of God; translator applied the syntactic transposition technique for these morphological adjustments. For religious reasons, literal translations would be exceedingly inappropriate among the target آلهة of *gods* into culture readers. Because of its context, the third form *The gods* was wholly removed; singular or plural, the phrase *gods of creativity* would not be appropriate in an Arabic setting.

5. Conclusion

This thesis is a case study of Elizabeth Gilbert's bestselling self-help book *Big Magic: Creative Living Beyond Fear* (2015). The main goal has been to submit a complete Arabic translation of the book, followed by an analysis of the translation process. The thesis's key finding is that one text can incorporate a bilingual and bicultural translational process which can lead to a new and deeper understanding of the source text by the target readership.

Borrowing and literal translation techniques were found to be the most common strategies employed in rendering the ST of *Big Magic*. Moreover, the idiomatic translation technique was quite helpful in identifying ST idioms, proverbs, and fixed expressions. Furthermore, foreignization is an effective approach for communicating the meaning and culture of the source text to the target audience. However, some cultural loss is unavoidable while translating a self-help book. That was the case when dealing with unacceptable religious concepts through omission and domestication.

6. References

AlKheder, H. (2013). *Self-Help in Translation: A Case Study of the Secret and its Arabic Translation*. Toronto, Ontario: York University.

Al Shandouri, E.S. (2016). *Pragmatics and the Translation of Self-Help Discourse.* Sharjah, United Arab Emirates: The American University of Sharjah.

AlShubaily, S.A. (2018). *Corpus-based Study of Semantic Shifts in the Translation of Self-help Books from English into Arabic: A Theoretical Perspective Based on Relevance Theory.* Birmingham: University of Birmingham.

Anaya, A.I.A. (2022). *A Study in the Strategies and Inaccuracies of Translating Passive Forms from English into Arabic*. Nablus, Palestine: An-Najah National University.

Atiya, J.W.S. (1990). *Quais & Laila (Majnun Laila): Translated into English Verse with an Introduction*. Cairo: General Egyptian Book Organization.

Baker, M. (1992). *In Other Words: A Course Book on Translation*. London & New York: Routledge.

Bassnett, S. (2005). *Translation Studies*. London and New York: Routledge.

-Bassnett, S., &.Lefevere, A. (2001). *Constructing Cultures: Essays on Literary Translation*. Shanghai: Shanghai Foreign Language Education Press.

Butler- Bowden, T. (2003). *50 Self-Help Classics*. London: Nicholas Brealey.

Catford, J.C. (1978*). A Linguistic Theory of Translation*. Oxford: Oxford University Press.

Chesterman, A. (1997) *Memes of Translation: The Spread of Ideas in Translation Theory.* Amsterdam & Philadelphia: Benjamins.

Curtis, W. (2007). *And a Bottle of Rum: A History of the New World in Ten Cocktails*. New York: Three Rivers Press.

Effing, M.M. (2009). The Origin and Development of Self-help Literature in the United States: The Concept of Success and Happiness, an Overview. *Atlantis: Revista de la Asociación Española de Estudios Anglo-Norteamericanos, 31* (2), 125-142.

Effing, M.M. (2011). *US Self-help Literature and the Call of the East: The Acculturation of Eastern Ideas and Practices with Special Attention to the Period from the 1980s Onwards*. Barcelona: Autonomous University of Barcelona.

Ghanooni, A. (2008). *Allusions in Hafez's Poetry in Two English and One French Translation: A Descriptive Approach.* Esfahan: Esfahan University.

Gilbert, E. (2015). *Big Magic: Creative Living beyond Fear*. New York: Riverhead Books.

Gümüş, V. Y. (2012). Translation of Culture-Specific Items in Self-Help Literature: A Study on Domestication and Foreignization Strategies. *ELOPE: English Language Overseas Perspectives and Enquiries, 9*(2), 117-129. https://doi.org/10.4312/elope.9.2.117-129

Harliani, S. (2019). The World of Translation. *Language and Literature Journal*, *13*(1), 121-140. https://doi.org/10.19105/ojbs.v13i1.2272

Hu, Z. L. (2001). *Linguistics: A course book*. Beijing: Beijing University Press.

-Jarvie, G. (1993). *Grammar guide: The Way English Language Work.* Edinburgh: Bloomsbury Publishing Ltd.

Lörscher, W. (1991) Translation Performance, Translation Process and Translation Strategies: A Psycholinguistic Investigation. Tübingen: Gunter Narr.

McGee, M. (2005). *Self-help, Inc.: Makeover Culture in American Life.* New York: Oxford University Press.

Merriam-Webster. (n.d.). *Bibliotherapy*. In *Merriam-Webster.com dictionary*. Retrieved February 19, 2022, from https://www.merriam-webster.com/dictionary/bibliotherapy

Munday, J. (2016). *Introducing Translation Studies*. London and New York: Routledge.

Newmark, P. (2001). *Approaches to Translation*. Shanghai: Shanghai Foreign Language Education Press.

Newmark, P. (1988). *A Textbook of Translation*. Shanghai: Shanghai Foreign Language Education Press.

Sabry, R. (2012). *Culture and the Translation of Self-Help Discourse.* Sharjah, United Arab Emirates: The American University of Sharjah.

Sadiq, S. (2010). *A Comparative Study of Four English Translations of Sûrat Ad-Dukhân on the Semantic Level*. Newcastle, UK: Cambridge Scholars Publishing.

Sahebhonar, S. (2006). *An Intertextual Consideration of Proper Name Allusions in Two English Readings of Rumi's Mathnavi*. Esfahan: Esfahan University.

Tanrikulu, I. (2011). Self-Help Books and Bibliotherapy: Reflections for Turkey. *Procedia - Social and Behavioral Sciences, 30*, 1862-1866. https://doi.org/10.1016/j.sbspro.2011.10.361

Venuti, L. (1998). *The Scandals of Translation: Towards an Ethics of Difference*.

London and New York: Routledge.

Venuti, L. (2000). *The Translation Studies Reader*. London: Routledge.

Venuti, L. (2008). *The Translator's Invisibility: A History of Translation*. London and

New York: Routledge.