

**SELF-HELP LITERATURE IN TURKEY FROM
THE PERSPECTIVE OF TRANSLATION STUDIES**

*Volga YILMAZ GÜMÜŞ**

Makale Geliş Tarihi-Received: 18.11.2016
Makale Kabul Tarihi-Accepted: 16.09.2017

93

IJSI 10/2
Aralık
December
2017

ABSTRACT

There has been a great upsurge in the number of self-help materials, particularly the books, at the global and local scale. Translation is of particular importance in this market since self-help trends enter the local markets through translated works. Books of particularly American or European origin that have entered the Turkish publishing market through translation have resulted in an increase in the number of same genre books produced in the Turkish language. These translations create a large self-help market every year together with the ones written originally in Turkish. This study sets out to provide an overview of self-help publishing in Turkey with respect to objects (i.e. translated and indigenous self-help books). In order to achieve this aim, the study borrows concepts from Even-Zohar's systemic approach to translation. With an overview of the self-help literature and with the analysis of the corpus of self-help books published in Turkey, this study aims to contribute to the research in the field of self-help literature from the perspective of Translation Studies. The present study has shown that translations from the West have contributed to the development of a 'young' literature, inspiring the production of similar works in the Turkish culture.

Keywords: Self-Help Literature, Translation of Self-Help Literature, Polysystem Theory, Publishing Sector, Paratext.

* Ph. D., Anadolu University, Department of Translation and Interpreting, vygumus@anadolu.edu.tr

TÜRKİYE'DE KİŞİSEL GELİŞİM YAZININA ÇEVİRİBİLİM AÇISINDAN BİR BAKIŞ

ÖZ

Son yıllarda kişisel gelişimle ilgili kaynakların, özellikle kişisel gelişim kitaplarının, sayısında gerek ulusal gerekse küresel ölçekte büyük bir artış görülmektedir. Kişisel gelişim eğilimleri yerel piyasalara çeviri aracılığıyla girdiği için çeviri kişisel gelişim piyasasında önemli bir etkiye sahiptir. Özellikle Amerika ve Avrupa'dan Türk yayıncılık piyasasına giren kişisel gelişim kitapları, bu alanda üretilen Türkçe kitapların sayısında da artışa neden olmuştur. Söz konusu çeviriler ve Türkçe yazılan kişisel gelişim kitapları her yıl bu alanda büyük bir piyasanın oluşmasına yol açmaktadır. Bu çalışmanın amacı, Türkiye'deki kişisel gelişim yayıncılığını çeviribilim açısından incelemektir. Bu doğrultuda Even-Zohar'ın çoğuldizge kuramından yararlanılacaktır. Kişisel gelişim alanında çok fazla çeviri yayın bulunmasına rağmen alanyazın taraması yapıldığında kişisel gelişim kitaplarının çevirisi veya çeviri kişisel gelişim kitaplarının Türk yayıncılık pazarındaki konumu hakkında çok fazla araştırmaya rastlanmamıştır. Bu çalışma, kişisel gelişim alanında yapılan araştırmaları çeviribilim açısından yorumlayarak ve kişisel gelişim kitapları bütüncesinden faydalanarak alana katkıda bulunmayı amaçlamaktadır. Çalışmada özellikle Batıdan yapılan çevirilerle Türkçeye kazandırılan yayınların, Türk dilinde benzer ürünler ortaya çıkarılmasını sağlayarak ülkemizde nispeten 'genç' olan kişisel gelişim yayıncılığının gelişmesine katkıda bulunduğu bir kez daha gösterilmiştir.

Anahtar Kelimeler: Kişisel Gelişim Yazını, Kişisel Gelişim Yazını Çevirisi, Çoğuldizge Kuramı, Yayıncılık Sektörü, Yanmetin.

INTRODUCTION

Self-help has become a growing market with various components, including books, training programs, TV shows, travel and so on, at both global and local scales in recent years. Translation is of particular importance in this market since self-help trends enter the local markets through translated works. Probably as a result of books of particularly American or European origin that enter the Turkish publishing market through translation, there has been an increase in the number of same genre books produced in the Turkish language. These translations create a large self-help market in Turkey every year together with the ones written originally in Turkish. The aim of this study is to provide an overview of self-help publishing in Turkey with respect to objects (i.e. translated and original self-help books). In order to achieve this aim, the study resorts first to Even-Zohar's systemic approach to translation, and then to a corpus of self-help books published in Turkey in 2011. For the purpose of this study, the term "self-help" is used as the equivalent of "kişisel gelişim" in Turkish, which literally translates as "personal development".

Despite the large proportion of self-help literature in the publishing sector, a survey of literature does not provide much research on the position of self-help literature in the Turkish publishing market. Furthermore, despite the great number of translated works in the self-help literature, a survey of literature does not reveal much research on the translation of self-help materials and the position of translated self-help literature on the market. With an overview of the self-help literature and with the analysis of the corpus of self-help books published in Turkey in 2011, this study aims to contribute to the research in the field of self-help literature from the perspective of Translation Studies, with specific focus on objects, not actors.

Toor (2011) notes that self-help literature emerged in the United States with Benjamin Franklin's *Autobiography* published in 1790. However, Butler-Bowdon's (2003) *50 Self-Help Classics* include Marcus Aurelius' *Meditations* (2nd century), Boethius' *The Consolidation of Philosophy* (6th century) and even the *Bible*, suggesting that self-help literature has a longer history in the world. The history of self-help movement is shorter in Turkey compared to its history the United States. In Turkey, Nüvit Osmay, originally an engineer, is regarded as the pioneer of the development of self-help literature and the first self-help professional.

In the early 1950s, he took courses from Dale Carnegie (1888-1955), the preeminent American writer and developer of self-help courses, and wrote his own books on personal development and founded the *Düşün, Konuş, Dinle Okulu*. His acclaimed book *İnsan Mühendisliği* (*Human Engineering*) was first published in 1968 with the title *İnsan ve Mühendis* (*Human and Engineer*). The following editions were in 1983 and 1985. The book was then republished in 2001. The book involves Osmay's original articles as well as translations on self-help. Özdemir (2010: 67) reports that Nüvit Osmay together with Reha Oğuz Türkkan was the pioneer of self-help movement in Turkey. Both authors lived in the United States, and were influenced by the self-help movements in the United States. Almost all second generation self-help professionals appeared in 1980s, and the pioneers in this decade were Doğan Cüceloğlu and Üstün Dökmen (Özdemir, 2007: 171), both being professors of psychology. The self-help shelves in bookstores, dominated in the beginning by the works of especially psychologists and psychiatrists, now present books by authors from a wide range of professions, including journalists, artists, businesspeople or housewives. Aydın-Sevim (2013: 24) argues that, in Turkey, the interest in self-help books emerged with the replacement of collective salvation by individual salvation following the military coup d'état of 1980 in the country. The publications particularly accelerated in 2000s. However, although the 2000s saw the production of a great number of self-help books, the academic interest in this literature has so far remained low. In consideration of relatively short history of self-help trend in the Turkish culture, this paper first attempts to posit the (translated) self-help literature in the Turkish publishing sector according to premises of the polysystem theory, and then define the place of translated and original books on the Turkish self-help market.

1. THE POSITION OF SELF-HELP LITERATURE AND TRANSLATED SELF-HELP LITERATURE IN THE TURKISH PUBLISHING POLYSYSTEM

In this part of the study, several key aspects of Even-Zohar's polysystem theory are used with an attempt to explain the position of self-help literature in the publishing market of Turkey. Although more recent theories by Bourdieu, Schmidt and Luhmann seem to replace the polysystem theory in sociological approaches to Translation Studis, the polysystem theory still provides "a framework

for a wide-ranging and still topical study of a variety of cultural phenomena (that are not restricted to literature)" (Codde, 2003: 91). In the same vein, Chang (2011: 343) argues that the polysystem theory is "one of the few theories that provide a general framework for the descriptive study of the relations between translation and other cultural domains". In the most general terms, polysystem theory sets out to explain the relations, mainly power relations, within a system or between systems in a community or between communities. Polysystem theory sees (translated) literature as a part of the sociocultural system, and elaborates on describing the position of literature with respect to its relationships with other systems. Thus, the theory suggests that translations are related to some other factors as well as source texts (Hermans, 2014: 110). Developed originally as a result of Even-Zohar's efforts to solve specific translation problems, the scope of theory was then extended to cover relations not only in literature but also in the sociocultural context. In this study, the polysystem theory allows us to investigate particularly the relationship between indigenous and translated works of self-help literature, and between self-help literature and other domains in the market.

Both the emergence and outcomes of the self-help boom has commonly been associated with economics. Mur Effing's (2009) detailed overview of the history of self-help literature in the United States shows that it has passed through three phases linked to social, cultural and political situation in the country and the world. Mur Effing (2009: 129) noted that, in the beginning, self-help literature was under the influence of puritan values such as "hard work, self-examination, discipline and virtue". However, in the late 19th century and the 20th century, success was mostly associated with wealth rather than hard work. In the new century, mind power was added to the discourse of success and wealth (Mur Effing, 2009: 130). In 1930s, as people were interested in avoiding poverty rather than becoming rich, the focus of self-help literature moved to the discourse of "nerve, confidence, willpower and initiative". However, after the World War II, with the rise of materialism and consumer culture, self-help literature began providing solutions to how to earn and gain more with less effort, and also quick and easy solutions to personal problems. In this period, another concern of the self-help was to improve public image of individuals and assure easier public acceptance. In 1970s, stress entered into our lives "with the first of the

so-called oil shocks and with the beginning of a period of increased competition in the labour market and declining wages” (Mur Effing, 2009: 132). The self-help literature related with stress management brought a more scientific approach to the literature with the involvement of psychological and medical concerns. The third phase is the rise of the eastern spiritualism in Western contexts in the 1960s. The spiritual traditions such as yoga, Buddhism or Taoism assumed new functions in their new contexts in addition to their religious and philosophical origin, and have been commonly used for purposes such as mental and physical wellbeing, stress management or performance improvement in business.

98

IJSI 10/2
Aralık
December
2017

In the Turkish context, Özdemir (2010: 68) notes that the interest in self-help literature started in 1990s, but boomed after the national economic crisis in 2001, linking the growing interest to economic causes. However, mainly the sociopolitical context in the 1980s laid the foundations of growing interest in self-help literature. The tendencies of national development and statism were abandoned in the early 1980s for the sake of liberal market economies, which resulted in the restructuring of management and organization in companies, and the focus on communication and problem-solving in business life is a product of these new approaches (Özdemir, 2010: 158). The new management and organization approaches brought about concepts such as organizational behavior, organizational communication, human resources management, total quality management or corporate culture, which all fostered the idea of individual success linked to wealth, prestige and social status (Özdemir, 2010: 159-164). The rise in self-help seminars and publications has been closely associated with the promotion of these values mainly because of economic and political concerns. Ekşi (2012: 148) also links the growth of self-help literature to a number of social and individual transformations in Turkey, including the changes in consumption habits and life styles (e.g. living in apartment buildings, shopping from malls, watching private television channels), the growth of young and urban population, the boom of popular culture, the adoption of values such as urbanism, consumerism, individualism or entrepreneurship, the popularization of professions such as psychology and psychological counseling and the transition to new approaches to management (e.g. total quality management). These arguments indicate that interacting with economic, social and political polysystems of the country, the self-help domain within the

publishing polysystem has been influenced by changes and developments in these systems and has had tangible impacts on these systems. This might be taken to suggest that self-help literature, whether it be translated or indigenous, does not constitute a randomly selected bundle of books. On the contrary, the production of both translations and indigenous books are related to economic and sociocultural factors.

Another form of interaction on the market is the one between different types of self-help products. One of the most important examples is that books becoming bestsellers are followed by a series of other books that claim to complement the best-selling one. For instance, after *The 7 Habits of Highly Effective People*, Stephen Covey wrote *The 7 Habits of Highly Effective Families* and *The 8th Habit*. Further, these best sellers open the way for new types of self-help materials and media, e.g. the audiobook of *The 7 Habits of Highly Effective People* or *The 7 Habits of Highly Effective People Signature Program* – a training program for business leaders, or *The Mars Venus Workshops* named after John Gray's *Men Are from Mars, Women Are from Venus*. In the Turkish context, *Küçük Şeyler (Little Stuff)* movement, started by Üstün Dökmen, with a TV show and a series of books – the first of which was published in 2004 – now continues with Little Stuff preschool education of Üstün Dökmen Academy across the country.

Furthermore, source and target texts are interacting with each other to set the norms for the selection of source texts and to guide the translation process. With an attempt to posit the (translated) self-help literature in the publishing system from a polysystemic perspective, we have recourse to the basic tenets of polysystem theory. The dichotomy between center and periphery constitutes one of the pillars of the polysystem approach. The literary polysystem of a country consists of many systems that are constantly struggling for the central position in the polysystem while those in the center are striving to keep their position, which assigns a dynamic structure to the polysystem. The dynamism allows us to explain the encounter of various kinds of literary products in a single system and in various systems in a polysystem. Referring to the European literary system, Even-Zohar (1990b: 48) states that:

Within this (macro-)polysystem some literatures have taken peripheral positions, which is only to say that they were often modelled to a large

extent upon an exterior literature. For such literatures, translated literature is not only a major channel through which fashionable repertoire is brought home, but also a source of reshuffling and supplying alternatives.

The dichotomy between canonized and non-canonized genres may also be used to determine the position of self-help literature. This dichotomy, which is explained as follows by Even-Zohar (1990a: 15), is also one of the key issues in the literary polysystem of a nation:

by “canonized” one means those literary norms and works (i.e., both models and texts) which are accepted as legitimate by the dominant circles within a culture and whose conspicuous products are preserved by the community to become part of its historical heritage. On the other hand, “non-canonized” means those norms and texts which are rejected by these circles as illegitimate and whose products are often forgotten in the long run by the community (unless they change their status).

The struggle of non-canonized or low genres to acquire a more dominant or central position or the struggle of canonized forms to remain in the central position provides the polysystem with the dynamism required for evolution. In the Turkish context, the rate of self-help literature in the publishing sector has been increasing, and various proportions around 20% have been reported concerning the share of this field on the market (e.g. Özdemir, 2007: 173). Furthermore, self-help books mostly take place in bestselling lists at the national and international scale. However, the relatively high rate of self-help literature and bestsellers in the publishing sector does not suffice to eliminate the poor image of the genre. Despised in different platforms by both literary people and academics and often judged due to their popularity, these works are not expected to constitute a canonized genre. The increased visibility of these books on bookshop windows and bestselling lists nevertheless indicate that there has been a struggle to hold a more central position in the publishing market. Furthermore, in addition to the publishers specialized in self-help literature, publishers reputed to publish prestigious literary works are now offering translated or indigenous self-help books. Particularly the issues of visibility and presentation with more prestigious kinds of works are the gains that self-help literature has acquired as a result of a struggle to find a relatively central position in the publishing system.

With regard to the relationship between original productions and translations, Even-Zohar (1990b: 47) argues that translation is expected to have a peripheral position in the national polysystem, excluding three situations when the target polysystem is young, weak or faced with “turning points, crises, or literary vacuums”. In these cases, translation may find a more central position in the polysystem. The above brief history of self-help literature shows that this genre has a background of about two centuries in the United States whereas Turkish sources suggest that the first personal improvement trends started in the second half of the 20th century and it was not until 1990s that this literature drew considerable interest in our country. Thus, it is expectable that translations from the West, particularly from the United States, have triggered the development of “young” self-help literature, and influenced the works produced in this young literature. A survey of self-help books published in 2011 shows that about half the publications are translations. The proportion of translations was probably higher twenty years ago when the self-help literature started growing in the national market. In his book of 2000, Özkan (2000: 96) contends that Turkey has lagged behind the West in the field of personal development probably because the number of translations is higher than that of original productions in the Turkish language. However, as seen in the corpus used in this study, the number of books originally produced in Turkish seems to have increased since then. Based on self-help literature data obtained from the National Library of Turkey, Pekçoşkun (2013: 77-78) states that the number of translations was higher between 2000 and 2005 whereas the number of original productions became higher between 2006 and 2010. Thus, translations from the West have contributed to the development of a young literature, and then started leaving the market, giving way to original productions but still drawing considerable interest from the national readership.

As for the interaction of translated literature with the literature in the target culture, Even-Zohar (1990b: 46) defines two types of relationships:

My argument is that translated works do correlate in at least two ways: (a) in the way their source texts are selected by the target literature, the principles of selection never being uncorrelatable with the home co-systems of the target literature (to put it in the most cautious way); and (b) in the way they adopt specific norms, behaviors, and policies--in

short, in their use of the literary repertoire--which results from their relations with the other home co-systems.

This brings us to the discussion of translation objects in the self-help market.

2. TRANSLATED AND ORIGINAL BOOKS IN THE SELF-HELP MARKET

In order to explore the products of self-help literature in Turkey, we use a corpus of the translated and original books included in the category of self-help and published in Turkey between January and December 2011. To create the corpus, we surveyed and compared the self-help category of three major online booksellers in the country, i.e. www.idefix.com, www.kitapyurdu.com and www.pandora.com.tr. The survey provided us with 452 books newly published or reprinted in 2011. The reprints are included in the corpus because they also draw attention to the increasing demand for this kind of books in the market. The list of books obtained as a result of this survey does not tend to be exhaustive as there may be books that fall under other categories such as business, family, childcare or even literature, yet it provides a general overview for research purposes. The content in this part of the study is based on paratextual elements in the books. The information collected for this purpose includes 1) titles, including subtitles and surtitles, 2) author, 3) any extra information on the cover page (e.g. awards, bestselling information, excerpts from a newspaper), 4) translator (if any), 5) publishing house, 6) source language, and 7) whether it is a new publication or a reprint.

2.1. Translated or Original?

Of 452 books in the corpus, 354 (78.3%) were published for the first time in 2011. The rate of translated books in our corpus of 452 books is 44.25% (200 books). Of these 200 translated books, 193 are translated from English. The remaining translated books were from German (4 books) and French (3 books). In this small corpus of self-help books, there are translations from only three source languages with the predominance of English, representing over 95% of translations. The translations continue entering the local market mainly from the United States, on the one hand, and incite the production of similar books in the target culture on the other hand. We can again resort to

Even-Zohar to explain this phenomenon. As mentioned above, translations first entered intensively with a view to contributing to the development of relatively “young” self-help literature in the target culture.

2.2. Themes and Content of Self-help Books

The pursuit of happiness and/or success is the main theme of almost all books whether they aim to improve life quality in general or specifically reduce the test anxiety of a student. The target of these books is usually the general public, for whom “a friendly, easy-to-understand and ‘reachable’ tone” is used (Mur Effing, 2009: 133). In his analysis of 18 self-help books, Özdemir (2010: 69) notes that this genre is based on storytelling and transfer of experiences rather than theoretical analyses, and concludes that the self-help trend adopts an old rather than innovative communication approach that promotes the use of didactic storytelling, archaic performances such as memory improvement and rhetorical discourses of oral culture. The friendly and easy-to-understand tone has a prescriptive nature rather than descriptive. Although many stories borrowed from real-life situations seem to assume a descriptive role in self-help literature, one can easily distinguish the imperative, prescribing tone probably chosen to force readers into action.

A breakdown of sub-categories of self-help books in our 452 book corpus provide the following themes, which also point to the actions required by the reader: self-improvement in general (pursuing happiness, improving life quality, looking for the self, developing self-confidence, etc.), education (overcoming test anxiety, preparing for the university entrance exam, reading fast and understanding what you read), memory improvement, stress management, health (nutrition, ayurvedic medicine), communication skills (including body language and public speaking), relationships (in family, with spouse or children), spiritual issues, and business (including leadership and motivation issues).

Related to the content of self-help books, Mur Effing (2009: 133) also draws attention to the fact that there has been an increasing interest in providing scientific data, “offering research, documented support and guidelines to its readers, and adopting a discourse filled with psychological, scientific and quasi-scientific concepts and references”.

Supporting this view, we can find books that attempt to integrate scientific approaches into self-help therapy with concepts such as quantum, neurolinguistics, energy and brain studies. We can see quantum physics offering solutions to desperate lovers, losers or bankrupts, e.g. *I Will Love You, Forever!: The Quantum Mechanics of Love* by James H. Williams Jr. (2009), *5 Steps to a Quantum Life: How to Use the Astounding Secrets of Quantum Physics to Create the Life You Want* by Natalie Reid (2007), *Dr. Quantum Presents: A User's Guide to the Universe* by Fred Alan Wolf (2005).

With the rise of the eastern spiritualism in the West in the 1960s, the spiritual traditions such as yoga, Buddhism or Taoism assumed new functions in their new contexts in addition to their religious and philosophical origin, and have been commonly used for purposes such as mental and physical wellbeing, stress management or performance improvement in business. The above concepts such as energy, universal law and quantum are embedded in spiritual arguments. The spirituality in self-help books emanate from different origins. In addition to the Far Eastern philosophies that probably fueled the spiritual movements in the West, the bookstore shelves today also provide self-help books that are inspired by the early Mexican culture (from the Toltec community), Judaism (the Kabbalah philosophy) or Islam. For instance, in our corpus of 452 books, there are fifteen books from the Indian philosophy, five books related to the Kabbalah (the ancient philosophy concerned with Judaism) – all from the same author, two books related to the ancient life of the Toltec culture from the same author, and two books from the Japanese culture (Zen and martial arts). These trends were first imported to the West by authors and then imported to Turkey by translators. What is important from the perspective of Translation Studies is that probably as a result of this increasing spiritual tendency, we can also find original books inspired by the Islamic spiritualism. Among the Turkish books surveyed for this study are *Kuran'ın Gözyaşları (The Tears of Quran)*, *Duanın Gücü (The Power of Praying)*, *Nurun Beş Duyusu (The Five Senses of Light)*, *Ruhun Üç Kuvveti (The Three Powers of Soul)*, *Mevlana Ruhsal Terapiler (Rumi: Spiritual Therapies)*, and *İş'in Sırrı: Mevlana'dan Öğütlerle İş Hayatı ve Tasavvuf (The Secret of Work: Work Life and Sufism with Advices from Rumi)*, which are inspired by the Islamic philosophy and provide Islamic references and prescriptions for a better life. This is an example of the interaction between source texts and target culture. There are various factors including the

sociocultural atmosphere in the target culture that incite the production of self-help books inspired by religion. The increasing growth of spiritualism in the world is probably one of these factors. When the role of translated literature is primary, “[i]t is likely to be innovatory and linked to major events of literary history as they are taking place. Often, [...] translations are a leading factor in the formation of new models for the target culture, introducing new poetics, techniques and so on” (Munday, 2008: 109). In this case, translated self-help literature does not seem to occupy a secondary or peripheral position in the polysystem and has considerable implications on the target culture, inspiring the themes and content of self-help literature produced in the Turkish language.

2.3. Paratexts in Self-help Books

In this part, the verbal units commonly found on the cover page of self-help books are analyzed with regard to their contribution to reception and content of products. Paratexts are “verbal or other productions”, surrounding a text and ensuring “the text’s presence in the world” (Genette, 1997: 1). Paratextual elements are specifically important in the case of self-help books, as these books are products of the popular culture addressing to the general public seeking quick-fix solutions to their problems. Self-help books typically involve an eye-catching title, which is mostly followed by extra information on the book cover – in some cases, the extra information is in the form of subtitle or surtitle. Thus, self-help books contain, in Lodge’s (1992) terms, both content-oriented and reader-oriented titles or, in Newmark’s (1988: 57 and 156) terms, both descriptive (“which describe the topic of the text”) and allusive (“which have some kind of referential or figurative relationship to the topic”) titles.

2.3.1. Titles

Titles provide valuable information about the style, target audience and variety of self-help books. The function of a title in any book may be providing introductory information about the book, reflecting “the author’s mind” (Briffa & Caruana, 2009), and particularly important in the case of self-help books, attracting the readers’ attention and convincing them to buy. The title is of particular importance in self-help books as they are generally formulated to capture the attention of readers at first sight with humorous, interrogative or didactic

expressions. Neutral titles are few in number. What draws attention at first sight in self-help books is that they have highly assertive titles promising a better or happier life, a quick solution, or even a survival kit to readers. Some examples chosen from the corpus used in this study are *Emergency: This Book Will Save Your Life*, *The Pocket Therapist: An Emotional Survival Kit*, *Inside Out: A Better Way of Living, Learning, and Loving*, *A Cup of Comfort for Fathers*, and *Mind Power @ Work: Unlock Your Mind's Potential and Achieve Peak Performance*.

The books also frequently claim to offer quick-fix solutions to life problems through titles involving the expressions how to (*Straight Talk, No Chaser: How to Find, Keep, and Understand a Man*), guide to (*Catch!: A Fishmonger's Guide to Greatness*), or steps to (*Confidence in a Minute: 10 Steps to Getting What You Want Fast*). In the early phase of his research, Starker (2009: 2) surveyed the Books in Print, 1983-84 and found 3700 book titles starting with "how to". In a limited corpus of books printed in one year in Turkey, we find 17 books in English, 3 books in Turkish and 1 book in French starting with these words.

Related with the above consideration, another point that draws our attention is the frequent use of numbers in titles, probably showing how easy it is to achieve a given goal. The following examples are from the corpus used in this study, given in ascending sort of order according to the numbers in the title: *The Automatic Millionaire: A Powerful One-Step Plan to Live and Finish Rich*, *The DNA of Healing: A Five-Step Process for Total Wellness and Abundance*, *The Winner's Brain: 8 Strategies Great Minds Use to Achieve Success*, *Comment améliorer son destin: Neuf clés pour mieux vivre sa vie*, *Confidence in a Minute: 10 Steps to Getting What You Want Fast*, *The Energy Bus: 10 Rules to Fuel Your Life, Work, and Team with Positive Energy*, *Mandela's Way: Fifteen Lessons on Life, Love, and Courage*, *A Course in Weight Loss: 21 Spiritual Lessons for Surrendering Your Weight Forever*, *Poser: My Life in Twenty-three Yoga Poses*, *27 Tips for a Super Power Memory*, *Mind Games: 31 Days to Rediscover Your Brain*, *Get Your Brain in the Fast Lane: Turbocharge Your Memory with More Than 100 Brain Building Exercises*, *Extraordinary Comebacks: 201 Extraordinary Stories of Courage, Triumph and Success*, *The Little Book of Big Brain Games: 517 Ways to Stretch, Strengthen and Grow Your Brain*, *14,000 Things to be Happy About*. As seen in above examples, the ways, steps, strategies, rules, lessons or just things that lead people to their goals range from one to fourteen thousand. These numbers are mostly, but not always, kept in the translation of titles

into Turkish. In the corpus of 200 translated books, 31 book titles involve numbers and these numbers are maintained in 27 translations. For only four books, the publishing house decided not to retain the numbers in translation. As for original productions, the title of only nine books involve numbers. Out of three French books translated into Turkish, two have numbers in the title.

Briffa & Caruana (2009) define four types of strategies for the translation of titles: 1) transference (loan titles with original orthography), 2) naturalization (naturalized loan titles), 3) literality (literal titles), and 4) shift (alternative titles). He adds that more than one type of translation strategy may be used in some cases. In the corpus of 200 translated books, we note that translators in most cases tend to translate the title literally with some minor shifts, even when the title bears source-culture or other-culture connotations that are supposed to be totally foreign to target-culture audience (see Table 1).

Table 1. Literalness in the translation of titles

| Original Title | Translation | Backtranslation |
|--|---|---|
| The Pocket Therapist: An Emotional Survival Kit | Cep Terapisi: Duygusal Açıdan Hayatta Kalma Kılavuzu | The Pocket Therapy: A Guide to Emotional Survival |
| Dharma Road: A Short Cab Ride to Self-Discovery | Dharma Yolu: Kendini Keşfetmek İçin Taksiyle Kısa Bir Yolculuk | Dharma Road: A Short Cab Ride to Self-Discovery |
| From Chaos to Harmony: The Solution to the Global Crisis According to the Wisdom of Kabbalah | Kaostan Ahenge: Global ve Bireysel Krizin Çözümüne Kabbalistik Yaklaşım | From Chaos to Harmony: A Kabbalistic Approach to the Solution of Global and Individual Crisis |

In above examples, the titles mostly conserve their original form and style, with some minor changes such as replacement of therapist by therapy. Notions such as Dharma and Kabbalah, which are foreign to the target audience but have the potential to draw their attention due to foreignness, are preserved in the title of translations.

However, there are still some cases where alternative titles are used. Some examples of these titles are provided in Table 2.

Table 2. Shifts in the translation of titles

| Original Title | Translation | Backtranslation |
|---|--|--|
| Life is What You Make It: Find Your Own Path to Fulfillment | Kendi Hayatını Kendin Kur | Build Your Own Life |
| Dreamcrafting: The Art of Dreaming Big, the Science of Making It Happen | Hayal Avcılığı: Büyük Hayaller Kurmanın ve Onlara Ulaşmanın Teknikleri | Dream Hunting: The Techniques of Dreaming Big and Achieving Them |
| An Optimist's Tour of the Future: One Curious Man Sets Out to Answer "What's Next?" | Geleceğe Yolculuk: Sırada Ne Var? | Travel to the Future: What's Next? |
| The Guru in You: A Personalized Program for Rejuvenating Your Body and Soul | Bir Süper Modelin Dönüşümü | The Transformation of a Supermodel |
| The Battersea Park Road to Enlightenment | Farkında Abla Aydınlanma Yolunda | <i>Farkında Abla</i> on the Way to Enlightenment |

The shifts in the translation of these titles bring up the question of who decides on the translation of titles, what the main criteria are and whether publishing houses adopt a certain policy on the translation of titles. The observations based on above examples provide us with some clues: 1) words that are likely to look “foreign” in the target culture, e.g. optimist and guru, are eliminated¹ (examples 3 and 4), 2) there is a tendency to prefer shorter and catchier titles (see examples 1 and 4), 3) in example 3, “crafting” and “art” are replaced by more concrete concepts of “hunting” and “techniques”, and 4) the source culture reference, i.e. the Battersea Park Road, a street in London where the author lives, is totally removed from the title and replaced with “Farkında Abla on the Way to Enlightenment”. In the title and in some parts within the book, the author is referred to as “Farkında Abla”, which may be literally translated as “Sister Conscious”,

¹ However, this is not a tendency generalizable to the translation of all self-help book titles. In the corpus, as also seen in Table 2, there are book titles where foreign concepts such as Kabbalah, Toltec, Tantra and Dharma are conserved in the translation. These concepts in titles probably foster the mystic and alien references in both source and target cultures.

although there is no such a reference in the original book. “The Batter Sea Park Road”, which Isabel – the author and narrator – used as a metaphor for her way to enlightenment, was replaced by another metaphor, where the signified is the narrator of the story. By doing so, the translator eliminated at least some of the target culture references in the book.

In contrast with the above point 1), a recent tendency regarding the translation of titles is to conserve the original title in the target text as it appears in the source text without any change (“transference” in Briffa & Caruana’s terms). Today, we can find self-help books that combine the original title with a Turkish explanation or subtitle on the front cover. For instance, Rhonda Byrne’s *The Secret* and *The Power* appeared in Turkish and all other languages with their original titles and front covers, and in addition with the target-language equivalent of the original title. A study about the translation of culture-specific items in *Outliers* explains the tendency to preserve the original title with the polysystem theory (Yılmaz-Gümüş, 2012: 123). A history of the self-help literature in Turkey shows that translated self-help literature has been located centrally not in the general publishing polysystem but in the self-help publishing system of Turkey. In these examples of title translation, we notice that the translation breaks the conventions in the target culture and introduces its own rule to the target culture, which is followed by other translations as well. In Even-Zohar’ words,

Since translational activity participates, when it assumes a central position, in the process of creating new, primary models, the translator's main concern here is not just to look for ready-made models in his home repertoire into which the source texts would be transferable. Instead, he is prepared in such cases to violate the home conventions. (1990b: 50)

2.3.2. Subtitles and Extra Information on the Cover Page

Another distinctive characteristic of self-help books is that the main title is mostly accompanied by a subtitle or a surtitle providing details about the content of the books. The main title generally assumes the function of capturing the attention of readers whereas the subtitle/surtitle presents information on the content. Three examples are chosen from the translated books to show the differences between

the paratext in the original English book and in the translated Turkish book (Table 3).

Table 3. More about paratexts

| Book | Original Cover | Cover of Translation | Backtranslation |
|---------------------------|---|--|--|
| The Pocket Therapist | An Emotional Survival Kit (surtitle) - Author of Beyond Blue - Foreword by Ronal Pies, MD, Tufts University School of Medicine | Cep Terapisi: Duygusal Açından Hayatta Kalma Kılavuzu | The Pocket Therapy: A Guide to Emotional Survival |
| Dream It. List It. Do It! | How to Live a Bigger & Bolder Life, from the Life List Experts at 43Things.com* (subtitle) *The Webby Award Winning Social Network Site | Hayal Et. Listele. Yap! Hayatı dolu dolu yaşamak için 43 şey | Dream. List. Do! 43 Things to Live Life Fully |
| The Checklist Manifesto | - How to Get Things Right - Bestselling Author of <i>Complications</i> and <i>Better</i> - A New York Times Best Seller - "It has been years since I read a book so powerful and so thought-provoking" - Malcolm Gladwell | - Checklist Manifesto: İşler Nasıl Doğru Yapılır - "Muhteşem" Time - "Yıllardan beri bu kadar etkileyici bir kitap okumamışım. Gawande muhteşem bir yazar ve bu kitabın iddialı amaçları var." Malcolm Gladwell | - The Checklist Manifest: How to Do Things Right - "Great" Time - "It has been years since I read a book so powerful. Gawande is a gorgeous writer and the aims of this book are ambitious." Malcolm Gladwell |

The approach adopted in the translation of extra information is different from the one adopted for the translation of titles. The tendency to preserve "foreignness" or "exoticism" is replaced by the tendency to offer clearer, more comprehensible or more familiar

information to the readership. As seen in above examples, extra information regarding other popular books of authors, a foreword by a figure unknown to target audience, an award and a website probably unfamiliar to target audience and bestselling in the US are not offered on the cover of translations. Most of this information is totally omitted in the translation. In the last example, the information on other books of the author was omitted because the books were not translated into Turkish, and replaced by Time's comment and Malcolm Gladwell's longer comment on the back cover of the original. The decision maker(s) – we do not know whether it is the translator, the editor or any other actor – replaced the original information with information, which they probably thought to be more familiar to target readership, i.e. the comment by Time, which is likely to be perceived as a reputable publication in Turkey, and by Malcolm Gladwell, whose several books (e.g. *Outliers* and *What the Dog Saw*) have been translated into Turkish.

CONCLUSION

The translation of self-help literature is one of the uncharted areas in Translation Studies. This study sets out to draw attention to the increasing number of original books and translations in the self-help sector. The corpus of books used in this study has shown that the number of translations in the field are still high and not considerably lower than the number of original productions (approximately 44% to 56%). The increasing visibility and sales numbers are interpreted, for the purpose of this study, as signs of central location. Thus, not to be compared with being canonized, self-help literature has recently moved to the center of the publishing industry. In this context, translated literature which is normally expected to be peripheral has occupied a central position for long years within the sub-system of self-help literature. The themes dealt with in original productions and translations are parallel to each other. Probably with the increasing tendency to use various spiritual tendencies around the globe in self-help literature, local spiritual and religious patterns, e.g. Sufism or Islamic paradigms, have now been integrated into original self-help productions. The tendency in title translations seem to be the conservation of "foreignness", a choice which is probably contingent on the expectations of target audience rather than on linguistic concerns.

As the self-help trend has been growing at the global level with the effect of translation, there is a need for further focus on the translations of self-help products and the role of translations on original productions and on the target culture. The data provided in this study provides a rough outline of what has been happening on the self-help market, and a zoom into the data has raised numerous questions concerning the translation of self-help books, which should be handled in further research with actors as well as objects.

This study concentrated solely on the physical presence of a selection of translated and original self-help books in order to draw attention to the increasing number of interest in self-help literature. As revealed by above questions, there is a need for a series of research focusing on various aspects of the translation of self-help literature. There have been criticisms of polysystem theory, which mostly start with the avenues that the theory opened in Translation Studies and then list the deficiencies of the theory. The major criticisms concentrate on the lack of focus on agents in the act of translation (e.g. Wolf, 2007: 7) and the exclusion of real-life conditions as suggested by Gentzler (1993: 123): "Even-Zohar seldom relates texts to the 'real conditions' of their production, only to hypothetical structural models and abstract generalizations". Using the polysystem theory as a point of reference, this study has drawn a rough outline of what has been happening in the self-help market in Turkey with a limited selection of productions. There is a need to design further studies that resort particularly to sociological approaches to Translation Studies to collect data from agents involved in the process of translating self-help literature with a view to mapping the self-help publishing. The data collected from agents are expected to offer answers to above questions under conditions closer to real-life practices.

REFERENCES

- Aydın Sevim, Bilgen (2013). "Kişisel Gelişim Kitaplarındaki Başarı İdeolojisi: Mümin Sekman Örneği". *Turkish Studies*, 8(3), 17-35. http://www.turkishstudies.net/Makaleler/1088298414_2Ayd%C4%B1nSevimBilgen-17-35.pdf. (accessed December 1, 2015).
- Bergsma, Ad (2008). "Do Self-Help Books Help?" *Journal of Happiness Studies*, 9, 341-360.
- Briffa, Charles; Caruana, Rose Marie (2009). "Stylistic Creativity When Translating Titles". *PALA 2009 Conference*. Roosevelt Academy, Middelburg. www.pala.ac.uk/resources/proceedings/2009/briffa2009.pdf. (accessed November 15, 2015).
- Butler Bowdon, Tom (2003). *50 Self-help Classics: 50 Inspirational Books to Transform Your Life from Timeless Sages to Contemporary Gurus*. London & Boston: Nicholas Brealey.
- Chang, Nam Fung (2011). "In Defence of Polysystem Theory". *Target*, 23(2), 311-347.
- Codde, Philippe (2003). "Polysystem Theory Revisited: A New Comparative Introduction". *Poetics Today*, 24(1), 91-126.
- Ekşi, Füsün (2012). *Kritik Bir Bakış Açısıyla Kişisel Gelişim Kitapları*. İstanbul: Kaknüs Yayıncılık.
- Even Zohar, Itamar (1990a). "Polysystem Theory". *Poetics Today*, 11(1), 9-26.
- Even Zohar, Itamar (1990b). "The Position of Translated Literature within the Literary Polysystem". *Poetics Today*, 11(1), 45-52.
- Genette, Gerard (1997). *Paratexts: Thresholds of Interpretation*. Cambridge: Cambridge University Press.
- Gentzler, Edwin (1993). *Contemporary Translation Theories*. London & New York: Routledge.
- Hermans, Theo (2014). *Translation in Systems. Descriptive and System-oriented Approaches Explained*. London & New York: Routledge.
- Lodge, David (1992). *The Art of Fiction. Illustrated from Classic and Modern Texts*. London: Penguin.
- Munday, Jeremy (2008). *Introducing Translation Studies: Theories and Applications*. London & New York: Routledge.
- Mur Effing, Merce (2009). "The Origin and Development of Self-help Literature in the United States: The Concept of Success and Happiness, an Overview". *Atlantis*, 31(2), 125-41.

Newmark, Peter (1988). *Approaches to Translation*. London: Prentice Hall.

Özdemir, İlker (2007). "İletişimin Stratejikleştirilmesi: Kılavuz Kitaplar, Kişisel Gelişim Kursları ve İletişim Eğitimi Seminerlerinin Eleştirel Bir Değerlendirmesi", (Unpublished Doctoral Thesis), Ankara Üniversitesi, Sosyal Bilimler Enstitüsü, Ankara.

Özdemir, İlker (2010). "Kişisel Gelişim Kitaplarının Eleştirel Bir Değerlendirmesi". *Ankyra: Ankara Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 1(2), 63-95. <http://dergiler.ankara.edu.tr/dergiler/49/1341/15545.pdf>. (accessed December 1, 2015).

Özkan, Zülfikar (2000). *Bilgelige Yöneliş: Kişisel Gelişim Dinamikleri*. İstanbul: Hayat Yayınları.

Pekkoşkun, Sevda (2013). *The Study on the Place of Translated Self-Help Literature within the Turkish Literary Polysystem between the years 2000-2010*, (Unpublished Master's Thesis). Hacettepe Üniversitesi, Sosyal Bilimler Enstitüsü, Ankara. <http://www.openaccess.hacettepe.edu.tr:8080/xmlui/bitstream/handle/11655/1287/c1ed5984-2236-4ef0-9364-df43636b421a.pdf?sequence=1&isAllowed=y>. (accessed January 10, 2016).

Starker, Steven (2009). *Oracle at the Supermarket. The American Preoccupation with Self-Help Books*. New Brunswick & London: Transaction Publishers.

Toor, Rachel (2011, January 11). Learning to Write from Uncle Ben. The Chronicle of Higher Education. <http://chronicle.com/article/Learning-to-Write-From-Uncle/125964/>. (accessed December 1, 2015).

Wolf, Michaela (2007). "Introduction: The Emergence of a Sociology of Translation". *Constructing a Sociology of Translation*, Michaela Wolf, Alexandra Fukari (Eds.), Amsterdam & Philadelphia: John Benjamins, 1-36.

Yılmaz Gümüş, Volga. (2012). "Translation of Culture-Specific Items in Self-Help Literature: A Study on Domestication and Foreignization Strategies". *Elope*, 9(2), 117-129. doi: 10.4312/elope.9.2.117-129.<http://www.sdas.edus.si/Elope/PDF/ElopeVol9-2YilmasGumus.pdf>. (accessed January 10, 2016).

ÖZET

Son yıllarda kişisel gelişimle ilgili kaynakların, özellikle kişisel gelişim kitaplarının, sayısında gerek ulusal gerekse küresel ölçekte büyük bir artış görülmektedir. Kişisel gelişim eğilimleri yerel piyasalara çeviri aracılığıyla girdiği için, çeviri kişisel gelişim piyasasında önemli bir etkiye sahiptir. Özellikle Amerika ve Avrupa'dan Türk yayıncılık piyasasına giren kişisel gelişim kitapları, bu alanda üretilen Türkçe kitapların sayısında da artışa neden olmuştur. Söz konusu çeviriler ve Türkçe yazılan kişisel gelişim kitapları her yıl bu alanda büyük bir piyasanın oluşmasına yol açmaktadır. Bu çalışmanın amacı, Türkiye'deki kişisel gelişim yayıncılığını çeviribilim açısından incelemektir. Bu doğrultuda Even-Zohar'ın çoğuldizge kuramına başvurulmuştur. Bu çalışma, kişisel gelişim alanında yapılan araştırmaları çeviribilim açısından yorumlayarak ve kişisel gelişim kitapları bütüncesinden faydalanarak alana katkıda bulunmayı amaçlamaktadır.

Türkiye'de kişisel gelişim yayıncılığını çeviribilim açısından incelemek için 2011 yılında ülkemizde yayımlanan kişisel gelişim kitaplarını derledik ve yeniden basımlar da dahil olmak üzere 452 kitap elde ettik. Bu kitapların 354'ü (%78.3'i) ilk kez yayımlanan kitaplardır. Derlediğimiz kitaplardan 200'ü (%44.25'i) çeviri, diğerleri ise özgün eserlerdir. 200 çeviri eserin 193'ü İngilizceden, diğerleri ise Almanca ve Fransızcadan çevrilmiştir. Çevirilerin %95'inden fazlasının İngilizceden olması önemli ve aynı zamanda beklenen bir bulgudur. Çeviri ve özgün eserlerin oranının hala birbirine yakın olması da çalışmanın önemli sonuçlarındandır. Özellikle Kuzey Amerika'dan yapılan çevirilerle Türkçeye kazandırılan yayınlar, bir taraftan da Türk dilinde benzer ürünler ortaya çıkarılmasını sağlayarak ülkemizde nispeten 'genç' olan kişisel gelişim yayıncılığının gelişmesine katkıda bulunmaktadır. Artan görünürlük ve satış rakamları, kişisel gelişim kitaplarının Türk yayıncılığında 'merkezi' bir yer kaplamaya başladığının işareti olarak görülebilir. Ayrıca, kişisel gelişim yazını altdizgesinde yıllarca 'çevresel' konumda kalan özgün eserler de sayıca artarak ve dünyadaki eğilimleri takip etmeye başlayarak 'merkezi' bir konum elde etmeye başlamıştır.

Kişisel gelişim alanında yayımlanan kitapları tematik açıdan incelediğimizde son yıllarda yazına hakim olmaya başlayan spiritüel eğilimlerin Türkiye'de de karşılık bulduğunu görüyoruz. Çeviri kitaplarda işlenen farklı eğilimlerin yanı sıra, özgün eserlerde de Sufilik'in, Mevlana öğretilerinin ve bir takım İslami paradigmaların öne çıktığı dikkat çekmektedir. Bunu da çoğuldizge kuramıyla açıklayabiliriz. Çeviri yazının yenilikçi bir rol üstlenerek erek kültüre yeni temalar, teknikler, yöntemler getirdiği sonucuna varılabilir.

Bu çalışmada büyük ölçüde çoğuldizge kuramından faydalanılarak Türkiye'deki kişisel gelişim yazını genel hatlarıyla ele alınmıştır. Kişisel gelişim kitapları büyük bir pazar oluşturmaktadır, ancak bu alanda yapılan

çalışmalar çok sınırlıdır. Kişisel gelişim yazını çevirisine yoğunlaşmak için bu alanla ilgili paydaşlardan, örneğin okuyucular, çevirmenler, editörler ve yayınevlerinden de veri toplayacak şekilde daha kapsamlı çalışmalara gereksinim duyulmaktadır.