TURKISH TRANSLATIONS OF SELF-HELP "SUCCESS" BOOKS: A COLLAGE/BRICOLAGE OF MORAL NARRATIVES AND NEW LIFE ETHICS

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ABSTRACT

Turkish Translations of Self-Help "Success" Books:

A Collage/Bricolage of Moral Narratives and New Life Ethics

This study analyzes the translation history of the success-based self-help literature in Turkish from the 1930s to the 1990s, focusing on the habitus and trajectories of the leading translators/authors whose agency paved the way in the transfer of this genre as well as depicting their specific translating/writing practices. It demonstrates that a cultural field of self-help has emerged mainly through translations since the 1930s in Turkey, and the success-based self-help books, which are considered as "moral narratives" in this study, have introduced a new ethical approach based on the meta-narratives of capitalism and individualism. For the analysis of the translating/writing practices of the dominant translators/authors in the translation history under concern, a new conceptual tool, "collage/bricolage" is suggested and elaborated in this context as well. By examining the works of the dominant translators/authors through the concept of "collage/bricolage," the study reveals the interrelatedness of translation and indigenous writing in the development of this genre in Turkish. It is illustrated that "collage/bricolage," as the main form of translating/writing, has not only enabled these translators/authors to transfer some popular moral narratives into the Turkish culture but also served as a means of access to symbolic power and consecration in this field. The study also proves that collage as the paradigm of translation marks the continuation of the "telif" tradition in the twentieth century, in the sense theorized by Saliha Paker for the Ottoman translation history.

ÖZET

Başarı Konulu Kişisel Gelişim Kitaplarının Türkçe Çevirileri: Ahlaki Anlatıların ve Yeni Bir Yaşam Etiğinin Kolajı/Brikolajı

Bu tez başarı konulu kişisel gelişim kitaplarının Türkçeye çevirisinin tarihini, 1930'lardan 1990'lara dek, bu aktarım sürecinde önemli bir rol oynayan yazarların/çevirmenlerin habituslarına ve yazarlık/çevirmenlik hikayelerine odaklanarak ve belirli yazı/çeviri pratiklerini gözler önüne sererek sunmaktadır. Türkiye'de 1930'lardan itibaren, büyük ölçüde çeviriler yoluyla bir kişisel gelişim kültürel alanının doğduğu ve bu tezde "ahlaki anlatılar" olarak ele alınan başarı odaklı kişisel gelişim kitaplarının çevirisiyle, kapitalizm ve bireyselcilik meta-anlatılarına dayanan yeni bir başarı etiğinin aktarıldığı gösterilmektedir. Bu tezde, söz konusu çeviri tarihi içinde çevrilen ve Türkçe yazılan eserlerin analizi için, Çeviribilim açısından yeni bir metin çözümleme aracı olarak "kolaj/brikolaj" kavramı öne sürülmüş ve irdelenmiştir. Kültürel alanda hakim olan çevirmenlerin ve yazarların çeviri/yazma pratikleri "kolaj/brikolaj" kavramı ışığında tahlil edilerek, Türkçede bu türde çeviri ve özgün yazımın iç içeliği ortaya konmuştur. Tezde, temel çeviri/yazı biçimi olan "kolaj/brikolaj" pratiklerinin, çevirmenlere ve yazarlara hem popüler ahlaki anlatıları Türkçeye aktarma, hem de bu yolla kişisel gelişim kültürel alanında sembolik güç ve tanınırlık kazandırma işlevleri vurgulanmıştır. Bu tez kolaj/brikolaj kavramıyla aynı zamanda, Saliha Paker tarafından Osmanlıda çeviri tarihi çerçevesinde kuramsallaştırılan anlamıyla "telif" pratiğinin, yirminci yüzyılda da sürdüğünü ispat etmektedir.

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CHAPTER 1

INTRODUCTION

Self-help is a very popular genre in English, and with their origins going back to the eighteenth century, self-help books have always been common for the American culture (Cawelti, 1965, pp. 4-5). Offering advice and promising hope on a number of issues ranging from health and diet to success and relationships, these books have become noticeably prevalent in English in the last few decades (Botton, 2005, p. 68). In fact, the idea of self-invention has always been common for the American society, which serves as the main source for the literatures of self-improvement or advice in different languages, and it is a huge sector in the publishing industry of the US. The sales figures and statistics show that one third to one half of Americans have bought a self-help book in their lifetimes (McGee, 2005, p. 11), and this craze has long been the subject of scholarly investigation.[1] The situation is not less striking for Turkey, where the number of books offered in this category constitutes a considerable percentage of popular literature, which can even be recognized at a quick glance through the catalogues of the publishing houses. Just a brief survey in the Turkish National Library database reflects the dramatic increase in the number of publications on this subject in the past few decades and translation has a significant role both in the import of this genre into Turkish and its expansion in the recent decades. Self-help books on a number of issues including success, happiness and spirituality have been introduced to the Turkish culture through translation. A historical examination of the success-oriented self-help books in Turkish clearly reveals that translation has been employed at various levels with different purposes

[1] There is extensive research on the self-help tradition in the American culture, some of which will serve as the sources of this work including Cawelti, 1965; Starker, 1989/2008; McGee, 2005.

in the genesis of this field. Keeping in mind the fact that the translation of a text is never just the textual translation but can reveal a lot in sociological and cultural terms, and taking into consideration their moral content and the potential interplay between their core philosophies and life trends and ethical tendencies in a society, the transfer of the success manuals evidently offers a fruitful ground for a detailed study. This thesis will attempt to do that and analyze the role of translation and translators in the import of the self-help success books into Turkish from its very first examples in the 1930s to the current works of the 2000s by focusing on the prominent authors and titles in the field.

Generally all researchers agree that the roots of self-help lie in the traditions and values of the Protestant New England and the prescriptive guidelines of the Puritan leaders of the seventeenth century.[2] These works aimed to teach their readers how to live appropriately according to the Puritan framework including some virtues such as "work, diligence and thrift" not only for their "personal satisfaction" but also "to do God's will on Earth" (Starker, 2008, p. 14). Self-help books adopt a more secular perspective in the eighteenth century though, when they get increasingly established as sources of practical knowledge in which a moral character is represented as the key way to all life's benefits. It is towards the 1900s, when the books on "how to succeed" become more popular. In later years, the philosophy of self-help gains an idealistic character with the popularity of the New Thought movement, which can be defined as "a belief in the infinite potential of 'mind-power'" (McGee, 2005, p. 35), where the content of the advice literature gets more focused on positive thinking and spirituality. Although originally rooted in religion, the philosophy of New Thought entered the more secular realm with only slight

[2] See Cawelti, 1965; Starker, 1989/2008 and McGee, 2005.

alterations. In fact, some of its core ideas on the powers and potential of the human mind and the link between personality and success managed to survive a third trend which swept the field of self-help which was the rise of the discipline of psychology (Starker, 2008, pp. 23-24). Indeed with the growth of the discipline of Psychology, numerous titles appeared on almost any subject incorporating a psychological standpoint, and some self-help authors even integrated psychology and theology in their works following the 1st World War and during the Depression years. In fact, religion and psychology constituted the two strongest leitmotifs in this literature, and though self-help books emerged on very diverse topics including sex and marriage in the nineteenth century and diet, health, pop theology, and pop psychology in the twentieth century, success always remained the most predominant topic[3] (Starker, 2008, pp. 14-146). As a result of social and economic changes and different interpretations of religious traditions through ages, Americans have had a changing philosophy of success, which also led to diverse approaches of the authors to the idea of self-improvement (Cawelti, 1965, p. 3).

Self-help books in general and the success manuals in particular also became and remained extremely popular in the Turkish culture. My research into the history of self-help in Turkish with a focus on the period between 1928 (the date of the adoption of the new Turkish alphabet) and 2000 reveals that some early examples of the twentieth-century self-help books appeared in Turkish soon after they were published in English. Already in the 1940s, mostly works written by prominent authors of self-help on a range of subjects, including health, marriage life and success were imported into the Turkish culture through translation.[4] 1990s marked a dramatic increase in self-help books and the number of translated works generally

[3] A too concise summary from Starker 1989/2008, pp.14-146.
[4] The oldest works written by Turkish authors under the category name "kişisel gelişim" (Turkish equivalent of "self-improvement") go back to 1940s in the National Library Catalogue.

outnumbered works written in Turkish. Since the 1990s, self-help has finally established itself as a popular field in the Turkish publishing industry, and translations continue to outnumber indigenous works in the first decade of the 2000s.[5] Despite the dominance of some Turkish bestselling "kişisel gelişim"[6] authors and gurus in the media, there still continues an intensive flow of self-help works of all kinds through translation mainly from the English language. But this is not the only reason why I intend to do a meticulous analysis of the translation history of success manuals in Turkish. In addition to showing the role of translated works, my translation history of the success-oriented self-help literature in Turkish will attempt to demonstrate how translation has been multi-functional as a tool of text-production. Thus one of my main objectives in this thesis will be to show how interconnected and interwoven translation and indigenous writing are in this genre, as it has been proven for some earlier literary traditions in Turkey.[7] For this reason, I will base my analysis on a corpus of popular self-help texts in Turkish including both translations and indigenous works. And I believe the findings of this study and arguments thereof will not only add to but also challenge some assumptions and arguments of some comprehensive studies on self-help in Turkey, as translation has never been taken into consideration as a critical or influential factor in these studies.[8]

Based on my initial historical analysis of the translation of success-based self-help books into Turkish, I observed that it is possible to differentiate two different thematic contents that both reveal the moral or ethical focus of the narratives, and hint at the two most important leitmotifs in this literature. In line with

[5] Ekşi 2012, p. 208.
[6] The Turkish equivalent of "self-improvement."
[7] See Paker (2002; 2009; 2011; 2014; 2015) and Demircioğlu (2005).
[8] Two main studies on the subject are two doctoral dissertations by İlker Özdemir and Füsun Ekşi, both of which will be referred extensively in the following chapters. See Özdemir, 2007 and Ekşi, 2011.

some historical and critical accounts on self-help in English[9], and as a result of a close examination of the several translated self-help texts into Turkish, I would like to argue that the success based self -help literature in Turkish can be grouped in broad terms in two different categories as the rationalist/Protestant ethics based success literature and the spiritual/New Thought based success literature. In a striking parallelism to this tentative classification, two important strands emerging from my preliminary research are *religion* and *psychology*, as I mentioned at the beginning of this introduction, which will help disclose some significant aspects of the translation processes at different levels.

Since the original philosophical basis of self-help is Protestant ethics, religion appears as an important constituent in the import of this literature. It is an important component since it is where translators' interventions are most explicit, purposeful and efficient. As it can easily be anticipated, the translation of the religious content of the success-oriented self-help has posed a challenge for translators, resulting in neutralizations or adaptations into an Islamic frame at least in some translations. In fact, it has even been exploited to provide ground for the defense of Islam against Christianity in the translation of these works grounded in Protestantism. Although the Islamicizing or neutralizing strategies were quite dominant with respect to the religious aspects in this transfer process for the most part of the period studied here, some translation agents and institutions could not resist the influence of the dominating impact of the spirituality oriented self-help literatures, especially in the final decades of the twentieth century, and started to import the New thought themes into their Islamic narratives. This led to a reframing of the Islamic based self-help

[9] In addition to other sources cited on the history of self-help, McGee's analysis (2005) as to the philosophical content of the American self-help tradition is definitely illuminating and inspiring for my arguments on the subject.

narrative into a New Thought context. Admitting the fact that this is a rough generalization of the tendency in the policy of some translators in terms of handling the religious content, it hints at the changing moral quality of the meta-narrative that has been imported into the Turkish culture through success-based self-help books.

Psychology as a discipline has a critical connection to the self-help literature in general, too. Although also employed in the American self-help literature, and complemented with a Christian religious aspect at some points, its role in the Turkish context has been very dominant. As a result of a comprehensive research over the history of the self-help literature in Turkey and its current representation by Turkish publishing houses, I have found out that self-help in Turkish has generally been framed under the Psychology category and I will argue that this is a deliberate strategy of the publishers and bookstores for the legitimation of the field. This has also stemmed from the personal profiles of some strong agents, who were professionally engaged in Psychology and owned a scientific viewpoint, which has also led to the generation of symbolic capital both for the authors and the field itself. The analysis of how Turkish self-help authors/translators followed, adopted and appropriated the textual and ideological strategies in the American self-help narratives from a Translation Studies perspective with a specific focus on agency can enable us to gain a more accurate and comprehensive understanding of the history and place of this literature in Turkish.

This thesis also aims to correct two important misconceptions regarding the self-help genre in Turkey. Self-help is generally assumed to be a new trend in the Turkish culture since it has been especially popular and wide spread since the 1990s.[10] However, when the translation history of the Turkish self-help literature is

[10] It is possible to show several commentaries from the newspapers and social media to support this claim. For one of them, see Erdem (2010).

taken into consideration, it becomes clear that the works of the several bestselling authors were translated as early as in the 1940s and 1950s so it is not a newly introduced genre. What is more, Turkish local examples of self-help also started to appear soon after the first translations.

Secondly, some researchers argue that the eastern cultures have their own traditions of self-help and it is not something totally imported from foreign sources (Ekşi, 2011, pp. 105-109). This thesis aims to show that the success-based self-help in the American sense has been imported to the Turkish culture via some translation practices of the Turkish translators and authors. The general presupposition about the self-help phenomenon in the Turkish culture is that it appeals to cultures that do not have strong ties with their religious traditions and the goal of the self-help industry is to replace religion.[11] On the contrary, this thesis will illustrate that the self-help narrative originally has a major component of religion and this has been very critical and influential in its transfer to the Turkish culture.

Even a cursory analysis show that Turkish authors/translators have not only been instrumental in introducing new authors or texts into the target culture but have also exhibited their agency in and outside of their texts through initiation, intervention and appropriation. Translation has played a key role in the course of fame-formation as well as genre formation in this process. As I will argue the agents of translation have achieved consecration/confirmation in this field mostly through their "collage translation practices." In this study, I will also introduce the concepts of "collage and bricolage" for the analysis of translation both as an object and practice. By describing the success-based self-help books as "moral narratives" and

[11] Again there exist numerous sources on the internet to support this claim. Some are Burhan (2012) and Aydın (2011).

conceptualizing translation/rewriting in this specific translation history as "collage/bricolage," I aim to expose both the translatorial/authorial strategies adopted and employed by the Turkish self-help translators/authors and the main characteristic of texts reflecting clashes of disparate ethical approaches. I will demonstrate that collage has become the paradigm in this translation history, and collage practices are different from the marginal translation practices such as adaptation, manipulation or appropriation, which are indeed included among the translation practices in this field. Conceiving translation as "collage/bricolage" sets the focus on "indigenous writings" in which translation has been used as a text-production method and their authors who are not publicly known as or originally did not present themselves as translators but made use of translation as a professional text-production strategy. My arguments based on collage will also have implications for the theoretical framework Saliha Paker offered on "telif" practices in the Ottoman-Turkish translation history (Paker, 2014; 2015). Illustrating that collage has become a translation paradigm in this field, this thesis will both prove the continuation of the "telif" tradition in the sense theorized by Paker in the twentieth century, and confirm her parallel claims on the subject (Paker, 2014, p. 71; Paker, 2015, p.31).

In this framework, this study aims to fill in a "blank space" in the Turkish translation history as most of the scholarly work in Turkey has focused on the literary tradition.[12] A lack of interest in the translation history of popular literature and its repercussions for the analyses in translation historiography has been accentuated by Şehnaz Tahir Gürçağlar, whose *Politics and Poetics of Translation in Turkey (1923-1960)* remarkably illustrates how focusing on the periphery and translated popular literature can change and contribute to the views on translation. A

[12] It is Şehnaz Tahir Gürçağlar who considers non-literary translation a blank space in translation historiography by referring to Santoyo's article (See Tahir Gürçağlar, 2013, p. 140; Santoyo, 2006).

prominent study on the history of non-literary translations in Turkish is Müge Işıklar-Koçak's doctoral dissertation on the translated popular texts on/for women in Turkish, including advice manuals for females from 1828 to 1990. In this study, Işıklar-Koçak not only elucidates how translation has served in numerous different ways in the formation of a discourse of sexuality in the Turkish culture-repertoire but also opens a new window for the Turkish women's studies through a Translation Studies perspective.[13] In the same vein, the subject of this thesis is the translation history of another popular non-literary genre, namely the success-oriented self-help, which is also called "self-improvement" in English and "kişisel gelişim" in Turkish (the literal Turkish equivalent of "self-improvement").

In what follows, I present an overview of this thesis by explaining the content of each chapter briefly. In chapter two, I will start with a succint summary of the history of the self-help genre in the American culture as well as the ideological background of the success-based self-help books in general. Next, I will offer some critical approaches to this genre as an important means of influencing individuals' lives and ethical tendencies, and also offer a concise exploration of the scholarly work on self-help in Turkey. Then, I will discuss my methodology briefly, and continue with a concise account of the translation history of self-help in Turkey, which would also expose the emergence of a new cultural field.

The third chapter will outline the theoretical framework that will be employed to analyze the translation history of the success-based self-help literature in Turkish. First I start with Narrative Theory by focusing on Mona Baker's interpretation for the analysis of translation. Moral regulation theory based on the idea of Michel Foucault's "self-governance" complements the narrative framework.

[13] See Işıklar-Koçak, Müge (2007).

Then, for the investigation of the cultural field of success-oriented self-help literature in Turkish, Pierre Bourdieu's field theory will be offered with a specific emphasis on the concepts of "habitus" and "capital" for a particular focus on agency. Next, "collage/bricolage," another important notion that will be employed as the main theoretical tool of analysis in this dissertation, will be presented through some perspectives from Cultural Studies and Sociology. In addition to Baker's interpretation of Narrative Theory, Bourdieu's account of "Genetic Sociology," and different conceptualizations of "collage/bricolage" in Cultural Studies, this study will undoubtedly draw on the mainstream methodologies in translation historiography, theory and research. Accordingly, not only agency but also other central notions of Translation Studies will be addressed one way or another, such as rewriting or originality.

Next, in chapter four, I will conceptualize translation as collage/bricolage and elaborate it in four different categories each focusing on a specific time period and on one particular agent, together with the textual analysis of some exemplary cases. First, I will dwell upon the idea of collage in translation as a method of "erasing and disrupting moral narratives" and Ömer Rıza Doğrul, as a translator and a strong and visible translation agent. In this part, I will analyze Doğrul's translations from Dale Carnegie and Henry C. Link, two pioneers of the field in the source culture. The textual analysis will focus on the translations of two bestsellers of Carnegie (*How to Win Friends and Influence People* (1936), *Public Speaking and Influencing Men in Business* (1937). A complete case study of Doğrul's translation of Henry C. Link's *Return to Religion* (1937) will also be offered as an example of collage in this category. The next section will be on collage as "substituting and hybridizing moral narratives in indigenous writing," and a Turkish author, Murat Ergun, whose *Biz de*

Muvaffak Olabiliriz (1953) will represent an interesting case for this category. In the third section, I will expound on the theme of collage as "compilation of translated and indigenous moral narratives," and the agent, Nüvit Osmay with explications from *İnsan ve Mühendis* (1968) and *Toplum Önünde Söz Söyleme Sanatı* (1964), which are compilations prepared by Osmay. The final section of the chapter will be on "bricolage," a derivative concept of collage, as "a methodology of indigenous writing grounded on intertwining and assembling moral narratives," and the agency of Doğan Cüceloğlu, who has been one of the strongest actors in the formation of self-help as a genre in Turkish and who still has one of the most dominating positions in this field. Based on my textual analysis of the collage/bricolage practices of the above-mentioned authors/translators, and by referring to Paker's theoretical framework for the analysis of literary practices related to translation in the Ottoman *interculture* (Paker, 2014; Paker, 2015), I will argue that collage/bricolage is a continuation of the "telif" tradition in the twentieth century as well as providing remarkable examples proving Paker's parallel claims regarding "telif" practices (Paker, 2014, p. 71; Paker, 2015, p.31) in the twentieth century.

This analysis into different categories of collage will not only elucidate the writing strategies based on translation in the history of the genre of self-help in Turkish but also shed light on the emergence and transformation of a moral narrative on the subject of success in the target culture. In this respect, one of the outcomes of this analysis will be the exposition of the thematic changes in the moral narrative disseminated by the self-help literature, under the global influence of capitalism and liberalism and the local impact of conservatism and secularism.

CHAPTER 2

THE SUCCESS-BASED SELF-HELP: HISTORY AND CRITICISM

2.1 Introduction

As the idea of the "self-made man" has always constituted a significant aspect of the American culture, which also led to the creation of a huge sector of publishing and audio-visual media on this subject, the subject of self-improvement has been investigated and examined both as a historical tradition and as a sociocultural phenomenon in a number of studies across disciplines. In this chapter, first I will offer a concise summary of the history of this genre in the American culture revealing the ideological background of the success-based self-help books in general. Next, I will present some critical approaches to this genre as an important tool of shaping individuals' lives and ethical tendencies, and also offer a succinct account of the scholarly work on self-help in Turkey. Then, I will present my methodology briefly, which will be followed by my concise account of the translation history of self-help in Turkey, which would also reveal the emergence of a new cultural field.

2. 2 A brief history of the self-help literature

Although the focus of this research is the success-based self-help literature created in English and translated into Turkish in the twentieth century, some background information on the history of self-help, going back to its initial connections with the Puritan guidelines or Protestant conventions, and its transformation through the massive political, economic, and sociological changes in the United States can provide a clearer picture of the genre and a deeper insight of the moral narratives promoted in these manuals, which have been transferred into Turkish.

When examined closely, it is evident in most of the relevant historical research that the self-help tradition has a long history in the English language, going back to the seventeenth century, composed of a range of manuals written for the youth, children and businessmen. In general, all the scholarly work on the history of self-help confirm that the origins of this genre are found in the traditions and values of the Protestant New England and the prescriptive guidelines of the Puritan leaders such as Samuel Hardy's *Guide to Heaven* (1673) and Cotton Maher's *Bonifacius: Essays to Do Good* (1710). On the other hand, in the eighteenth century, the discourse of self-help adopts a more secular stance, for instance in Benjamin Franklin's *The Way to Wealth* (1757) and Mason Locke Weems' *Man's Guide to a Healthy, Wealthy, Happy Life* (1796). In that century, the self-help book, offering moral guidance, becomes progressively recognized as a source of practical knowledge; and a moral character is regarded as the key way to all life's benefits. It is also noteworthy in terms of revealing the rootedness of this phenomenon in the approach to education that in the 1800s, self-improvement books were even written for the elementary school children, some with illustrations like William H. McGuffey's *Eclectic Reader* (1836), which is supposed to teach both reading and important values or Horatio Alger Jr.'s *Luck and Pluck* (1869), and *Sink or Swim* (1870). The guides written for the young men before the Civil War also constituted a significant portion of this tradition, such as T.S. Arthur's *Advice to Young Men* (1849) (Starker, 2008, pp. 6-20).

Towards the 1900s, as a result of the dramatic changes in the social and economic structures and the ways of business, the books on "how to succeed" got popularized and became more prevalent, including John Todd's *Nuts for Boys to Crack* (1866), Francis E. Clark's *Danger Signal's: The Enemies of Youth from the*

Business Man's Standpoint (1885), and John T. Dale's *The Way to Win: Showing How to Succeed in Life* (1891). In the late nineteenth and early twentieth century, the content of self-help fell under the influence of a new trend, which has exerted a long-term effect on the genre, namely the New Thought (Starker, 2008, pp. 20-25). The movement of New Thought, which is defined as "a belief in the infinite potential of 'mind-power'" (McGee, 2005, p. 35), gained popularity, and that is why, the guidelines in the advice literature got more centered on positive thinking and spirituality. Some well-known examples of this approach were Ralph Waldo Trine's *In Tune with the Infinite*, *or, Fullness of Peace, Power, and Plenty* (1897), Bruce MacLelland's *Prosperity through Thought Force* (1904), Frank Haddock's *Power of Will* (1907) and Napoleon Hill's *Think and Grow Rich* (1937) (Starker, 2008, pp. 20-25).

Following the interest in positive thinking and spirituality, another trend that would have a considerable impact on this literature and substantially shape the content of the self-help manuals was the rise of Psychology during the short period of prosperity in the American economy between the World War I and the Great Depression in 1929 (Starker, 2008, pp. 42-49). A number of works with a psychological standpoint emerged in this era, which would also make psychology an indispensable constituent of the genre later on and create a joint field called popular psychology. Psychology was considered as an essential source of information not only for happiness in daily life or success in professional domains but also for almost any subject in human life as observed in the titles published between 1919 and 1928 including *Psychology and Common Life*, *Psychology and Business Efficiency*, *Psychology of Beauty*, *Psychology of Buying*, *Psychology of Leadership*, and *Psychology of Learning*. Another remarkable trend came after the popularity of

Psychology, which again had a long-term bearing on the genre. After the First World War and in the Depression years, some authors integrated psychology and theology in their writings, such as Emmet Fox, Henry C. Link and Harry Emerson Fosdick (Starker, 2008, pp. 49-56). It is worth mentioning at this juncture that religion and psychology would continue to be the main strands in the history of this genre both in the source culture and the target culture, which will be clearly illustrated in the textual analyses in chapter four.

Another trend that would reflect on the content of the self-help genre was feminism as a result of the changes in the roles of women at home and in professional life. The most outstanding work in this sense, *The Feminine Mystique* (1963) by Betty Friedan, was not a typical self-help book offering some practical skills and suggestions, but played a significant role in the development of the genre. It was also written with a psychology perspective and considered as the first sign of the subjects concerning women getting involved in the self-help manuals (Starker, 2008, pp. 118-120).

The genre would also generate variety in terms of topics and target audience. Starting from the nineteenth century, the field saw the emergence of sex manuals, and marriage manuals such as Charles Knowlton's *Fruits of Philosophy* and the *Private Companion of Young Married People* (1832). There was even one with the title "Aristotle Series" which was imported from England, composed of selected writings that combined works of philosophy with ancient medical practice, folklore, poetry and myth. In the twentieth century, the subjects of self-help included an array of subjects ranging from diet and health to pop theology, pop psychology and more.

The first self-help book for parents, for instance, was written by Benjamin McLane Spock, whose *The Common Sense Book of Baby and Child Care*[14] (1946) sold 7.5 million copies (Starker, 2008, pp. 14-146). However, among all this diversity in terms of themes, the success-based manuals, promising improvement in all aspects of individuals' lives, have always remained the most central, prevalent and encompassing category.

As the book titles also indicate, the transformations in the trends and approaches of self-help were always triggered by some major social and economic changes in the US besides resulting from different interpretations of religious traditions through ages. It is evident from the variety in the themes of self-help works that Americans have had a changing philosophy of success, which reflected in diverse approaches of the authors (Cawelti, 1965, p. 3). Though the American society has always had an "ideal of the self-made man," this ideal has gone through a momentous transformation as a consequence of the social and political changes in the society especially due to the dynamic structure of industrial economy (Cawelti, 1965, pp. 2-6).

Among the numerous studies on the culture of self-help in the US[15], some focused on the relation between the modifications in the social and economic structures and the transformation of the concept of success or ethical trends and tendencies in the society. As cited in Cawelti (1965), A. Whitney Griswold identified the continuity between the Puritan ethic of the seventeenth century and the philosophy of success of the early twentieth century, and Irvin G. Wyllie analyzed

[14] This book has an interesting translation history in Turkish. İhsan Doğramacı wrote his *Annenin Kitabı* in 1952, and was accused of plagiarizing from Spock, which led to a 33-year-dispute among scholars and journalists that finally ended with the decision of the European Court of Human Rights in 2014. See Altuncu and Belge.

[15] Some recent studies directly focusing on self-help are Starker (2008), McGee (2006), Roof (1999), Hedstrom (2012), Effing (2009), Dolby (2005), Illouz (2008).

the success manuals of the nineteenth century in *The Self-Made Man in America*. In *The Positive Thinkers*, Donald Meyer offered a detailed examination of the "American quest for health, wealth, and personal power from Mary Baker Eddy to Norman Vincent Peale" (Meyer, 1965).

Still one of the most relevant studies with a historical focus in this context among others is John G. Cawelti's *Apostles of the Self-Made Man* (1965), which offers a social history of the United States by focusing on the transformation of the concept of success from Benjamin Franklin to Dale Carnegie through the success manuals and guides written in different periods as well as novels and stories where the self-made man is a central figure. Cawelti's work reveals the alterations in the idea of self-improvement as a result of the changes in the social, political and economic structures of the American society. Highlighting the fact that the "ideal of the self-made man" has always existed in the American culture since its early history, Cawelti states that the philosophy of success in the twentieth century is a continuation of the traditional ideal of self-improvement (1965). The following quotation Cawelti inserts at the beginning of his second chapter is remarkable as it indicates how ingrained the idea of the self-made man is in the American culture:

> Ours is a country, where men start from an humble origin…and where they can attain to the most elevated positions, or acquire a large amount of wealth, according to the pursuits they elect for themselves. No exclusive privileges of birth, no entailment of estates, no civil or political disqualifications, stand in their path; but one has as good a chance as another, according to his talents, prudence, and personal exertions. This is a country of self-made men, than which nothing better could be said of any state of society. Calvin Colton, Junius Tracts (1844) (Cawelti, 1965, p. 39)

The transfer of a literature that was closely connected to such an intrinsic characteristic of a culture to a different culture is of specific importance from the

Translation Studies perspective, which I will elaborate in detail in the following chapters. As I have mentioned at the beginning, like several other thinkers[16], Cawelti maintains that the philosophy of success in the twentieth century is "a refurbishing of the Protestant ethic" in terms of its emphasis on individual character as a key to success, and "the productive and self-disciplinary virtues of work, economy, and temperance, and its basically religious orientation" (1965, p. 168). However, by comparing the attitude towards success and self-improvement before and after the industrial transformation in the US, Cawelti argues that it was not straightforwardly a restatement of the old thought, and draws attention to the relation between this thought and the static nature of society at that time. For Cawelti, the first advocates of the self-made man had set up "a tenuous balance between religious and secular values based on the idea of the diligent pursuit of a divinely ordained calling as a sign of moral and spiritual excellence" (1965, p. 168), and this balance had relied on a static society where the dominant professions belonging to, for example, the small farmer, the artisan, and the shopkeeper entailed a direct connection between individual effort and the resultant product. In such a society, it was realistic to believe that hard work and frugal living would perpetually bring about a certain degree of security (Cawelti, 1965, pp. 168-169). Cawelti remarkably points out the dramatic change in the philosophy of self-improvement and the link between the economic system, the idea of success and the appropriate virtues for that society:

> The virtues appropriate to a society in which most men were farmers, artisians, or petty capitalists were not so evidently relevant in a society of large organizations. The qualities which made a man a good farmer, blacksmith, or small merchant were not necessarily the same as those of a successful executive in a large industrial or financial corporation. Even more important, the petty capitalist's ideas of ethical conduct and political

[16] Ralph Henry Gabriel and Irvin Wyllie, to name a few (Cawelti 168).

> responsibility were not equally acceptable to men seeking to create a nationwide railroad system, to make millions in stock speculations, or to establish gigantic industrial combinations. As the second group won more authority and prestige, the popular philosophy of self-improvement gradually changed, accommodating itself more closely to the needs of business enterprise and the large corporation. The main trend in the development of ideas of self-help was away from the earlier balance of political, moral, religious, and economic values and in the direction of an overriding emphasis on the pursuit and use of wealth. (Cawelti, 1965, p. 169)

This link between the economic system and the idea of success prevalent in a society is significant for the case of Turkey, too. The real proliferation of the success based self-help literature would occur in Turkey after the 1980s as a result of a major change in the economic system, though several bestsellers had already made their ways into the cultural space since the 1930s.

The genre takes its name from a bestseller called *Self-help, with Illustrations of Character and Conduct* (1859) by Samuel Smiles, a Scottish author, enhancing the basic Victorian values associated with the "gospel of work." However, it gains a new shape and immense popularity in the twentieth century by means of Dale Carnegie, who wrote the first self-help books in the conventional sense and became extremely famous both in the American culture and other cultures into which his works have been transferred. Carnegie's works are generally considered as the first examples of the self-help genre in the modern sense in the twentieth century and have no doubt epitomized a model for the later works in the field as well as representing some features of the works by his predecessors.

Carnegie's works have constituted a significant portion of the success-based self-help literature in Turkish in addition to comprising the first works of the translation corpus. Most of Carnegie's books have been translated and retranslated several times since 1938, when he was first introduced to the Turkish readers with his *How to Win Friends and Influence People*. Some new editions of his books have

also been published in Turkish today such as *İşine Aşık Ol* (2015 *Jump Start Your Next Career*) or *Kendinizi Ödüllendirin* (2015 *How to Have Rewarding Relationships with Trust and Influence People*). Dale Carnegie, his success philosophy and works, his role in the development of the self-help genre and the first Turkish translations of his major works will be analyzed in detail in chapter four of this thesis.

2.3 The criticism of self-help in English and in Turkish

As a result of the massive influence of capitalism and globalization, the transformation that Cawelti points out on the idea of success, self-improvement, and values considered acceptable as a result of industrialization, would get sharpened further, and become more visible and widespread towards the end of the twentieth century. The impact of both the earlier industrial forms of capitalism and the later global version of liberal economies on the daily lives and experiences of individuals has been investigated and problematized by several sociologists. In *The Culture of New Capitalism*, Richard Sennett contrasts the bureaucracy and business models in the early capitalism and the changes instigated by the modern capitalism (2006). Sennett explores the destruction in the sense of inclusion and possibility of progression on the part of workers as a result of severe competition, feeling of uncertainty and the compulsion of constant adaptation (2006). Through investigating the stories of some individuals in *The Corrosion of Character: The Personal Consequences of Work in the New Capitalism*, Sennett sheds light on the changes and challenges the new system creates on the lives of individuals leading to social and emotional traumas, as well as having ethical implications (1999). The flexibility in the new economic structures together with globalization have brought about new forms of works and organizations including project or team based schemes or

outsourcing, which have undermined the old notions of continuity, loyalty, life-long commitment or advancement depending on knowledge and experience, and which all together corroded the sense of integrity for the individuals (Sennett, 1999; 2006). All these alterations in sociological terms naturally hint at some transformations in the self-improvement strategies and ideologies promoted in the success manuals, leading to the representation of moral narratives overemphasizing the values of liberalism and individualism.

Apart from the studies focusing on the American ideal of the self-made man, the initial influence of industrialization and the later effects of different forms of capitalism on the concept of success, and their various ethical implications, some scholars have also explored the phenomenon of self-help with reference to the theories of modernity and postmodernity as the idea of self has been a focal point for these movements. Sociological and cultural analyses undertaken by prominent thinkers, focusing on the transformations of human life and experience as well as the sense of identity have thrown more light in this respect. Some scholars including Eva Illouz (2008) and Micki McGee (2005) have analyzed and criticized the political and ethical aspects of the discourses of self-help, their focus on the "self" and the "individual," and the values they promoted in the context of modernity and post-modernity..

Even though they do not address the subject of self-help directly, some major sociological analyses have provided the explanatory background for the scholarly attempts in understanding and explaining this phenomenon and the literature it has generated. One of the most quoted thinkers in this respect has been Zygmunt Bauman, whose *Liquid Modernity* (2005) examines the disappearance of the solid structures and institutions that once served as the established and secure grounds for

well-organized modern societies and its implications for self-identity. For Bauman, the individual or the sense of identity is challenged through numerous alterations in human life generated by the changes in social organizations (2005). In a parallel way, in his *Consumer Culture and Postmodernism* (2007) Mike Featherstone argues that modern individuals are constantly in search of new identities and therefore feel the need to invent themselves over and over again. In the framework of another thinker, that is, in Michel Foucault's terms, this is the effect of the "technologies of the self," which both enable individuals to transform themselves but at the same time work as a regulatory mechanism suppressing their needs (Martin, Gutman, & Hutton, 1988). In particular, "governance of the self," a central concept in Foucault's political philosophy (Foucault, 1980), that is evidently embedded in the core idea of self-help has been elucidated and problematized in light of some Foucauldian theories in the framework of liberalism. With this understanding, Alan Hunt, a professor of Sociology and Law, draws attention to the moral regulatory dimension of self-help and defines "moral regulation" as "an interesting and significant form of politics in which some people act to problematize the conduct, values or culture of others and seek to impose regulation upon them" (1999, p. 1). Hunt argues that there is encouragement to self-regulation and a moral voice present in the self-help manuals, and they address the ethical subjectivity of the individual. For Hunt, modern liberal forms of government depend less on governing through society but rather try to "stimulate and activate the controlled choices of individual citizens" and "self-help is one of the new techniques that has been invented, or perhaps more accurately, continuously reinvented, for the government of the self" (Hunt, 1999, pp. 217-8). I will elaborate this aspect of success-based self-help in the next chapter on theoretical framework, as I will set up a model of analysis in which I regard the success-based

self-help books as "moral narratives" by drawing on Hunt's idea of moral regulation and narrative theory.

As I have mentioned before, self-help has been the subject of numerous studies and analyses across several disciplines.[17] It has been examined and problematized by sociologists and cultural theorists in different contextual frameworks through a variety of approaches. Self-help has been depicted as a significant sociological concept or cultural trend in the United States in several studies (for example, Dolby, 2005; Effing, 2009). It has also been problematized as a major tool of the therapy culture in the age of capitalism (Illouz, 2008). Furthermore, it has provided research ground for some studies on American spirituality and religious tendencies (Roof, 1999; Hedstrom, 2013). In this part, I will touch upon two studies that served as main sources for the present study regarding the history and criticism of self-help, rather than attempting an overall review of all the scholarly work on the subject. Then, I will continue with the results of my research on self-help in Turkey.

The first study is Steven Starker's *Oracle at the Supermarket: The American Preoccupation with Self-help Books* (1989/2008), which offers a thorough historical

[17] Some of these titles are *Saving The Modern Soul: Therapy, Emotions, And The Culture Of Self-Help* (2008) by Eva Illouz, *Self-Help Books: Why Americans Keep Reading Them* (2005) by Sandra K. Dolby, *Spiritual Marketplace: Baby Boomers And The Remaking Of American Religion* (1999) by Wade Clark Roof, *The Rise Of Liberal Religion: Book Culture And American Spirituality In The Twentieth Century* (2013) by Matthew S. Hedstrom, "The Origin And Development Of Self-Help Literature In The United States: The Concept Of Success And Happiness, An Overview" (2009) by Mercè Mur Effing and "Selling Success, Nurturing the Self: Self-Help Literature, Capitalist Values, and the Sacralization of Subjective Life In Egypt" (2015) by Jeffrey T. Kenney.

trajectory of the self-help culture in the United States, starting from its early examples in the Protestant New England, covering the development of the field through major changes in the social, economic and political history of the US until its final examples in the last decades of the twentieth century. By providing a chronological description of the genre with all its bestselling authors and works, and tracing back all the alterations in its subject matters,. Starker's study offers a far-reaching historical account of the self-help literature in the American culture by highlighting its transformation through a variety of themes.

Another recent study, published by Oxford University Press, is Micki McGee's *Self-Help, Inc.: Makeover Culture In American Life* (2005), which offers a critical interrogation of the self-help phenomenon with a historical analytical perspective. McGee approaches the self-help tradition with a keen focus on its underlying ideologies parallel to the social and political fluctuations in the American culture, and brings forward fresh arguments on the functions of self-help. Depicting the shifts in the underlying ideologies of self-help through a critical thematic analysis of the best-sellers, McGee defines Americans' concern with self-help as a kind of "enslavement: into a cycle where the self is not improved but endlessly belabored" (2005, p. 12). By revealing the models and metaphors of self that have been promoted for women and men in the bestselling self-help books, McGee elucidates the relations between the diverse themes in this advice literature. Furthermore, Mcgee critiques the recurring themes of self-help as a "tradition of direct appropriation" (2005, p. 149). This evaluation will be quite relevant in my conceptualization of translation as collage and the respective textual analyses in chapter four. McGee's study offers corresponding insights and arguments on the

themes and philosophical/ideological underpinnings of self-help that will corroborate my historical analyses in this study.

Self-help has also attracted the attention of researchers in Turkey for it has become a widespread cultural phenomenon, both reflected in the book market and training institutions, in the Turkish culture. Today, Turkish readers are offered a vast number of self-help books in a wide range on various themes and approaches, which also hint at some significant sociological implications. One of the first and most comprehensive research on the subject is the doctoral study undertaken by İlker Özdemir in Communication Sciences, who analyzes some self-help books, trainings and seminars in Turkey with a particular focus on their approach to communication (Özdemir, 2007). Özdemir's study depicts the "affirmative communication approach" prevalent in the discourses of the ideologies of liberal economies, which are also reflected in the self-help guides on success and management. Though the self-help manuals and books on management serve as his data of analysis, Özdemir mainly explores, questions and problematizes the "affirmative communication approach," which requires him to trace back the history of the "concept of communication" through modernity and postmodernity as well as the political and economic reforms such as Taylorism and Fordism in the history of industrialization and capitalism. For Özdemir, there is a certain worldview underlying this concept of communication, which is presented as the key for success and happiness, and as an essential factor in increasing productivity at work. In Özdemir's view, this concept of communication seems as if it focuses on information, mutuality and human being but in fact does only stress persuading others. Özdemir explicitly criticizes the current ideologies enhanced by liberalism, capitalism and free market economy, and argues for Jürgen Habermas's "theory of communicative action" (2007). Within this context, Özdemir

analyzes twenty books on self-improvement and management in Turkish, including ten indigenous works and ten translations, and they include some bestseller success books that I analyze in this study. Furthermore, Özdemir also focuses on the political and economic changes in Turkey after the 1980s in detail while explaining the interest in self-help in the Turkish culture (2007). For this reason, Özdemir's account is quite relevant both in terms of exploring the economic and social context in Turkey, especially in the 1990s, when there is a dramatic increase in the popularity of self-help books, and with respect to understanding the ideological underpinnings of these success manuals. I will draw on Özdemir's historical account when I focus on the immense popularity of self-help guides in the 1990s later, but here in this part, I would like to touch on some significant results of his textual analyses.

Although Özdemir focuses both on the self-improvement and management guidebooks and trainings, and the books on management indicating a liberal economic policy constitute a major part of his analysis, the books Özdemir examines with respect to the communication concept they enforce also include some of the source/target texts that will be analyzed in this study, namely Carnegie's *Dost Kazanma ve İnsanları Etkileme Sanatı* (1993), *Üzüntüyü Bırak Yaşamaya Bak* (2005), Nüvit Osmay's *İnsan Mühendisliği* (1994), and *Etkili İnsanların 7 Alışkanlığı* by Stephen R. Covey. However, as Özdemir's conclusions are based on his analysis of a list of twenty self-improvement and management books, and he uses the recent versions of the abovementioned self-improvement books by different translators, I will not refer to all the results of his research comprehensively. Still the most relevant conclusion of Özdemir's study is that some liberal, individualistic and pragmatic discourses are ingrained in these self-help texts though their authors

diverge in their subject focuses and approaches. This evaluation is significant as it is parallel with the findings and approaches of this study.

On the other hand, some of Özdemir's claims can be questioned in light of the findings of this study. For example, Özdemir draws attention to the emphasis on emotions and beliefs that ignores reason, specifically in the narratives of Carnegie and Covey as well as in the texts of some other self-improvement and management authors. It will be clearly illustrated in the textual analysis on Carnegie translations in chapter four that Özdemir's observation is not completely justifiable. There is a lot of emphasis on the findings of Psychology, especially in Carnegie's texts, which include recurrent quotations from William James, a famous American psychologist, indicating that science is regarded as a legitimate source in Carnegie's discourse. My analysis of the work of Covey will also reveal that reason and reasoning constitute a substantial part of Covey's success scheme, which I will delve into in the last section of chapter four. That Covey represents the rational nature in the thematic development of the self-help tradition in the US is also clearly demonstrated by McGee (2005, p. 59). Acknowledging the fact that Özdemir's data is limited in this respect as his focus is on the concept of communication and other texts, it is still worth noting that Özdemir's arguments regarding the emphasis of these success-manuals written by Carnegie and Covey on emotions and beliefs, ignoring reason, is not completely justified, as will also be illustrated in the textual analyses in chapter four.

Füsun Ekşi's doctoral thesis in Educational Sciences (2011), which was also published in a book format (2012), is another comprehensive study on self-help in Turkey. Ekşi analyzes the self-improvement books in Turkish with respect to their repercussions for education and counseling, and offers an evaluation of this literature

from a counseling point of view, using both qualitative and quantitative analyses. Regarding self-help as a tool for addressing the counseling needs of individuals, Ekşi offers an analysis of the self-help phenomenon in the framework of modernity and postmodernity, focusing on the "transformations of the individual" and "transformations in Psychology." Ekşi's study is based on all kinds of self-help books with diverse themes on sale in Turkish, including both indigenous works and translations.[18] Furthermore, Ekşi underlines the role of translations in the increase of the number of self-help books in Turkish (Ekşi, 2011, p. 118), as well as providing some data that translations outnumber the indigenous works in this category until the first decade of the 2000s (Ekşi, 2012, p. 208). In addition to reaching some conclusions regarding the assumptions and approaches in self-help books, Ekşi also draws attention to the need for more studies in this field by recommending some research topics. It is worth noting that Ekşi suggests further research on comparing the style, content and discourse of the indigenous and translated books in Turkish, which she designates as "yerli" (native) and "yabancı" (foreign), in terms of cultural differences (2011, p. 249).

Compared to Özdemir's critical perspective in examining self-help and its underlying ideologies, Ekşi has a more descriptive approach, focusing on both positive and negative sides of the literature under concern from a counseling viewpoint by drawing on various sources in this context. Still some of Ekşi's arguments, especially on the roots of the self-help literature and the relation between religion and self-help can also be questioned in light of the findings of this research. Based on other sources on self-help, Islam civilization and Sufism, Ekşi suggests that self-improvement does also have some roots in the East and Islam civilization,

[18] It is stated that the research is based on all the books in sale in Turkish in this category but the corpus of the study is not offered (Ekşi 2011; 2012).

particularly in the tradition of story telling and in the history of Sufism (Ekşi, 2011, pp. 105-106). In this framework, although Ekşi underlines the difference between the conceptions of self-improvement in the East and the West, she does not specify the self-help category for which her claim on the history of self-help might be valid. When the success-based self-improvement literature is under concern, it will be clearly demonstrated in chapter four that the self-help literature in the sense transferred from the American culture promotes a different moral approach, which also leads to various strategies of translators in Turkish. Ekşi's claim might be correct for the spirituality oriented self-help guides; however, the success-based self-improvement guides, which have been imported into the Turkish culture through translation, represent a completely new genre for the Turkish readers, and entail a totally different moral narrative with underlying principles reflecting the individualistic ideologies of capitalism. It is difficult to evaluate all types of self-help books at the same time in this respect, and therefore, to consider different traditions in the same category.

Drawing on some other sources, Ekşi also emphasizes the weakening of traditional beliefs and the declining influence of religions in modern life while describing the conditions that prepared the emergence of self-help (2011, p. 37). Although Ekşi approaches the self-help culture from various perspectives and clearly presents the relation of religion to some movements of self-help, it is still suggested that self-help is offered as an alternative to religion (2011, pp. 38-39). This approach might be justified in considering that different types of self-help discourses have been replacing religions, as also implied by some sociologists of religion (Altglas 2014). However, it should also be noted, at least for the success-based self-help books that religion is a major constituent in these manuals. Religion does not

disappear in these moral narratives; on the contrary, it has been exploited very often as an underlying source for the ethical guidelines offered for the way to achievement.

As a final note on these two comprehensive studies on self-help in Turkey, both Özdemir's and Ekşi's works create the impression that the phenomenon of self-improvement was first introduced by Nüvit Osmay, a Turkish author of self-help in Turkey. However, the first translations in this field started in the 1930s, signaling an earlier date about the introduction of this genre to the Turkish readers. What is more, although both Özdemir and Ekşi have selected both the Turkish works and translations for their textual analyses, they do not make any references to the translational aspects of the translated works in their examinations.[19] These examples indicate the significance of translation history for social and cultural historical analyses.[20]

Studies focusing on the translation of the self-help books into Turkish include Sevda Pekcoşkun's unpublished Master's thesis "The Study on the Place of Translated Self-Help Literature within the Turkish Literary Polysystem between the years 2000-2010" (2013), and Volga Yılmaz-Gümüş's article, "Translation of Culture-Specific Items in Self-Help Literature: A Study on Domestication and Foreignization Strategies" (2012). Using polysystem theory as a theoretical framework, Pekcoşkun evaluates the position of the translated self-help literature in Turkish in the first decade of the 2000s and explores the reasons for the popularity of the genre (2013). Yılmaz-Gümüş, on the other hand, offers a brief textual analysis of

[19] Ekşi states Z.Özkan's idea that one of the main reasons for the under development of the field of self-help in Turkey is the "bad quality" of the Turkish translations (Ekşi, 2011, p. 121; Özkan, 2000, p. 96). However, they do not explain clearly what they mean by "bad" about translations. Özdemir mentions that Carnegie was first translated into Turkish in 1951 (2007, p. 179) though Carnegie was first translated in 1938.

[20] Other studies on self-help in Turkish include Aslı Yazıcı Yakın and Rahşan Balamir Bektaş's "Liberalizm ile Muhafazakârlık Arasında Hipnoz: Kişisel Gelişim Fantazisi" (2009), Gökçe Baydar's "Manevi Kişisel Gelişimde Öznellikler ve Duygulanımsal Bilgelik: *Allah De Ötesini Bırak*" (2016), and Bilgen Aydın Sevim's "Kişisel Gelişim Kitaplarındaki Başarı İdeolojisi: Mümin Sekman Örneği" (2013).

the translation of the culture-specific items in the Turkish translation of the *Outliers*, by Malcolm Gladwell (2012).

2.4 Research methodology

Before I present a concise historical account of the emergence of a field of self-help in the Turkish culture, I would like to describe my research methodology briefly. The first phase of my research process was to understand the scope and content of the self-help genre in English and to find out what is offered to Turkish readers under this category ("kişisel gelişim" in Turkish). Based on the historical research on the subject and by drawing on especially two recent studies addressing the bestseller self-help works in the American culture, (namely Starker's and McGee's), first I compiled a list of the bestsellers of the genre in English in the twentieth century, and then tried to find out which of these bestsellers were translated into Turkish, and when they were translated for the first time. In this way, I compiled a list of the bestselling authors whose works, on a range of subjects, were translated into Turkish between 1928 and 2000, which can be seen in Appendix A. When I researched the development of self-help in Turkey by focusing on the Turkish authors and through other scholarly work on the subject, I found out that some translators/authors have played a leading role in the formation of this genre and field in this culture. It was evident that this field has emerged and developed particularly through the agency of some prominent figures in the Turkish culture, which required a specific focus in the content of this study. In addition, based on the different categories represented in the corpus and the number of the reprints of these works, I decided to limit the scope of my research and explore one category, that is, the success bestsellers between 1928 and 2000. Then, it was time to describe this category of self-help.

Although defining self-help may bring about some practicalities for a research on the subject, it is not that definitive as a category name at least in its representation in the book markets. Apparently, the expectation to find some clues for a better life on behalf of the readers can lead any piece of literature or philosophy to be considered as a self-help source. Other researchers also share this belief and in fact, this is quite clear in the book lists offered by the publishing companies. A number of different types of texts including literary, philosophical or religious works are grouped in this category. In Turkey, for instance, while some names like Eric Fromm and Montaigne never disappear from the best selling self-help lists of some bookstores, Nietzsche's *Thus Spoke Zarathustra* being one of the most translated and sold, some other classical works by philosophers like Plato or Schopenhauer are presented to the Turkish readers in this category despite their intricate philosophical content. Literature also has a share in this field, and one of the well-known authors is Paulo Coelho, for example, whose *Simyacı* (*The Alchemist* 1988) is almost always on the bestselling self-help lists of the bookstores in Turkey. In the 1990s, several authors' books were offered as self-help resources especially for teenagers and young students in Turkey. Leo Buscaglia and his Turkish analogue Suna Tanaltay were known with their books on love of life, and the translations of *Chicken Soup Stories,* a collection of inspirational life stories by Jack Canfield, were popular for different age groups. Richard Bach's *Martı: Jonathan Livingston* (*Seagull*), a novella, was like a motivation book for teenagers, which was followed by Bach's other works. From the 1990s on, not only has the scope of this category expanded, but the genre has also got diversified in terms of its subject matters so much so that self-help has not only become an essential category of reading in the book stores' catalogues but also turned out to be a large publishing sector.

Generally speaking, however, a self-help book is briefly a guidebook that promises to improve one's life through dictating some principles and ideas, and self-help/self-improvement as a category involves a variety of subjects ranging from guidance on childcare or happiness in relationships, or how to books on different topics and popular introductory versions like "for Dummies" series, to motivation books of success at personal and professional life and guides on spirituality. Success-based self-help books, on the other hand, have some conventional characteristics, though they have gone through transformations with respect to their underlying philosophies. I will depict the characteristics of success-based self-help manuals in terms of form and content in a detailed way in the parts on textual analyses in chapter four. For this reason, in this part I will only touch on their main features briefly. The main structural characteristics of the success oriented self-help texts are the extensive use of quotations and narrations of personal anecdotes or biographic accounts of some well-known figures including successful businessmen, famous statesmen or politicians, and some religious figures. Starting with didactic life-lesson quotations from famous people is a very common practice both in the English and Turkish self-help books so much so that Turkish authors have also started writing their own morals in their books, as it will be seen in the textual analyses in chapter four. One example for the quotations from famous people is from Doğan Cüceloğlu's first self-help work *İyi Düşün Doğru Karar Ver* in Turkish: "İnsanlar başarmak için doğarlar, başarısızlık için değil" (Humans are born to succeed, not to fail) Henry David Thoreau (1994, Title page). In general, these quotations are never given with the name of their translators, and they are cliché expressions, which makes them practical to use in any context the authors prefer.

Success principles and strategies, behavior models and ethical guidelines are rendered in a very direct, clear and persuasive style in these manuals.

In the following section, I will present a concise account of my research into the translation history of self-help in Turkish, which would not only demonstrate that self-help has existed as a cultural field in Turkey since the 1930s, a fact overlooked in other scholarly work on self-help in Turkey ignoring the translation history (Özdemir, 2007; Ekşi 2011), but would also reveal the main trends this field has gone through, which would also generate my analysis strategies in the further chapters.

2.5 The emergence of a field of self-help in Turkey

In this section, I will attempt to present a general portrayal of the self-help literature in Turkey focusing on a time period starting from 1928, the Turkish Alphabet Reform, and finishing at the end of 1990s.[21] First I will start with interpreting the data concerning the number of self-help books in Turkish offered by the Turkish National Library Catalogue, and then describe the emergence of this field through

[21] Although the focus of this work is the translation history of self-help in Turkey after the alphabet reform in 1928, I have also tried to find out if there existed any records regarding the translation of self-help into the Ottoman. I could not find any evidence indicating the translation of any works from the eighteenth and nineteenth century American self-help tradition as it can also be anticipated based on the focus of these works on Christianity. However, I came across some very interesting historical claims that hint at some earlier influences of the western idea of self-help on the Ottoman-Turkish culture. For the purposes of coherence in this work and since it requires extensive research beyond the scope of this dissertation project, I will only mention this early influence and do relevant research on this subject in a different study. Samuel Smiles's *Self-help* was translated into Arabic in 1880 in Cairo (Mitchell, 1991, p. 108), when some prominent Turkish intellectuals, namely Ahmed Midhat and Abdullah Cevdet were there (Kılınçoğlu, p. 75). In fact a possible interplay was first asserted by Şerif Mardin, who argued that Ahmed Midhat was inspired by Smiles's ideas (Mardin, 1974, p. 415). Following him, Carter V. Findley stated that Ahmed Midhat in fact translated Smiles's book in *Sevda-yı Sa'y ü Amel* (Findley 1989, 12n22). In the historical account where I have come across this information, namely *Economics and Capitalism in the Ottoman Empire*, by Deniz T. Kılınçoğlu, the author, rejects the existence of any reference to Smiles's work in Ahmed Midhat's book or any kind of correlation of translation between *Self-help* by Smiles and *Sevda-yı Sa'y ü Amel* by Ahmed Midhat (Kılınçoğlu, 2015, p. 75). I will tackle these arguments on a future research project.

the translations of the English bestsellers. The development of a new category of books in Turkish is clearly observed in figures presented below in Table 1.

Table 1. The Number of Books Listed in the Category of "Kişisel Gelişim" (Self-Improvement) in the Turkish National Library Online Catalogue

Years	Number of Books
1928-1950	14
1951-1970	10
1971-1990	9
1990-2000	32
2000-2010	1160
2010-2015	1559
2016	2614
2017	3289

According to the Turkish National Library Catalogue, between 1928 and 1950, there are just 14 books classified under "kişisel gelişim" (self-improvement) category and four of them are reprints; and among the ten books, seven are translations. From 1951 to 1970, there are only 10 books with two reprints and four translations; and between 1971 and 1990 there are just 9 books including one reprint and four translations. From the 1990s, when the success books started to become popular, to 2010s, thousands of books have been published in this field including both translations and indigenous works. Between 1990 and 2000, there are 32 books including 23 translations classified under the self-improvement category in the Turkish National Library, and between 2000 and 2010, this number becomes 1160. This is a dramatic increase that continues in the same trend, when we come to 2015, where the number reaches 1559. In 2016, the number of Turkish self-help books becomes 2614, and today there are 3289 books under the subject heading "kişisel gelişim" (self-improvement) in the Turkish National Library.[22] Compared to the US, where you can even find guides on how to write a self-help book, the number might

[22] The figure was last checked in the National Library Catalogue on December 1, 2017.

seem respectively low, but the current situation in the Turkish publishing industry shows that the number will continue to increase in a similar fashion.

Before delving into the details of the translation history revealing the appearance of a field of self-help in the Turkish culture, it is worth mentioning some political and economic changes in the history of Turkey that have been associated with the progress of this field and particularly with the dramatic increase in the book numbers. Indeed, a thorough research analysis has been brought forward, as I mentioned, by İlker Özdemir, whose doctoral study offers a comprehensive and in-depth analysis of the relation between the political and economic history of Turkey and the development of the field of self-help after the 1980s (2007, pp. 157-177). After presenting a detailed historical account of the social and industrial changes through different phases of capitalism in the world, particularly in the United States (Özdemir, 2007, pp. 42-128), Özdemir discusses the socio-economic factors that triggered the expansion of this field both in the publishing sector and the training institutions in Turkey. As the books on management constitute a significant part of his analyses, drawing on numerous researches across disciplines of sociology, politics and economics focusing on Turkey, Özdemir not only describes Turkey's transition to a free market economy in the 1980s but also elucidates the transformation of the business world that adopted some quality management and human resources methodologies that forced a lot of professionals in Turkey to get involved in these fields (Özdemir, pp. 2007, pp. 157-177). In addition, Özdemir also incorporates the contribution of the media in this transition process who promoted and enhanced some management and self-improvement discourses frequently (2007, p. 169).

This major social, political and economic change in the history of Turkey has comprised the subject matter of various analyses across disciplines. As Rıfat N. Bali remarkably depicts in his *Tarz-ı Hayat'tan Life Style'a: Yeni Seçkinler, Yeni Mekanlar, Yeni Yaşamlar*, Turkish society experiences substantial changes in their lifestyles, trends and tendencies with the liberal economic policies that came after the pressure of the 1980 military coup (Bali, 2009). The new management culture creates a new generation of businessmen as well as leading to a new business ethics which regards the adaptation to market pragmatism prior to individual professional ethics (Kozanoğlu, 1993, pp. 182-185). Apart from the general sociological and economic factors that influenced the Turkish publishing world, after Turkey fell under the influence of capitalism through its transition to free market economy, self-improvement books, mainly the success manuals, started to represent a pertinent field of reading for the Turkish readers. As I will briefly discuss at the end of this section, the prevalent social atmosphere has exerted some influence on the development of this genre and led to some changes in the thematic discourses epitomized in these moral narratives.

My research findings based on the list of the Turkish translations of English bestsellers illustrate that some self-help works were translated into Turkish in the 1930s and the 1940s. Although this genre did not develop much until the 1980s and 1990s, there existed a cultural field mainly due to the translation of English bestselling self-help works into Turkish in addition to some translations from French.

In the first decades of the Turkish Republic, the translations from some French authors, particularly on the subject of health served as the self-help guides. For example, the books of Victor Pauchet (also written as Viktor Poşe), a French surgeon, served as the first self-help resources for the Turkish readers, including

Genç Kalınız (1929), *Nikbin Olunuz* (1936) and *Düşünceler ve Öğütler* (1938). Émilé Coué, an internationally famous figure in this field was also translated into Turkish with *Telkin Usulile Kendine Hakim Olmanın Yolları* by Hüviyet Bekir in a series of books on health (Sıhhi Eserler Serisi 9) and published by Ahmet Halit Kitabevi in1942.

Furthermore, some bestselling authors in English were rendered into Turkish after the 1930s, even in the 1920s. For example, M. C. Charmichael Stopes was in Turkish in 1926 with his work on marriage life. Some classical examples of the self-help literature like the works of Dale Carnegie and Norman Vincent Peale were translated in the 1930s and 1940s in Turkey. Dale Carnegie's *How to Win Friends and Influence People* (1936) was translated in 1938 (*Dost Kazanmak ve İnsanlar Üzerinde Tesir Yapmak*) and *Public Speaking and Influencing Men in Business* (1937) in 1939 (*Söz Söylemek ve İş Başarmak Sanatı*) by Ömer Rıza Doğrul, an important agent of translation for this era and some excerpts from the books of both above-mentioned authors, along with some other authors, were published in *Bütün Dünya*, a popular magazine of the day.[23] Other leading representatives of the genre were transferred into Turkish one after another in the following decades; such as H. Emerson Fosdick in 1934, Emmett Holt in 1944, Henry Link in 1949, and Theodore H. Vande Velde in 1944. Another renowned example of success literature, Orison Swett Marden, one of the leading examples of the New Thought movement, who also founded the *Success*, the first magazine in this field, was translated into Turkish in 1946. 1950s would witness some other bestselling names in Turkish including Richard Carlson who was first rendered into Turkish in 1955, Norman Vincent Peale in 1951, and (Rabbi) Joshua Loth Liebman in 1952. Peale, who offered a more

[23] See *Bütün Dünya* 1948 August (7), September (8), November (10) and 1949 January (12) for the translated texts of Carnegie and *Bütün Dünya* 1949 October (21) 1952 June (53) for the translated texts of Peale.

religious type of self-help, was in Turkish with *İman Kurtuluş Yolu* (*Faith Is the Answer* 1940 written together with Dr. Smiley Blanton) in 1951, and would reappear on the booklists in the 2000s with his *Olumlu Düşünmenin Gücü* (*The Power of Positive Thinking* 1955). *İsa'nın Şahsiyeti* (*The Man from Nazareth As His Contemporaries Saw Him* 1949) by Harry Emerson Fosdick was translated by Sofi Huri and published by Amerikan Bord Neşriyat Dairesi in 1950. Dr. Joshua Loth Liebman was another bestselling author in the American culture, whose *Kalb Huzuru* (*Peace of Mind: Insights on Human Nature That Can Change Your Life*) was again translated by Sofi Huri[24] in 1952 (see Appendix B for some of these early translations).

All these above-mentioned works indicate that self-help emerged as a field in 1930s in the cultural field of Turkey. Another evidential detail that needs to be noted regarding the process that makes self-help a field in the Turkish culture concerns the dynamics that reveal the struggles among the actors representing this genre. The fact that Ömer Rıza Doğrul rendered two different translations of the same work by Carnegie, namely *Public Speaking and Influencing Men in Business* for two different publishers, Ahmet Halit and Arif Bolat proves that there were some struggles for dominance and some kinds of capital among the actors of the field. Yet again the popularity of Carnegie was clearly evident in 1948 in one of the newspapers, *Cumhuriyet* who advertised the book with a "sold out" label as is shown in Appendix C.

In the 1960s the number of translations increased more and comprised the works of Helen G. Brown, John Cameron, Gayelord Hauser as well as Benjamin Spock. Not only self-help experts but also some management gurus would enter the

[24] I have researched but could not reach any information regarding Sofi Huri, the translator.

field through translation in the 1970s such as Eric Berne and Alvin Toffler in addition to Victor H. Lindlahr, Mildred Newman, Bernard Berkovitz, David Reuben and Gail Sheehy. Samuel Smiles's *Self-help*, the work that named this genre, was translated by S. Süreyya Berkem and published by Yapı Kredi Bank in 1961 (See Appendix D). Apart from the above-mentioned forerunners of the field, the translations from Erich Fromm, Gayelord Hauser and Bertrand Russell were also published in this period, which have been classified as self-help books.

In addition to some other names translated into Turkish and categorized as self-help in the National Library Catalogue including Fritz Pachtner, Herbert N. Gasson, Alexis Carrel, Daniel H. Bonus and Waldo Emerson, there are also some Turkish authors whose works are classified in this category, namely İsmail Hakkı Baltacıoğlu, Murat Ergun and Ahmet Kaya. Some indigenous works classified under the category of "kişisel gelişim" (self-improvement) are *Gençlere Öğütlerim* (1955) by Ahmet Kaya, a school administrator teaching Turkish, *Gençler için En Büyük Tehlikeler* (1939) by İsmail Hakkı Baltacıoğlu, a famous Turkish man of education, and *Aktif Metotlar* (1953), a teaching methodology book for teachers by Halis Özgü (See Appendix E for the covers of these works). All these works are examples of advice literature written with an educational point of view and a nationalist stance. Reha Oğuz Türkkan is another author who is considered as one of the founders of self-help in Turkey (Sezik, 2000, p. 166) as well as being a nationalist figure who wrote extensively on the history of Turks, Turkism and nationalism. Türkkan's self-help books cover the subjects of techniques for the memory, fast reading, strategies for easy learning, and persuasion, all of which he formerly studied and practiced in the US.

The idea of "kişisel gelişim," particularly the success books in Turkish, starts to become popular in the 1990s along with some important changes in the political, social and cultural dynamics in Turkey, as mentioned before. Both Ekşi and Özdemir, the Turkish researchers who analyzed the self-help phenomenon in Turkey in different studies, cite the publication of Anthony Robbins' *Sınırsız Güç: Kişisel Başarıda Zirveye Ulaşmanın Yolu* (1994 *Unlimited Power: The New Science of Personel Achievement*) a self-help book on NLP (Neurolinguistic Programming) as a turning point, which accelerated the spread of the idea of self-help and the publishing in this industry[25] (Özdemir, 2007, p. 172; Ekşi, 2011, p. 120; Sezik, p. 167). The term "kişisel gelişim" (self-improvement) was first used by Doğan Cüceloğlu, a famous Turkish Psychology professor, and his *Yeniden İnsan İnsana* is thought to be the pioneering text for today's self-help literature in Turkish (Özdemir, 2007, p. 171).[26] Oğuz Saygın, Turgay Biçer, Mümin Sekman, and Nil Gün are other leading names in the Turkish self-help representing diverse topics and approaches (Sezik, 2000).

At the beginning the self-help books were transferred into Turkish mainly by Ahmet Halit Kitabevi and Amerikan Bord Neşriyat Dairesi in the 1930s and 1940s. Some pioneering publishers who joined the field after the 1940s until the 1980s were Arif Bolat, Altın Kitaplar and Varlık among others, which were followed by others in later years, including İnkılap and Sistem, where Doğan Cüceloğlu worked as the editor of self-improvement books and initiated the translation of several works. The proliferation of self-help books came with an increasing diversification of the tendencies of the publishing houses and their strategies in classifying and positioning

[25] They make this claim by referring to Sezik (Sezik 2000, p. 167).
[26] The term "kişisel gelişim" denotes a more scientific category, implying psychology, compared to the phrase "kendine yardım," the literal Turkish equivalent of the category name "self-help," which is not a common denotation fort his field in Turkish. Cüceloğlu's labeling the field has significance indicating his dominance in the field, which I will depict in chapter four.

self help books. The books in this category have been classified under psychology or philosophy by different publishing houses, which also categorized them in series. Framing self-help books under more academic titles was clearly a legitimizing strategy for the publishers, which was also a result of the professional domains of some famous self-help authors like Doğan Cüceloğlu. Although the field has established itself as a single autonomous category since the 1990s, publishers still make use of the same strategies.

Today, "kişisel gelişim" is a big book industry in Turkey, in which thousands of translations and indigenous works are offered to the readers on different subjects of self-help, including success, happiness, health, and spirituality. So many translations and indigenous works of self-help have been bestsellers in Turkey since then, such as Robin S. Sharma's *Ferrarisini Satan Bilge*, *Ermiş Sörfçü ve Patron*, *Sen Ölünce Kim Ağlar*; Stephen Covey's *Etkili İnsanların 7 Alışkanlığı,* and Rhonda Bryne's *The Secret.* This sector has been so lively and productive that it has generated its local Turkish pioneers. In addition to famous Psychology professors like Doğan Cüceloğlu or Üstün Dökmen, popular authors such as Mümin Sekman, Nil Gün, and Metin Hara have become idols of this field, and read and followed by thousands.

Self-help has become such an indispensable part of current life trends that, despite the general impression of a commercial genre offering easy solutions, research focused publishing houses or institutions have started to make room for some academic versions of self-help. A very recent example of popular but intellectual self-help in Turkey and in the world is Alain de Botton, whose books have been published by Sel in Turkey. Botton has written both novels and essayistic books on different subjects, which are described as "philosophy of everyday life" in

his website, *The School of Life*, (www.theschooloflife.com). Botton runs a school called "The School of Life," which has been translated into Turkish and offered by Bilgi University as "Hayat Okulu." Scholars from different fields including philosophy, psychology and literature offer seminars based on some questions related to everyday life such as "how to make up your mind," "how to balance work with life," and "how to cultivate resilience." The board of trainers presented as the academic staff of the school in Turkey is composed of some scholars, journalists and famous names such as Gündüz Vassaf, Yankı Yazgan, Ece Temelkuran and Serra Yılmaz.

For instance, İletişim, a prestigious Turkish publishing house, generally associated with research-based publications rather than popular literature, has a series called "Psykhe," which in fact offers some self-help titles written by experts or scholars in the field including *Aşık Olmak: Sevgililerimizi Neye Göre Seçeriz* by Ayala Malach Pines, *Mutsuz Olmak: Bir Yüreklendirme* by Wilhelm Schmid, *Kendine Saygı: Başkalarıyla Daha İyi Geçinmek İçin Kendini Sevmek* by Christophe Andre and François Lelord, and *Zor bir Ailede Büyümek: Geçmişi Onarmanın ve Hayatını Geri Kazanmanın Yolları* by Susan Forward and Craig Buck (www.iletisim.com.tr/dizi/psykhe/150). This change is parallel to the observations of some critics who argue that the self-help genre is "seeing a scientific resurgence" (Baker L., 2014). Another significant change in Turkey is that self-help topics have also started to include children, after the common advice literature for the youth. A remarkable example of this tendency is *Çocuklar Nasıl Başarır?* (2017 How Would The Children Succeed?) by Mümin Sekman and Dr. Bahar Eriş published by Alfa.

When the dominant authors and texts in the success-based self-help in Turkish are examined with a historical perspective, it can be concluded that the genre

was introduced with some translations in the 1930s, including the Protestant ethics based moral narratives, which was rendered by a conservative approach. So at the beginning, the essence of the dominant moral narrative was mainly Carnegie's texts with a late version of the Protestant ethics emphasizing some liberal capitalistic values, which were domesticated through an Islamic ideology in the translations, mainly by Ömer Rıza Doğrul. Later on, after the 1980s, the dominant moral narrative gained a secular characteristic both in the translations and in the texts produced by dominant agents like Doğan Cüceloğlu including works by other authors or translators.[27] Sistem Publishing and Altın Kitaplar seem to have had the same strategy in this context. This study comprises the period until the end of the 1990s, but it is worth noting that with the 2000s, a spirituality based moral narrative would also gain weight leading to more dynamism in the cultural field and some more struggles for dominance between the rationalist based self-help discourses/moral narratives and spirituality or religion based discourses/moral narratives. After this field has grown in the 1990s and developed under the influence of the socio-political atmosphere in Turkey in the 2000s, some publishing houses with a more conservative attitude started publishing some self-help works with an Islamic basis but in a similar manner to the Christianity-based self-help titles such as *Yönetici ve Devlet Adamı Olarak Hz. Muhammed* (by Afzalur Rahman, İnkılab 2015),

[27] An interesting example is the Turkish translation of an English bestseller in the self-help genre. Dr. Scott Peck's *The Road Less Traveled: A New Psychology of Love, Traditional Values and Spiritual Growth* (1978), which stayed on the *New York Times* bestseller list for more than ten years, is first translated as *Sevgi Dünyasına Giden Yol* by Azize Bergin in 1994, and retranslated by Rengin Özer in 1995 with the title of *Az Seçilen Yol: Sevginin, Geleneksel Değerlerin ve Ruhsal Tekamülün Psikolojisine Yeni Bir Bakış.* In the first translation more than half of the book is omitted. The source author, Peck, is a psychiatrist and after depicting the themes of discipline and love in chapter one and two respectively, he focuses on religion and the role of religion in one's happiness by explaining through some cases of his patients. This translation published by Altın Kitaplar includes only two chapters of the source text, which in fact consists of four chapters. The reason for such a large-scale and massive omission is the subject matter of the third and fourth chapters; that is religion. In the retranslation by Özer published by Akaşa, the book appears in its complete form including four chapters.

Hayatımızı Kolaylaştıran Hadisler Ve Öyküler (Set 1-2) (by Recep Bozdağ, Önemli Kitap 2010), *(Eğitimciler Anne babalar Gençler) Herkesin Öğretmeni Hz. Muhammed (A.S.M)* (by Halit Ertuğrul, Nesil 2006), *İş Dünyası İçin 33 Hadis ve Açıklamaları* (by İsmail Gökçe, Işık 2012). An outstanding example in this period is Muhammed Bozdağ, a renowned Turkish self-help author, who adopted the New Thought subjects like "spiritual intelligence," "secrets of existence and universe," and "positive thinking," and used some religious texts, mainly verses from the Qur'an and hadiths to justify and support these themes in his works *Düşün ve Başar, Ruhsal Zeka* and *İstemenin Esrarı*.

2.6 Conclusion

In this chapter, first I made a succinct summary of the history of the self-help genre in the American culture revealing the ideological background of the success-based self-help books in general. I touched upon some relevant critical approaches to this phenomenon, and also included a brief account of the scholarly work on self-help in Turkey. As well as explaining my research methodology briefly, I offered a concise historical account of the translation history of self-help in Turkish, mainly focusing on the emergence of the field through translations, as well as elaborating the overall thematic trends in general.

In light of these findings, in the next chapter, I will elaborate a multi-layered theoretical framework for depicting the themes of "self-help texts as moral narratives," "self-help (kişisel gelişim) as a cultural field in Turkey," "agency of some authors/translators in the translation history of self-help into Turkish," and "collage as a means of translation/writing as well as access to different forms of capital and consecration."

CHAPTER 3

THEORETICAL FRAMEWORK

3.1 Introduction

Analyzing the translation history of success-oriented self-help literature in Turkish requires a multidisciplinary approach not only because of the complicated sociological nature of the self-help phenomenon but also as a result of the thematic content, formal conventions and the historical development of the genre in Turkish. It is evident from my initial research that these narratives not only constitute a specific genre distinct from the other types of popular literature but also a specific cultural field[28] all by itself. Indeed, one of my aims with historical analysis is to reveal the formation of a new cultural field shaped through the translation of some self-help books, which I call moral narratives, by means of the agency of some actors and institutions. The present study aims to trace back the history of this cultural field to shed light on the underlying dynamics of its evolution through translation with a particular focus on agency. Therefore, I ground my analysis on a multi-layered and multi-faceted theoretical framework composed of conceptual tools and methods borrowed from Narrative Theory, Sociology and Cultural Studies in addition to the theoretical and methodological approaches in Translation Studies. Although I do not discuss them in detail in the part on theoretical framework, I draw on the main concepts of Gideon Toury's descriptive methodology (1995) and Gérard Genette's theory of paratexts (1997), especially in the textual analyses.

It is worth noting here that Itamar Even-Zohar's polysystem theory has often been used in several studies including some prominent and comprehensive

[28] Field in the sense used by Pierre Bourdieu, which will be explicated in the second section of this part.

translation histories on Turkey. The notions of "import," "center versus periphery," "cultural entrepreneurs" and others are all strong explanatory conceptual tools for the analysis of translation. However, as my focus is agency, agents and the emergence of a cultural field, I found Bourdieu's sociology of culture more relevant and appropriate for the analysis of the translation history of self-help in Turkish. Andre Lefevere's theory of translation as "rewriting" has also been employed in a number of studies, especially on the relation between translation and ideology. Although I use the idea of "rewriting" in the general sense, this historical account does not draw particularly on the theory of rewriting for mainly two reasons. Firstly, since self-help as a sociological phenomenon has appeared and developed under the influence of some meta (or master) narratives such as capitalism and individualism, and has become a public narrative even almost crossing nations and borders, narrative theory has become a good match of Bourdieu's sociology. Secondly, though the idea of rewriting is a substantial theory for some historical contexts, it is not sufficient to describe how translation has become a tool of text-production in both translated and written works in Turkish self-help writing, which made me integrate the idea of collage/bricolage into my framework as well.

In this chapter, first I present narrative theory in the sense employed in Social and Communication Theory and adapted for translation by Mona Baker, and then explain the narrative framework that I am going to employ for the analysis of the translation history of self-help in Turkish. In my research, I intend to a) approach and characterize success-oriented self-help texts in Turkish as "moral narratives," b) explore the success philosophies offered and promoted in these texts as "meta-narratives" and c) investigate the "field" that shapes and is shaped by these texts with a special focus on agency. I use the theory of moral regulation based on the

Foucaldian scheme of self-governance to complement the narrative paradigm in this framework. Then, for the sociological analysis of the formation of the field of success oriented self-help and its major constituent, agency, I offer a brief account of Bourdieu's field theory including its central concepts and Sameh Hanna's implementation of Bourdieu's genetic sociology for Translation Studies. The theoretical framework ends with a succinct depiction of the concept(s) of "collage/bricolage," its relevance in exploring the diverse translation practices in the translation history of success based self-help literature in Turkish, and its echoes on the postmodern translation theory.

3. 2 Narrative theory, moral regulation, and moral narrative(s)

In her comprehensive account of translation in conflict situations (*Translation and Conflict* 2006), Mona Baker presents Narrative Theory based on the understanding in Social and Communication Theory as a relevant and convenient approach to study translation. Baker discusses different types of narratives and offers a complicated analysis of several instances of translation from different conflict situations. As well as creating a narrative account and presenting a model of analysis, Baker aims to highlight the cruciality of translation and the ethical and political agency of translators in conflict situations. Since the subject of this thesis is not conflicts or conflict situations, I acknowledge the necessity to explain why I intend to adopt a narrative framework in the first place. And how and why I consider the success-oriented self-help texts as moral narratives is another important question that needs to be answered to present the theoretical perspective more clearly. In what follows first I elucidate the relevance of narrative theory for the context of self-help, and then clarify in what senses I use "narrative(s)." A brief account of the moral regulation

approach with its relation to self-help will be offered to explain what makes self-help texts "moral narrative(s)" in my perspective. Then, this section will end with a discussion on other relevant conceptual tools of narrative theory for the present thesis.

My reason for adopting a narrative framework based on Baker's model lies in the "value generating capacities of narratives" (Gergen, 1998, p. 13). Kenneth J. Gergen, whose typology of narratives and definition of "ontological narratives" (or "narratives of the self") are employed in Baker's account (Baker, 2006, p. 32), dwells upon the relationship between narrative, moral identity and historical consciousness. By exemplifying from the western culture, Gergen shows how narratives of the self have been used to create and sustain values that eventually formed moral identities (Gergen, 1998). I see a strong parallelism between Gergen's conceptualization and the success-oriented self-help texts under consideration here; and believe that by offering a life philosophy with some achievement strategies, these self-help narratives definitely generate values on the part of their readers. Moreover, they evidently serve in the circulation of a meta-narrative, which is the main philosophy underlying those texts. And it goes without saying that translators take part in this process of value creation and circulation.

3.2.1 Moral regulation

Social explanation of moral phenomena has always been the subject matter of Sociology since the early days of the field but problems related to morals and morality have more intensively become the topic of sociological thought in the past few decades (Ruonavaara, p. 1). As a concept, "moral regulation" is said to have attracted attention first with the work of Philip Corrigan and Derek Sayer, *The Great Arch: English State Formation as Cultural Revolution* (1985), in which it is

described as "a project of normalising, rendering natural, taken for granted, in a word 'obvious', what are in fact ontological and epistemological premises of a particular and historical form of social order" (Corrigan and Sayer, 1985, p. 4). Here moral regulation refers to “an attempt to make some human social forms appear to the people subjected to regulation as the natural and the only possible ones” (Ruonavaara, p. 2). It functions as a mechanism to create some cultural forms, that is, a “new ethic of governance” required for the foundation of the modern English state (Ruonavaara, p. 2).

Since the work of Corrigan and Sayer, moral regulation has been employed and problematized for a number of contexts in such diverse ways that it even led to its recognition as a single field, namely moral regulation studies. Mariana Valverde, the owner of this labeling, examined a number of historical and sociological studies that focused on the control of people’s behavior utilizing the concept of moral regulation, and delineated the main theoretical repercussions on the moral regulation approach as Marxist, Durkheimian, and Foucauldian (Ruonavaara, p. 1). The moral regulation approach has been taken up in various theoretical frameworks with a range of conceptualizations but the impact of Michel Foucault’s ideas of “governmentality” and “self-governance” has been considered as the most influential. Alan Hunt, a prominent scholar of Foucault-inspired moral regulation, is thought to be the major theorist in the field since he has employed the concept for diverse historical and present-day subjects in a number of writings (Ruonavaara, p. 3). In his extensive account on the social history of moral regulation in Britain and the US from the late 17th century to the present day, Hunt defines moral regulation projects as “an interesting and significant form of politics in which some people act to problematize the conduct, values or culture of others and seek to impose regulation

upon them" (*Governing Morals: A Social History of Moral Regulation*, 1999, p. 1). In his account, Hunt brings a central concept of Foucault into play to emphasize the importance of moral regulation today in the contemporary world, namely "self-governance" or "government of the self," which contributes to the originality and uniqueness of Hunt's understanding of moral regulation (Hunt, 1999, p. 5). The Foucaldian idea of self-governance enables Hunt to expand the scope and source of moral regulation in that it is no more regarded as a body of regulative actions from above imposing control over persons and institutions below, but as multiple projects initiated from a variety of social bases including various institutions and agencies to put limitations and conditions over individuals' actions and behaviors.

Hunt's account on moral regulation is relevant in the context of the translation history of self-help into Turkish because in this account, self-help is considered as a new form of modern self-governance, functioning through moral regulation. Hunt observes a move away from the organization of welfare to a complex system of links between expert knowledge, economic and social resources and government of the self; and therefore believes that modern moral regulation does not rely on theology or other kinds of regulative authority but more likely to use "the language of self-health, nutrition, medical science and proliferating forms of expertise ranging from modern quackery to high science" (Hunt, 1999, p. 216). The target of the modern moral regulation is also the "ethical subjectivity of the individual" in this account (Hunt, 1999, p. 216). For Hunt, modern liberal forms of government depend less on governing through society but rather intend to "stimulate and activate the controlled choices of individual citizens" (1999, pp. 216-17). Criticizing the scarce and inadequate attention that has been paid to the moral dimension of self-help in the academic studies, Hunt underlines the moral regulation

dimension of self-help, which for him "involves an incitement to self-regulation," and which works through "a moral voice" present in all self-help books and manuals (Hunt, 1999, p. 218). For Hunt "self-help is one of the new techniques that has been invented, or perhaps more accurately, continuously reinvented, for the government of the self" (1999, p. 218).

Hunt's approach to the self-help phenomenon as a means of moral regulation and his emphasis on the moral voice present in the self-help manuals are crucial to the perspective of the present thesis in different aspects. The main questions that I attempt to answer in light of this approach are: If we accept the self-help books as moral narratives and as a part of a moral regulation process, is there a specific role of translation, translators and other agents in this process of moral regulation? If so, what is it? What happens to that moral voice present in the self-help texts through translation given the different cultural context they are transferred to? What are the motivating factors for the agents of translation to take part in a moral regulation process?

3.2.2 Moral narratives

Inspired by Hunt's idea of self-help as a form of moral regulation, Gergen's emphasis on the value-creating capacities of narratives, and Baker's narrative model simultaneously dealing with both the individual text and its meta-narrative and highlighting the ethical agency of translators, I adopt a narrative framework, in which self-help texts are regarded as "moral narratives" and the self-help philosophy they promote as a "meta-narrative." Now I will explain this narrative structure in more detail.

As I have mentioned at the beginning of this introduction, translation has been functional in a range of ways with diverse objectives in the import of success-oriented self-help books into Turkish. In addition to providing a chronological overview of the translation history of this self-help genre based on the leading names and titles of the field, the main aim of this thesis is to offer an analysis of the role(s) of translation and translators in this transfer. Using a narrative framework, I classify the various functions and processes of translation in the history of self-help success books in Turkish into three main categories. This framework is composed of three different levels of translation: the translation of the self-help texts as "moral narratives," the translation of the "meta-narrative of self-help," and the translation of the self-help genre, which leads to the formation of a new cultural field. All these three levels are interconnected; that is, they both affect and are affected by each other and their interrelations will also be dealt with in the analysis. I should also add that the term level is employed to bring clarity to the mechanisms underlying the translation processes and their consequences in this context; it does not signify any hierarchy among the translation processes nor refers to any temporal sequence.

In the first level of my analysis, there is the translation of narratives of self-help, that is, the texts themselves, which I would call "moral narratives" due to their ethical content. All the success-oriented self-help books transferred into Turkish constitute the source and target texts of translation in this level. Through diverse practices of translation, a moral narrative in the source culture, which is a text, has been transferred to the target culture. My main objective in calling these texts "moral narratives" is not only to highlight their ethical content but also to underline the translators' and other actors' agency in the transfer of these success philosophies. Baker presents a typology of narratives including "ontological narratives (narratives

of the self)," "public narratives," "conceptual (disciplinary) narratives," and "meta-(master) narratives" (Baker, 2006, pp. 28-48). The most relevant category for the self-help context is the ontological narratives or narratives of self that are defined as "personal stories that we tell our selves about our place in the world and our own personal history" (28). Baker quotes the classification of ontological narratives offered by Kenneth J. Gergen and Mary M. Gergen in "Narratives of the Self" (1997):

> Gergen and Gergen discuss three types of ontological narratives: the stability narrative portrays the individual's situation as stable, with little or no change over time; the progressive narrative depicts a pattern of change for the better; and the regressive narrative stresses a pattern of decline or change for the worse. They argue that the development of these narrative forms 'is favored by functional needs within the society. Stability narratives are favored by the common desire for the social world to appear orderly and predictable; progressive narratives offer the opportunity for people to see themselves and their environment as capable of improvement; and regressive have an important motivational function in their own right.' (cited in Baker, 2006, p. 32; Gergen and Gergen, 1997, p. 175)

I consider and perceive the success oriented self-help texts, which offer guidelines to a better, happier and more successful life, as "progressive ontological narratives." Baker's further explanations on the interdependence between ontological narratives and collective narratives support my perception:

> Ontological narratives, then, are dependent on and informed by the collective narratives in which they are situated. But they are also crucial for the elaboration and maintenance of these same narratives. In the first instance, shared narratives, the stories that are told and retold by numerous members of a society over a long period of time, provide the blueprints for ontological narratives, including the blueprints for the social roles and spaces that an individual can inhabit. (Baker, 2006, p. 29)
>
> Collective narratives, or 'cultural macronarratives', as Hinchman and Hinchman (1997b: 121) call them, thus shape and constrain our personal stories, determining both their meanings and their possible outcomes. They are transmitted through a variety of channels, including (in modern times) television, cinema, literature, professional associations, educational

> establishments, and a variety of other outlets, (…) At the same time, ontological narratives are by no means inconsequential for the elaboration and maintenance of shared narratives. Society as a whole has a considerable stake in the stories and roles we construct for ourselves, because personal narratives can enhance or under- mine the narratives that underpin the social order and hence interfere with the smooth functioning of society. (Baker, 2006, p. 29)
>
> In Goffman's terms, the interdependence between ontological and shared narratives is a function of the fact that 'societies everywhere, if they are to be societies, must mobilize their members as self-regulating participants in social encounters.' (cited in Baker, 2006, p. 30; Goffman, 1967, p. 44)

The interdependence between the ontological narratives and shared narratives is also parallel to Hunt's idea of moral regulation in terms of stimulating self-regulation.

The second level of translation comprises the transfer of the meta-narrative of self-help, which encompasses and is closely connected to the self-help narratives. I assume that self-help or self-improvement as a phenomenon is a meta-narrative currently prevalent and widespread in the cultural atmosphere of Turkey. I use the term "meta-narrative" in a close sense to the category of "public narrative" in Baker's discussion (Baker, 2006, pp. 33-38), and it has a moral character, too. Both in Turkey and around the world, this meta-narrative is articulated, transformed and spread through self-help narratives, in addition to some other means of media and institutions such as seminars, courses and TV programs. To be explicit, self-help texts are not the only means for the transfer, transmission or dissemination of the meta-narrative of self-help, but a major one. I would like to argue that translation is an active process ongoing and effective simultaneously in the formation of both of these narratives; that is, on the textual narratives of self-help and the meta-narrative of self-help. By metanarrative I mean the philosophy of success promoted in self-help narratives embraced with an ethical agenda and a moral point of view.

For Baker, narrative is similar to story or discourse and we are embedded in several narratives. It is a dynamic entity always in relation to other narratives and open to change (Baker, 2006, pp. 3-4). In Social and Communication theory, narrative is regarded as "the principal and inescapable mode by which we experience the world" and that's why it is argued that we comprehend the social world and create our social identities through narratives and narrativity (Baker, 2006, p. 10). Baker emphasizes that "translation plays a key role in naturalizing and promoting such narratives across linguistic boundaries" and regards it critical to "highlight and interrogate the many ways in which translators and interpreters participate in both circulating and resisting narratives"(14). One of the main aims of this study is to clarify what role translation plays in "naturalizing" and "promoting" the meta-narrative of self-help/self-improvement in the Turkish culture. My initial research on the subject indicates that two distinct metanarratives on success have been transferred through the moral narratives in the selp-help books: the rationalist/Protestant ethics based success narrative and the spiritual/New Thought based success narrative, which I intend to analyze later.

There is a third level in the analytical scheme that is both partly dependent on and partly independent from the previous two levels. The success-oriented self-help literature in Turkish has also generated a cultural field for the genre that has its own formal and contextual conventions. Through the translation of self-help narratives into Turkish, a new genre has also been transferred into the Turkish culture. My main reason for considering the transfer of the genre (and the field) as a different level is that I believe the translation history of self-help success books in Turkish will reveal the genesis of a new cultural field in Turkey. Furthermore, some diverse translation practices of the translation agents in this field do not always fall under the category

of inter-lingual translation from a source text to a target text. I would like to argue that, by following a certain text-production pattern, some agents have translated the genre of self-help sometimes without translating the texts themselves but adopting and applying the source authors' formal and content-related strategies. That's why, the translation of the genre with the formation of a field constitutes a third level in this scheme, and in fact, it also includes the transfer of a popular science based on this genre. On account of the self-help translations into Turkish, a certain type of popular Psychology has also been imported, together with its transferred approaches and terms. One of the main aims of this thesis is to show the interrelations between all these translation levels and the subtleties of their interplay with a special focus on agency. Acknowledging the fact that translator and translation are two intertwined and inseparable notions, since the translation history of success oriented self-help literature requires a keen focus on agency due to the explicit initiations and interventions of some translation agents including especially translators, I will offer a translator-centered historical analysis in this thesis as well as some extensive case studies from different periods and authors.

3.2.3 Other conceptual tools of Narrative theory

A central concept that narrative theory offers and Baker employs to analyze translation is "framing." Baker uses the concept of framing to describe the ways in which translators and interpreters – in collaboration with other agents, such as editors or publishers – emphasize, weaken or alter aspects of the narrative(s) set in the source text. Framing is "an active strategy that implies agency and by means of which we consciously participate in the construction of reality" (Baker, 2006, p. 105) and Baker presents various strategies with examples to demonstrate how narratives

are reframed in translation and considers translation as "not simply an interpretive frame but a performance that encompasses any number of interpretive frames" (2006, p. 107).

Framing is performed by translation agents in different levels and through different strategies in the transfer of the self-help narratives into Turkish. For instance, the genre of self-help or some self-help books are classified under the title of Psychology by some Turkish publishers, and of Philosophy by some others, which I believe is a deliberate framing strategy, though the Turkish category name "kişisel gelişim" has also started to become a distinct section in most publishing houses. The representation of the professional domains of some of the translation (or transfer) agents has also been influential as a framing strategy and not in an unintentional way. Another example of a different level of framing has been carried out in relation to the religion axis, which reflects both the ideological appropriation on the part of translation agents, and the type and nature of the translation practices in this transfer process. A very recent and interesting example of religious (re)framing among others is the 2015 publication of Ali Fuat Başgil's *Gençlerle Başbaşa*, an advice book for the youth inspired from Julet Payot's *Education de la Volonte* (1895 *Education of the Will*). This work was originally written in Turkish in the Latin alphabet in 1949, and published half a century later, in 2015 with an Ottoman transcription next to each page, which I believe aimed to create a religious impression through reframing the work temporally.[29] Another remarkable instance of framing with a religious ideology can be the Turkish conservative self-help authors' rewriting of the New Thought themes in an Islamic frame, though leading to an opposite pragmatic effect due to the dominance of the source culture narrative.

[29] I will discuss this work as an example of collage in the introduction of chapter four.

Baker details the ways of framing performed in translation and interpreting based on the characteristic features of narratives and examines the ways "in which translators and interpreters – in collaboration with publishers, editors and other agents involved in the interaction – accentuate, undermine or modify aspects of the narrative(s) encoded in the source text or utterance" (Baker, 2006, p. 105). "Temporal and spatial framing" and "selective appropriation of textual material" are the two strategies Baker classifies for which I will present some examples from my initial research into the translated texts in the field of self-help in Turkish to show the relevance of narrative theory for the present analysis, yet they will be depicted and exemplified in detail within the case studies in the following chapters.

Temporal and spatial framing includes choosing a particular text and embedding it in a temporal and spatial context that highlights the narrative it portrays and stimulates us to create links between it and current narratives that influence our lives, although the events of the source narrative may be placed within a very different temporal and spatial framework; and this "type of embedding requires no further intervention in the text itself, although it does not necessarily rule out such intervention" (Baker, 2006, p. 112). There are several examples for this type of framing in the self-help literature in Turkish. A striking example of temporal and spatial framing is the translation of Napoleon Hill's *Think and Grow Rich* (1937) into Turkish in 2000s, which was originally written as a book of self-improvement during the Great Depression for the readers of the American culture in 1930s.

Selective appropriation of textual material is another framing strategy which is "realized in patterns of omission and addition designed to suppress, accentuate or elaborate particular aspects of a narrative encoded in the source text or utterance, or aspects of the larger narrative(s) in which it is embedded" (Baker, 2006, p. 114).

Two characteristic features of narratives, namely "relationality," and "genericness" are also pertinent for the analysis of self-help translations in Turkish; the former highlights the relational contexts of the cultural elements in public narratives which sometimes lead to constraints and at other times to the elaboration of new narratives for translators (Baker, 2006, pp. 64-66), and the latter refers to the association between an individual text and the genre it belongs to and how it influences interpretation in various ways. Baker illustrates how relationality serves as a critical feature in the interpretation of narratives with the translation of some terms that are loaded with relational meanings in the target culture such as the Arabic words "harim" and "shaheed," their English equivalents "harem" and "martyr" respectively and the narratives they lead to in the target culture through translation. One example for relationality from the Turkish translation of self-help success books might be the translation of the word "God" as "Allah" in Dale Carnegie's books by Ömer Rıza Doğrul, which inevitably leads to an Islamic frame for the narrative in translation. Genericness or generic frame is another characteristic of narratives which serves some other purposes in the translation of self-help books in such a way that when self-help books are classified as works in psychology, they are automatically eluded the general impression about self-help being a cheap and commercial category and get legitimized and prestigious. Translating a source text to a different genre is also called "generic shift," and the translation and presentation of self-help as psychology serves as an example for this category.

3.3 A sociological approach with a focus on agency: Bourdieu's Sociology of Culture

I employ narrative theory to identify the self-help success books as "moral narratives"- a denotation both revealing the content and meta-narrative they represent- and to analyze how these narratives, both textual and non-textual, are dealt with in translations, foregrounding the translators' agency –ideological, political or ethical- in the translation practice. However, in order to figure out the role of translators and other agents in the transfer of this literature and other phases of the translation process, a broader framework is required that would facilitate a thorough historical analysis explicating the sociological "problematics" of the period under concern and the complexities of translation implied in the narrative framework. Constructing a translation history of the success-oriented self-help books requires a sociological approach that would offer a clear and comprehensive picture of the genesis and development of a new cultural field, namely "kişisel gelişim." In the case of success oriented self-help books, which I define as moral narratives in the present study, it seems quite reasonable to straightforwardly regard the rise and popularity of this kind as a direct reflection of the tendency in the capitalistic societies of the globalizing world and shoulder a generalization that the transfer of this literature is mainly a consequence of the social and political changes in the history of Turkey, especially a result of a liberal economic order and permeating individualism.[30] However, such a prejudgment may lead the researcher to overlook the influence of the individuals and to miss the contextual specificities peculiar to the target culture, to the social atmosphere in Turkey. This is not the only concern that guides me towards a sociological analysis that opens up a space for the agency of the

[30] İlker Özdemir's study is relevant in this context (Özdemir, 2007).

individuals. To be more explicit, the innovations and interventions of some individuals are so dominant in the emergence and development of this field that they necessitate a focus on agency for a complete and thorough analysis of the translation history in question.

As a result of more interest in the contribution of individuals, that is translators and other influential actors such as publishers or political figures in the formation of translations, agency has gained more significance and attention as a notion in Translation Studies. Especially through the sociological approaches to translation research, some arguments as to the ignorance of agents and agency in the traditional descriptive framework have been offered and these in turn have led to miscellaneous solutions suggested for this problem by Translation Studies scholars. They have proposed different theoretical frameworks and conceptualizations to examine translation from a sociological point of view and evaluate agency in translation.[31] Some conceptual tools introduced by Pierre Bourdieu, "habitus" in particular, have been employed frequently in sociological translation analyses. Recently in his comprehensive study on Shakespeare translations in Egypt, Sameh Hanna has offered a full-fledged exploration of Bourdieu's sociology of cultural production and a methodological model of a sociological study of translation. Discussing several conceptual tools from Bourdieu's "genetic sociology," Hanna has also presented his own implementation of this theoretical model for Shakespeare translations in Egypt as well as focusing on two major themes for Translation Studies, that is "agency" and "retranslation" (Hanna, 2016).

Hanna's account of Bourdieu's sociology is definitely illuminating for translation analysis in general and for the present study in particular since the main

[31] Pym, 1998; Hermans, 1999; Simeoni, 1998; Gouanvic, 2005; Heilbron and Sapiro, 2007; Wolf, 2007.

purpose of this thesis is to offer a sociological translation history of the "genesis" and development of the self-help success literature in Turkish. In Hanna's words, Bourdieu's "genetic sociology" offers a relational model that "conceives of socio-cultural practice in terms of multiple causation and as the product of the dialectical relation between objective social structures and the subjectivity of social agents" (Hanna, 2016, p. 67). In line with this approach, my analysis will involve an explication of the field of success oriented self-help in Turkish, types of capital that shape this field, translation products, their characteristics, their positions in this field and relations to other products; the translators, the types of capital they possess, their trajectories in this and other fields, and their positions in terms of politics and poetics of translation. In this section, I present Bourdieu's field theory, with its major components including positions and position-takings, forms of capital, and some central notions such as "habitus," "homology," and "illusio." I will also present some examples from my corpus to illustrate the relevance of the framework for the content of success based self-help translations in Turkish.

3.3.1 Field and social space

The central concept in Bourdieu's sociology of culture is "field," and Hanna describes the major advantages of the concept of "field," particularly comparing it to the concept of "structure." First, according to Hanna, field "helps to problematize cultural production," that is, instead of attributing the cultural production to a single cause as a result of a linear reasoning, "field" makes it possible to examine cultural products in relation to a "complex network of relations that include institutions and human agents" (Hanna, 2016, p. 5). The field of cultural production, in this approach, is not a fixed structure where the actions of human agents are destined to have a

foreseeable set of results but its structure is always changing and subject to re-hierarchization due to the logic of all fields, which is composed of the struggle among agents over the ownership of capital and dominant positions. First, this dynamic character of the concept of "field" helps the researcher to think of cultural practices and products *relationally*; that is, to see the connections between these practices and the positions obtainable in the field, the "dominant agents occupying them, homologies with other fields and the class structure of the wider social space" (Hanna, 2016, p. 5). Second, "field" is a "heuristic concept, a *construct* (…) This epistemological distance between the "field" and the reality it attempts to capture strengthens the researcher's awareness of the *constructedness* of his/her analytical tools" (Hanna, 2016, p. 5). "In contrast with the abstract and agent-less concepts of 'structure' and 'system,' Bourdieu's field features struggles among real agents, with real stakes" (Hanna, 2016, p. 21).

Hanna emphasizes that research in translation studies has not yet fully applied and appropriated Bourdieu's conceptual tools and a major part of research utilizing Bourdieu's sociology has especially been related to interpreting. He also states that the focus of research employing Bourdieu's theoretical approach has been fiction in research related to literary translation. However, he does not mention any examples from research on nonliterary translation employing Bourdieu's sociology (Hanna, 2016, p. 6)

Social space is a larger category in this framework, which consists of multiple fields such as cultural, political or economic. The social space of an individual encompasses the fields within which he or she functions. In Bourdieu's sociology, field refers to "a structured space of possible positions which are occupied by agents" (Hanna, 2016, p. 21). In addition to being dynamic and changeable, the

structure of the field is shaped by the struggle among its members over different kinds of capital (Hanna, 2016, p. 21). Furthermore, the interaction among different fields is central to this sociological perspective in that any examination of a field of cultural production necessarily requires an analysis of the impact of the dynamics in the fields of power, such as politics and economy, over cultural production (Hanna, 2016, p. 22).

The boundaries of cultural fields are the result of a constant struggle between two groups of culture producers: those "who believe in the autonomy of the field" and that the cultural products aren't required to comply with any laws except the laws of the field, and those who argue that "these products serve economic, political and social purposes" (Hanna, 2016, p. 22). Hanna provides an example for this description of a constant struggle from the field of art production: the struggle between the proponents of "pure art" and "bourgeois/commercial art." The objective underlying this struggle is to delimit and impose the boundaries of the field. Considering their own interests and with the intention of strengthening their positions in the field, each of these major groups attempt to determine the conditions of true membership of the field and therefore, its boundaries. In fields of cultural production, the struggle between these two groups is "about who is the true writer, artist, translator, etc." and therefore delineating the boundaries of a particular field is "about the inclusion/exclusion of individuals and groups" (Hanna, 2016, p. 22). For this reason, when translators, for instance, make declarations or comments about how translations need to be done (for example, using the standard language or vernaculars for historical drama), they define the membership and hence, the boundaries of that particular field of translation (Hanna, 2016, p. 22). A similar kind of struggle can be

said to have existed in the field of self-help in Turkish between the authors/translators of different kinds of self-help.

The struggle within the field is not only over the conditions of membership but more specifically, over the "authority of assigning membership and the authority of consecration of both producers and their products" (Bourdieu, 1996, p. 224). For Bourdieu, when a researcher adopts a definition of who is a writer/translator for instance, he or she ignores the conflict within the field over the imposition of the legitimate definition and offers a monolithic representation of that field. Instead of following a "static and universal" definition of writer for example, Bourdieu's alternative is examining the "range of definitions available at a particular moment in time and their distribution/hierarchization within the literary field" (Hanna, 2016, p. 23). This kind of an investigation entails detecting the mechanisms of consecration which would inevitably require "identifying the agents and institutions that wield the power of consecration, such as the education system, cultural institutions, academics, critics and authors of prize lists, as well as the symbolic power each of them possesses in the field" (Hanna, 2016, p. 23). In Bourdieu's words, it requires "constructing a model of the *process of canonization which leads to the establishment of writers*" (Bourdieu, 1996, p. 225; emphasis in original). This can be accomplished through analyzing the diverse forms of consecration at different historical periods of the field. There are various forms of consecration for Bourdieu including "consecration through documents (textbooks, anthologies, miscellanies), consecration through monuments, consecration through commemorative events, consecration through the education system (inclusion into school/university curricula), consecration through attention from critics, reviewers and cultural agents in general" (Hanna, 2016, p. 23).

I believe self-help literature in Turkish can be analyzed as a field, and based on my initial historical research on the subject, the last two forms of consecration can be said to exist in this field. One of the most famous self-help authors in Turkish, Doğan Cüceloğlu's book on psychology, *İnsan ve Davranışı: Psikolojinin Temel Kavramları* (1991 Remzi Publishing) to be used as a textbook at university, enables his writings on self-help to be regarded as scientific sources and paves the way for his consecration as an author in this field. Another important figure, Nüvit Osmay's *İnsan Mühendisliği* ends with a compilation of letters and comments about him and his writings written by some cultural agents, reviewers and critics, which again funtions as a mechanism of consecration on the part of the author.

According to Bourdieu's field theory, the boundaries of the cultural field are delineated by means of the definition of the conditions of true membership, the classification of genres and modes of production within the literary field, and the invention of new genres and the extinction of the old ones. For instance, the boundaries of the literature or popular literature changes when a new genre emerges or the boundaries of the field of translation changes when translators get interested in a different kind such as literary translation or scientific translation. Obviously, the emergence and especially development of the self-help literature in Turkish opened a new field for translation and changed the boundaries of popular literature and translation of popular literature.

It is generally the newcomers who initiate the shifts in the conditions of field membership and the categorization of genres and ways of production in the field. For Bourdieu, new comers "not only introduce innovative products, but they introduce new techniques of production and new modes of evaluating products. However, their entry into the field and their trajectory within it are not unconditioned" (Hanna, 2016,

p. 24). The regulation of new comers is performed through "the codification of entry to the field," for Bourdieu, in two different types: high degree of codification, in which gaining entry to the field is conditioned by embracing explicit rules and holding a minimum of qualifications ("a degree, a title, a distinguished social position, a close kinship relation to already existing members of the field, etc."); or a weak degree of codification in which the rules for entry into the field are not fixed and operate at a more slight and imperceptible level (Hanna, 2016, p. 24). Examples of the fields where there is usually a high degree of codification are academic or judicial fields, though the instances of fields with low degree of codification are literary or artistic fields. I think this classification of Bourdieu can even be challenged by counter examples. Though self-help as a field is not in the first group, it might be said to have a high degree of codification for entry into the field at the beginning of its emergence, when the most dominant agents were all individuals with some qualifications which can fulfill a high degree of codification, such as Ömer Rıza Doğrul and Nüvit Osmay, who have distinguished social positions or Doğan Cüceloğlu, who has an academic title in Psychology.

Boundaries of the field are also defined by the acts of naming performed by its members in order to describe themselves in opposition to members of other fields. For Bourdieu, the presence or absence of a particular group in the social universe relies on "its capacity to get itself recognized, to get itself noticed and admitted, and so to win a place in the social order" (cited in Hanna, 2016, p. 25; Bourdieu, 1984: 480-1). A nameless social body has an uncertain existence and its members try to avoid being in such a situation because their destiny is "bound up with the words that designate them"(ibid.). In order to be recognized by other existing groups, they need to the capacity to "mobilize around a name," and "to mobilize the union that makes

them strong, around the unifying power of a word" (cited in Hanna, 2016, p. 25; Bourdieu, 1984, pp. 480-1). It is interesting to recognize, as Hanna observes, that "the name that any particular social group accepts for itself is the outcome of a struggle among its members. Individual members have their own *vision* of the identity of the group, which they seek to impose through the act of naming and turn into a legitimate *division* that distinguishes the members of that group from members of other groups" (Hanna, 2016, p. 25).

By the same token, Doğan Cüceloğlu's naming the field of self-help (Özdemir, 2007, p. 171), especially the sources which promise and guide for a better and more successful life in different aspects, as "kişisel gelişim" is not a coincidence. "Kişisel gelişim" can be translated into English both as "self-improvement," which is the other title of the field in English, and "personal development," which sounds more technical and evokes a scientific category. Though the works Cüceloğlu cites in his works mostly belong to the bestselling self-help authors in English, this naming absolutely reflects his vision about the identity of the field and the members of the group.

3.3.2 Positions and position-takings

The field is described as "a network of objective relations (…) between positions" by Bourdieu (1996, p. 231). These positions are "available to be occupied by members of the field," "these positions and the relations between them can be objectively defined independently of the characteristics of those who occupy them," and "the positions available in a field are distributed in oppositional terms" (Hanna, 2016, p. 25). For example in the literary field, some positions that can be ascertained are: novel versus poetry, social novel versus avant-garde novel, dominant versus

dominated, consecrated versus novice etc. Positions also comprise forms of grouping of individual producers (salons, writers' unions, literary clubs, literary movements), and modes of production (private versus government publishers, publishing in a prestigious book series for established writers versus publishing in a series for avant-garde writers, etc.) (Hanna, 2016, p. 25).

Admitting the fact that this study is based on a corpus of bestselling translators/authors, and for this reason may provide insufficient data for some generalizations about the field, it is still possible to identify positions in the self-help literature in Turkey according to the different approaches in the success books, as mentioned in the context of meta narratives, such as rationalist/Protestant ethics based narratives and spiritual/New Thought based narratives.

There are two significant factors that determine the status of each of these positions; first, the other positions in the field, and second, "the distribution of forms of capital possessed by their occupants or the power relations between them" (Hanna, 2016, p. 25). For example, if a genre is predominant at a particular moment in the history of the literary field, then the writers of that genre must have accumulated a considerable amount of "symbolic capital"[32] that led the genre they employ to attain relative preeminence over other available genres in the field (Hanna, 2016, p. 25).

The available positions in the field provide with a variety of decisions and choices for the members of the field, which are called "position takings" by Bourdieu (Hanna, 2016, p. 25). "Position taking is the concretization of the agents' positions in terms of actual works, discourses or stances" (Hanna, 2016, p. 26). Position takings consist of both "generic, stylistic and thematic choices by members of literary field"

[32] Forms of capital will be explained in detail in the next section.

(Hanna, 2016, p. 26), and "political acts and discourses, manifestos or polemics" of authors (Bourdieu, 1996, p. 231).

The range of positions and the range of position takings are indivisible and need to be analyzed together; and therefore, "any change in the range of available positions in the field results in a change in the stances taken by agents" (Hanna, 2016, p. 26). Changes in the available positions are usually introduced by newcomers, usually young and non-consecrated members of the field. Trying to "assert their difference, get it known and recognized" newcomers attempt to present "new modes of thought and expression" and create new positions, which leads to the rehierarchization of the available positions and position takings in the field (Bourdieu, 1993, p. 58). Hanna underlines that the changes in positions and position takings are always the consequence of the generative principle governing the field, which is the "struggle among agents with different interests" (cited in Hanna, 2016, p. 26; Bourdieu, 1996, p. 32).

Hanna maintains that since translating a canonized author can somehow ensure a certain degree of success for translations, the position of canonized authors becomes "a site for struggle" among translators (Hanna, 2016, p. 27). The symbolic value of the name of the canonized author insinuates and assures a "quality product" irrespective of the influence of the translator. So the name of the canonized author functions like a reliable brand name and it is a signal of consecration when a translator has his/her name next to the canonized author's. That's why, adds Hanna, translators (drama translators in his case) not only struggle for the honor of translating canonized authors but also for showing that they deserve this honor. This is the reason behind their assertions in the book covers or title pages highlighting their academic titles or areas of specialization which all act as cultural capital

distinguishing the translator (author) from the others struggling for the same position. In later translations, they consolidate their positions by mentioning early translations (Hanna, 2016, p. 28).

This kind of position taking can be exemplified in the field of self-help in Turkey with some instances such as Ömer Rıza Doğrul's statements in his preface to his translation from Henry Link, where he also presents the canonized position of the author. Doğrul also mentions about his previous translation from the same author in the preface to his translation of *Public Speaking and Influencing Men in Business* from Dale Carnegie. Apparently, Doğrul had had the same position for a long time until Carnegie's works were translated by other translators in later decades.

Another significant detail Hanna mentions is the fact that if the field is new, still in the making, and the canonized authors are being translated for the first time, then, translators do not own any capital relevant to the field but are inclined to utilize the capital they have from other fields (2016, p. 28). This is the case with all the dominant agents that will be analyzed in case studies in the present thesis, namely Ömer Rıza Doğrul, Nüvit Osmay, and Doğan Cüceloğlu, who make use of their capitals in other fields, that is in Politics, in Engineering, and in Psychology respectively.

There are also positions relevant to the consecration of the translator. The two positions in this category are of the consecrated and the marginalized. In addition to translating canonical works, some other signs that indicate the position of consecrated translators are associated with their being recognized by cultural institutions or with their trajectory within the specified field. Forms of recognition consist of translation awards as well as membership in official translation committees that appraise translations, prize and establish national translation policies.

The accomplishments and general profile of the translator also have an important role in deciding whether a particular translator has the position of the consecrated. Hanna also emphasizes that being an author and having "original" publications can lead to consecration as the capital attributed to the title of "writer" surpasses that attributed to the "translator" since the former is correlated with the image of "creator" whereas the latter is identified with the image of "imitator" (2016: 32).

3.3.3 Forms of capital

The structure and boundaries of any field are "determined by the type of capital dominant in the field and the distribution of this capital among its members." (Hanna, 2016, p. 37). Originally belonging to the discipline of economics, "capital" is a central concept in Bourdieu's theory of social and cultural practices. In the simplest sense, it refers to "accumulated labour" (Bourdieu, 1986, p. 241), but in Bourdieu's theory of fields "labour may be immaterial, and hence its accumulation may take forms other than monetary profit, although it can be converted, under certain conditions, into monetary profit" (Hanna, 2016, p. 37). Capital is both "a force inscribed in objective or subjective structures" and "the principle underlying the immanent regularities of the social world" (Bourdieu, 1986, p. 241). To be precise, capital is amassed both in material things and immaterial practices and owned by individuals and institutions. What is more, it acts as the very logic that shapes activities in any particular field as well as the power relations among members of that field. For this reason, it is impossible to present an accurate and adequate account of the structure and function of the social world without employing capital as an explicatory tool to describe the social and cultural practices. In this framework, for the effectiveness of such an account, the sociologist needs to detect the

"mechanisms of euphemization" (Hanna, 2016, p. 37) or in Bourdieu's terms "dissimulation" (Bourdieu, 1986, p. 243) through which the material interests underlying and constituting socio-cultural practices are concealed in supposedly disinterested assertions of the producers of culture. Some examples of such assertions are "serving the cause of art/literature," "invigorating literature with new themes, styles and genres" or "producing a faithful translation of Shakespeare's drama" (Hanna 2016: 37).

There are identifiable forms of capital at the core of these assertions that agents endeavor to own and invest in and the comprehension of these different forms of capital comprises an important part of the sociological analysis (Hanna, 2016, pp. 37-8). In addition to identifying these different kinds of capital, the sociologist also needs to "establish the laws whereby the different types of capital (or power, which amounts to the same thing) change into one another" (Bourdieu, 1986, p. 243). As Hanna also emphasizes, the central argument of Bourdieu's account on the three forms of capital is that both cultural and social forms of capital are invoked by and contribute to economic capital. Bourdieu aims to question the general belief that "cultural activities, in particular, are grounded in *disinterestedness*" (Hanna, 2016, p. 42).

Since the field of self-help has established itself as a big sector in the Turkish publishing industry with very high sales figures and bestsellers, capital would inevitably serve as an efficient tool in my attempts to figure out the structure of this field and different kinds of motives behind the translation agents' choices. In general, the authors in this field make a claim for disinterestedness in economic profit. Some self-help authors argue that they fulfill a social mission and write self-help books for the improvement of individuals and society in general. İlker Özdemir, in his analysis

of the concept of communication in the self-help discourses in Turkey, presents several examples of such claims (Özdemir, 2007, p. 172).

3.3.3.1 Cultural capital

Cultural capital reveals itself in three different forms as "embodied," "objectified," and "institutionalized" (Bourdieu, 1986, p. 243). Embodied cultural capital is gathered in the range of knowledge, skills, cultural, artistic and political preferences of the individual agent. It also consists of the awareness of the agents about their social space and the potentials they utilize while they are relating to this space and entering into the fields that compose this space. The attainment of cultural capital depends on both the capacities of the individual agents and the precepts of their social classes. The social conditions of the attainment of cultural capital are "more disguised than those of economic capital" (Bourdieu, 1986, p. 245), and therefore "cultural capital is meant to be recognized as symbolic capital"(Hanna, 2016, p. 38).

Objectified cultural capital appears in objects and media including "writings, paintings, monuments, instruments etc." (Bourdieu, 1986, p. 246) and its materiality paves the way for its transmission and conversion to economic capital, which is not the case for the embodied cultural capital. Objectified cultural capital continues to have its material and symbolic value to the extent that it is "implemented and invested as a weapon and a stake in the struggles which go on in the fields of cultural production" (Bourdieu, 1986, p. 247).

The institutionalized form of cultural capital shows up as an academic degree, a title or award that is verified by an educational or cultural institution. Contrary to embodied cultural capital, institutionalized cultural capital is "more fluid and is

easily convertible to economic and social capital" (Hanna, 2016, p. 39). It helps to "compare and price the qualifications of agents within the field" (Hanna, 2016, p. 39).

To exemplify from the field of Turkish self-help literature, the insurmountable dominance of Doğan Cüceloğlu as an author and authority with his academic title as a Professor in Psychology can constitute a remarkable instance of the notion of the institutionalized form of cultural capital. Forms of different kinds of capital will be identified for the agents of translation in the field of self-help in Turkey in the corpus analysis and case studies in the following chapters.

3.3.3.2 Social capital

Social capital consists of all the "actual or potential social resources possessed and mobilized by individuals" (Bourdieu, 1986, p. 248). A common form of social capital is membership in a specific group that provides its members with the opportunity of being supported by the "collectively-owned capital" (Bourdieu, 1986, pp. 248-9). The name of the group, whether it is a family name or the name of a class, school, political party, literary club or movement, stimulates the collectively owned symbolic capital, whose volume and effect for an agent rely on the size of the network of relations he or she can efficiently activate and on the volume of the capital (economic, cultural, symbolic) owned by other members of the group he is related with, gained as a result of their own abilities and achievements (Bourdieu, 1986, p. 249). Social capital based on the membership of a particular group generates both material and symbolic profits (Hanna, 2016, p. 41).

Most of the strong agents in the genesis and development of the field of self-help in Turkey are figures who have significant social connections and who own a certain amount of social capital that served in the formation of their own careers

alongside the field. For instance, Ömer Rıza Doğrul was a political figure whose social position and relations operated as social capital in this field. Doğan Cüceloğlu's initiation of the first series of self-help in the modern sense in Turkish was encouraged and facilitated by the owner of Sistem Publishing, who has always had a big share in the production market of this field.

3.3.4 Habitus

Agency of social actors plays an important role in the management of capital including the processes of accretion, proliferation, diminution and conversion, as well as the objective structures within a field. Habitus, the central notion in Bourdieu's genetic sociology, encapsulates Bourdieu's understanding of human agency: "systems of durable, transposable dispositions, structured structures predisposed to function as structuring structures" (Bourdieu, 1990, p. 53). To put it more explicitly, the habitus of an agent is 'structured'; in other words, it is "neither innate nor a haphazard construction" first of all (cited in Hanna, 2016, p. 43; Simeoni, 1998, p. 21). Secondly, it "is acquired and shaped, explicitly and implicitly, through the range of social experiences made available by socialization and education" (Hanna, 2016, p. 43). What is more, habitus is comprised by a system of dispositions that have a structuring function, which helps orienting the practices of the individual within the social space. Finally and most importantly, habitus causes 'dispositions,' that is, "strategies for action rather than rules for implementation" (Hanna, 2016, p. 43).

Hanna explicates and highlights the dialectical relation operating in two directions between an individual agent's habitus and the objective structures in a field (Hanna, 2016, p. 44). On the one hand habitus is structured by the field, and on the other hand it "contributes to constituting the field as a meaningful world"

(Bourdieu and Wacquant, 1992, p. 127). It is never a hierarchical relation where the field imposes some rules and the habitus actualizes them because the schemes of habitus "function below the level of consciousness and language" (Bourdieu, 1984, p. 466). It is significant to note that habitus is "an open system of dispositions" whose structure is open to change and revision through the personal experiences of the individual (Bourdieu and Wacquant, 1992, p. 133). Therefore, "the habitus of any individual is the product of history in two senses: it is both the product of the history of the field of which he/she is a member and the history of his/her trajectory in the social space" (Hanna, 2016, p. 45) As a result of its historical and open nature, the habitus of a translator is formed by the experiences both in and outside of the translator's professional field, which in turn lead to the renovation and restructuring of habitus (Hanna, 2016, p. 45). This aspect of habitus is crucial in following the trajectory of the agents of translation that will be analyzed in this thesis, who are professionally or non-professionally engaged with different fields of production.

3.3.5 Homology, illusio, and change

Another central concept in Bourdieu's genetic sociology is "homology," which is defined as "resemblance within difference" (Bourdieu and Wacquant, 1992, p. 106). This term has been used to indicate how the fields of cultural production are "structurally and functionally interlinked" with the political or economic fields "in a way that affects their internal dynamics" (Hanna, 2016, p. 52). Hanna discusses the "homologous relations" of the field of theatre production with the field of power and field of class relations. It is also very important to see the struggle between different poles or positions in each field to be able to understand the interaction of a field with other fields.

Based on the content of the narratives produced in the field of self-help, it is possible to identify some relations with other fields such as the field of business (which somehow requires the spread of a particular narrative about success and a successful businessman/worker), the field of politics (liberal tendencies in the economy and capitalistic approaches which one way or another support or encourage the narrative of the business world), the field of psychology (as it is closely related with the discipline in content in the source culture and as a result of the professional fields of some translation agents).

Another fundamental concept employed in Bourdieu's field theory is illusio, which refers to "the fact of being in the game, of being invested in the game, of taking the game seriously" (Bourdieu, 1998, p. 76). Illusio, which refers to " a collective belief on the part of its members in the value of taking part in its internal struggles" is not only a major factor required but also facilitated by the functioning of a field (Hanna, 2016, p. 59). "In order for the field to emerge and function, its members must take interest in the stakes it offers" (cited in Hanna, 2016, p. 59; Bourdieu, 1996, p. 227). Through this notion, Bourdieu also aims to object to the general association of cultural activities with the thought of disinterestedness, which was mentioned in the context of "capital" before (Hanna, 2016, p. 59).

Illusio is described as the "conjunctural relationship between a habitus and a field" (Bourdieu, 1996, p. 228); and it is also emphasized that "the interest which individuals develop in a particular field is engendered by the dispositions of those individuals, which are in turn produced and promoted by the objective structures of the field" (Hanna, 2016, pp. 59-60). In this framework, illusio, which constitutes the motivating factor behind the actions of agents in a field of cultural production, cannot be defined without "(re)constructing both the forms of capital dominant in

the field and the habitus of these agents" (Hanna, 2016, p. 60). It is significant to note that it is not only the illusio of the producers or authors/translators that is required for the functioning of the field but also the illusio of the consumers or readers. Hanna quotes Gouanvic's argument, which reveals the pertinence of the notion, that it is one of the tasks of the translator to "(re)produce in the target text the capacity of the source text to provoke the illusio of the source readers" (cited in Hanna, 2016, p. 60; Gouanvic, 2005).

In the context of the translation of success-oriented self-help books, there exists a strong connection between the illusio of the readers and the metanarrative(s) transferred to the target culture. The self-help narratives, that is, the success books themselves, serve in the spread of some metanarratives, composed of some success philosophies, which are employed in the formation of the illusio of the readers.

It is generally the new, non-consecrated members (writers, translators etc.) who bring innovation and change in a field as they aim to put themselves in a distinct position and try to be distinguished as different. They declare the new positions they introduce to the field in some "constitutive texts" such as prefaces, programs or manifestos (Bourdieu, 1996, p. 240). It is also emphasized in this framework that there is correspondence or homology between the internal changes (the conflicts occurring within the field) and external changes (the struggles in politics and economy which comprise the field of power). "These external changes may either effect a change in the power relations in the cultural field or allow for the emergence of a new category of consumers whose affinity with the new producers 'guarantees the success of their products'" (cited in Hanna, 2016, p. 61; Bourdieu, 1996, p. 253). The correspondence or homology between producers and consumers or supply and demand is thought to be an instance of this specified relation between internal

struggles within the field of cultural production and external changes in the social space (Hanna, 2016, p. 61). Similar to the struggle among cultural producers over distinction, there is a parallel struggle among the consumers who in a similar vein endeavor to "distinguish themselves socially by means of the cultural taste with which they affiliate themselves" (Hanna, 2016, p. 62).

Hanna states that the "existence of any product within the cultural field is conditioned, as Bourdieu always emphasizes, by the ongoing battle between the consecrated and the non-consecrated, the established and the newcomers, the avant-garde and the outmoded" (2016, p. 62). The consecrated producers aim to reproduce the present state of the field, with its leading methods of production and standards of perception and appreciation of cultural products. The newcomers, on the other hand, struggle to get recognized by both challenging the established hierarchy of cultural products and indicating their own difference (Hanna, 2016, p. 63). They also try to "push back into the past the consecrated producers… 'dating' their products and the taste of those who remain attached to them" (Bourdieu, 1993, p. 107). For this reason, the struggle in the cultural field is not only in terms of symbolic capital (recognition, consecration) or economic capital (financial profit) but also in terms of time; therefore, the field of cultural production is also defined as a "temporal structure" by Bourdieu (Bourdieu, 1993, p. 108; Hanna, 2016, p. 63).

In light of this approach, it is also in the interest of "co-producers," that is reviewers, critics, historians, galleries, publishing houses, educational institutions etc., to contribute to the ageing of cultural products or to "breathe life into certain 'obsolete' cultural products and transform them from the category of works 'lagging behind time' into works 'for all time' or 'classics'" (Hanna, 2016, p. 63). As Hanna underlines, retranslation offers a prosperous ground to demonstrate the internal

changes in a field and the struggle over time between 'ageing' and 'new' cultural products (Hanna, 2016, p. 63). In the field of self-help in Turkish, the most striking example for the struggle over time observed in retranslations is the works of Dale Carnegie, which have also been re-edited, reprinted and repackaged for a number of times in their source language and culture.

3.4 Collage/Bricolage

Apart from the theoretical tools of Narrative theory and Bourdieu's genetic sociology, one central concept that I will employ in my historical analysis is "collage/bricolage," which is an interdisciplinary notion originally used to talk about artistic representation but has been deeply theorized and problematized across numerous disciplines. In its narrowest definition, "collage" is a technique in Fine Arts, which indicates that the work of art is composed of the assemblage of different parts from different sources. Collage was introduced as a revolutionary art form in the twentieth century, and was adopted later on as a method in literature and other forms of cultural production including music, architecture and film-making (Banash, 2013, pp. 13-14). It was this narrowest meaning that first occurred to me when I looked through one of the first well-known self-help works in Turkish, namely Nüvit Osmay's *İnsan Mühendisliği* (1985)[33], which is a collection of Osmay's translations of some articles from different sources and his own writings on self-improvement and success. I found Osmay's combining his own writings with his translations from other sources and presenting it as a single work very interesting and realized that the same strategy was followed by other Turkish self-help authors in later years. This recognition encouraged me to think and research more on the concept of "collage"

[33] The first version of the book was published in 1968 with the title *İnsan ve Mühendis* in Ankara by Makine mühendisleri Odası Yayınları.

and I saw that it has not only been defined technically and metaphorically in various ways in different disciplines but has also become and functioned as a key term in interpreting the contemporary culture and the postmodern. In my opinion, "collage translation practices" or "collage" as a method of translation definitely constitutes a characteristic approach of the translators/authors in the history of self-help in Turkish. For this reason, I believe the concepts of "collage/bricolage" can open up a new dimension for the study of translation both technically/formally and conceptually/metaphorically and reveal a lot about how translation and indigenous writing are merged together in the Turkish self-help text production. Some Turkish self-help authors/translators integrate different components of different sources in one single work to form success manuals with diverse ethical viewpoints and values.

As I have mentioned, collage, its definition, methods and meanings have been analyzed and interpreted by scholars across various disciplines in numerous different ways. My aim is not to offer a complete literature review encompassing all the diverse approaches to collage here, a task that would exceed the scope of one single work anyway. In this section, I aim to present the relationship between collage and translation as precisely as possible by referring to some relevant discussions on the subject in cultural studies and criticism. Among the diverse perspectives on collage as a technique and metaphor in cultural studies, these three characteristics that have been identified and problematized are particularly significant for the context of translation: collage and its association with mass production, consumerism and mass media in the twentieth century; the representational status of collage and its multiple origin(s).

In his study on the contemporary collage culture, David Banash describes the practice of collage as a method of "making meaning in a ready-made world" for the

artists and authors (Banash, 2013, p. 14). Banash argues that "collage is central to understanding the development of the twentieth century because it is an uncanny mirror of both the Fordist production that characterized the first half of the century and the consumerist ethos that defined the postwar years" (2013, pp. 14-15). For Banash, collage is not only a central form and practice for the contemporary culture, but also "one of the coordinating metaphors of the century, allowing artists, writers, and their audiences to understand the experience of mass production, consumerism, and mass media" (Banash, 2013, p. 18). Referring to some prominent thinkers of the century, namely Frederic Jameson and Jean Baudrillard, Banash emphasizes the changes in the traditional narrative and art forms as a consequence of the modernization of consumption and production sectors and the rise of mass media (2013, pp. 26-27). Banash also underlines the fact that not only have the traditional narrative and art forms been ruptured by the fragmentation rooted in the practices of collage but the coherence of ideologies has also been transformed by the collage artists (Banash, 2013, p. 17). All these drastic changes have inexorably affected the ways of cultural production including translation.

Since collage has been introduced as a revolutionary art form, it has also invoked diverse perspectives in criticism that in turn engendered innovative interpretations of some fundamental notions such as representation or origin among others. Thomas P. Brockelman, for instance, dwells upon the philosophical relationship between collage and the postmodern art, literature and culture, and describes collage both as "lens for the interpretation of the postmodern" and as "emblem for the contemporary culture" (Brockelman, 2001, pp. 7-8). Based on his analysis of some postmodern works of art and literature, Brockelman considers collage "as both revival of representation and paradigm of antirepresentationalism,"

highlighting the "undecidebility of its representational status" (Brockelman, 2001, p. 8). Rona Cran, another scholar dealing with both the technical and conceptual features of collage in different fields, emphasizes in her recent work on the subject that "collage is about encounters. It is about bringing ideas into conversation with one another" (Cran, 2014, p. 4). Cran quotes Rosalind Krauss's definition of the function of collage highlighting its relation with the notion of origin: " It (collage) can talk about space without employing it; it can figure the figure through the constant superimposition of grounds ... As a system, collage inaugurates a play of differences which is both about and sustained by an absent origin" (as cited in Cran, 2014, p. 10; Krauss, 1981, p. 20). Acknowledging the fact that collage had been present before Picasso and Braque, Cran identifies the functions of collage mainly for art but also for other sorts of cultural production:

> For the Japanese calligraphers, Persian bookbinders, and nineteenth-century educators, collage was predominantly a useful method of making something pretty or interesting or useful to look at or interact with, but for Picasso and Braque, and the artists and writers who subsequently developed and diversified it, it was a means of subverting established ways of making art. Collage in its twentieth-century manifestation was about meaningful encounters and juxtapositions, about displacing, disrupting, and deconstructing, whilst simultaneously representing the possibility of dialogue and synthesis between heterogeneous elements. (Cran, 2014, p. 14)

It will be clear through the textual analyses in chapter four that the collage works in the Turkish self-help writing/translation do reflect some of these main functions of collage that Cran elaborates such as "being about encounters," "disrupting," or "representing the synthesis between heterogeneous elements." However, it is worth noting that collage practices in the Turkish self-help translation/writing lack an important function of collage as an art or narrative form performed by artists and authors in other fields. A significant difference is that the effect of collage is different in this particular field in terms of readers' reception. The collage

characteristic in the structure of the Turkish self-help works/translations is not as explicit as it is in the works of art or literature. The Turkish self-help authors/translators make use of collage in their writings/translations as a key text-production strategy but they do not pursue the major goals of the collage artists or authors such as bewildering, unsettling or challenging some conventional assumptions of the readers or text-production forms. The Turkish self-help readers are not expected to be aware of or affected by the form of collage here. Unless they carry out a detailed textual analysis, they may not realize the collage aspects of these works. Therefore, generally speaking, it can be concluded that the reception of collage is different in this particular field. For the professional readers, on the other hand, like scholars of translation or literature, the characteristics of collage in these texts are obvious from the first reading.

In addition to the various interpretations of collage in literary and cultural criticism, its derivative concept "bricolage" has also been used by a number of theorists in different contexts. "Bricolage" is a French word with its root "bricoler" which means "to putter about," and it is defined as "construction (as of a sculpture or a structure of ideas) achieved by using whatever comes to hand; also something constructed in this way" (merriam-webster.com). The word was transferred to English in 1960s, and now refers to anything composed of the "creative uses of leftovers" (merriam-webster.com). In the *Oxford Dictionary of Literary Terms* it is defined as "a French term for improvisation or a piece of makeshift handiwork. It is sometimes applied to artistic works in a sense similar to collage: an assemblage improvised from materials ready to hand, or the practice of transforming 'found' materials by incorporating them in a new work" (Baldick, 2008, p. 42). The French

social anthropologist Claude Lévi-Strauss employs the term ”bricolage” as a metaphor to describe how mythological thought creates meaning:

> [f]or Levi-Strauss, mythical meaning-making bricoleurs combine their imagination with whatever knowledge tools they have at-hand in their repertoire (e.g., ritual, observation, social practices) and with whatever artifacts are available in their given context (i.e., discourses, institutions, and dominant knowledges) to meet diverse knowledge-production tasks. (Rogers, 2012, p. 3)

According to Lévi-Strauss, as opposed to the engineer's creative thinking, which progresses from goals to means, mythical thought endeavors to re-use materials available at hand so as to provide solutions for new problems (Phillimore et al. 2016, p. 6). Jacques Derrida criticizes this perspective and argues that “if one calls bricolage the necessity of borrowing one's concept from the text of a heritage which is more or less coherent or ruined, it must be said that every discourse is bricoleur” (Derrida, 1980, p. 285). Derrida’s approach may have some significant implications for the conceptualization of translation/writing in terms of collage in this study but another interpretation of bricolage is more relevant in this context, which comes from the field of sociology of religion. In order to describe the formation of religious systems in the modern day societies, “bricolage” has been utilized by sociologists of religion to highlight the fact that “individuals increasingly craft their religious life and identity by picking and mixing from a wide range of religious traditions” (Altglas, 2014, p. 2). Originally employed in the study of traditional cultures, afterwards the concept was used to depict the religious life in advanced industrial societies, specifically to portray the “privatization of religion” by means of elaborating beliefs and practices from diverse sources (Altglas, 2014, p. 2). This is also called the “eclectic and personal religiosities within modern individualism” (Altglas, 2014, p. 3). The following quotation from Véronique Altglas remarkably indicates the relation between collage/bricolage and translation/writing in this

context: “Every encounter with foreign cultures or religions implies an understanding from one’s point of view and necessitates interpretations, translations, and selections” (Altglas, 2014, p. 11). Altglas’s arguments on bricolage also have significant implications for the moral regulation perspective adopted for the analysis of success based self-help literature in the present thesis:

> The domestication and appropriation of exotic religious resources as tools for self-realization is at the core of religious exoticism (…). It shows that the quest for self-realization does not evidence “self-authority,” but rather entails the conformity to a set of norms and values that actually reveals wider constraints exerted on individuals in advanced industrial societies. Flexible economies and the shrinking of the welfare state require from individuals that they become increasingly responsible for themselves, in a relatively unpredictable and insecure social environment. In this context, the self has become the locus of individuals’ governance. Religion, even in its most privatized forms, does not escape from this social context, as shown by incentives to work on oneself, adopt appropriate practices, and constantly evaluate and control one’s emotions. In short, bricolage with religious and therapeutic resources is significantly shaped by the neoliberal political, economic, and cultural perspective that requires individuals to be self-managed and autonomous. (Altglas, 2014, p. 17)

This technique of bricolage; that is, eclectically elaborating from different sources for the improvement of the self is not only valid for religious practices but also functional for the self-help practices with different purposes. Based on my initial research on the history of the self-help literature in Turkish and on various approaches to collage as a form and concept, I believe the concept offers a fruitful ground for the analysis of translation/writing in this context both as a practical technique and metaphor. Individuals in the contemporary world form their ethical guideline including the strategies of success by means of a “bricolage” practice, selecting from various sources. This practice is analogous to the writing/translating methods of the self-help authors/translators in Turkish, who, in the same way, generate their narratives by means of a bricolage that draws on a number of sources for a number of meanings. That’s why, the self-help narratives in Turkish are works

of collage in this sense. These narratives are literally like the text in the sense defined by Roland Barthes:

> a text is not a line of words releasing a single 'theological' meaning (the 'message' of the Author-God) but a multidimensional space in which a variety of writings, none of them original, blend and clash. The text is a tissue of quotations drawn from the innumerable centres of culture." (Barthes, 1977, p. 146).

For this reason the relevance of collage in the context of translation emerges both in the formal/technical sense and metaphorical/conceptual references.

In conclusion, this composite or hybrid texture of these narratives inevitably has some repercussions for the conceptual analysis of translation particularly in the context of postmodern translation theories. Parallel to the postmodern and poststructuralist approaches in literary and cultural theories, the way translation is theorized and problematized has also been diversified. Various studies on the history of translation in different cultures have shed light on the diverse interpretations of the subject, leading to new theories and conceptualizations. As a result of these new frameworks, not only have the fundamental notions of translation such as originality or equivalence become more open to dispute but its scope as a concept and metaphor has also expanded. The distinction between translation and original writing has blurred, and translation has become a central metaphor for any translational situation.

3.5 Conclusion

In this chapter I elaborated the theoretical framework that I will employ in this analysis of the translation history of success-based self-help in Turkish, based on a multi-layered and multi-faceted approach, including conceptual tools and methods borrowed from Narrative Theory, Sociology and Cultural Studies in addition to the

theoretical and methodological approaches in Translation Studies. I first touched upon the narrative theory in the sense employed in Social and Communication Theory and adapted for translation by Mona Baker, and then dwelled upon the narrative framework I created for the analysis of the translation history of success-based self-help in Turkish, which is composed of a) the success-oriented self-help texts in Turkish as "moral narratives," b) the success philosophies offered and promoted in these texts as "meta-narratives" and c) the "cultural field" that shapes and is shaped by these texts with a special aspect of agency. I drew on the theory of "moral regulation" based on a Foucaldian scheme of self-governance to complement the narrative paradigm in this framework. Then, for the sociological analysis of the formation of the field of success oriented self-help in Turkish, and its major constituent, agency, I offered a brief account of Bourdieu's field theory focusing on its central concepts and Sameh Hanna's interpretation of Bourdieu's genetic sociology for Translation Studies. The final constituent of the theoretical framework was the concepts of "collage/bricolage," and their relevance in analyzing the diverse translation practices in the translation history of success based self-help literature in Turkish, and their implications for the postmodern translation theory.

In light of my concise discussion on collage/bricolage here, I will analyze the translation history of success-based self-help in Turkish through the concept of collage in the rest of this thesis. I will illustrate through a historical account focusing on some dominant agents of translation and their remarkable cases of collage strategies that the idea of collage/bricolage can be incorporated into the analysis of translation both as a concept and as a process.

CHAPTER 4

TRANSLATION AS COLLAGE/BRICOLAGE

4.1 Introduction

One of the main aims of this study is to illustrate that translation has been performed mainly through collage practices of some agents active both in the transfer of the genre and the formation of the cultural field throughout the translation history of self-help into Turkish. Although it is possible to consider the whole Turkish self-help literature as a collage of some moral narratives based on the source culture and target culture, collage has had different forms and has served different functions in this transfer process. My main objective in this chapter is to elaborate collage as a theoretical tool in the analysis of translation and to illustrate how it has functioned in the translation history of self-help into Turkish. With this intention, I will first depict collage as a concept in this framework, and then I will analyze the collage practices in the translation history under concern in four different categories. Focusing on one particular translation agent in each category, I will explicate and exemplify the collage practices through textual analyses of some major texts produced by these translation agents.

Before introducing collage as the main conceptual tool to analyze translation in this study, I would like to explain my approach regarding translation as a concept and process briefly, and the framework this research follows in the study of translation history in Turkey. A critical contribution of the historical analyses of translation in Turkey to Translation Studies in general has been the problematization of "terceme/tercüme" (the Ottoman concept of translation), as a culture-bound and time-bound concept and the exploration of the diversity in the writing practices including or associated with translation throughout the literary tradition in Turkey

(Paker, 2002; 2009). That was Saliha Paker, who first scrutinized the differences between the modern Turkish notion for translation denoted by the term "çeviri," and the writing practices associated with translation in the Ottoman tradition in the name of "terceme/tercüme" (Paker, 2002, pp. 124-128; 2009). "Tercüme," the old concept of translation in the Ottoman tradition, in the sense problematized by Paker does not coincide with translation in the general sense but refers to a broad range of translation practices in the Ottoman *interculture* (Paker, 2002; 2009). In the conceptual framework she develops for the analysis of literary translation in the Ottoman culture, Paker also analyzes the notion of "telif," which is considered as the equivalent of an "original" work, or indigenous writing today, in the modern sense (Paker, 2011). Paker argues that in the Ottoman literary framework, "telif" can be considered as "a concept of creative mediation involving some degree of translation, which has to be held distinct from the concept of the "original" in the European Romantic sense" (Paker, 2015, p. 31). Paker's theoretical framework for the Ottoman "telif-tercüme" tradition is very important for my conceptualization of translation and indigenous writing through collage in this translation history; but before explaining further, I need to complete the historical link more thoroughly.

Following Paker's contributions and in light of her arguments on tercüme in the Ottoman literary tradition, some diverse practices and derivative notions of translation in the history of Turkish language and culture have been explored in the context of nineteenth century by Cemal Demircioğlu (2005). In addition to this, other descriptive analyses of translation following the framework offered by Gideon Toury, especially the explorations of some "concealed translations," "assumed translations," and "pseudotranslations" (Toury, 1995) have thrown more light on the history of translation in Turkey in this respect. For instance, in her comprehensive account of

the politics and poetics of translation in Turkey, Şehnaz Tahir-Gürçağlar emphasizes the blurred line between indigenous writing and translation when she analyzes the translational habitus in the field of translated popular literature between 1920s and 1950s (Tahir-Gürçağlar, 2008, pp. 196, 260). In a later doctoral study, Müge Işıklar Koçak examines a set of concealed translations and pseudotranslations among translated nonliterary texts on and for women in Turkish between 1931-1959, which again signals the vague distinction between the two categories, namely translation and "original" (Işıklar-Koçak, 2007).

The focus of this thesis is a continuation of the same tradition, and therefore the concept and practices comprising its corpus embrace the same diversity and intricateness. In this study, both translation and indigenous writing in the history of self-help in Turkish will be explored in light of the rewriting practices in the nineteenth and twentieth centuries in the history of translation in Turkey. To be more precise, my findings and analyses in the translation history of the success-based self-help in Turkish through "collage" will reveal that the practice of "telif" in the sense theorized by Paker (2014; 2015) still exists in the translation history of Turkey, particularly in the writing/translating practices of the twentieth century.

In this chapter, I will present and employ "collage" as a key tool and a central notion in the analysis of translation both as a concept and a practice, which will enable me to analyze some examples of indigenous writing in the context of translation as well. By means of this notion, I aim to shed light on the "collage/bricolage" practices of some prominent authors/translators in this field, and reveal their text-production strategies in dealing with and creating moral narratives in the translation history of self-help into Turkish. In this way, the heterogeneous nature of Turkish self-help works will be exposed, that is, their content and structure

composed of both translation and original writing or comprised of parts based on different sources will be demonstrated. To put it more explicitly, this conceptual tool will allow me to identify the collage or hybrid character of the Turkish self-help books and to elaborate this feature both in the form and content of the translations/indigenous works. What I aim to show through the concept of collage here is not only the incidence of some inter-textuality, that is, the presence of some textual relationships between source and target texts. Through this notion, the mélange of different moral narratives with different religious, philosophical or ethical origins will come to light.

It is worth noting that before playing a significant role in translation, collage in the sense of hybridity, or more particularly, in the sense of a work composed of parts from different sources is embedded in the self-help genre itself. As some sociologists and critics have pointed out, the self-help genre has evolved through a recurrence of similar themes and reiterations of parallel ideas derived from the same movements or thinkers. For this reason, it is possible to recognize some similar guidelines that have been written and rewritten in different times by different authors.[34] The genre itself has developed in such a repetitious pattern regarding its own style and conventions that even some guides on how to write a self-help book have appeared in the source language market. Indeed the most fundamental evidence of the collage nature in the self-help books is implied by the extensive use of quotations from thinkers, scientists, religious leaders, and other famous figures,

[34] For instance, it is argued that the works of self-help pioneers like Samuel Smiles or Émile Coué have affected and shaped Dale Carnegie's ethics and self-help works (Larson 63). In the same fashion, it is claimed that popular self-help works of the twenty-first century like "*The 7 Habits of Highly Effective People*", the Oprah Empire, or the works of Malcolm Gladwell, Richard H. Thaler and Cass Sunstein have all been derived from Carnegie's ideas (cited in Drabelle). Some scholars have even described these recurrences as appropriation (McGee 2005) possibly based on a commercial interest. As it was underlined in the introduction, the subject of this thesis is the mainstream self-help genre that focuses on success in a general sense referring to improvement in all aspects of life though professional domain is the ultimate concern.

including well-known self-help authors themselves. Through translation, this collage/hybrid character undergoes some changes or duplications and complicates the object under concern further, which will be discussed in the context of multiple hybridities later in the study. I would like to elaborate more on the subject of collage now, and explain more clearly how it shapes my arguments regarding the translation of self-help into Turkish.

Collage has a central position in the translation history of the success-based self-help[35] in Turkish, that is why one of the main aims of this study is to illustrate that it constitutes the main strategy of text-production including translation and indigenous writing in this field. Collage is meant to be an object and a process here; that is, I use it both as the description of the translated/written work and the strategies comprising translation/writing, which will be classified in terms of their effects on narratives in this chapter. By exploring the (re)writing practices of some translators/authors through textual analysis with a particular focus on the moral narrative(s), I will depict the collage character in the translated/written self-help works in Turkish. However, this is not my only aim since it is not the sole function of collage in this translation history. Collage as the sum of specific strategies in translation and writing have served different purposes in this context. As well as transferring the genre of self-help into Turkish by their collage translation practices, the agents of translation have also caused the formation of a cultural field of production. Along with accumulating symbolic capital in this way, these authors/translators have got consecrated in the field as well. As a result, besides functioning as a means of access to symbolic power, collage also serves as a strategy for the establishment of professional reputation leading to a dominant position for

[35] As it was underlined in the introduction, the subject of this thesis is the mainstream self-help genre that focuses on success in a general sense referring to improvement in all aspects of life though professional domain is the ultimate concern.

these agents in the cultural field. Genre formation and fame formation go hand in hand in the construction and materialization of a new cultural field of production, which is self-help (or "kişisel gelişim" in its Turkish title). Therefore, while explicating collage as a text production strategy in translation, I will also concentrate on the agents who exercise the collage practices and thus gain both symbolic capital and a position in this field. With this purpose in mind, each section of the chapter will be based on one agent representing a certain form of collage and the textual analysis of some works produced by that agent.

As I have mentioned in the introduction, the first text that generated the idea of collage in my mind during my research into the history of self-help in Turkish was Nüvit Osmay's *İnsan Mühendisliği*, a collection of articles written and translated by Osmay. This book stands out in the corpus of this study, as it has been offered as the first self-help classic in Turkish[36] in other scholarly work on Turkish self-help, a claim that will also be challenged in this study. Osmay's work is definitely one of the first of its kind in terms of content and textual structure. Furthermore, the idea of collage this work represents is thought provoking because it encompasses translated and indigenous articles of the same author in one single work and that is why it is possible to classify it both as "telif" in the modern sense, that is, indigenous writing and "çeviri," that is translation, and its author as both its writer and its translator. This work was quite indicative at the early phases of my research process as it remarkably displayed how translation and original writing can be merged in one single work, which also motivated me to think and search more about the idea of collage as a compilation form of translation and indigenous writing.

[36] It was first published as *İnsan ve Mühendis* in 1968.

In the progress of my research, the idea of collage appeared more noteworthy because each step in my search into the different dimensions and interpretations of the notion was accompanied by my discovery of a new and different form of collage in the corpus all throughout this translation history. It was not possible to sense this at the beginning of the research project but after a certain point my research data confirmed that collage, as a description and as a strategy, has been an indispensable part of the translation processes in this field and has served various purposes for the agents of translation. Since the beginning of the transfer of this genre into Turkish, collage has constituted such an essential part and become such a unified nature of translation that a comprehensive historical analysis required taking it into consideration as an analytical perspective. In order to explain this argument, that is to explicate how translation and collage have been incorporated in this translation history, I need to clarify another significant feature of my research corpus in what follows.

One of the most critical aspects of this analysis into the translation history of self-help in Turkish is that it attempts to unveil the encounter of two different cultural ethoses. This translation history will in a way disclose the story of the encounter between Protestant ethics or in general terms, an ethics based on Christianity and Islamic "ahlâk."[37] Differences in the religious and moral traditions, norms and values of the source ethos and target ethos, namely those of the American and the Turkish cultures, make this encounter rather interesting and meaningful for the Translation Studies perspective since what is at issue here is the confrontation of distinct and disparate moral/ethical traditions emerged in different cultures with different social, political and economic conditions. This is one of the key points

[37] Ahlâk has an Arabic origin and is used to mean both morality and ethics in Turkish.

where collage becomes a quintessential part of the translation processes in the transfer of the genre and the formation of the cultural field in Turkish. For different causes and with different effects, collage appears and reappears in the process of translation in different forms all through the history of popular self-help in Turkish and becomes the principal character or essential nature of the concept of translation/(re)writing and translated/(re)rewritten works. With regard to the translation of the moral narratives embedded in self-help works, collage is not only a formal feature or a strategy of compilation but it arises at every point of confrontation, and eventually, becomes both the core character of the texts and the key tool of the text-production.

Since religion is a major leitmotif in this literature, the transfer or the translation of the ethical guidance based on religion comprises a major axis for the study. On the other hand, despite representing the major one, religion is not the only point of divergence that creates the confrontation in the translation process. Whether based on religion or a different origin, every culture has its own ethical norms, values and conventions that stem from and evolve through its social political and economic circumstances. And as a result, what is thought as ethically appropriate and acceptable in one culture is not necessarily considered likewise in another. I do not overlook the general relationship assumed to exist between religion and morality while making this claim. However, the content of the moral narrative can indeed change (in the self-help literature) regardless of the differences ingrained in religious traditions. There are other factors, trends and tendencies that can influence the spirit of ethical traditions; and in the case of self-help for instance, individualism and liberalism are the other main strands underlying the self-help philosophy, which have been transferred to the target culture through translation. And as the focus of this

study is the success-oriented self-help works, the subject matter of this genre could have also been interpreted differently in dissimilar cultural contexts. The meaning of success or a successful individual, or the right way to achieve success may vary from culture to culture. For this reason, any translation process concerning the literature in question may predictably lead to either some kind of appropriation of the ethical guidelines of the source culture or some sort of transformation of the ethical norms and values of the target culture. In the context of Turkish language and culture, this process of appropriation or transformation has generally been achieved or guided through collage, as it will be shown in the following sections; and it goes without saying that it can only be understood and explained in the social and political context of translation.

So collage works in different ways. It takes different shapes and serves different purposes in this translation history. A profound and multifaceted notion and process, like translation itself, collage can be exercised for various reasons and can create diverse results. Indeed, it has been employed for different reasons and has produced different conclusions in the translation history of self-help into Turkish. The major aim of this chapter is to illustrate that translation has been performed and actualized through collage in the history of self-help in Turkish. To put it more explicitly, translation has become collage in the transfer of this non-literary genre into Turkish and in the formation of its field of production in Turkey. For this reason, I may use the two terms interchangeably as collage is the main strategy and characteristic of translation in this study.

In order to explain the conceptualization of collage in the thesis, what it stands for and how it functions, I will concisely present an emblematic case of collage from the history of self-help genre in Turkish here, before offering my

complete account of collage categorized in terms of structure, function and chronology. This preliminary example will both reveal the characteristic of encounter embedded in the works of collage, and illustrate how religion or religious ethics has functioned as a major axis in the transfer of this genre and the formation of the cultural field.

The example is in fact a work written in Turkish, not a translation, though it was composed based on and inspired by a source text published in a different language and culture. It is a very first example of the Turkish advice literature written for the youth by Ali Fuat Başgil (1893-1967), with the title *Gençlerle Başbaşa* (1949 Alone with the Youth), which has been regarded as the first self-help work written in Turkish (Ekşi, 2007). Başgil was a Turkish professor of Law and a member of parliament in 1960s, who received his university degrees in France and who wrote both in French and Turkish (Başgil, 2006, pp. 7-8). *Gençlerle Başbaşa* was written for young students and aimed to familiarize them with the potential jeopardies one can face on the way to success, and how to manage and discipline one's will. The book also presented some moral principles for success in the general sense as well as the professional sense. While stating his reasons for writing such a book in his preface "Başlamadan Önce" (Before Starting), Başgil both introduces his book and the topic, and also explains how he was inspired by the work of Jules Payot, a French educationist and moralist, *Education de la Volonte* (1895 *Education of the Will*). I will not provide a textual analysis of Başgil's work based on the French source text but a preliminary look at *Gençlerle Başbaşa* reveals some very obvious similarities in both content and form with Payot's Turkish version of *Education de la Volonte*, *İrade Terbiyesi,* which was rendered by Münür Raşit in 1932.[38] *Gençlerle*

[38] *Education de la Volonte* was first translated by Mütercim Edhem in 1926.

Başbaşa is an early example in this genre and it represents a "telif" work in the twentieth century, that is, a work written in Turkish but composed based on a source text in a different language. Not only does Başgil's *Gençlerle Başbaşa* support my argument that the telif tradition in the sense theorized by Paker (2014; 2015) continues in the twentieth century at least in the genre of self-help, but it is also indicative of a certain text-production pattern Turkish authors have followed in this genre in later decades.

What makes *Gençlerle Başbaşa* more noteworthy for the present study is its journey in Turkish after the first publication in 1949. Başgil's work was enlisted as one of the 100 Essential Books to be read by middle school students by the Turkish Ministry of Education in 1962. In later years, *Gençlerle Başbaşa* appears with two versions in the same book, that is both the text written by Başgil in 1949 and its simplified version, that is its intra-lingual translation in a more modern Turkish (2005). Forty-two years later, in 2004, the same book was included in the Turkish Ministry of Education's 100 Essential Readers list again. This decision can be explained in relation to the political personality and religious stance of Başgil, which must have coincided with the approach of the ministry at that time. Indeed Başgil's conservative political stance would serve as the underlying reason for a later publication endeavor with a religious ideology. Although the book was written in Turkish in the Latin script when it was first published in 1949, a new version including the Ottoman script was released in 2015 by Yağmur Publishing with the following explanation:

> Gençlerle Başbaşa, Ali Fuad Başgil'in vatan evlatlarına ahlâk, gayret ve başarı prensiplerini aşılayan en önemli vasiyeti niteliğindeki eserlerindendir. Yağmur Yayınevi, *Gençlerle Başbaşa*'yı Osmanlıca basmak suretiyle bu hizmeti farklı bir sahaya taşımakla beraber, gençlerin dedelerinin diliyle de bu eseri okumalarına imkân sağlamaktadır. Altı asırlık Osmanlı ve İslam medeniyetinin kapısından Osmanlıca *Gençlerle Başbaşa* ile girmek, eski

> tabirle "münevver, mütefekkir, muharrir" olmanın yanında, başarılı olmanın da anahtarlarından biri olacaktır.
> (http://www.kitapyurdu.com/kitap/genclerle-basbasa-osmanlica/353272.html)

> *Alone with the Youth* is one of the works of Ali Fuad Başgil, representing his most emphatic desire for, that instills the children of the country the principles of morality, diligence, and success. By publishing *Alone with the Youth* in Ottoman, Yağmur publishing both transfers this service to a different field as well as offering the youth the opportunity to read this work in the language of their ancestors. Entering through the door of the Ottoman and Islamic civilization of six centuries with *Alone with the Youth* would offer a key to success besides being "an intellectual, a thinker, a writer" as expressed in the old parlance. (own translation)

This publication constitutes a very interesting example of "temporal framing," that changes the context of the work and takes it back in history (See Appendix F for the covers of these different versions). Yağmur publishing claims that in this way the young would not only have the opportunity to read the work in their ancestors' language but also get a key to success. The motives behind the implementation of this temporal framing appear to be ideological, that is both political and religious. I argue that the Ottoman script both generates the image that the work was in fact written in the Ottoman times and also creates the impression that it is a religious piece or even a piece with some excerpts from the Qur'an. So it is possible to talk about multiple hybridities here, on different levels referring to different national and religious traditions.

Still not only does this publication of Başgil's work exemplify collage through temporal framing in a narrative but it also reflects the sense of confrontation embedded in the definition of collage. Though the author originally makes reference to a French text as the source for his work, the last publication in Ottoman script emphasizes in a nationalist tone that it would serve as an introductory reading for the youth before they "enter through the door of the Ottoman and Islam civilization of

six centuries" ("Altı asırlık Osmanlı ve İslam medeniyetinin kapısından … girmek"). The fact that the book "instills the principles of morality, diligence and success" ("ahlâk, gayret ve başarı prensiplerini aşılayan") is also mentioned in a tone highlighting the ethos ingrained in the dominant religious tradition in the local culture.

This very brief depiction of an outstanding case from the history of self-help in Turkish implies a lot as to the collage strategies of the writers/translators and publishers. In light of this representative example, there seem to have been two distinct motives behind the authorial/translatorial strategies of Turkish self-help translators/authors and publishers. Firstly, they want to adopt the writing methods in the English self-help, and transfer and recreate the genre in Turkish. Secondly, on the other hand, they want to totally appropriate the source cultural elements, particularly the ones related with religious and ethical traditions. These two motives lead to different strategies that I will classify and depict in the following sections, based on their resulting effects on moral narratives as well as their chronology. All the cases involved in the rest of this chapter are based on bestselling works of dominant authors/translators (except for Murat Ergun's, which will be explained in the second section). They all reflect the various technical features and metaphoric implications of collage including "cut and paste," that is, omissions and additions, hybridities and encounters. This is what I aim to delve into in the rest of this chapter.

Although it was Osmay's work that first triggered the idea of collage on my mind during the research process, leading eventually to the arguments presented in this chapter, I will not start with Osmay's work but follow the chronological translation history of this literature in Turkish, mainly for two reasons. First, the classics of this literature, namely the works of some bestselling authors such as Dale

Carnegie and Henry C. Link were introduced into the Turkish culture by other agents like Ömer Rıza Doğrul before Osmay's contribution, in contrast to some claims as to the history of the self-help genre in Turkish.[39] Secondly, in order to show how some distinct moral narratives were interwoven in the translation history of this genre, comprising the collage character of the self-help texts, Doğrul's translations both comprise some legitimate and prolific cases for my arguments in this framework, and also pave the way for later practices. Therefore, my analysis will start with Doğrul and his translations and continue chronologically.

In the rest of this chapter, I will classify collage into four different categories each referring to a time period, focusing on one agent, together with the textual analysis of some exemplary cases. First, I will focus on the idea of collage in translation as a method of "erasing and disrupting moral narratives" and Ömer Rıza Doğrul, as a translator and a strong and visible translation agent. In this part, I will analyze Doğrul's translations from Dale Carnegie and Henry C. Link, two pioneers of the field in the source culture. The textual analysis will focus on the translations of two bestsellers of Carnegie, namely *How to Win Friends and Influence People* (1936), and *Public Speaking and Influencing Men in Business* (1937). A complete case study of Doğrul's translation of Henry C. Link's *Return to Religion* (1937) will also be offered as an example of collage in this category. The next section will be on collage as "substituting and hybridizing moral narratives in indigenous writing," and a Turkish author, Murat Ergun, whose *Biz de Muvaffak Olabiliriz* (1953) will constitute an interesting case for this category. In the third section, I will elaborate on the theme of collage as "compilation of translated and indigenous moral

[39] See Özdemir, 2007, p. 170; Ekşi, 2011, p. 119; Pekcoşkun, 2013, p. 37; Yılmaz-Gümüş, 2012, p. 118. All these researchers state that Osmay is the pioneer of the field of self-help in Turkey. Although Doğrul was not a self-help professional, his translations play an important role in the emergence of this field as will be seen throughout the thesis.

narratives," and the agent, Nüvit Osmay with explications from *İnsan ve Mühendis* (1968) and *Toplum Önünde Söz Söyleme Sanatı* (1964), which are compilations prepared by Osmay. The final section of the chapter will be on "bricolage," a derivative concept of collage, as "a methodology of indigenous writing grounded on intertwining and assembling moral narratives," and the agency of Doğan Cüceloğlu, who has been one of the strongest actors in the formation of self-help as a genre in Turkish and who still holds one of the most dominant positions in this field.

This analysis into different types of collage will not only shed light on the writing strategies centered on translation in the history of the genre of self-help in Turkish but also reflect the emergence and transformation of a moral narrative on the subject of success in the target culture. In this regard, one of the outcomes of this analysis will be the exposition of the thematic changes in the moral narrative promoted by the self-help literature, under the global influence of capitalism and liberalism and the local impact of conservatism and secularism.

4. 2 Collage: Erasing and disrupting moral narratives

As it has been mentioned before, collage has been analyzed and problematized in terms of various aspects from numerous perspectives in Fine Arts and other disciplines. In general, the first characteristic that emerges together with collage is hybridity or having multiple origins, which is not an uncommon feature in translation. However, what makes collage an analytical tool for the present study is not only the aspect of hybridity but also the differences in causes of collage, that is, the underlying purposes, and the resulting effects of collage. In the corpus of the self-help literature under concern, the major disparity inciting the encounter, and therefore collage, as mentioned, stems from the roots of the ethical guidelines

presented in the self-help manuals. The bestselling success-based self-help texts translated from the source culture generally have a moral narrative based on Protestant ethics or an ethics rooted in Christianity with a view of liberalism and individualism. The person or the individual they address, or more specifically, the personality they promise to improve and in this way to make happier and more successful is not exactly the same personality in the target culture. The individuals self-help literature targets in the source culture and those in the target culture are not surrounded by the same cultural environments nor live in the same social, political or economic circumstances. Not only do the self-help manuals explicitly promote Christian, especially Protestant values that are reformed through a capitalistic lens afterwards, but they also aim to instill some ethical approaches required specifically for the source culture, namely the American culture after the Great Depression[40]. As it will be shown through some textual analyses, these discrepancies trigger some interventions of the translators mostly under the influence of religious ideology and cultural norms. For example, it is obvious in the works of one of the most visible and strongest agents of translation, namely Ömer Rıza Doğrul, that they are handled through some framing strategies and selective appropriations in translation.

In this section, I will present some examples from Doğrul's translations that I describe as collages, where moral narratives are generally erased and disrupted by means of selective appropriation through omissions and additions in translation. I will first introduce Ömer Rıza Doğrul, as a significant agent of translation in the field of self-help, with a special focus on his translatorial habitus and trajectory. Then, I will depict the characteristics of the moral narrative embedded in the first self-help texts in English in the US at the beginning of the twentieth century with a special

[40] The worst economic downturn in the US in 1929-1939. http://www.english.illinois.edu/maps/depression/overview.htm.

focus on their pioneering author, Dale Carnegie. Finally, I will offer the textual analyses of Doğrul's collages in his translations from two authors, namely Dale Carnegie and Henry C. Link, the most well-known self-help writers of the source culture in that milieu.

4.2.1 Ömer Rıza Doğrul (1893-1952): Habitus and trajectory

The first prominent actor in the transfer of the self-help literature in the modern sense of the twentieth century into Turkish is Ömer Rıza Doğrul, a Turkish author, journalist, translator and politician. Doğrul's family was originally from Burdur but he was born and grew up in Cairo, where he had his university education and also started working as a journalist. Doğrul's literary articles appeared both in Cairo and İstanbul until 1915, when he moved to İstanbul, where he got married to the daughter of Mehmed Akif Ersoy (1873-1936), the well-known Turkish poet, author and politician. Doğrul continued journalism in İstanbul and wrote in major newspapers including *Vakit*, where his writings on Turkey-Egypt relations led to a short prison term. In addition to numerous articles on politics, Doğrul also published several indigenous works and translations on Islam, including a translation of the *Qur'an* (*Tanrı Buyruğu* 1943) (Uzun, p. 489). He also worked to raise awareness of Islam and about Muslims in different parts of the world in the Turkish culture (Uzun, p. 489). Doğrul's articles reveal his efforts to represent and defend Islam beyond the boundaries of his country and to teach and warn all the Muslim cultures for cooperation and against the missionary activities of Christians (Akpınar, p. 443). For some scholars of the Islamic tradition, Doğrul was a unique thinker and intellectual who objectively analyzed views from different cultures and traditions and who had a

rationalist approach with an open-minded perspective to science and innovations (Akpınar, p. 442).

In addition to his intensive writing and translating activities, Doğrul also served as a publisher and issued a weekly magazine, *Selamet Mecmuası,* composed of topics including research on religion, intellectual movements in the world of Islam, Islamic classics and religious education. Doğrul is also believed to have exerted considerable influence on the realization of religious freedom in Turkey and religious education in Turkish primary schools (Uzun, p. 489). He also became a member of parliament in 1950 and continued to write about the relationship between Turkey and other Muslim countries, and argued for the necessity of cooperation among them underlining Turkey's role in such cooperation. He actively took part in foreign affairs, particularly with Pakistan and specifically analyzed and wrote about the role of Indian Muslims in their national struggle (Uzun, p. 489).

Doğrul is a prominent figure of his milieu, regarded as an "Ottoman-Republic intellectual," (Akpınar, p. 439) a designation revealing a controversial figure, whose thoughts and actions have also led to some disputes and criticisms for the historians of Islamic tradition in Turkey. It is stated that Doğrul was severely criticized by religious circles especially for two reasons, namely for his masonry and the claims that he was spreading Kadıyani views, which mostly stemmed from the views he presented in his translations from *Qur'an* (Uzun, p. 490). His works were thought to reflect the extremely rationalist approach of Mevlana Muhammed Ali, who was affiliated with Kadıyanilik, a religious sect founded in the nineteenth century in India. It is also emphasized that Doğrul made replies to these criticisms in his writings (Uzun, p. 490).

Doğrul's contributions as a man of politics and journalism and the works he wrote and translated on religion and politics definitely deserve historical and analytical investigation but for the aims of the present study, only his agency in the formation of the field of self-help in Turkish will be examined. The information related to his translatorial habitus and trajectory is of specific importance for this study, and particularly two points emphasized about him. It is stated that from the beginning of the early periods of the Turkish republic to 1950s, Doğrul opposed to the attacks against religion, religiousness and especially against Islam consistently at every opportunity, which has been interpreted with appreciation in some studies (Uzun, p. 489). This point can explain his interventionist strategies driven by religious ideology as an active political figure and as a translator. Secondly, he is introduced as an author, translator, political figure and publisher who has a number of works in Turkish and translations, and who is famous for his translations that are "yarı telif" ("semi-originals") as a result of his additions and extensions (Uzun, p. 490). This description of "yarı telif" (semi-original) used by Uzun is interesting as it also indicates the interrelatedness of translation and writing in Doğrul's works. So, in a way, Doğrul is famous for raising his translations to the "status of original writing" by additions and annotations, which again indicates and confirms his interventionist approach in translation.

In addition, what is most noteworthy about Doğrul's habitus as a translator is not only his affiliation with politics and religion but his command of and translations from both some eastern and western languages. Doğrul has been mentioned in previous research on translation history in Turkey several times. In her comprehensive research on the politics and poetics of translation in Turkey (1923-1960) Şehnaz Tahir Gürçağlar describes Doğrul as an "extremely efficient and

productive" translator of literary, historical and religious books (2008, p. 178), who worked "systematically and industriously" from 1920s to 1940s (2008, p. 173). In a later doctoral study on the transfer of the concept of realism into Turkish, Seyhan Bozkurt presents Doğrul as one of the most influential translators of the milieu who rendered the first translations from realist works into Turkish (Bozkurt, 2011, p. 258).[41]

The study which extensively analyzes one of the translations of Doğrul is Müge Işıklar-Koçak's "Problematizing Non-literary Translations of Popular Texts on Women's Sexuality: A New Perspective on the Modernization Project in Turkey from 1931 to 1959" (Unpublished PhD Thesis 2007). In this study, *Evlilik Hayatında Daha Bahtiyar Olmanın Yolları* (1942), a translation by Doğrul is analyzed with a special focus on Doğrul's manipulations through his religious ideology (Işıklar-Koçak, 2007, p. 196). It is explained in this analysis that in the preface to this translation, Doğrul makes a reference to his translation of Carnegie's *How to Win Friends and Influence People* (1938), and how the chapter on marriage in that translation attracted the readers' attention and eventually paved the way for this translation. An example from Doğrul's interventionist strategies examined by Işıklar-Koçak in this translation is his addition of a chapter with a list of advice for women as ideal wives at the end of the book (Işıklar-Koçak, 2007, p. 215). It is interesting to see that this list in fact belongs to Carnegie and is in fact given at the end of the chapter on marriage in *How to Win.,* which went unnoticed in Işıklar-Koçak's study as Carnegie's works were not in the focus. Another remarkable detail Işıklar-Koçak offers is an anecdote by Sabiha Sertel, where Sertel narrates an experience with

[41] Two of the prefaces written by him are quoted and evaluated in this regard (Bozkurt, 2011).

Doğrul as his editor. Doğrul translates a work on socialism but because of his textual interferences with a religious ideology, Sertel fires him (Işıklar-Koçak, 2007, p. 206).

Doğrul is definitely a remarkable figure to analyze from a Translation Studies perspective but what makes him particularly interesting and pertinent for the present study is both his agency in the transfer of the self-help narratives into Turkish and his translation practices in this field, which reveal the underlying cultural dynamics between the self-help narrative and religion in the Turkish culture. Doğrul mainly rendered works of three authors in this genre, namely Herbert N. Casson, Dale Carnegie and Henry C. Link. Acting as a cultural entrepreneur, Doğrul was definitely a dominant agent in the formation of a self-help field in Turkish, whose translations have still been published since the 1930s. He both translated Carnegie, the innovator or the most famous pioneer of the success books with a Protestant ethics basis in the source culture, and also some other self-help narratives with a heavier and more explicit religious content. These preliminary translations were quite influential in the formation of a self-help narrative in Turkish. It seems from my preliminary analysis that the collage effect increases in Doğrul's later translations, in which he appears more visible and much stronger as an agent. An interesting case about Doğrul's Carnegie translations is that he renders two different translations of the same text, that is *How to Stop Worrying and Start Living* (1948) in the same year for two different publishing houses with different titles: *Üzüntüyü Bırak Yaşamaya Bak* (Ahmet Halit Kitabevi) and *Üzüntüsüz Yaşamak Sanatı* (Arif Bolat Kitabevi) both translated by Doğrul. Figure 1 is the cover of the latter, which proves Doğrul's visibility as the translator:



Fig. 1 The Front cover of Ömer Rıza Doğrul's translation of Dale Carnegie's *How to Stop Worrying and Start Living* (in Carnegie, 1948)

Interestingly enough, another publishing house also issues a retranslation of the same book by a different translator, Semih Yazıcıoğlu with the title of Ahmet Halit Kitabevi Publishing, *Üzüntüyü Bırak Yaşamaya Bak* in the same year (See Appendix G for the title pages of these three different translations of the same work by Carnegie). The publisher, Halit Yaşaroğlu complains about this situation in a note he writes at the end of Doğrul's translation by his company's publication (*Üzüntüsüz Yaşamak Sanatı* 295-296).[42] All these details indicate the struggles in a newly forming cultural field, which will be depicted through the accounts of different agents in this chapter.

[42] The three retranslations , two of which are by the same translator, Ömer Rıza Doğrul, published in the same year are: 1. Carnegie, Dale. (1948). *Üzüntüsüz Yaşamak Sanatı*. Trans. Ömer Rıza Doğrul. İstanbul: Arif Bolat Kitabevi. 2. Carnegie, Dale (1948). *Üzüntüyü Bırak Yaşamaya Bak*. Trans. Ömer Rıza Doğrul. İstanbul: Ahmet Halit Kitabevi. 3. Carnegie, Dale (1948). *Üzüntüyü Bırak Yaşamaya Bak*. Trans. Semih Yazıcıoğlu. İstanbul: Güven Basımevi.

Before the textual analysis of collages leading to erasure and disruption in the moral narratives Doğrul's translations, I will briefly present Dale Carnegie, the most famous self-help writer of all times, and the moral narrative Carnegie promotes in his writings.

4.2.2 Dale Carnegie and the moral narrative in the source texts of self-help

The emergence and (trans)formation of self-help as a very popular and also commercial nonliterary genre leading to the corresponding cultural field is closely related to the economic trends, consumerism and social transformations in the age of capitalism. Though self-help has become a broad genre and field addressing issues in a wide scope of subjects ranging from success in personal life and career, marriage, and relationships, to health and diet, the focus on professional success has always remained in the forefront. This is because the modern day or capitalist sense of success globally accepted in this age is mainly centered on professional life and its materialist gains. And despite the impression it creates that it deals with the individual as a whole, acknowledging the necessity of satisfaction in all dimensions of life, success in professional life constitutes a predominant part of the self-help discourse since, generally speaking, it has been what individuals are obliged to achieve in this epoch.

The pioneer of the mainstream, success oriented self-help literature in the modern sense of the twentieth century is Dale Carnegie (1888-1955). As self-help has gradually become a key characteristic of the popular culture in the US[43], and its role has been consolidated in the capitalistic consumerist world order in the twentieth century, Carnegie has become an iconic figure and has been addressed more often in

[43] Some authors even use the designation "a self-help nation" for the US (Vanderkam).

different contexts. A detailed recent biography has been published with the title *Self-Help Messiah: Dale Carnegie and Success in Modern America* (2013), which is considered as the first academic one and has been reviewed by several scholars.[44] Carnegie has been such a dominant and emblematic figure of this genre that, his works have both constituted an essential part in the history of self-help in English in the twentieth century, and have also made up a substantial portion of the translation corpus in Turkish. Therefore, it is required to focus on Carnegie's works comprehensively to carry out a thorough historical analysis. In this section, I will first present Carnegie's trajectory as a writer briefly, and then offer a concise explication of the moral narrative embedded in his works in relation to capitalism and Protestant Christianity, which makes up his philosophy and the philosophy behind the self-help tradition following his viewpoint and approach.

Born as Dale Carnagey in rural Missouri, Carnegie had a difficult childhood with his parents, who had to work long days and suffer from weather, disease and bad luck. He attended Central Missouri State Collage, where he started taking part in oratory competitions. At first he had a sales career, and then he moved to New York City in 1911. After working as an actor for a short time, Carnegie started to teach public speaking at an uptown YMCA[45], which was an important step in his career. As his courses got popular, he started to travel around the country offering trainings, and collaborating with some big corporations to instruct their employees (Vanderkam). Since more advice was needed on success and teamwork, the Depression years helped him improve his career path as well, which also led to the publication of his first book *and Influence People*, a success manual composed of

[44] Watts, Steven. (2013). *Self-Help Messiah: Dale Carnegie and Success in Modern America*. New York: Other.

[45] Young Men's Christian Association.

anecdotes and advice in 1936. Carnegie suddenly became popular following the publication of his first book, which made 250.000 copies in its first three months and millions of copies within a few years (Vanderkam). In fact, Carnegie had first laid out his approach in a series of pamphlets targeting businessmen. He titled its first edition *Public Speaking: A Practical Course for the Businessman* when it appeared in 1926, which would later become his second bestseller as *Public Speaking and Influencing Men in Business* in 1937 (Lippy, 2005, p. 148). His first blockbuster, *How to Win.* was chosen one of the All-Time 100 Best Nonfiction Books since 1923[46] by the *Time* Magazine in 2011 (Sun). Changing the spelling of his name to remind that of Carnegie Hall, where he rented office space (Lippy, 2005, p. 148), Carnegie became an institute for effective speaking and human relations with hundreds of branches launched in metropolitan areas across the US and in numerous other countries (Lippy, p. 149). What is more, his books have been edited, re-edited and repacked for a number of times in English and retranslated and republished on so many occasions in Turkish since 1930s.

There is obviously a strong connection between capitalism and the ethos Carnegie promotes as a prerequisite for success. Although his books are identified as the first examples of a commercial literature and not attributed any literary value in general, today Carnegie is considered as "a key figure in the intellectual history of capitalism in the US" (Seal). Some historians emphasize Carnegie as an influential figure in the cultural side of business history towards consumerism and the development of a capitalistic business ethics. Andy Seal, a scholar of cultural history in the US, for instance, argues that Carnegie offers a New Testament of capitalism. He criticizes the previous studies on cultural history for ignoring Carnegie's role in

[46] 1923 is the beginning date of the *Time* magazine.

the "transformation of the US society from character to personality (…) and from the Protestant work ethic to the therapeutic ethic of self-fulfillment and self-esteem" (Seal). By the same token, in the recent biography of Carnegie, *Self-help Messiah* (2013), Stephen Watts asserts that Carnegie reformed the Protestant work ethic for the modern world incorporating the people skills to hard work. For Watts, Carnegie signifies the surrogate of Victorian morality urged by character and self-control, to a modern morality grounded on personality and self- fulfillment. The "muscular Christianity" yields to the "psychological man" constantly worried about personal improvement and wellbeing (Watts, 2013, "Introduction" par. 8; Cummings, p. 15). The contribution of the contextual factors to Carnegie's immense popularity and success has also been acknowledged by Watts, who states that the period witnessing the transition from "market exchange" and "economic calculus of scarcity" to a new consumer economy propelled by industrialization and immigration is also influential in the formation of Carnegie's philosophy (Watts, 2013, "Introduction" par. 7).

The two main leitmotifs of the self-help literature, that is, religion and psychology explicitly play a significant part in the moral narrative Carnegie promotes in his writings. In several studies on American culture, religion and spirituality, Carnegie has been included as an influential figure; and the role of religion, spirituality and psychology in his philosophy has been analyzed in different contexts from different perspectives. Not only is that clear in his writings translated into Turkish but some scholars also elaborate the religious and ethical discourse embedded in Carnegie's works. For instance, in *Do Real Men Pray? Images of the Christian Man and Male Spirituality in White Protestant America* (2005), Charles H. Lippy argues that "Although it may seem that Carnegie's approach was essentially secular, it presumed an appreciation of mainstream Protestant values that infused the

religious world of the Midwest from which he came and that undergirded the program of the YMCA in his day" (2005, p. 148). For Lippy, Carnegie's writings addressed the "White Protestant Men whose identities were shaped by the world of business" (p. 148) and directed them to link their faith and spirituality associated with Protestant Christianity with their success in business (Lippy, p. 149). It is also stated by Lippy that what Carnegie offers as the "ethic of cooperation" in *How to Win Friends and Influence People* (1936), is a summary of the ethical principles derived from mainstream Protestantism, which make up the basis in Carnegie's approach (Lippy, p. 149).

As self-help has become an extremely popular genre and a critical phenomenon to understand and evaluate the social and psychological trends and tendencies in this age, scholars from different disciplines have had more interest in Carnegie and the business ethics he promotes. A recent study titled "Religion and the professional ethos: The YMCA, Dale Carnegie, and the 'Business Man'" (2016) by Lance Cummings is also relevant and interesting for the purpose of this study as it reveals some connections between religion, particularly Protestantism, ethics and business in Carnegie's works. In this article, Cummings offers a pertinent analysis of the religious roots of Carnegie's philosophy by demonstrating the traces of the YMCA's teachings on Carnegie's work and quoting from the booklets used to teach business writing and related subjects in some YMCAs. First of all, Cummings highlights how developing moral character and the production of both business and communication are interrelated in Protestantism (Cummings, 2016, p. 6). Based on some examples from business and professional communication instruction in

YMCA[47] (Young Men's Christian Association), Cummings argues that there exits a constitutive relationship between business and religion, which leads to the professional ethos and the general conception of "business man" (p. 6). For him, Carnegie "successfully deployed moral aspects of Protestantism through a professional ethos that focuses on self-discipline and empathy for others" (pp. 6-7). Cummings also states that "seeing religion and business as constitutive of each other is necessary for understanding the nuances of the professional ethos often deployed in United States business settings" (Cummings, 2016, p. 7).

In fact, as Cummings also quotes, it was Max Weber who first drew attention to a strong link between business and religion in his *The Protestant Ethic and the Spirit of Capitalism* (1930), where he depicts how Protestantism finds different ways of "maximizing religion, commerce and liberty by interweaving them together culturally" (Cummings, 2016, p. 7). Weber draws attention to the "Utilitarian slant" in the Protestant ethics promoted by leaders like Benjamin Franklin, that is, the attitude that regards ethics as a useful tool to enhance productivity and eventually the material gain. Weber considers religion as an essential component to understand the attitudes required to capitalist ways of organizing society, economy, and professional life (Weber, 2002, p. 9). And in Protestantism, doing business is the way to fill one's spiritual potential in the world, and professional ethos is a product of the character development that happens through these public activities (Cummings, 2016, p. 8). From this perspective, there is a mutual and constitutive relationship between religion and business, as Cummings argues, at least as they have been organized in

[47] The YMCA emerged as an outgrowth of the nineteenth-century university, first in England in 1844, and more fervently in the US in 1851. YMCA worked to promote "Evangelical Religion, the cultivation of Christian sympathy, and the improvement of the mental and spiritual condition of young men," mainly university men and young workers (Cummings 2016: 9).

the US and other Protestant milieus. Religion appears as an essential factor required for the development of professional communication, for the most part as a way of moralizing the business and technical persona. Cummings argues that in *How to Win Friends and Influence People* (1936), "Carnegie used the 'psychological man' to revise the religious, masculine ethos of the nineteenth century for the business world, while retaining ethical checks derived from religious discourses on cultivation, discipline, and self-control" (Cummings, 2016, p. 9). This is very important as the point where religion and psychology become amalgamated in this context.

For Cummings, some common themes in the professional world today still have their roots in the religious discourse of the nineteenth century. There are obvious intersections between Christian religion and business, which Cummings exemplifies from some resources of business education in that milieu. Business is regarded as a public sphere where true character and discipline were assessed and shaped; and so, doing business was "a way to discipline the self, develop emotional intelligence, and, ultimately, become a better and more whole person" (Cummings, 2016, p. 12). Through some business textbooks, Cummings shows that taking part in business does not only bring financial gain and success, but also helps with building a moral character, based on a masculine viewpoint (p. 14). In this perspective, business, in actual fact, becomes "a test of virtue", where "one's moral character is tested and molded into a professional ethos that is balanced, in control, and all-encompassing" (Cummings, 2016, p. 14). Beneath a masculine conception, it is assumed that business must necessarily contribute to the "production of a professional ethos that is, at once, holistic, moral, and empathetic" and for Cummings, this professional ethos would influence the idea of "business men" for generations (Cummings, 2016, p. 14)

This background information is definitely enlightening and a closer look on Carnegie's texts not only reveals the underlying leitmotifs, that is religion and psychology but also sheds light on the moral values they foster and the profile of the successful person they aim to create under the influence of capitalism. The personality Cummings describes in the writings of religious institutions of nineteenth century gains a more pragmatic character in Carnegie's discourse. What Carnegie proposes in his texts in essence is an ethos of self-making or self-improving supported with principles of religion and psychology, promoting some individualist, capitalist and liberalist values. In this context, success is regarded as the solitary aim of life for which the individual needs to have some communication skills, presented like some survival skills, such as how to speak effectively and how to win friends. Although Carnegie very often refers to sincerity and empathy, winning friends in his discourse is not for the sake of friendship but it is to win people to your way of thinking. All in all, the moral narrative in Carnegie's works (and the similar works that follow him in the same line of thought) has a manipulative attitude with a clearly pragmatic tone, which will be illustrated through examples in the textual analysis. Carnegie speaks to a certain type of personality, the businessmen in the US after the Depression. The individualistic, liberal and pragmatic stance underlying his discourse is directed to those salesmen in that milieu who have an urge for success and profit.

Before finishing this part and starting the textual analysis, another point Cummings highlights is quite relevant for this study:

> Carnegie's vision is considerably limited by a cultural lens. His principles work, and are easily applied, in the masculine, individualistic environment predominant in the United States at the time, because this was the professional self that men during this time were likely to see when observing their audience. As noted by thinkers like Edward T. Hall (1959) and Geert

> Hofstede (2010), applying such principles across cultures is far more difficult. (Cummings, 2016, p. 19)

Probably aware of this and foreseeing the challenges his claims can meet in different contexts, Carnegie has made references to and quotations from a variety of belief systems including Confucianism or Buddhism to verify his arguments and show that his principles are universally valid and accepted. However, this strategy could not help much especially in the implementation of Carnegie's principles in dissimilar cultural contexts, like Turkey. As a result, the culture specific characteristics of the moral narrative in Carnegie's and other self-help writers' texts have stimulated some collage practices in translation. To put it more explicitly, the moral narratives in the source texts have been transferred to the Turkish language and culture as collages of source and target narratives in different ways with different effects. Apart from Carnegie, another bestselling self-help author from the same milieu is Henry C. Link, whose *The Return to Religion* (1937) was translated by Ömer Rıza Doğrul too.

In a concise textual analysis, my aim in what follows is to show how the moral narratives in Carnegie's and Link's works go through collage in Doğrul's translations. I will briefly offer the moral narrative in each work by presenting the thematic content and approach. The main aim of the following section is to illustrate that Doğrul creates some collages that erase and disrupt the moral narratives in the source texts through his interferences in the translations. I will mainly focus on Doğrul's translations of two bestsellers of Carnegie, *How to Win Friends and Influence People* (1936) and *Public Speaking and Influencing Men in Business* (1937). I will also offer a complete case study of Doğrul's translation of Link's *The Return to Religion*, which also includes a chapter from the third bestseller of Carnegie, namely *How to Stop Worrying and Start Living* (1948).

4.2.3 Textual analysis of collages in Doğrul's translations

In the textual analyses throughout this chapter, as well as following the conceptual framework that I presented in chapter three, I will also draw on the main concepts of Gideon Toury's descriptive methodology (1995) and Gérard Genette's theory of paratexts (1997). In this section, I will describe these tools of analysis very briefly. However, it is worth noting at this point that, although I refer to the general concepts of Toury's theoretical framework, such as acceptability, source culture norms or target culture norms, I will not offer a textual analysis mainly in terms of norms in this study. As it will also be depicted at the end of this chapter and the conclusion of the thesis that collage has become the norms of translation, or more specifically, the paradigm of translation in this translation history.

In his famous work, *Descriptive Translation Studies and Beyond* (1995), Gideon Toury presents a descriptive account of translational behaviour and translation as a process, aiming to explain the translational phenomena in a systemic framework through a set of norms. A norm is a typical behaviour, which aims to describe a typical behaviour in translation at a given time. In his descriptive account, Toury introduces basically three types of norms; preliminary, operational and initial norms. Firstly, preliminary norms are associated with two main sets of considerations, that is translation policy and the directness of translation. Translation policy is derived from the choice of text types and the directness of translation is concerned with the question whether translation is being done from the original text created in the source language or from another mediating language that the text had been translated to previously, and also the policy related to the choice of direct or indirect translation. Secondly, we are introduced to operational norms; explicitly, norms which lead the decisions made during the translation process. They not only

control the relationship between the target text and the source text regarding the translational approach but also the method that determines the style and the linguistic formulation of the target text. Operational norms are divided into two different categories, namely, matricial norms and textual linguistic norms; the former governing the presence of the target language material, as well as omissions, additions, location and manipulations of segmentation, and the latter determining the selection of material, to be precise, the choices of language to originate the target text. Initial norms, finally, are the norms derived from the choices of the translator, related to the norms of the source text and the norms that are active in the target culture. If the translator is subscribed to the source text norms, this leads to the adequacy of the translation, and if the translator follows the target culture norms, this produces the acceptability of the translation. These two notions are not two opposite poles but there may be a compromise between them and we can talk about adequacy and acceptability in some respects and aspects of the translation. (Toury 1995: 57-60)

In order to explicate the framing strategies of the translators/authors in creating their collage works, I will also focus on paratexts that play a significant role in this process. In these analyses, I will draw on Gérard Genette's concept of "paratext" including titles, illustrations and similar materials included in the texts; or more specifically "peritext," which refers to the accompanying materials within the text, such as prefaces or additions (Genette, 1997, p. 5).

4.2.3.1 *How to Win Friends and Influence People* (1936 Dale Carnegie)*/Dost Kazanmak ve İnsanlar Üzerinde Tesir Yapmak* (1938 Ömer Rıza Doğrul)

How to Win Friends and Influence People (1936) is the first extremely famous bestseller of Dale Carnegie, which had 48 reprints between 1936 and 1945 and its pocket book edition had 34 reprints from 1940 to 1947 (See Appendix H for the cover of the book). The first praise about the book given on the very first page of the source text is by Henry C. Link, next to other short comments about the book and its author.[48] The book starts with a list of "12 Things This Book Will Do for You" which includes: 1. Get you out of a mental rut, give you new thoughts, new visions, new ambitions 2. Enable you to make friends quickly and easily 3. Increase your popularity 4. Help you to win people to your way of thinking 5. Increase your influence, your prestige, your ability to get things done. 6. Enable you to win new clients, new customers 7. Increase your earning power 8. Make you a better salesman, a better executive 9. Help you to handle complaints, avoid arguments, keep your human contacts smooth and pleasant 10. Make you a better speaker, a more entertaining conversationalist 11. Make the principles of psychology easy for you to apply in your daily contacts 12. Help you to arouse enthusiasm among your associates (Carnegie, *How to Win*. 1936, after the title page).

Carnegie has a very direct style, and he also briefly informs about his work and guides his readers on how to use it, a method that has been adopted by other self-help authors later. The book is composed of six chapters: "Fundamental Techniques in Handling People, Six Ways to Make People Like You, Twelve Ways to Win

[48] Link's comment in its 1947 printing: "It is not surprising that Dale Carnegie's book on *How to Win Friends and Influence People* has won such a tremendous audience... The winning of friends is truly the deepest concern of the world today. Neither peace nor prosperity can come except through more universal friendship and better personalities" (Carnegie, *How to Win*. 1936)

People to Your Way of Thinking, Nine Ways to Change People without Giving Offense or Arousing Resentment, Letters That Produced Miraculous Results, Seven Rules for Making Your Home Life Happier." Carnegie dedicates his book to his "Cherished Friend, Homer Croy." Lowell Thomas, another friend, is the writer of the preface "A Short Cut to Distinction," where Carnegie is presented as a prominent figure in adult education through his life story with a specific focus on his career achievements, including a lot of praise. Then in a seven-page introduction, Carnegie explains how and why he wrote this book, how he researched his subject first and then formed his ideas with the help of his experiences with thousands of individuals. Carnegie has an extremely persuasive tone from the very beginning to the end of the book, where he is introduced briefly in the "About the author" section, followed by an advertisement of the Carnegie Institute and a list of books by the same author (*How to Win*. 1936).

The Turkish translation of *How to Win., Dost Kazanmak ve İnsanlar Üzerinde Tesir Yapmak* (1938) has the same cover page with the source text, including a photo of Carnegie and his name spelled in Turkish in the way it is pronounced in English as "Deyl Karneci[49]," as shown in Appendix I. There are some tips from the content of the book in a way that would attract the readers' attention in the way in the source text. The number of prints is also mentioned with the phrase "Amerikada 1.000.000 satılan" ("sold 1.000.000 in the US"). The name of the translator is written under the author's name.

There are no additions like prefaces, notes or footnotes in the translation. It ends with some empty pages titled "Bu kitapta öğrendiğim prensipleri tatbik ederek vardığım neticeler" ("The results that I achieved by practicing the principles I

[49] The word "karne" means "ration card" or "school report card" in Turkish and the suffix "-ci" refers to the person who gives or sells something.

learned in this book").[50] The back cover includes some advertisements of the publishing house (Muallim Ahmet Halit Kitapevi) composed of corpuses of three authors (Doktor Poşe Külliyatı, Ömer Seyfeddin Külliyatı, Halide Edib Külliyatı) with book titles and prices.

In general, *Dost Kazanmak* seems to be the most adequate[51] translation by Doğrul, that is he mostly follows the source norms, and he does not intervene as much as he does in his other translations of Carnegie's works. So it is not a typical collage case with a disruptive effect. However, *Dost Kazanmak* is still significant as it is the first example of a long series of Carnegie translations that feature a different moral narrative. When I examined the source and target texts comparatively, I found slight changes in the translated text compared to the source text. For example, in the translation of the following sentence from one of the initial paragraphs of the source text, "During that time (past twenty years), more than fifteen thousand business and professional men had been trained by Dale Carnegie" (p. 2) the phrase "fifteen thousand" became "fifty thousand" in the translation, "Çünkü ayni kurs yirmi dört seneden beri her mevsimde tekerrür ediyor ve bu müddet zarfında Deyl Karneci elli binden fazla iş ve meslek adamını yetiştirmiş bulunuyor" (p. 2); but it is not clear if it is just a mistake or a deliberate exaggeration. In some parts, the foreign names of cities, schools or institutions are eliminated with slight domestications, which can be interpreted as a strategy of the translator to make the text easier to read; and in some cases there are changes in the paragraph structures, short paragraphs integrated into a single longer paragraph or a long paragraph divided into short paragraphs.

[50] This is a typical ending still maintained in most self-help books today.
[51] I use the term "adequate" in the sense offered by Gideon Toury in his theory on descriptive translation studies (Toury, 1995).

Extensively quoting from a number of figures including presidents[52], thinkers and scientists such as Lincoln, Carlyle, Roosevelt, Dr. Johnson, Franklin, Dewey, Hardy, Emerson, and presenting anecdotes from their lives and his own life, Carnegie tries to instill some habits in his readers about dealing with people, and suggests some strategies of communication to be more successful in business such as: the necessity to avoid criticizing others, sincere appreciation, arousing an eager want in other people, becoming genuinely interested in other people, smiling to make a good impression, remembering people's names, becoming a good listener, talking to people's interests, making the other person feel important (*How to Win*, pp. 59-104)[53], some tactics to win people to your way of thinking such as avoiding arguments, admitting your mistakes quickly and emphatically, beginning in a friendly way, starting by emphasizing the things on which you agree, encouraging others to talk about their accomplishments, letting others feel that the idea is theirs, trying to see the things from the other person's point of view, appealing to nobler motives, dramatizing your ideas, and throwing down a challenge (*How to Win*, pp. 105-169). Carnegie's strategies to change people without causing offense or arousing resentment include: beginning with praise and honest appreciation, calling attention to people's mistakes indirectly, talking about your own mistakes before criticizing the other person, asking questions instead of giving direct orders, letting the other man save his face, praising the slightest improvement and praising every improvement, giving a man a fine reputation to live up to, using encouragement and making the fault seem easy to correct, making the other person happy about doing the thing you suggest (*How to Win*, pp. 170-193).

[52] There is also a reference to the Turkish leader, Mustafa Kemal Atatürk (*How to Win*, p. 181).
[53] These are the themes of a whole chapter and also repeated "in a nutshell" section at the end on page 104. The same method is used for each chapter.

After presenting his rules and principles in an extremely convincing tone through numerous quotations, real life examples and references to stories of famous people, Carnegie does not forget to include family life as a factor in overall success, and his book ends with a part on "Seven Rules for Making Your Home Life Happier"(*How to Win*, p. 203*).* In this part, which ends with a list of recommended reading for a happy marriage, a set of rules and two questionnaires separately for husbands and wives, Carnegie presents some stories from famous people's family lives and offers some tricks for a happy marriage. With the same pragmatic approach, he suggests some tactics similar to the ones he offered for business life; however, a feminist criticism of this section can reveal a lot of sexist statements (*How to Win*, pp. 203-225).

Carnegie always draws on religion and psychology while advocating his principles, and in general, the former is offered like a useful tool to improve the skills related to the latter. He states that he worships (*How to Win,* p. 150) and strongly recommends reading Link's *Return to Religion* as a very effective guidebook on "how to develop a more pleasing personality, a more effective skill in human relations" (p. 68). He also mentions that Link told him that he could have named that book, *Return to Religion*, "How to Develop Your Personality" (*How to Win*, pp. 68-69). Throughout the book, not only does he support his claims by quoting from famous psychology professors but also constantly underlines the importance and validity of the facts and discoveries of psychology. The most quoted psychologist in Carnegie's text is "Professor William James of Harvard," who is introduced as "perhaps the most distinguished psychologist and philosopher America ever produced" (*How to Win*, p. 185). James is the most important authority offered behind Carnegie's claims, which is not a coincidence as he is considered as a

prominent figure of religious liberalism in the US. As stated by Matthew S. Hedstrom in *The Rise of Liberal Religion: Book Culture and American Spirituality in the Twentieth Century* (2013), James is regarded as the initiator of a more individualistic religious experience and also psychology of religion in some studies on the history of religion in the US (p. 8). His liberal approach to religion is thought to be so applicable for the "modern consumerist and psychologically-oriented culture in the US" at that time that some historians and critics even find James and thinkers with a similar approach influential behind the rise of a therapeutic culture in the twentieth century (Hedstrom, 2013, p. 8). This information about James helps explain the relation between psychology and religion in this literature and in Carnegie specifically.

In general, Carnegie offers an easy reading process through summaries, lists of principles, and "in a nutshell" sections, besides some suggestions on how to get the most out of his book. The following is an excerpt displaying Carnegie's mentality and approach:

> This is the day of dramatization. Merely stating a truth isn't enough. The truth has to be made vivid, interesting, dramatic. You have to use showmanship. The movies do it. Radio does it. And you will have to do it if you want attention. (*How to Win*, pp. 164-165)

He has a quite pragmatic attitude in this excerpt, which is rendered in a milder tone in the translation:

> Burada mevzuubahs etmeğe değer bir nokta, bir şeyi canlandırmanın ehemmiyetidir. Bir hakikati çırılçıplak anlatmak kafi değildir. Hakikat vazıh, canlı ve dramatik olmalı ve güzel gösterilmeli. Sinemalar bunu yapıyor, radyo da ayni yolda muvaffak oluyor. Dikkati çekmek için bundan başka çare yoktur. (*Dost Kazanmak*, p. 208)

Target text in back translation:

> A point worth mentioning in this context is the importance of acting out a truth. It is not sufficient to tell a truth completely unclothed. The

> truth should be lucid, lively and dramatic, and demonstrated well. Cinemas do this, the radio succeeds in the same way. There is no other way to attract attention. (own translation)

Despite relying on religion and psychology and in this way creating the impression that his rules and strategies are miraculous for success, what Carnegie suggests is too simple sometimes. In Part 4 "Nine Ways to Change People without Giving Offense or Arousing Resentment," in order to emphasize the role of praise in people's achievements, Carnegie mentions a dog trainer in a circus and suggests using his strategy to change people:

> That's nothing new. Animal trainers have been using that same technique for centuries. Why, I wonder, don't we use the same common sense when trying to change people that we use when trying to change dogs? Why don't we use meat instead of a whip? Why don't we use praise instead of condemnation? Let's praise even the slightest improvement. That inspires the other fellow to keep on improving. (*How to Win*, p. 182)

Carnegie's approach in this excerpt is again interpreted in a more acceptable way for the target culture through a slightly gentler tone in the translation. The parallelism between humans and animals, especially dogs, is avoided in the translation probably since the word "kopek," the Turkish equivalent of "dog," has some negative connotations in the Turkish language and culture. "Köpek" is not only the name of the animal but also a swearword common in daily language in Turkish used for people with bad intention and behavior.[54] Doğrul omits the detail about "dogs" in his translation:

> Bütün hayvan mürebbileri asırlardan beri aynı tekniği kullanmaktadırlar. Çalıştırdığımız adamlara karşı aynı tekniği neden kullanmadığımızı anlamıyorum. Ne diye kırbaç kullanacağımıza tatlı sözlerden; muahaze yerine teşvik edici kelimelerden istifade etmiyoruz. En küçük salâhı ve

[54] See the entry for "köpek," the Turkish word for "dog" in the dictionary of the Turkish Language Institute.
http://www.tdk.gov.tr/index.php?option=com_bts&arama=kelime&guid=TDK.GTS.5a4f9481cf46c0.86800209

> ilerlemeyi, methetmeliyiz. Çünkü bu sayede başkasını daha ileri gitmek için teşvik etmiş oluruz. (*Dost Kazanmak*, p. 234)
>
> Target text in back translation:
>
> All animal trainers have been using the same technique for centuries. I don't understand why we don't use the same technique for the men we employ. Why don't we take advantage of sweet words rather than using a whip; encouraging words rather than condemnation? We should praise the smallest improvement and progress because only in this way we can encourage another person to advance. (own translation)

In fact Carnegie is very well aware of his mission and that he promotes a moral narrative. He explicitly states that he offers a life ethics not just a list of hints for success: "Let me repeat: the principles taught in this book will work only when they come from the heart. I am not advocating a bag of tricks. I am talking about a new way of life" (*How to Win*, p. 202); "Tekrar ediyorum: Bu kitapta öğretilen prensipler ancak samimiyet sayesinde verimli olur. Biz okuyucularımıza, hileler, marifetler öğretmiyoruz. Yeni bir hayat tarzı telkin ediyoruz" (*Dost Kazanmak*, p. 262). The translator prefers the plural personal pronoun "we" ("biz"), which is interesting. It might have stemmed from a habit common among Turkish politicians and governors to use the plural personal pronoun when they speak. It might also show that this is a statement Doğrul makes together with his publisher. Also worth noting is Carnegie's statement of the same warning at the end of his *How to Stop Worrying and Start Living* (1948): "this is not a "reading book" in the ordinary sense; it is written as a "guidebook"- to a new way of life!" (*How to Stop*, p. 319).

All in all, *Dost Kazanmak*. is significant as it is one of the first examples of the success-oriented self-help in Turkish published in the book format. A certain moral narrative ingrained with some capitalist values and ideas of liberalism and entrepreneurship is for the first time transferred into the Turkish culture. In addition to indicating a new trend, which will yield to a cultural field of production later on, it

also signals an interest in communication and public relations, and the introduction of popular psychology to Turkish language and culture. A different ethics with a strongly individualistic point of view, focusing on success and prestige, and encouraging dramatization and showmanship is transferred to the Turkish language and culture through slight alterations in the moral narrative.

4.2.3.2 *Public Speaking and Influencing Men in Business* (1937)*/ Söz Söylemek ve İş Başarmak Sanatı* (1939)

After the translation of *How to Win Friends and Influence People* (1936), in his second translation from Carnegie, Doğrul became more visible as the translator of the text and more influential as an agent of translation. In *Söz Söylemek ve İş Başarmak Sanatı* (1939), Doğrul presents a more interventionist approach with a strong disruptive impact, which yields to a total erasure of the religious background of the moral narrative in the text. This translation represents a clear example of collage in the translation history of self-help into Turkish, where the source text is selectively appropriated through omissions and additions leading to the erasure and disruption of the underlying moral narrative (see Appendix J for the title page).

The first version of the source text was published in a series of pamphlets with the title of *Public Speaking: A Practical Course for the Businessman* in 1926 for Carnegie's students. When it became Carnegie's second bestseller as *Public Speaking and Influencing Men in Business* in 1937 (Lippy, p. 148), on its first page was a list of the institutions where it was used as an official text including the YMCA Schools, Fordham University and Johns Hopkins University. The introduction is a shorter edited version of the introduction of *How to Win*. by the same writer Lowel Thomas. *Public Speaking* explicitly targets businessmen, or any

professional who needs to improve their speaking, communication and public relations skills. The chapter titles are: Developing Courage and Self-confidence, Self-confidence through Preparation, How Famous Speakers Prepared Their Addresses, The Improvement Of Memory, Keeping The Audience Awake, Essential Elements In Successful Speaking, The Secret Of Good Delivery, Platform Presence And Personality, How To Open A Talk, Capturing Your Audience At Once, How To Close A Talk, How To Make Your Meaning Clear, How To Be Impressive And Convincing, How To Interest Your Audience, How To Get Action And Improving Your Diction (*Public Speaking*, Table of Contents). The book ends with an appendix composed of three works, "Acres of Diamonds" by R.H. Conwell, "A Message to Garcia" by Elbert Hubbard, and "As a Man Thinketh" by James Allen.

In this book, as his discourse on public speaking derives from his experiences in YMCA (Young Men's Christian Association), and public speaking is also a major skill for men of religion, Carnegie's text is heavily loaded with references and allusions to Christianity. The examples Carnegie presents to support his principles rely mostly on proofs from the experiences of Baptists, ministers or scholars of religious institutions. The effect of psychology is also quite explicit in this book. Carnegie keeps offering evidence from psychology for his claims[55], sometimes in sections specifically on the topic, "Helps Psychology Has to Offer"(*Public Speaking*, p. 389) "Psikolojinin Yardımları" (*Söz Söylemek*, p. 288) in addition to numerous references to and quotations from some famous psychologists. Particularly, Prof. James is quoted abundantly but without any precise referential information about the sources again: "the most famous psychologist that America has produced, Professor William James" (*Public* Speaking, p. 15). There are even sections with the names of

[55] For examples See *Public Speaking* (1937) pages 99, 109, 179, 173, 172, 178.

psychologists, such as "Professor William James Explains the Secret of a Good Memory" (*Public Speaking,* p. 111). It is worth mentioning that Prof. James is also quoted to argue that the role of personality is more effectual on business success than superior knowledge (*Public* Speaking, p. 247).

Like the source text, the translation also starts with the list of the institutions where it was used as a course book, and the number of prints is also highlighted on the same page as in the source text: "Bu eser 1937'de yirmi dördüncü defa, 1938'in ikincikânununda yirmi beşinci defa, 1938 senesinin ilk teşrininde yirmi altıncı defa basılmıştır. 1939 ilkteşrininde de Türkiyede birinci basımı yapılmıştır." Before the introduction, there is a preface "Eser Hakkında Birkaç Söz" (A Few Words about the Work) by the translator, which makes Ömer Rıza Doğrul more visible as a translator and illustrates his agency more clearly in this translation project. Here Doğrul states in a nationalist tone that one of the most important outcomes of the Republican Period is the freedom of speech. However, he argues, Turkish people in general lack the knowledge or insight for public speaking and suffer from the lack of this ability:

> …hepimiz de söz söylemek, söylediğimiz sözlerle muhataplarımızı ikna ederek iş başarmak, bir maksadı gerçekleştirmek ve bir hedefe varmak isteriz. Fakat çoğumuz da ele aldığımız mevzuu nasıl ileri süreceğimizi, mevzuumuzun en bellibaşlı noktalarını nasıl işliyeceğimizi bilmediğimiz için, bütün ciddiyet ve samimiyetimize rağmen, muvaffakiyetsizliğe uğrarız ve bu yüzden ızdırap çekeriz. Sebebi, söz söylemek ve söz söyliyerek iş başarmak sanatine vukufsuzluğumuzdur. Dilimizde, maalesef, bu yolda yazılmış eserler de pek yoktur. Onun için, memleketimizde çok büyük rağbet kazanan "Dost Kazanmak" adlı eserin müellifi Dale Carnegie'nin "Söz Söylemek ve İş Başarmak" üzerinde yazdığı eseri tercüme etmekle bir boşluğu doldurmak istedim. Okuyucularımızın "Dost Kazanmak"dan elde ettikleri istifadenin daha büyüğünü bu eserden temin etmelerini umarak, gösterdikleri teveccüh ve rağbeti şükranla karşılamayı bir vazife tanırım. (Doğrul's "Önsöz in Carnegie *Söz Söylemek ve İş Başarmak Sanatı*, 1948)

> …we all want to speak, to accomplish a work by persuading our addressees through our words, to fulfill a goal and reach a target. However, since most of us do not know how to raise the point we are dealing with, how to process its major aspects, despite all our seriousness and sincerity, we fail, and therefore,

> suffer. The reason is our lack of knowledge about the art of speaking and accomplishing a work by speaking. Unfortunately there are not many works written on this subject in our language. For this reason, I wanted to fill this gap by translating the work he has written on "Public speaking and Succeeding a work," of Dale Carnegie, the author of "How to Win Friends," which has been sought after a lot in our country. Hoping that our readers would reap more benefit from this work than they did from "How to win friends," I would regard it a duty to welcome the complaisance and demand they offered with gratitude. (Doğrul's preface in his translation of *Public Speaking and Influencing Men in Business*, own translation)

It can clearly be understood from the excerpt that Doğrul is actively involved in the selection process of the translation.

When I examined the source and target texts comparatively, I realized that in fact the encounter of the moral narratives leading to collage starts at the very beginning of the book, in the first part with the title "Developing Courage and Self-Confidence" (*Public Speaking*, p. 3). Doğrul translates the title as "Cesaret ve Nefse İtimadı Geliştirmek" (*Söz Söylemek*, p. 5). Generally speaking, "nefse itimat" is not a common phrase to express "self-confidence" in Turkish at present day. And most probably, in 1930s, Turkish language did not have the modern Turkish expression "özgüven," which is used as the equivalent of self-confidence today. "Nefse itimat," the old Turkish expression Doğrul uses for "self-confidence" in fact indicates an opposition of the moral narratives in the source and target texts. "Nefis," the old Turkish word with an Arabic origin meaning "self, personality,"[56] also has some negative connotations, and it can mislead the person like the ego, and therefore "nefse itimat" is also a tendency that should be avoided in some discourses of the Islamic ethics[57]. This is just an example of the encounter between the source ethos

[56] The entry for the word "nefis" in the Turkish dictionary. http://www.tdk.gov.tr/index.php?option=com_bts&arama=kelime&guid=TDK.GTS.591d9eabb2f516.00746968.

[57] For an example, see the article "Nefse Değil, Allaha Güvenmek" in *Türkiye Gazetesi 03.06.2005. http://www.turkiyegazetesi.com.tr/Genel/a248781.aspx*

and target ethos. I will present an overall analysis of the content of the moral narrative, transferred and transformed through self-help translations, at the end of the thesis. In this part, I will specifically focus on more concrete examples of collage with an impact of erasure and disruption.

Carnegie includes a number of examples from the business world, instances from his courses, and specifically addresses the salesmen (*Public Speaking*, p. 52), who are in "a battle" for success (*Public Speaking* p. 211/ *Söz Söylemek* p. 162). He summarizes the main tactics at the end of each chapter as he does in *How to Win*. Each chapter starts with a few quotations from famous thinkers or scholars. In some chapters, he presents a speech by one of his students as an example to analyze, and goes into more detail about how to construct a speech. So many quotations are inserted to his text, from several people including Spencer, Benjamin Franklin, Lincoln, Edison, and Mark Twain. Sometimes in the translation, the translator explains who the quoted person is, after a name, though there is not such information in the source text. For example, for "Woodrow Wilson" (*Public Speaking* p. 85) the translator adds who he is, "Amerika cümhurreisliğini yapan Wilson," and most of the time omits the first names of the famous people mentioned (*Söz Söylemek* p. 69). Y.M.C.A. is also mentioned in the source text as a place where some famous speakers practiced public speaking but it is generally excluded in the translation (*Söz Söylemek* p. 70).

In general, Doğrul has a domesticating strategy. While explaining a strategy to remember names by associating some facts with them, Carnegie lists examples

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It is also worth noting that in a Turkish self-help book with an Islamic conservative approach, *İçimizdeki Düşman: Manevi Hastalıklar ve Tedavi Yolları* (The Enemy Inside Us: Spiritual Illnesses and Ways of Treatment) by Bekir Dündar, "nefse itimat" is harshly criticized and compared to relying on a rotten wood (Dündar 2013, accessed through Google books, page number is not indicated, but the information has the footnote number 104).

from English (*Public Speaking*, p. 114). Doğrul omits that part and presents an example from Turkish on his name (*Söz Söylemek*, p. 93). In a section about remembering dates, Doğrul replaces some important dates given from western history (*Public Speaking*, p. 116) with the date of the conquest of İstanbul and the date of the foundation of Turkish Republic (*Söz Söylemek,* pp. 94-95). Carnegie offers a sample story for tying up some dates together to memorize easily (*Public Speaking*, p. 116). In this part, Doğrul translates half of the story and cuts out the part including a visit to church completely (*Söz Söylemek*, p. 95). The parts at the end of each chapter on "Speech Building: Words Often Mispronounced, Correct Usage of Words, Errors in English, and Voice Exercises" are omitted completely most probably since they focused on English language. In the same manner, the section "Closing (a talk) with a Poetical Quotation" a two and a half page section including some excerpts from poems (*Public Speaking*, pp. 335-337) is shortened to one paragraph (*Söz Söylemek,* p. 253). Enthusiasm is offered as an essential qualification for good public speaking and Carnegie has a religious proof for the impact of this characteristic, given through the explanation of the word "enthusiasm" as the combination of two Greek words "en" and "theos" literally meaning "God in us," and "The enthusiastic man is one who speaks as if he were possessed by God" (*Public* Speaking, p. 136). This paragraph is totally excluded in the translation. Other examples of domestication are "We as Americans" (*Public* Speaking, p. 278) translated as "Biz milletçe" (p. 211); "god" and "majesty of heaven" (*Söz Söylemek*, p. 306) as "Allah" (*Söz Söylemek*, p. 232).

In the source text, the materialist interest is foregrounded through emphasis on money and wealth: "He (Andrew Carnegie) then felt that in two more years he could so arrange his business as to have an annual income of fifty thousand" (*Public*

Speaking, p. 12) "her sene elli bin dolar kazanacak şekilde işlerini tanzim edebileceğini görerek" (*Söz Söylemek*, p. 13). Carnegie emphasizes practicing and perseverance (*Public Speaking*, pp. 18-19) for success and he is never modest as the author throughout the book: "A few thousand students of this course" (*Public Speaking*, p. 20) "Bu kursa devam eden binlerce talebe" (*Söz Söylemek*, p. 19); "It has been the author's professional duty as well as his pleasure to listen to and criticize approximately six thousand speeches a year each season since 1912" (*Public Speaking*, p. 31); "1912 senesinden beri her mevsimde 6000 nutku dinlemek ve tenkit etmek, bu muharririn hem meslekî vazifesi, hem de zevkidir" (*Söz Söylemek*, p. 27).

Carnegie is very direct in style again but Doğrul renders with a milder diction and makes some changes to make the text acceptable for the target culture norms: "Even a horse is affected by spirited talk. (…) Surely, an audience is as sensitive as a horse" (*Public Speaking*, p. 137) "Canlı sözler hayvanlar üzerinde de tesir eder. … O halde dinleyicilerin hassasiyetini hesaplamak lazımdır" (*Söz Söylemek*, p. 108); totally excluding the comparison between horses and audience. Or he renders "to exterminate your foolish fear of audiences" (*Public Speaking*, p. 14) as "bütün korkularınıza galip gelmek" omitting "foolish" (*Söz Söylemek*, p. 15).

Carnegie frequently uses American presidents as his examples of superior speakers, for instance, presents stories about Lincoln and quotes from his memoirs. Doğrul at one point interferes with this intensive reference to Lincoln with a four-paragraph footnote with a quite nationalist tone:

> Muharrir, Amerikalılara hitap ettiği için, onun Abraham Lincoln'nun hayatını ve muvaffakıyetlerini birer örnek olarak göstermesi, gayet tabiidir. Burada bize düşen bir vazife, kendi öz tarihimizde en güzel ve en yüksek nümuneyi göstermektir. Şüphe yok ki bu nümune, başka her nümuneden daha yüksektir ve daha çok değerlidir. Bu nümune, bizim Milli Rehberimiz, Ulu ve Ebedi Şefimiz, Atatürktür. Siz bu eserde Lincoln'dan Roosevelt'ten

> bahsolunduğunu gördükçe Atatürkün nutuklarını okuyunuz. Yalnız iki kat istifade etmekle kalmazsınız. Üstelik, hayatta muvaffak olmak için, muhtaç olduğunuz cesaret, itimat ve kudreti, kendi milli kaynağımızdan almış olur, ve bu mübarek kaynakta birçok yeni kuvvetler keşfetmek fırsatını da elde edersiniz. (*Söz Söylemek*, p. 136)
>
> Target text in back-translation:
>
> As the author addresses the Americans, it is very natural that he shows the life and achievements of Abraham Lincoln as an example. One of our duties here is to show the best and highest ensample in our own history. There is no doubt that this ensample is higher than any other ensample, and much more precious. This ensample is our National Mentor, Our Supreme and Forever Chief, Atatürk. In this work, whenever you see that Lincoln or Roosevelt is mentioned, read the speeches of Atatürk. You will not only get double the benefit. What is more, you will also acquire the courage, confidence and strength that you need from your own national source, and get the opportunity to discover many new strengths in this blessed source. (own translation)

The major collage effect in this translation stems from the interventions of Doğrul in parts related to Christianity or Christian tradition. In these parts, there are plenty of examples where Doğrul selectively appropriates the source text with a disruptive strategy through omissions. To begin with, in the first chapter for instance, Carnegie narrates an experience about a man who had his course in Philadelphia. The description about the man "a leader in church work and civic activities" (*Public Speaking*, p. 4) is translated as "içtimai ve medeni bir takım çalışmalara da iştirak ediyordu" (*Söz* Söylemek, p. 5) meaning "was involved in some social and civic works" omitting the detail of "church." In another sentence:

> When it was known that Lloyd George was planning to attend it, the Baptists of Philadelphia cabled, inviting him to speak at a great mass meeting to be held in their city. … And Mr. Ghent informed me that he himself had been chosen, from among all the Baptists of that city, to introduce England's premier to the audience." (*Public Speaking*, p. 5)

The title "Baptist" is totally erased in the translation: "Filâdelfiya halkı da Lloyd Georges'u şehirlerine davet etmişlerdi. … Bay Ghent Lloyd Georges'un söz

söyliyeceği toplantıda onu halka takdime memur edilmişti" (The public of Philadelphia had invited Lloyd George to their city too. … he himself had been chosen to introduce Mr. Ghent Lloyd Georges in the meeting where he will make a speech) (*Söz Söylemek*, pp. 6-7).

Carnegie quotes a long section from a lecture on the "Art of Preaching" by the dean of Yale Divinity School, Dr.Charles Reynold Brown (*Public Speaking*, pp. 38-40). In the speech, the prospective ministers are taught how to prepare their sermons in the most effective way and the lecturer has a very spiritual tone. In the translation, the speech is presented as a lecture on the Art of Public Speaking by the dean of Yale College, and the words "Divinity" and "art of preaching" are omitted. One paragraph (about whether ministers should study at nights on their sermons) is excluded and the rest of the talk is transformed into a lecture on preparing good speeches:

> It will be all the better if this process can go on for a long time and not be postponed until Saturday forenoon when you are actually making your final preparation for next Sunday. If a minister can hold a certain truth in his mind for a month, for six months perhaps, for a year it may be, before he preaches on it he will find new ideas perpetually sprouting out of it, until it shows an abundant growth. He may meditate on it as he walks the streets, or as he spends some hours on a train, when his eyes are too tired to read. (*Public Speaking*, p. 38)

> Bu düşünce devrini siz ne kadar uzatırsanız o kadar iyi neticeler alırsınız. Söz söyliyecek adam, kafasına koyduğu bir hakikati, bir ay, yahut altı ay yahut bir sene düşünecek olursa, o hakikatin mütemadiyen filizlendiğini ve bir yığın mahsul verdiğini görür. İnsan, sokakta dolaşırken, bir tren seyahati yaparken de, okumaktan yorularak gözlerini yumduğu, yahut yatağına girdiği zaman da düşünebilir. (*Söz* Söylemek, p. 33)

> Target text in back-translation:

> The more you extend this phase of thinking, the better results you get. If a man who would speak thinks about a truth that he set on his mind for a month, or six months, or one year, he would see that the truth has continuously sprouted and cropped a great amount. A human can think while walking around on the street, having a train journey too, when he/she closes his/her

> eyes because of feeling too tired after reading, or when he goes to bed. (own translation)

In a later section, Carnegie's next subject is Jesus Christ, who is offered as a model who prepares speeches, with some information on how he prepares his "Sermon on the Mount" as reported by Saint Matthew (*Public Speaking*, p. 45). This part is totally omitted in the translation (*Söz Söylemek*, p. 38).

In each and every example related to Christianity in the text, Doğrul eliminates the religious aspect. For instance, exemplifying from his dialogue with a man that he taught from New York Institute of Banking, Carnegie states that "He must remember he was going out to perform a great social service. He must be inspired by the crusader's faith that he was preaching the practical, applied gospel of Jesus Christ" (*Public Speaking*, p. 141). In the translation, all the allusion to Christianity is eradicated: "Demek ki siz büyük bir içtimai hizmet yapacaksınız. Bunu yaparken inançla hareket ederseniz muvaffak olursunuz" (*Söz Söylemek,* p. 112). Or in another section, the remark about Jesus Christ while summarizing a story about saint Paul is excluded again: "Believe on the Lord Jesus Christ, and thou shalt be saved" (*Public Speaking*, p. 152) "Mesihe inan kurtulursun" (believe in the messiah, you will be saved) (*Söz Söylemek*, p. 122). Even the description about Lincoln as "He was Christlike" (*Public Speaking*, p. 153) is omitted completely in the translation. Doğrul eliminates the title "Bishop" (*Public Speaking*, p. 178) almost everywhere in the translation (*Söz Söylemek*, p. 142), sometimes uses the word "hatip" (speaker) for it (*Public Speaking*, p. 353/ *Söz Söylemek,* p. 263). For example in a lengthy quotation at the beginning of chapter seven from Bishop John H. Vincent (*Public Speaking*, p. 192), the name is given without the title, just as "John H. Vincent" and the quoted text on a good sermon is transformed into a text on a good

address (*Söz Söylemek*, p. 146). The same strategy is followed with the quotation at the beginning of chapter eleven, where the terms "bishop," "preaching," and "sermon"(*Public Speaking*, p. 324) are erased (*Söz* Söylemek, p. 244). A paragraph including a quotation from the Dean Brown of Yale Divinity School about a preacher reading the eleventh chapter of *Hebrews* (*Public Speaking*, p. 203-204) is completely omitted (*Söz Söylemek,* p. 156). "The rules in Christendom" (*Public Speaking*, p. 213) becomes "her kaide" (every precept) in the translation (*Söz Söylemek*, p. 164). Although the title of a talk quoted is "Preaching," it is erased; "Henry Ward Beecher said in his Yale Lecture on Preaching" (*Public Speaking*, p. 232) is rendered as "Beecher der ki" (Beecher says) (*Söz Söylemek*, p. 176). An extended quote from *Hamlet* with allusions to Christianity (*Public Speaking*, pp. 255-257) is also completely eliminated in the translation (*Söz Söylemek*, p. 192). A two-paragraph quotation from the speech of Dr. Harry Emerson Fosdick with a religious tone (*Public Speaking*, pp. 329-330), is totally purified from its content related to Christianity, with the omission of the words "Christendom" "Jesus" "Christian doctrine" "Christian church," and shortened to one paragraph (*Söz* Söylemek, p. 249). The term "Methodist" (*Public Speaking*, p. 334) is eliminated, (*Söz Söylemek*, pp. 252-253), so is a sentence including "Genesis" (*Public Speaking*, p. 341/ *Söz Söylemek,* p. 256). The section "The Power of a Biblical Quotation" (*Public Speaking*, p. 337) is totally omitted (*Söz Söylemek*, p. 254) and also eliminated in the list of principles summarized (*Public Speaking*, p. 342/ *Söz Söylemek*, p. 258). Another omission is on a quotation from Christ: "Christ declared that he had to teach by parables, 'Because they (his hearers) seeing, see not; and hearing, hear not; neither do they understand'" (*Public Speaking*, p. 372/ *Söz Söylemek*, p. 277). The sentences "Christ made the unknown clear by talking of it in terms of the known. He

likened the Kingdom of Heaven to leaven, to nets cast into the sea, to merchants buying pearls 'Go thou, and do likewise'." are removed, too (*Public Speaking*, p. 372/ *Söz Söylemek*, p. 278). A long section "Saint Paul's Sagacity" which offers a story about Saint Paul from the history of Christianity with some quotations from Bible (*Public Speaking* 392-395) is omitted completely in the translation (*Söz Söylemek*, p. 291).

Christianity and psychology are not the only sources of confirmation for Carnegie. In order to validate his arguments and prove that what he teaches is universally accepted, he draws on a diversity of sources such as Buddhism or Qur'an. In contrast to his attitude about the references to Christianity, the translator pays regards to adequacy while rendering information about these sources. However, Doğrul interferes a lot when he translates some content related to Islam. For example, in chapter four, "The Improvement of Memory," in the section on "Memorizing a book as long as the New Testament," Carnegie depicts the role of repetition for a strong memory and offers the example of the university of El Hazar at Cairo, a Mohammedan institution with twenty-one thousand students where the applicants are required to recite the Qur'an from memory to be accepted as a student (*Public Speaking*, p. 108). Here in a long footnote, Doğrul informs the reader about the institution, highlighting the fact that he himself has attended that school; and corrects the misinformation by stating that reciting Qur'an from memory is not a requirement for acceptance. He also criticizes the institution for transforming from a university in the real sense into an institution of religious subjects and Arabic (*Söz Söylemek*, p. 87). From time to time, the translator makes additional comments in a footnote supporting the author's claims (*Söz Söylemek*, pp. 88-89). Interestingly enough, sometimes erasure or omission is on the target culture element included in the source

text: “an Indian explaining why it is right and proper for a Mohammedan to have four wives” (*Public Speaking*, p. 228) is translated as “dört karı almanın hikmetini anlatan bir hintli” (*Söz Söylemek*, p. 172) by omitting “Mohammedan” and the reference to Islam.

In conclusion, in this translation Doğrul creates a collage of the moral narrative in the source text by disruptive selective appropriation. Mostly through omitting the references and allusions to Christianity and Christian tradition, Doğrul erases the religious segment of the moral narrative in the source text and very rarely makes additions through some target culture norms, as in the quotation above. In his later translation, namely of Henry C. Link’s *The Return to Religion,* Doğrul will adopt a more interventionist approach as will be shown in the following section; and will not only erase some aspects of the moral narrative in the source text but will also create a negative discourse by means of additions.

4.2.3.3 *The Return to Religion: Developing Personality and Finding Happiness in Life* (1936)/*Dine Dönüş* (1949)

For the analysis of Ömer Rıza Doğrul’s translation of Henry C. Link’s *Return to Religion* (1936), I will mainly draw on Mona Baker’s interpretation of narrative theory for the analysis of translation and Gérard Genette’s concept of “paratext” including titles, illustrations and similar materials included in the texts; or more specifically “peritext,” which refers to the accompanying materials within the text, such as prefaces or additions (Genette, 1997, p. 5), as well as the main concepts of Toury’s descriptive framework (1995). The peritextual materials in this translation constitute a significant part of Doğrul’s framing strategy, creating a collage of the moral narratives as well as affecting the presentation and reception of the translation.

As I have discussed narrative theory in detail with a special emphasis on its relevance for the present thesis in the theoretical framework chapter, I will not explain the tools of narrative theory employed, namely the concepts of "framing," "selective appropriation," and "relationality" again. In what follows, I will first present the content and moral narrative in the source text *The Return to Religion: Developing Personality and Finding Happiness in Life* by Link, and then will proceed with the textual analysis of the target text *Dine Dönüş* By Doğrul.

4.2.3.3.1 The content and moral narrative in the source text

The author, Henry C. Link is a psychologist and his style is quite autobiographic in *The Return to Religion* (1936). He starts with depicting his own gradual return to religion in the course of his profession as a psychologist, and then through his experiences with a number of counselees, he aims to illustrate the necessity of religion for happiness and success in life. In addition to the acknowledgment about his own return to religion, Link also confesses that he realized he uses the principles of religion to support his recommendations to his clients more and more, and his professional suggestions as a psychologist also started to include encouraging people to do church work. Throughout the book, Link's main argument is that psychological facts are verified by the principles of religion; and logic and reason can never replace the virtues of religion. The way Link uses psychology and religion in a constitutive way to create a moral narrative is very interesting.

Similar to Carnegie, Link is never modest about himself as can be clearly seen in these statements: "having advised around four thousand individuals" (*Return to Religion*, p. 5); "Having examined or given counsel to about three thousand individuals"; "All my experience with the problems of individuals, my first-hand

statistical study of ten thousand cases" (*RR*, p. 37). During his counsels with his clients as a counselor, Link found himself expressing his recommendations in terms of religious codes and using Biblical expressions very often (*RR*, p. 5). Besides, he also noticed the resemblance between his precepts and the principles of religion as well as accepting his own adoption of a large body of religious beliefs. He discovered that findings of psychology on personality and happiness were for the most part a "rediscovery" of old religious truths, and the following is his definition of religion:

> including belief in God as a Supreme Being, the Belief in a divine moral order expressed in the Ten Commandments and in the life of Christ, and the acceptance of the Church as the chief, even though imperfect, vehicle of religious truths that are greater than science, and values that are higher than reason. (*Return to Religion*, p. 14)

His "rediscovery of religion was inspired by the intimate study of individuals, and their problems reflected the characteristic influences of American life" (*RR*, p. 15).

Throughout the book, Link aims to shed light on the psychological implications of Christian religion as demonstrated by the social assertiveness of its founder and the focus on neglecting oneself in the service of others in Christianity (*RR*, p. 6). Jesus Christ is his ideal example and inspiration in all the habits and behavior patterns he aims to instill in his clients. He always establishes a connection between psychology and the religious practices he encourages by both quoting from the Bible[58] and making references to some surveys and studies in psychology. For example, his two fundamental proofs for his advice about doing church work are derived from Christianity and psychology in the following way. He quotes from the Bible to highlight the importance of active work in Christianity: "By works was faith made perfect" and "Faith without works is dead" (James, 2: 22, cited in *RR*, p. 20).

[58] The same strategy is common in the self-help books of some Turkish authors, such as Muhammed Bozdağ, who insert a number of quotes from the verses of Qur'an to verify their precepts.

Then, Link discusses the focus on work and action rather than introspection and self-analysis in scientific psychology and the belief in modern psychology saying that "a good personality or character is achieved by practice not by introspection" (*RR*, pp. 21-22). What is more, from time to time he compares either modern psychology or religion to psychoanalysis, astrology, numerology, Couéism, New Thoughtism and other pseudo-scientific cults, to emphasize their significance.

In each chapter, Link presents some cases from his own clients without giving names and sometimes inserts his own notes about that case or a letter or other relevant documents. For example, in chapter two, his three cases are a young woman at the age of twenty six who cannot make friends, a thirty eight-year-old man who is extremely unhappy with his job, and a young married college professor who cannot concentrate on his work and has a great amount of tension and anxiety at work. What is common to all three is that they are quite introvert individuals who are not associated in any social event, relationship or interaction with others. This is the main problem for Link, who considers it a general tendency behind the psychological problems leading to unhappiness and failures in people's life. In general, what he tries to show in all chapters is the necessity of social interaction and getting rid of introversion, which is basically selfishness in his perspective. For the cases described above, for instance, Link thinks they neglect some basic values of life and quotes from *New Testament*: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (*RR*, p. 32). Link claims that this pronouncement applies to these cases, and "For Christ's sake" can imply "a set of values which transcend the values of the individual" (*RR*, p. 33). According to Link, "Asceticism, or the sacrifice of one's personal inclinations, is unquestionably the heart of the Christian religion and of all great religions" (*RR*, p. 33). The most

important advice he offers to his clients is the essentialness of an objective outside the person himself/herself:

> The principle of asceticism, applied to the details of living, leads to a fuller life, not to a sterile life. The sacrifice of immediate desires and inclinations for the performance of some less pleasant task, leads to a steady increase in the individual's range of interests, likes, and successes" (*RR*, p. 33)

He emphasizes that psychology scientifically proved that self-sacrifice or discipline is required for self-realization and happiness. For Link, it is the selfish nature of the individual that causes introversion, emotional instability, neuroticism, intellectual futility, maladjustment, or unhappiness. Therefore, religion or something higher than the individual or even a society of individuals is required to defeat the selfish instincts of the natural man and to direct him to a more successful and a fuller life (*RR*, pp. 33-34). It is only religion, Link argues, which represents this principle as the basis of a normal life in all aspects, and he states his belief in God. For when you don't believe in something more important than yourself, you "fail to achieve your own potential importance" (*RR*, p. 34).

It is interesting to see that as a psychologist Link has two types of personality, the introvert and the extrovert, in his work as a result of working with thousands of individuals. The difference "in technical psychological terms" between the individuals with some problems portrayed in his cases and the ideal type of personality is that, they are "unusually introverted or self-centered" (*RR*, p. 39). In Link's professional terminology, being extrovert and introvert essentially refers to "degrees of selfishness," where the introvert is selfish because he/she "avoids the trouble of meeting people …" (*RR*, p. 39). Comparing the introvert and the extrovert via examples, Link also argues against the assumption that "the introvert is more sensitive to the finer values of life than the extrovert; that the great dreams and

intellectual and artistic achievements of mankind are more likely to come from the former than the latter" (*RR* 41). Link maintains that this claim is not grounded on scientific evidence and facts are accruing that the contrary is true by referring to his own experiment of giving a test of personality traits to thirty successful artists who "averaged considerably higher in extroversion than do people generally" (*RR*, p. 41). In order to develop an extrovert character and personality, individuals need to develop a well-balanced set of normal habits, which are generally gained in the social realm (*RR*, p. 42).

Link also brings in evidence from religion in addition to describing some of his cases and findings of psychology, which he thinks "throw an important light on" the doctrine of original sin. He inserts quotes from the Bible, where Jesus is talking to Nicodemus: "Except a man be born again he cannot see the kingdom of God (John 3:3)" and "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit (John 3:6)" (*RR*, pp. 45-46), and explains that "from a psychological viewpoint, we are all born as introverts, and as selfish individuals. We achieve extroversion or unselfishness only by a continuous process of rebirth, the painful birth of new habits and new personality traits" (*RR*, p. 46). The fault of the introverts is to develop their lives according to the principle of "self-expression" that led them to do "what they felt like doing when they felt like it" (*RR*, p. 48). Therefore they fail to practice the numerous habits that generate skill and fulfillment in a variety of contacts with people. What is more, they satisfy themselves first and cannot learn how to give themselves to others. However, eventually they see that devoting their energies to the narrow subject, "themselves," is not the right way to happiness because "oneself, as an object of attention, is not sufficient for success" (*RR*, p. 48). Link recommends that "concentration on a vocation or a career must always be the

unifying core of a personality… Extroversion is the result of work, a life practice" (*RR*, p. 49). In this context, Jesus Christ is offered as an example (*RR*, pp. 49-51), where he is portrayed as "a man of action", whose extrovert or unselfish character was "the result of an ideal which he valued more highly than his personal comfort or even his life" (*RR*, p. 50).

In chapter four, "Fools of Reason," Link's description of reason, his interpretation of thinking as an activity and the criticism of the Western civilization for its pursuit of scientific knowledge is quite indicative of his mentality and approach to both psychology and religion:

> Reason is not an end in itself but a tool for the individual to use in adjusting himself to the values and purposes of living which are beyond reason. Just as the teeth are intended to chew with, not to chew themselves, so the mind is in tended to think with, not to worry about. The mind is an instrument to live with, not to live for. (…) Western civilization for centuries has deified the mind and reason as an end in itself. Our pursuit of scientific knowledge and the trend of our entire educational system has been a glorification of intellect and a corresponding disintegration of the basic values which make intellect worth having.(…) There are signs in every field of an awakening to this great fallacy. However, it has remained for psychologists to discover how damaging to the individual's happiness and success a too great reliance on thinking may become. (*Return to Religion*, p. 61)

For Link, developing greater scientific knowledge alone does not solve life's deeper problems, nor increases happiness of the individual. More science can just bring more confusion, and unless they are "integrated and subordinated to the homely facts of everyday living," sciences will "destroy rather than liberate the minds" which produces them (*RR*, p. 62). The way to this integration, according to Link, is through faith, "a belief in certain values of life which is fundamental and which no logic can displace" (*RR*, p. 62). Link firmly insists that the individual appears made to believe, and to act on faith "psychologically, and in fact from every conceivable point of view," and agnosticism is "an intellectual disease, and faith in fallacies is better than

no faith at all" (*RR*, p. 63). That's why, he claims so many scientists could not find satisfaction in science and studied mental telepathy or spiritualism (*RR*, p. 64).

Of course there is also an underlying worldview, both political and economic, behind Link's arguments based on psychology and religion. Sharing the results of a nation-wide survey, executed in fifty cities on a yearly basis with the question "Do you believe that your city, your state, or the Federal Government should take care of unemployment relief?" (*RR*, p. 65). Link asserts that there is an obvious shift from the idea that the city and local agencies should help the unemployed, toward the idea that it should be the responsibility of the Federal Government. Link's interpretation of this tendency is an "escape from a personal and moral obligation" which could only happen in "a society which lacked religious convictions and principles" (*RR*, p. 65). Link infers that this tendency is an indication of the individuals' lack of genuine faith in themselves and their obligations (*RR*, p. 65), and he believes this is "a national tendency of introversion" (*RR*, p. 66). Link states that as man gets more intellectual and have a wider range of ideas, he is more likely to put "gods of temporary expedience before the God of everlasting values" (*RR*, p. 66). For him, as a result of all the progresses in modern sciences and general and higher education special to the US, and new means of communication, the nation is struggling to an extent it has never done before. Link further explains that this appears as conflicts over a number of issues at once, most of them focusing on mathematical and mechanical plans for a more plentiful economic life (*RR*, p. 69). The reason behind this struggle is the replacement of faith with logic, as Link states:

> But in deifying the mind we have abandoned God. We have become the fools of reason and the dupes of scientific truth. As Aldous Huxley has said it, "Ye shall know the truth and the truth shall make ye mad. (*Return to Religion*, p. 70)

His example is always Jesus for unselfishness and doing things with and for others. It is interesting that the idea of business as a moral endeavor is also inherent in Link's text. Doing business is considered as a "miracle of converting water into wine" (*RR*, p. 79) and the businessman is almost extolled in a blessed way:

> Psychologically, … the successful employer is nearly always less self-centered and possessed of a wider range of unselfish habits than are most of his employees. He is often not as well educated or as intelligent scholastically as many of his subordinates, but he is usually equipped with a much wider range of habits for dealing with people as they like to be dealt with (emphasis in the source text) than are his employees. (*RR*, p. 80)

His mentality is in fact very similar to Carnegie's, and influencing people is regarded as a very important characteristic required for success as in Carnegie's texts. Link describes personality as "the extent to which the individual has learned to convert his energies into habits or actions which successfully influence other people" (*RR*, p. 89). Sometimes, he has some simple suggestions like Carnegie such as recommending the bridge game to the introverts for unselfish social habits, or dancing as a psychotherapeutic device to ease the relationship with the opposite sex.

Link also allocates a chapter for the subject of raising children. Narrating his own experience of a childhood through a continuous religious training and regular attendance to church, he states that collage education "emancipated" him from the intellectual routines of religion and led to some considerations about the validity of the Bible (*RR*, pp. 93-4). At the end he became a virtual agnostic (*RR*, p. 95) and that's why, had to make a return. He warns parents against educating their children free of the traditional way and that "over-emphasis on expression, fostered by the movement of progressive education" leads to "mental and moral chaos" (*RR*, p. 98). In addition to summarizing some test results which show that children going to Sunday schools and having parents who attend church are more likely to be extrovert

and socially ascendant (*RR*, p. 99), Link insists that parents need religion as the "only unifying and ever-present force which can help to solve the inevitable moral and intellectual conflicts" (*RR*, pp. 104-5). He strongly encourages religious education at an early age for a good personality (*RR*, pp. 105-6). Without giving complete references, he argues that a study of 10.000 adults illustrates that the ones who belonged to or went to church had significantly better personality traits than those who did not" (*RR*, p. 106).

Another noteworthy example of the moral narrative Link promotes is his insistence on traditional values and forms of life about marriage. He maintains based on his experiences with his clients he maintains that divorced individuals have more intellectual interests than married ones. For him, the intellectual aspects of life should not be emphasized more than homely virtues of living because they may lead to becoming the fools of reason in marriage or other fields of life (*RR*, p. 126).

Individualism is a significant underlying theme in Link's narrative but on the other hand, the individual in this sense needs to be submissive. For him, "one of the most common symptoms of an inferiority complex or of personal failure is the desire to change the social order" (*RR*, p. 130). In his view those are the individuals who could not reach social mastery in their own environments and who become social workers to improve the environment of others (*RR*, p. 130). In this regard, his concern is again nation wide because he considers this as a tendency in the American society, that is, a tendency of blaming bankers, Wall Street, republicans, democrats, capitalistic system, the rich, technology and over-production, everybody except for the individual himself. He even claims that some plans for social reform are a result of psychological weakness in people: "Millions of people, unable to plan their personal or family economy, are now enthusiastic for a Planned national Economy"

(*RR*, p. 131). He believes that these social reforms will destroy the society by "depriving the individual of the responsibility for himself and his own deeds" (*RR*, p. 132).

In fact Link's discourse reflects the moral regulative aspect of self-help and one of the most criticized aspect of this genre explicitly. The self-help author, by offering guidance to improve the individual, makes him/her believe that it is his responsibility and totally under his control to change his life. By the same token, it is the way self-help makes people feel that they are the only cause of their unhappiness and that they constantly need help.[59]

In an interesting way, Link relates his individualism to the religious doctrine, which also has implications for the economic order in a society:

> The religious doctrines of Christ … were concentrated on the individual and not on a new social order. The findings of psychology are serving our rediscovery of Jesus as a far more profound thinker than the popular leaders of today. Christ was not a social reformer, he was a reformer of men. (*RR*, p. 135)

By giving examples from the Bible, Link claims that Christ had:

> a genuine sympathy with the ownership and production of wealth, and a keen appreciation of the mutual obligations of servants and masters, laborers and lords… He supped with the rich and he fed the poor, but while he encouraged the rich to give to the poor, he nowhere encouraged the poor to envy the rich- in fact quite the contrary. (*RR,* p. 136)

In addition, by means of references to the findings of psychology, Link underlines that higher education does not help with character or personality improvement but on the contrary prolongation of formal education leads to the deterioration of personality (*RR*, p. 145). Although his book is composed of success stories and

[59] These are my general thoughts also under the influence of my readings about the sociological analyses of self-help. I will discuss these points in the criticism part of the literature review in chapter two, by specifically referring to the sociologists who analyzed self-help.

guidelines, and business and the work of businessmen are portrayed as miraculous endeavors, in the last chapter Link criticizes the focus on a more abundant life generally described in money terms (*RR*, p. 167). However, he portrays the most highly extrovert people, the ideal type of personality as successful executives and businessman who have made up their own fortune, the doctors, lawyers or other professionals who have got a large clientele, the artists who have reached recognition for their work, and the inventor who succeeds to get his devices accepted (*RR*, p. 80).

After this extensive section on the content and moral narrative of the source text, *The Return to Religion* (1936) by Henry C. Link, now I will continue with the analysis of the translation, that is, *Dine Dönüş* (1949), the target text created by Ömer Rıza Doğrul.

4.2.3.3.2 The textual analysis of the target text, *Dine Dönüş* (*DD*) (1949):

Among Doğrul's renditions in the field of self-help, the translation as a collage with the strongest disruptive effect is *Dine Dönüş* **(***DD*, 1949), from Henry C. Link's *The Return to Religion* (1937). In addition to being one of the bestsellers in English self-help in the 1930s and 1940s, this work is also significant as it indicates the connection between Carnegie and Link, the two well-known self-help authors in the source culture. Doğrul adopts a framing strategy, and adds a chapter from Carnegie's work to the end of his translation from Link. To put it more explicitly, Doğrul makes use of the connection between the two authors, sharing the same viewpoint and attitude in the self-help narrative they promote, as a framing tool, apart from the cross references of the two writers to each other in their own texts. In this section, I will analyze Doğrul's translation from Link, *Dine Dönüş* **(**1949), as a collage of moral narratives in which the translator erases the religious references of the moral

narrative in the source text, and imposes the religious identity of the target culture by means of a framing strategy mostly through omissions, additions and footnotes.

The cover page of the translation is as simple as the cover of the source text, there are no figures or pictures but just the title on a plain page. The name of the translator appears on the cover as "Tercüme eden" (translated by) and with the symbol and name of the publishing house at the bottom. The Turkish title in the translation is "Dine Dönüş," which is the literal translation of the English title "Return to Religion." However, the subtitle "Developing Personality and Finding Happiness in Life" is not used anywhere in the translation, neither on the cover nor on the title page, which indicates that the aspect of religion is much more foregrounded than the feature of psychology.

In the source text, on the title page, the author's name is stated with the title of the book as "The Return to Religion By Henry C. Link, PhD," where his professional academic degree is also given. In the target text, on the title page the author is presented as "Yazan (author): Henry C. Link, New York Psikoloji Dairesi Şefi (New York Psychology Department Chief), which highlights the professional status of the author in a more recognizable way for the target culture. The translator, on the other hand, is presented as "Notlar ve ekler ilave ederek Türkçeye çeviren: Ömer Rıza Doğrul" (Annotated and translated with additions by Ömer Rıza Doğrul). So from the title page, the reader is informed that this is an extended version of the source text and the translator is represented in a visible way.

On the back of the title page in the target text, it is stated that "Bu kitap, 1945'de intişar eden 40. Basımından Türkçeye çevrilmiştir" ("This book was translated from its 40th printing released in 1945"), which underlines the popularity and success of the source text. Two quotations praising Link's work appear on the

next page, one from William Lyon Phelps[60]: “Bu eser ilmi ruhiyat hakkında yazılan en güzel eserdir. Her Amerikalı tarafından okunmalıdır.” (This is the best work on scientific Psychology. It must be read by every American.) Another fquote from Dale Carnegie, the most popular self-help author, is “Bu eser dinin insan şahsiyetini nasıl bütünleştirdiğini anlatan en kıymetli eserdir” (This is the most precious work that shows how religion unifies human personality).

On the dedication page in the source text is written: “Dedicated to the millions of grandparents, who, with less money, gave their children more than we are giving ours today.” The dedication page in the translation reads: “Bu eser, esas itibariyle, o milyonlarca büyük ana ve büyük babaya ithaf olunmuştur ki “daha az masrafla, bizim çocuklarımıza verebildiğimizin daha fazlasını vermişlerdi.” So far is the literal translation of the English dedication, but the translator also adds the following: “Dünyanın bugünkü durumu ve yüzbinlerce okurun bu esere gösterdiği ilgi dolayısiyle eserin yazarı ithafını şumullendirerek onu: dünyada hakkın kuvvetten daha kudretli olması için üniformalı veya üniformasız olarak savaşan yarının ana babalarına da ithaf etmek istenmiştir.” It probably belongs to Doğrul but it is stated in an ambiguous way in the sentence whether it is the author or the translator who made this addition. There is not such an extension on the dedication page in the source text, however I would like to interpret this comment after making sure there is not such an addition in other reprints, which will be possible in a later stage of my research.

The next paratextual feature attached to the translation is the translator’s preface, which makes Doğrul more visible as the translator and an agent of translation and which elucidates both Doğrul’s religious ideology and the encounter

[60] William Lyon Phelps (1865-1943) American critic and author, Professor of English Language and Literature at Yale University.

of the two religions, Christianity and Islam as the sources of the moral narratives in the text. In the preface, Doğrul first explains how hard it has been to reach a copy of this very important work "çok mühim eser" (*DD*, p. 6) as even its recent prints were sold out very quickly. Next, he expresses his heartfelt gratitude to Ahmet Hamdi Akseki, Turkish Director of Religious Affairs ("Diyanet İşleri Reisi Ahmet Hamdi Akseki Hazretleri"), whose daughter had got a copy of the book with great efforts and who lent it to Doğrul for this translation. This reference to the Turkish Director of Religious Affairs is significant at this point because the framing of this narrative through translation starts here. The provision of a dignitary behind the translation makes it more legitimate and the framing through religious ideology much stronger. The following is Doğrul's description of the subject of this work in the preface:

> Bu eserin esas konusu, dindir ve insanın ancak din sayesinde insan olabildiğini, yani karakter ve şahsiyet sahibi olabildiğini, psikoloji ilminin buluşlariyle anlatmaktır. … Fakat müellifin dinden anladığı şey, hıristiyanlıktır. Çünkü muhitinde hakim olan din odur. Ancak bu eser, hıristiyanlığı propaganda etmek için yazılmamıştır. Din hissini uyandırmak, din zevkini yaşatmak ve din terbiyesini açıklamak için yazılmıştır. Bu böyle olmakla beraber eserin istinad ettiği esaslar, hep hıristiyanlıktan alınma olduğu için bu esasları kendi esaslarımızla karşılaştırmak, icap ettikçe okurlarımızın dikkatine kendi esaslarımızın üstünlüğünü arzetmek vazifesi baş göstermiştir. Biz de elimizden geldiği kadar bu vazifeyi yapmağa çalıştık ve eserin metnini olduğu gibi muhafaza ederek ilave ettiğimiz notlarla kendi esaslarımızı izah ettik. Şunu pervasızca söylemek isteriz ki müellif eserini yazdığı sırada din olarak İslamiyeti seçmiş olsaydı, daha çok büyük muvaffakiyet kazanır, ve hiçbir tevile sapmak ihtiyacını hissetmeden dini hakikatleri anlatmak ve belirtmek imkanını elde ederdi. Çünkü modern psikolojinin teyid ettiği hakikatler, halis muhlis İslami hakikatlerdir. Umarız ki modern psikoloji bizim yurdumuzda da kök saldıktan sonra bir Türk-İslam psikoloğu çıkar ve bize bu eserden kat kat alasını yazarak psikolojinin İslam hakikatlerini nasıl desteklediğini anlatır. Fakat muhitimizde henüz böyle eser yazılmadığı için, şimdiki halde bu eserle ve bu esere ilave ettiğimiz notlarla iktifa ediyoruz. (*Dine Dönüş*, pp. 5-6)

> The main subject of this work is religion and to explain by the findings of psychology that a human can become a human, that is, can have a character and personality only through religion. … But religion means Christianity for the author because it is the dominant religion in his environment. However, this work has not been written to propagate Christianity. It has been written

> to evoke the feeling of religion, to make the readers experience the pleasure of religion and to explain the education of religion. On the other hand, as this work relies on principles of Christianity, there has arisen the mission of comparing these principles with those of our own, of presenting the superiority of our own principles to the attention of our readers. We have tried to fulfill this mission as much as we could and explained our principles through the notes we added, while preserving the text of the work as it is. We would like to state fearlessly that if the author had chosen Islam as his religion when he wrote his work, he would have been more successful and got the opportunity of telling and emphasizing the religious facts without having the need for any gloss. Because the truths confirmed by modern psychology are genuine Islamic truths. We hope that after modern psychology has also taken root in our country, there would appear a Turkish-Islam psychologist and write a much more superior work explaining how psychology supports the truths of Islam. But since such a work has not been written in our own environment yet, we feel satisfied with this work and the notes we added. (own translation)

Doğrul underlines explicitly in the preface that the focus in his translation is on religion in an abstract sense generally not on Christianity specifically (*DD*, p.6). He believes that it would appeal to the interests of any intellectual, and would especially benefit the ones involved with education, parents and teachers. He also hopes that the book will not only help correct the deviant considerations about religion but also eliminate the invalid opinions leading to the negligence of education of religion (*DD*, p. 7). Doğrul's strong agency is obvious in this preface as he targets some public opinions about religion. By highlighting his connection to a dignitary, he evidently aims at influencing the general opinions about religion in the target culture and contributing to the formation of education on religion. His final sentence in the preface is "Tevfik Allah'tan" "Success is from God"[61] which in fact totally contradicts with the individualistic discourse of self-help, which aims to make the

[61] This is a common religious saying in Turkish "Gayret bizden, Tevfik Allah'tan" which summarizes the understanding of "tevekkül," the attitude of resignation, and the total trust in God in Islamic ethics, which means the individual should make his/her best efforts and leave the rest to God ("tevekkül" in *Türk Dil Kurumu Büyük Türkçe Sözlük*).

readers feel that they are able to have the control of their destiny and achieve success (*DD*, "Preface" pp. 5-7).

There is another peritextual addition in the beginning of the translation, "Müellif Hakkında" (About the Author), where Link is introduced with some information on his university degrees and professional success (*DD*, pp. 8-10). The writer of this part is most probably the translator, Doğrul, but it is not stated. The discoveries of Link mentioned in this introduction seem overstated and it is underlined many times that the author has been read by millions of people. He is described as not only a scientist who worked and made tests on thousands of people but also as the inventor of some famous psychology tests on personality and intelligence. Besides his professional experience as the psychology consultant of many large corporations, Link is also presented as a fortunate husband and father of three children in a happy family (*DD*, p. 9). It is noteworthy that Link believes, as stated here, psychology will get the same status with other sciences in the future. The author of this part, who is Doğrul probably, adds that though physical sciences in a sense undermined religion, this new science, that is psychology, will build religion on brand new principles and provide it with a totally new solid basis (*DD*, p. 10). As well as revealing the unending dispute between science and religion and the prevalent approach to psychology at that time, this remark noticeably discloses the intricate relation established between religion and psychology, where each is employed to reinforce the other in a very interesting manner in Carnegie's and Link's discourses.

There are two sections inserted at the end of the book titled as "İlave" ("Addition"), including "Dale Carnegie'den Bir Bölüm" (A Chapter from Dale Carnegie) and "Pazar Okulları" (Sunday Schools). The first addition to the end of the

book is a 21-page chapter from Doğrul's translation of Dale Carnegie's *Üzüntüyü Bırak Yaşamaya Bak* (1948) (*How to Stop Worrying and Start Living* 1948). The title of this chapter is "Üzüntüye Galebe Etmek için Mükemmel Bir Yol, Annem ve Babam Üzüntüye Nasıl Galebe Ettiler" (The Golden Rule for Conquering Worry, How My Mother and Father Conquered Worry, Part 5 Section 19 in *How to Stop Worrying and Start Living*, p. 166) but not stated in the addition to Link's text, given with the title "Bu Esere Tarafımızdan Bir İlave" (An Addition to this Work By Us). This is a long section including Carnegie's ideas about the necessity of belief and prayer in one's life, which he explains through his parents' experiences. This part is introduced in the same way with the section on the author, that is not explicitly added by Doğrul or no editor's name is given but with Doğrul's permission as he is also the translator of the borrowed piece. It is stated at the beginning of this section that there has been a general tendency to improve the ethical level of the public in the US ("umumi ahlak seviyesini düzeltmek") and Carnegie's work is an example of this tendency (*DD*, p. 169). In fact this very brief introduction to an excerpt from Carnegie's work, makes not only an explicit definition of the moral/ethical character of these self-help narratives but also a clear declaration of the moral/ethical agency of all the translation agents involved in these projects.

These two additions definitely shed light on the agency of Doğrul. By adding a section from Carnegie's text to Link's book, Doğrul both promotes his own translation of Carnegie, creating a stronger moral narrative based on religion, and also increases the prestige of the target text, as Carnegie is more well-known in the target culture. In this chapter, Carnegie describes the difficulties his family experienced throughout his childhood and how their lives were saved as a result of his parents' strong faith in religion. He also extensively quotes from William James,

as the father of modern psychology (*DD*, p. 174), to show the affinities and parallelisms between religion and psychology in terms of principles and methodological approaches. Through examples from his life and experiences of others, Carnegie strongly encourages his readers to invigorate their religious faith and to pray for themselves. Carnegie announces that he is a Protestant and he has regular praying practice. He strongly encourages his readers to perform religious practices and to have regular attendance to church. He also emphasizes the relationship between prayer and science by quoting a passage from Alexis Carrel, the famous French scientist, where the benefits of prayer are explained. The necessity of religion for a good psychology is also justified through quotes from Francis Bacon (p. 173), Carl Jung (pp. 178-179) and Immanuel Kant (p. 189). In this section by Carnegie, there are also references to Link's *The Return to Religion*. For example it is claimed that psychiatrists are becoming modern evangelists, where the reference is again to Link (*DD*, p. 174).

Not only is the way psychology and religion are exploited in a mutually supportive way in the moral narratives of Carnegie and Link, but the conception of religion is also interesting as stated in Carnegie's text:

> The fact that we don't understand the mysteries of our bodies or electricity or a gas engine doesn't keep us from using and enjoying them. The fact that I don't understand the mysteries of prayer and religion no longer keeps me from enjoying the richer, happier life that religion brings. At long last, I realize the wisdom of Santayana's words: "Man is not made to understand life, but to live it." (Carnegie, *How to stop Worrying and Start Living*, p. 169)

It is also worth noting that Carnegie's description of a good or better life almost always starts with the adjective "richer," "a richer, happier life" as seen in the excerpt above, which highlights the relation of this genre and its meta-ethics to the capitalist system.

In his translation of Carnegie's *How to Stop Worrying and Start Living*, *Üzüntüyü Bırak Yaşamaya Bak*, Doğrul follows the same strategy that creates the collage effect in his other translations. He again erases all the references to Christianity, and always translates it as "din" (religion). His word choices such as "Allah," "Cenabı Hak," "iman," and "şehadet" for "god," "Lord," "faith," and "testimony" respectively, create a collage narrative with their strong connotations of Islam.

The second additional section is a one-page description of "Sunday Schools (Pazar Okulları)," the institutions where the religious practices take place and children are offered regular religious training in the US. The source of this information on Sunday schools is not mentioned. However, it is introduced with a short note expressing the hope that this description of Sunday schools will constitute an example for the home country (Turkey) during the discussions on religious training outside the schools at that time. It is a one-page explanation about the informal education offered to children at church on Sunday, starting from age-three, with special emphasis on the commonality of attendance to church among Americans. This addition reflects Doğrul's political agency on some religious issues in the target culture.

The back cover presents a list of books composed of Doğrul's own works and his translations from Arabic and Persian: *Tanrı Buyruğu* ("The Order of God" a two-volume translation of Qur'an), *Hazreti Muhammed Mustafa* ("The Prophet Mohammed Mustafa" "translated from Mısır Ayan Reisi Heykel Paşa's famous work"), *İslamiyetin Geliştirdiği Tasavvuf* ("Sufism Flourished in Islam"), *Hak Erenler* ("Saints of God" Translation from Halil Cibran), *Îmam Â'zam Ebu Hanife* ("Grand Imam Ebu Hanife" Translation from Muhammed Ebu Zehre, forthcoming).

The list also reflects how Doğrul as an intellectual is involved with religious tradition, history of religion and religious education. That's why, his selections and interventions in the field of self-help are not just a coincidence but serve some other ideological purposes.

All in all, the additions of peritextual elements frame the narrative of the translation with a religious ideology, revealing the agency of the publisher and the translator in this translation project. The book could have even functioned as a tool of religious propaganda and education of religion at that time. The translator is very visible, which will be illustrated more clearly in the next part, where omissions from the target text and additions of supplementary notes are analyzed, just after a brief comparison of the tables of contents.

The book is composed of ten chapters, and the following is the table of contents in the source text and the target text:

Source Text	Target Text
Contents:	
I. My Return to Religion	Benim Dine Dönüşüm
II. I go to church	Mabede Devam Ediyorum
III. The Achievement of Happiness	Bahtiyarlığa Ermek
IV. Fools of Reason	Akıl Budalaları
V. Wine at Weddings	Dost Kazanmak
On Playing Bridge	
On Dancing	
On the Successful Businessman	
To a Student Waiter	
On Converting Good Books	
On Religious Conflicts	
On Character and Personality	
VI. Children are Made	Çocuklar Yetiştirilir
VII. Love and Marriage	Aşk ve Evlilik
VIII. Social Planning	İçtimai Plancılık
IX. The Vice of Education	Terbiye Suçu
X. The Abundant Life	Bereketli Hayat

In the source text, the table of contents is given at the beginning of the book just before the main text; in the target text however, it is placed at the very end of the

book just before the back cover. This might be considered as a general tendency in the Turkish publications at that time. The main difference between the two tables of contents is the omission of the titles of the seven subsections listed under part 5 "Wine at Weddings," which is rendered as "Dost Kazanmak" (winning friends) because "wine" is not appropriate for the content of the target text Doğrul creates.

The first difference that draws attention in the translation is the segmentation of the main text. Although the translator follows the chapter structure of the source text, he segments the text within chapters into subsections with titles without numbering them. So, for example, there are no sections in chapter one in the source text; but the first chapter of the target text is composed of eleven sections with different titles though not listed in a numerical order. These section titles seem to simplify the text and smooth the reading process, which also lead to a more descriptive and didactic version. To exemplify, the titles in chapter one are: "İlmi psikolojinin buluşları" ("The discoveries of the scientific psychology"), "Psikolojinin karşılaştığı hadiseler" ("The cases psychology encounters"), "Psikoloji ilmi ile dinin buluştuğu noktalar" (The points where scientific psychology and religion meet), "İlim namına dini tavsiyeler" (Religious Advice in the name of science"), "Dini yeniden keşfetmek" (To rediscover religion), "Kolej tahisili ve din"(University education and religion), "Kitabı mukaddes" (Holy scripture), "Bilmiyorum'culuk" (" The 'I don't know' Attitude) "Metodu sağlam bir yeni ilim" (A new science with a solid method), "Din ne demektir?"(What does religion mean?), "İlmi Psikolojinin Keşifleri"(The Discoveries of Scientific Psychology) (DD, pp. 11-25).

In some parts, the translator divides a paragraph into two paragraphs. For instance the paragraph starting with "The public has heard…" on page eleven in the source text is divided into two paragraphs starting with "Halk, zeka ölçüleri…" and

"Rockefeller müessesesinin…" (*DD*, p. 20). Some parts are highlighted in italics though there is no emphasis in the source text such as the first three lines of the paragraph on twenty two (DD, p. 22). Another example is the first sentence of the last paragraph on page thirteen (*RR*, p. 13), which is translated separately as a sentence as it is an introductory remark to the author's explanation of his concept of religion (*Dine Dönüş*, p. 22). The translator, on the other hand, sometimes combines two paragraphs into one single paragraph in the translation (*DD*, p. 19 last paragraph and *DD*, p. 20 first paragraph). He also adds some explanatory linking sentences sometimes "Onun için din demekten ne kasdettiğimi burada hulasa etmek isterim" (I would like to summarize what I mean by religion) (*DD*, p. 22).

Another important intervention of the translator disrupting the source text and creating a collage of distinct moral narratives is the regular omission of the quotations from Bible that are given at the beginning of chapters. In the source text, except for chapter one, all the chapters start with a quotation from Bible whereas these Biblical quotations are totally excluded in the target text. An example is the following quotation that appears at the beginning of chapter 5 in the source text:

> And the third day there was a marriage in Cana of Galilee. ...Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. JOHN 2:1, 7,8. (*The Return to Religion*, p. 71)

Sometimes, when there is a direct reference to Christianity in the source text, the translator omits that part completely, as, for instance, in the beginning of chapter five. The translator omits both the direct quotation at the beginning of the chapter and the explanation of the quotation, which is the first paragraph of the chapter,

where the importance of friendship and winning friends, (two important themes in Carnegie's texts too) is directly described through the life of Jesus Christ (*RR*, pp. 71-72).

Apart from the omissions, the most remarkable intervention of the translator is his extensive additions through which he strips off the Christian framework of the text and reframes it with an Islamic agenda. The translator's intrusion leading to the collage is disruptive because through his footnotes and additions, the translator rewrites the original leading to an explicitly negative discourse on Christianity. He totally appropriates Link's work in an Islamic frame, comparing Christianity and Islam all through the work in his footnotes and additions. The following are some quotations from Doğrul's footnotes in *Dine Dönüş*, where he constantly compares Christianity and Islam and defends the latter over the former as seen in the notes:

> Burada bahis mevzuu olan din, Hıristiyanlıktır. Hıristiyanlık, tarihi bir din değildir, Esatiri bir din mahiyetindedir. Bu yüzden bir sürü hurafelerle ve körletici itikatlarla doludur…Tertullian'ın bu sözleri Hıristiyanlığı bütün hüviyetiyle anlattığı gibi dogma kelimesinin de manasını açıklamaktadır. Doğma o itikattir ki, akıl kavrasın veya kavramasın, yahut manasız telakki etsin, etmesin, körü körüne kabul olunur. Doğma budur. İslamiyette ise dogma yoktur. Çünkü İslamiyet her itikadın incelenmesini ve mümkün mertebe anlaşılmasını ister. … Sonra doğmalar dinin eseri değil, kiliselerin eseridir. Kiliseciler toplanmışlar ve bu doğmaları icat etmişlerdir. (*DD*, p. 16)… Müellif eserin metninde Evamiri Aşere (on emirden) bahsettikçe siz İslamın bu on iki emrini göz önüne getirin. (*DD*, p. 24)… Müellif Hıristiyanlığın bu cephesini tebarüz ettirmekle Hıristiyanlığın değil, fakat İslamiyetin tesiri altında kalmıştır… İman ile beraber ameli ahlaka değer vermek İslamiyetin en bariz vasfıdır ve müellifin en fazla bu eser üzerinde durması, Dine Dönüşün daha fazla İslami bir hamlenin eseri olduğunu belirtmektedir. (*DD*, p. 27)…Hazreti İsanın "Benim Uğruma" sözü, Müslümanların "Allah için" ve "Allah rızası için" sözleri yanında hakikaten sönük kalıyor. (*DD*, p. 42) … Görülüyor ki, müellif, dine, hakiki manasını vermek için daima İslamlaşmakta, fakat İslamiyeti bilmediği için bunun farkına varamamaktadır. (*DD*, p. 43)… Çok şükür İslamiyetin bu çeşit te'villere ihtiyacı [yoktur]… (*DD*, p. 55) … Peygamberimiz Hazreti Muhammed Mustafa bu yolda bizim için en güzide örnektir. (p. 83)

English translation of the notes:

> The religion under concern in this context is Christianity. Christanity is not a historical religion, but has a legendary characteristic. Therefore it is filled with a lot of supersititions and blinding faiths…As well as explaining Christianity with all its identity, these words of Tertullian also express the meaning of the word ”dogma.” Dogma is such a faith that is accepted on blind whether the mind grasps it or not, or regards it meaningless or not. This is what dogma is. In Islam, on the other hand, there is no dogma because Islam wants any faith to be analyzed and understood as much as possible… Besides dogmas do not belong to religion, they belong to churches. The people of churches gathered and invented these dogmas… As the author mentions the ten commandments, you envision the following twelve commandments of Islam…While making this aspect of Christianity clear, the author is under the influence of Islam not Christianity…Cherishing practical morality with faith is the most obvious feature of Islam and the fact that the author emphasizes this work most indicates that Return to Religion is more a result of an Islamic move… Jesus Christ's word "for my sake" really pales beside Muslims' words of "for God's sake" and "for the consent of God."… Obviously, the author constantly gets Islamic to give its real meaning to religion but is unaware of this fact as he does not know Islam…Thank God Islam does not need such glosses … Our Prophet Muhammed Mustafa is the most eximious example for us on this road…(own translation)

In addition to the footnotes quoted above, in another lengthy footnote, Doğrul states that it is remarkable that the author avoids deifying Jesus Christ but on the contrary he humanizes him. He compares Christianity and Islam in this context again, and underlines that Islam annihilated the superstitious beliefs about Christ in all the civilized world. Moreover, he argues that the claim about the crucifixion of Christ and human salvation is superstitious and bound to disappear too (*DD*, p. 61).

Through his explications in the supplementary notes including some information on the history of Islam, ethics of Islam and quotations from some verses from the Qur'an, Doğrul makes use of each and every opportunity to instruct his readers about Islam and Islamic tradition. Doğrul is very visible in this translation and it can easily be observed that he sounds more powerful than the author. He rewrites the original almost by erasing its religious core and appropriating it according to Islamic ideology. Doğrul's translation represents a remarkable case of

collage in the sense of encounter between two distinct ethical traditions, and reveals the disruptive effect of collage effectively.

The source text has a plain style and a clear language. The author presents his views through his own experiences, especially derived from his professional knowledge and explorations, in a clear, modern day, plain English. Partly autobiographical, the source text is composed of the stories of the individuals who Link advised as a psychologist. Without stating the names of his advisees, he narrates the story and the main problem of the person, in general, and then his advice and the rest of the process.

In the translation, Doğrul uses a remarkably clear and plain Turkish, composed of old and new words combined in a masterful way. Sometimes when he uses a word with a foreign origin, he explains it in Turkish in parentheses such as "psikoloji (Ruhbilim)" (*DD*, p. 12), as well as clarifying the foreign words such as "cycloid (bir münhani gibi eğilmeğe elverişli)", or "epileptoid (sar'alı)"(*DD*, p. 60), "hedonism (zevkçilik)" (*DD*, p. 150); "stoicisme (meşşailik)" (*DD*, p. 150). Very few of the words Doğrul uses are not common anymore in Turkish today such as "hodbin" (*DD*, p. 43), or "bilkuvve" (*DD*, p. 44).

In terms of relationality, the word choices contributing to the framing strategy and enhancing the collage effect are the ones from the context of religion, which are rendered through terms with connotations of Islam such as "Rabb" (*DD*, p. 61) or "Allah" (*DD*, p. 75, p. 96) for "god"; "Kitabı Mukaddes" (*DD*, p. 98) for "Bible"; "Allahım Melekûtu" (*DD*, p. 166) for "Kingdom of God". As in his other translations, within the sentences, Doğrul regularly eliminates the words related to Christianity like "church," "Christian," or YMCA. For instance, Doğrul uses the word "mabed"

(sanctuary) (*DD*, p. 13) for "church," "mesih" (messiah or savior) for "Christ," and completely omits details like "YMCA" or "Christian" (*DD*, pp. 13-15).

For instance, at the end of chapter three, Link describes the extrovert and unselfish character of Christ with a focus on his belief in God:

> "I can of mine own self do nothing," he said; "as I hear I judge: and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me." … "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done." This was Christ's principle of living which, in essence, is the psychological criterion of an active, out-flowing, and a happy life. (*RR*, pp. 50-51)

Doğrul renders the passage in the following way:

> "Ben tek başıma birşey yapamam. Neyi işitiyorsam ona göre hüküm veririm. Ve hükmüm doğrudur. Çünkü kendi irademi yürütmek peşinde değilim. Belki beni gönderen Rabbın iradesini gözetiyorum" diyordu… "Ya Rab dilersen bu kadehi benden irağ et. Fakat benim iradem değil, Senin iraden hâkimdir." Mesihin hayat prensibi bu idi. Ve bu prensip cevheri itibariyle faal, akıcı ve bahtiyar bir hayatın psikolojik ölçüsüdür. (*DD*, p. 61)

Back-translation of the target text:

> He said "I cannot do anything by myself. I make judgments according to what I hear. And my judgement is correct because I am not after conducting my own will. Perhaps I pay regard to the will of God who sent me." … "My God, take this cup away from me if you like. But Your will is predominant, not my will." This was the life principle of the messiah. And this principle is in essence the psychological measure of an active, fluent and happy life. (own translation)

The following excerpt added to the end of last chapter in Link's work is from the Bible. It gets totally stripped off from its references to Christianity and is made acceptable for the target culture with some words with Islamic connotations such as "Allah" and "Rabb" in Doğrul's translation:

> "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. …The life is more than meat, and the body is more than raiment. …If ye then be not able to do that which is least, why take ye

thought for the rest? … For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. … But seek ye the kingdom of God; and all these things shall be added unto you…" Luke 12:13- 31; Matth. 6:32, 33. (*RR*, pp. 180-181)

"Halktan biri ona yaklaşarak, ey üstad, kardeşime söyle de mirası benimle paylaşsın! Dedi. O da şöyle dedi: Kim beni size kadı veya kassam tayin etti? … Ve onlara "bakınız ve tama'dan sakınınız! Çünkü kimsenin ömrü, mallarının çokluğuna bağlı değildir. … Hayat taamdan ve vücud libastan evlâdır… Siz en küçük şeye dahi kadir değilseniz geride kalan şeyler hakkında niçin endişe ediyorsunuz. … Dünyanın bütün milletleri bu şeyleri arıyor ve Rabbınız bunlara muhtaç olduğunuzu biliyor… Lâkin siz Allahın melekûtunu arayınız ve bunların cümlesi size ihsan olunacaktır." (Luka İncili 12: 13-31) (*DD*, pp. 165-166

Back-translation of the target text:

"Somebody among the people approached him and said 'Master, tell my brother to share the inheritance with me!' He replied: 'Who appointed me as the judge or divider over you?' And to them: 'please look and avoid covetousness! Because no one's lifetime depends on the abundance of their possessions…Life is better than food and body is better than garment... If you are not able to do the smallest thing, why do you worry about the rest of things? All the nations of the world look after these things and your God knows that you are in need of them… Yet please look for the realm of God and then all of these will be bestowed upon you'." (own translation)

In this case study, I have analyzed Ömer Rıza Doğrul's translation (*Dine Dönüş* 1949) of Henry C. Link's *Return to Religion* (1936) as a collage translation. I have offered an extensive account of the moral narrative included in the source text and showed all the details comprising Doğrul's translation strategies in his collage translation. All in all, my analysis has revealed that Doğrul created a collage of moral narratives with a strong effect of erasure and disruption on the source text. This case study is also indicative for my arguments about collage as it also included a chapter from Doğrul's translation of Carnegie's *How to Stop Worrying and Start Living* (1948). It is also worth noting that the same source text, *Return to Religion,* was retranslated by Nahit Oralbi and published by Dergah Yayınları in 1979, in a very different manner than Doğrul's rendition, within the series of Western Thought (Batı

Düşüncesi). This retranslation can be considered as a much more faithful rendition compared to Doğrul's translation as it does not have any explicit interventions of the translator. However, it can also be regarded as an example of ideological framing since although it is a self-help guide, it has been presented as an example of western thought due to its focus on religion (see Appendix K for the covers of the two translations).

4.3 Collage: Substituting and hybridizing moral narratives

The agent whose work I will analyze in this category is Murat Ergun, who in fact constitutes an exception to my framework based on bestselling authors. Murat Ergun is not a bestselling author of his time as when he wrote *Biz de Muvaffak Olabiliriz* in 1953, the dominant figure of this newly emerging field in Turkish is still Dale Carnegie, who was represented through mostly Ömer Rıza Doğrul's translations. In addition, Doğrul is a very strong agent and prominent figure in the publishing field at the time. In contrast, Ergun is not well-known like Ömer Rıza Doğrul or his decades later successor Doğan Cüceloğlu; and since there is not much available material as to his habitus or trajectory, this section will be shorter compared to the sections dedicated to those translators/authors. However, there is sufficient reason to include Ergun in this historical overview because Ergun's practice is an initial and significant sign of the authorial tendency in composing self-help narratives in Turkish. The same text-production strategy still continues almost in the same pattern in Turkish self-help writing, and Ergun's approach constitutes an early and striking example of this pattern/paradigm that will be depicted and scrutinized through the lens of collage.

In this section, I will first briefly present Ergun as an author based on the limited sources available about his life and work; and then his *Biz de Muvaffak*

Olabiliriz as an example of collage as a strategy of substituting and hybridizing moral narratives in the indigenous self-help writing in Turkish.

4.3.1 Murat Ergun (1894-1979)

Murat Ergun is one of the very few authors classified in the self-help category in the National Library Catalogue for 1950s, and his *Biz De Muvaffak Olabiliriz* (1953) is definitely a very interesting example of collage. As Ergun was not well-known as an author, there is not much written information about him except for a blog page prepared by his grandchildren indicating that he was both a school teacher and an administrator in Turkish State Railways. As he was the director in the Nazilli Railway Station during the Turkish Independence War, he was awarded a war of independence medal. In addition to two historical books based on his memories of war, Ergun also wrote *Biz De Muvaffak Olabiliriz* (1953, "We can succeed, too"), which represents a pertinent example of the first self-help books in Turkish. This book was reprinted with the title "Biz de Başarabiliriz: Hayallerinizden Vazgeçmeyin" in 2014 by Tutku Publishing with a special note of being "The First Self-help work of Turkey" ("Türkiye'nin ilk Kişisel Gelişim Kitabı"). The title of the 2014 version is in modern Turkish, that is an intralingual translation of the previous title, appended with a subtitle "Don't give up your dreams." The first version was published in Ankara in 1953 but there is not a publisher's name except for the name of the printing firm, Karınca Matbaası; and it does not seem to be reprinted later as I could not find any reprints or references to reprints (see Appendix L for the covers of the two versions of this work).

4.3.2 *Biz De Muvaffak Olabiliriz* (1953 by Murat Ergun)

Biz De Muvaffak Olabiliriz is composed of short sections about a variety of topics including: success in life, secrets of happiness, how to avoid worry and sadness, helping others with our knowledge and skills, hate of bigotry and avoidance of superstitions and fallacies, love of work and finding the secret of life in working, working honestly and in a well-planned manner, the need to rest, saving and thrift as the keystones of welfare, love of duty and job, justice fairness and mercy, making use of the opportunities, freedom, education of the child, happiness in marriage, who to choose as a friend, having long-lasting and peaceful relationships, respect for others' opinions and beliefs, niceness, avoiding criticism, tolerance, altruism, loyalty, virtue, love, respect and duty for parents, love of god, prohibitions of religion and morality, honesty, avoiding slander and gossip, animosity and revenge, ingratitude, excessive ambition and greed (compiled from the Table of contents, Biz De Muvaffak Olabiliriz).

The book starts with a long table of contents and an introduction by Ergun, where the author briefly presents the subject matter and the aim of the book, his methodology and approach and what he expects from the readers. There is definitely a self-help tone since the author states the aim of this work as to help his readers "live comfortably, gain success and get mature," ("rahat yaşamak, başarı kazanmak ve olgunlaşmak" Ergun, 1953, p. 4). However, Ergun also states that if his readers can apply the principles in his books properly, then they would be "namuslu, dürüst, iyi huylu, bilgili, faziletli, başarılı, sebatlı, azimli, kavi iradeli, sıhhatli, sağlam seciyeli, müdebbir, müteşebbis, çalışkan, sempatik, mes'ut, müreffeh, dostluğuna güvenilir, insanları idareye kabiliyetli, ailesine, yurduna ve insanlığa faideli ve hayırlı bir insan olmak ve rahat yaşamak hak ve bahtiyarlığına sahip olur" (Ergun,

1953, p. 5). It is very interesting because you see a collage of moral values at this very introductory passage of the book, which, generally speaking, can be regarded as a collage of the very traditional moral values of the Turkish culture such as being "namuslu/virtuous or incorrupt," "dürüst/honest", "iyi huylu/good natured," "faziletli/virtuous," "sağlam seciyeli/strong character," "çalışkan/hardworking", "ailesine, yurduna ve insanlığa faideli ve hayırlı/dutiful and beneficent to his/her family, country and humanity" with values of liberalism such as being "müteşebbis/entrepreneur," "sempatik/likable," "müreffeh/prosperous." Admitting the fact that this is a rough generalization about the source and target cultures, yet again it signals a hybridity of the proposed guidelines and local values.

In the introduction, Ergun explicitly states that he followed Ömer Rıza Doğrul's call in the introduction of *Üzüntüsüz Yaşamak Sanatı* (Doğrul's translation of *How to Stop Worrying and Start Living*):

> Eserin içinde, bizim düşüncelerimize uymıyan bir şey yoktur. Hatta vaktimiz olsaydı eserin her bahsini ve formülünü ata sözleriyle ve dini geleneklerle desteklemek mümkündü. Fakat her Türk okuru, bunu kendiliğinden hissedecek belki her bölümün sonunu akla gelen atasözleri ve vecizelerle süsliyecektir. (Doğrul Intro. *Üzüntüsüz Yaşamak Sanatı;* cited in Ergun, 1953, p. 4)

> There is nothing inappropriate to our opinions within the work. In fact, if we had had time, it was possible to reinforce every topic and formula in the work with proverbs and religious traditions. Yet every Turkish reader would feel this naturally, and perhaps embellish the end of every chapter with proverbs and epigrams that come to mind. (own translation)

Ergun also supports this approach with a quotation from a foreign thinker: "Bir İngiliz münekkidi olan (M.Arnold) diyor ki; 'Dünyada düşünülmüş ve söylenilmiş şeyleri iyice bilmeli ve bu bilgi vasıtasiyle de original ve hür düşünce cereyanı yaratılmalı'" (Ergun, 1953, p. 4). He states that he found this original advice appropriate to his belief and thoughts, and wrote his work with such an approach:

"Sayın okurlarımın mütalâasına arzettiğim eserime, (Bu orijinal tavsiyeyi, kendi inanç ve düşüncelerime de uygun bularak) bu ceryanı vermiş ve bu yolda bir kalem tecrübesine girişmiş oluyorum" (Ergun, 1953, p. 4). Ergun's statements are definitely indicative of the general assumptions about originality and translation in that milieu. Here Ergun explains how he applies Doğrul's suggestion:

> … yazdığım bu eserde, tatbikî ahlâk ve terbiyenin gayeleri gözetilmiş, insanların birbirine karşı ifası ile mükellef bulunduğu vazife ve vecibeler belirtilmiş, tanrı buyrukları, ata sözleri ve mütefekkirlerin vecizeleriyle desteklenmiş, her konu ile ilgili olaylar, hikayeler ve şen fıkralarla bezendirilmiş ve bu suretle eserin zevkle ve üzüntüsüz olarak okunmasının teminine çalışılmıştır. (Ergun, 1953, p. 4)[62]

> …in this work that I have written, the purposes of practical ethics and good manners have been protected, the duties and services that human beings are obliged to perform towards each other have been specified, reinforced through commandments of god, proverbs and sayings of thinkers, embellished with incidents on every topic, stories and cheerful jokes, and in this way, efforts have been made to offer an enjoyable and carefree reading experience. (own translation)

This excerpt from Ergun's preface can be read as a declaration of (1) the self-help text as a moral narrative because of the emphasis on morality, (2) as a description of the self-help work as an easy reading guide book, and finally (3) as an open statement of the author's collage practice which provided him with the opportunity or necessity of supporting each advice or recommendation with a target culture element including religious statements, sayings and words of thinkers. For example, the first section "Hayatta Nasıl Muvaffak Olabiliriz?" ("How can we succeed in life?") is based on the necessity of a good "seciye," an Ottoman-Turkish

[62] Ergun uses the modern Turkish expression "tanrı buyruğu" to mean "command of god" for which, in fact there has been a very common old phrase in Turkish, that is "Allah'ın emri." "Tanrı Buyruğu" is the title of Doğrul's translation of Qur'an.

word which means nature, character and moral quality[63] which can be gained through self-educating to be successful in life, and this claim is supported by quotations from John Locke, Napoleon, Franklin, Goethe and Honboldt.[64] The second chapter is on the role and influence of cautiousness and enterprise on our life and destiny, explained through a story about an American admiral saving his boat, together with a story about Prophet Mohammed and his words.

The book is extensively based on quotations from a variety of thinkers and authors including Plato, Locke, Bacon, Omer Hayyam, Gandhi, Lincoln, Freud, Shakespeare, Confucius, Sophocles, and Carnegie and anecdotes. The themes are like a collage of selected themes from the three bestsellers of Carnegie. Ergun's style is very similar to Carnegie's in terms of addressing his audience with a friendly tone and sometimes adding lists of clues and principles. Sometimes he explicitly says that he summarizes from Carnegie: "D.Carnegie'nin bir eserinden aldığım dikkate değer şu yazılarını hulâsa olarak belirtiyorum" (Ergun, 1953, p. 142). He presents stories from the American culture and other cultures. A major difference between Carnegie's work and Ergun's is the replacement of the parts about Jesus Christ in the former with some stories about and quotations from Prophet Mohammed in the latter.

4.4 Collage: Compiling translated and indigenous moral narratives

In this section, I aim to illustrate a different form of collage in the translation history of self-help into Turkish. As I have demonstrated through the works of Ömer Rıza Doğrul and Murat Ergun, collage had mainly two functions so far in the translation of self-help; that is, erasing and disrupting moral narratives and substituting and

[63] The definition in the *Türk Dil Kurumu Büyük Türkçe Sözlük*. http://www.tdk.gov.tr/index.php?option=com_bts&arama=kelime&guid=TDK.GTS.59217d54603f17.67176696

[64] Probably referring to Alexander von Humboldt, the philosopher.

hybridizing moral narratives. In this section, I will present collage as a rewriting strategy of compilation through the textual analysis of collage translations produced by Nüvit Osmay.

Another prominent translation agent in the field of self-help in Turkey that I will introduce in the framework of collage in this thesis is Nüvit Osmay. Resembling the special and influential position Ömer Rıza Doğrul holds in 1940s, Nüvit Osmay has a distinctive role as an actor in the field of self-help in the 1960s and 1970s. However, as a translation agent, Osmay is more peculiar in his translation activities and style compared to the other figures I examine in this context, including Doğrul. Two aspects of Osmay's agency make him particularly significant for this study. The first is the affiliation Osmay establishes with the source author, namely Dale Carnegie, leading to his unique way of representation, that is, his method of translating/transferring Carnegie into the Turkish context. Briefly stated, after meeting with Carnegie in person during the latter's lectures in the US, Osmay embraces and internalizes Carnegie's philosophy in such a deep and powerful way that he serves like the Turkish representative of Carnegie system and institutions, and opens up teaching centers based on Carnegie's instructions in Turkey. When Osmay got involved and became effective in this field in 1960s, not only were Doğrul's Carnegie translations still published (indeed they are in print to this day in 2010s), but even some retranslations were around. Osmay did not enter the field, under these circumstances, with new retranslations but in contrast, without retranslating Carnegie's texts, he found a groundbreaking way to transmit Carnegie's ideas into the Turkish culture, and to take part in the dynamics of the self-help field. Osmay conveyed Carnegie's ideas in the seminars he offered and in the books he wrote, which also makes Osmay's agency worth analyzing. In a closely related way to his

style of representation, an exceptional way of translating emerged in his writings and activities, which made up the second critical aspect in Osmay's agency, that is, his technique of translation in his writings. In other words, it is not easy to classify Osmay's works as translations or indigenous works. They incorporate the common characteristics of both kinds, in the general sense, and for this reason, deserve a closer look and meticulous analysis.

A further point that requires focusing on Nüvit Osmay as an agent in this translation history is that Osmay has been regarded as the founder of "Kişisel Gelişim" (Self-improvement) in Turkey by some journalists in their writings, and also by some scholars in their comprehensive research on self-help in Turkey.[65] As well as questioning this claim by proving some earlier roots of self-improvement in the Turkish language and culture (in the previous two sections on Doğrul and Ergun), what I aim to do in this part is to shed light on the agency of Osmay in the translation history of self-help in Turkey by analyzing his authorial and translatorial activities in more detail. This will not only reveal a particular way of agency and reflect a translation methodology beyond the conventional sense, in this specific translation history, but also fill in an important part of my framework of collage, highlighting its function of compilation.

In the following sections, I will first introduce Nüvit Osmay as a prominent agent of translation in the translation history of self-help in Turkey through his habitus and trajectory, and then offer a textual analysis of his *İnsan ve Mühendis* (The Human and the Engineer, 1968), a work labeled "a classical self-improvement and management guide of Turkey"[66] as a form of collage with the aim of compilation.

[65] Uluç (Osmay 2015: Backcover; Özdemir 2007 and Ekşi 2011).
[66] "Türkiye'nin bir kişisel gelişim ve yönetim kılavuzu klasiği" from the journalist Hıncal Uluç's note on the back cover (Osmay 2015).

4.4.1 Nüvit Osmay (1910-1997): Habitus and trajectory

In this section, I will present Nüvit Osmay as a translation agent in the history of self-help in Turkey, who was particularly active in the field in the 1960s and 1970s especially through his lectures and seminars. Osmay also wrote one of the first Turkish self-improvement books, namely *İnsan Mühendisliği*, which is still published and frequently advertised in the book markets under the category of self-improvement among the most popular bestsellers. In what follows, I will first touch on some similarities and differences between Osmay and other agents I have analyzed, namely Ömer Rıza Doğrul and Murat Ergun, and then, I will dwell upon Osmay's habitus and trajectory through his professional background and translation activities in this field.

Osmay was born in İstanbul in 1910. Unlike Ömer Rıza Doğrul's personal history in journalism and politics, Nüvit Osmay had an educational and occupational background in a more technical field. Osmay was a mechanical engineer, who worked for the Turkish State Railways[67] for thirty-seven years. Like his other predecessor, Murat Ergun, Osmay was also affiliated with the state railways; and what is more, he was a distinguished engineer and director due to his valuable contribution to the institution. Following his postgraduate project, which he completed in welding engineering in Germany, Osmay founded the first railroad repair shop in Eskişehir, which also became the first school of welding in Turkey (Osmay, 1985, Backcover). It is worth noting, in this context, that the development of state railways was considered essential in the progress and modernization of Turkey especially in the first decades of the republic.

[67] Samuel Smiles, the author of *Self-help*, also worked for railway companies in UK and wrote articles about nationalizing railways.

In addition to being a successful engineer, Osmay had a versatile personality with three foreign languages including German, English and French, and interests in various fields such as translation, editing and writing. Regarding his experience in editing, Osmay served as the editor of *Bilim ve Teknik* (Science and Technology), a popular science magazine published by TÜBİTAK (The Scientific and Technological Research Council of Turkey) till 1980 after his retirement in 1969. In the back cover of his *İnsan Mühendisliği*, it is emphasized that he raised the circulation of the magazine from fifteen thousand to ninety five thousand (Osmay, 1985, Backcover).

Translation constitutes a significant part of Osmay's writing activities as well as serving as a key tool in the formation of his indigenous works. One of Osmay's early translations is E. Aisbeg's *Radyo Nedir* with Ferit Hasip in 1934. He translated two books of Hendrik Willem Van Loon, a Dutch-American historian and journalist, which are *İnsanlığın Kurtuluşu; İnsanların Düşünmek Hakkı Uğrundaki Savaşlarının Tarihi* (1945) (*Liberation of Mankind: The Story of Man's Struggle for the Right to Think*), and *İnsanlığın Vatanı: Üstünde Yaşadığımız Dünyanın Tarihi* (1946)[68] (*The Home of Mankind*). What is also remarkable about Osmay's translation activities is that, Osmay mentions the authors he translated and elaborates their ideas frequently in his own works. For example, he makes references to and inserts some quotes from Hendrik Willem Van Loon very often in his articles.

Osmay's other translations listed at the beginning of *İnsan ve Mühendis* under the title of "Yazarın Öteki Eserleri" (Other works by this author) are *Mesleğimi Nasıl Seçeyim? Kuder Testi* (1950, How should I choose My Job? Kuder Test), *Amirin Kitabı: Amerikan Hava Kuvvetleri Sevki İdare El Kitabı* (1959, The

[68] The date for this translation is given as 1946 in Osmay's book, however, there is a 1937 print with the same title.

Book of the Chief: American Air Corps Management Manual) and *Konferans Ana Hatları: Amerikan Hava Kuvvetleri Sevki İdare Öğretmen El Kitabı* (1962, The Outline of the Lecture: American Air Corps Management Teacher's Guide). However, there is not any record available regarding these books in the National Library Catalogue or elsewhere.[69]

In addition to his translation and editing activities, Osmay also authored some books, two of which in the field of self-improvement, namely *Toplum Önünde Söz Söyleme Sanatı* (1964, The Art of Public Speaking), a booklet for his public speaking courses, and *İnsan ve Mühendis* (1968, The Human and the Engineer), which was later called *İnsan Mühendisliği* (Human Engineering), a compilation of Osmay's translations and articles, which will be examined in detail in this study (see Appendix M for the covers of Osmay's works). Apart from these two works of self-improvement, Osmay also wrote some technical books about engineering and welding (*Teknik* 1935, *Kaynak ve Kaynakçı* 1938, *İşçinin Matematiği* 1944), a poetry book (*Dostların Yakınında* 1979), and a selection of sayings from thinkers around the world (*Düşünce Atlası* 1992). Another book listed with his other works is *Işıktan Doğanlar*[70] with the explanation "fotoğraf, sinema ve b." (Photography, cinema etc.).

When analyzed closely, the diversity in Osmay's activities including engineering, management, translation, history and poetry, reflects a habitus formed and reshaped through his experiences in various fields. The most critical part of Osmay's trajectory, which also has a considerable effect on his habitus as a translator in the context of self-help, is his story of meeting Dale Carnegie and then becoming his Turkish representative in the real sense with the label of "Turkey's Carnegie."

[69] Since there is no record available regarding these translations, the source text titles are just the English translations of the Turkish titles. I could not reach any source titles in English corresponding to these translations.

[70] This work is given in the list at the beginning of Osmay's *İnsan ve Mühendis* but does not appear in the catalogue of the National Library.

The story starts with Osmay's reading the source author's books while working as an engineer and getting highly inspired by his opinions. Osmay becomes so impressed by Carnegie's ideas that he writes a letter to the author, and asks for help to attend his trainings in the US.[71] Not only does Carnegie invite Osmay to attend his trainings in the US, after reading Osmay's letter, but also offers him this opportunity free of charge, that is without any fee for his instructions. Osmay attends Carnegie's seminars in the foundation, development and proficiency levels, and also receives the certificate of teaching in the subjects of public speaking, winning friends and influencing people in the Carnegie institution (kigem.com). This would, then, open the doors for Osmay, to teach and write in this new field in Turkey.

Even though he never reaches the same level of reputation with Carnegie in his local culture, Osmay, in a sense, becomes the Dale Carnegie of Turkey, or at least is referred to as Turkey's Carnegie. He is introduced as "Türkiye'nin Dale Carnegie'si" ("The Dale Carnegie of Turkey" Mahmud, 2002) in *Sabah*, a very popular Turkish daily newspaper, for instance, highlighting Osmay's role in the development of self-improvement in Turkey. This delineation is not for nothing since Osmay worked a lot to disseminate Carnegie's ideas in his seminars in the D.K.D. (Düşün Konuş Dinle/Think Speak Listen) Public Speaking Courses that he started in the central office of People's Houses (Halkevleri Genel Merkezi) in 1964 and managed to continue until the 1980s. What is more, it is evident from some writings about Osmay's life that prominent figures including politicians and state officers attended his seminars to learn public speaking and other self-improvement skills (kigem.com). Osmay's first book on the topic, which was in fact a small booklet

[71] Osmay inserts a copy of this letter as a sample of a good letter in the context of ways of getting on well with others. He also adds a different version of the same letter to demonstrate the potential different interpretations it can lead to with different wording and style in his *İnsan ve Mühendis* page 59-60.

prepared for the participants of these courses, *Toplum Önünde Söz Söyleme Sanatı* (The Art of Public Speaking) was also published in the same year by Ankara Halkevi Publishing. In the following subsection, I will offer a concise analysis of this booklet before I embark on examining Osmay's major work, *İnsan ve Mühendis*.

4.4.1.1 *Toplum Önünde Söz Söyleme Sanatı* (1964, *The Art of Public Speaking*)

This is a booklet Osmay compiled for his students in the Public Speaking seminars (D.K.D. Düşün Konuş Dinle/Think Speak Listen courses) that he designed in the same format Carnegie offered in the US. It is clear from the cover that this booklet was published by Ankara Halkevi (Ankara People's Houses) as the first publication of People's Education Series ("Halk Eğitim Serisi"). The booklet is mainly based on Carnegie's teachings and opens with a list of learning objectives. In a very similar manner to Carnegie's lists at the beginning of his books and chapters, Osmay lists the goals the participants will accomplish in the course as:

> 1. Korkuyu yenmek, toplum önüne serbestçe çıkabilmek,
> 2. Nefse itimadı arttırmak, ayakta düşünebilmek ve irticalen konuşmak,
> 3. Sıkılmadan serbestçe istediğiniz gibi herşeyi en mantıki şekilde söyliyebilmek,
> 4. Herşeyi ve herkesin iyi taraflarını görmeğe alışmak,
> 5. İnsanlarla ve bilhassa hatalarına karşı tolerans göstermek,
> 6. Dost kazanmak, kimseyi tenkit etmemek, bilgiçlik göster[me]mek,[72] halden anlamak,
> 7. Tesirli konuşma san'atını öğrenmek,
> 8. Karşılaşacağınız her yeni konuya kursta öğreneceğiniz yeni fikirleri uygulamak,
> 9. İyi dinlemesini öğrenmek ve kültür ufkunuzu genişletmek,
> 10. Enteresan insanlarla tanışmak.
> Bu kurs bir bankaya benzer, oraya kendinizden ne kadar çok şey koyarsanız, o da size o kadar çok faiz verir.
> (Osmay, 1964, p. 2)

[72] The word must have been misspelled in the book since otherwise it leads to contradiction.

1. To conquer fear, to be able to appear in public freely,
2. To increase self-confidence, to be able to think while standing and to speak impromptu,
3. To be able to tell everything without shyness freely as you like it in the most logical way,
4. To get used to seeing the good aspects of everybody and everything,
5. To tolerate people especially about their mistakes,
6. To win friends, not to criticize anyone, not to pontificate, to show sympathy,
7. To learn the art of speaking effectively,
8. To apply the new ideas that you will learn in this course to any new event you come experience,
9. To learn to listen well and to widen your horizon of culture,
10. To meet with interesting people.

This course is like a bank, the more things you put there, the more interest it would offer you. (own translation)

Following this list of achievements, the book opens with a preface written by the Ankara People's House, explaining that this little booklet is a guide manual for the students in this course. It is obvious from the tone and style of the preface that it might have been written by Osmay. It is stated in the preface that the booklet is made up of the lectures offered in this course as well as information provided from foreign sources to improve the content of the lectures with a practical purpose. Both the importance of public speaking and the significance of this course as a public service are stated in a resembling discourse to Doğrul's emphasis in his translation of Carnegie's *Public Speaking and Influencing Men in Business*. This part of Osmay's preface reads as follows:

> Toplum önünde söz söyleme önemli, değerli bir sanattır. Bir Tanrı vergisi olmakla birlikte çalışmakla elde edilebilen bir sanattır. Söz söyleme sanatına sahip olanların hayatta, her alanda başarı kazandıklarını hepimiz biliriz. Yine de uygulamada gerektiği gibi titizlik göstermeyiz. Ankara Halkevi bir boşluğu doldurmak, bu konuda halkımızın ilgisini çekmek, istiyenlerin faydalanmasını sağlamak amacı ile önümüzdeki yıllarda da kur açmağı çalışmaları arasına almıştır. (Osmay, 1964, p. 3)

> Public speaking is an important, valuable art. Though it is an inborn talent, it is an art that can be gained by working. We all know that the ones who own the art of public speaking succeed in life, in every field. But we do not take

> the required care in practice. Ankara People's House has decided to offer courses in future years to fill in a gap, to draw our people's attention to the subject and to provide access to whosoever wants it. (own translation)

After the preface, there is a one-page article written by Ekrem Yılmaz[73], accentuating the significance of public speaking and the essentialness of nationwide instruction on this subject. The name Ekrem Yılmaz is not identified with any title or explanation, but it retains the discourse of a politician or a senior bureaucrat. On the next two pages, Osmay introduces the content, methodology and the rules of this course in "Türkiye'de İlk Toplum Önünde Konuşma Kursu" (The First Public Speaking Course in Turkey), where he also draws attention to the usefulness of this course by quoting from Van Loon, whose historical books Osmay translated into Turkish. Osmay also highlights in this article that the course program includes Carnegie's principles of success and public relations (Osmay, 1964, pp. 5-6).

The next article in the booklet is "Tolerans" (Tolerance). In this three-page article, Osmay aims to elucidate the pertinence of tolerance by quoting from a range of names including Van Loon, Gandhi, Prof. Makintosh, Rockefeller, Galileo and Voltaire and by also inserting an anecdote from the life of Prophet Ali and a famous verse from Mevlana Celaleddin Rumi (Osmay, 1964, pp. 7-9). Following the article on tolerance, Osmay inserts a list of sayings on the subjects of tolerance and fairness from different belief systems ranging from Budism, Christianity, Confucianism, Judaism, Hinduism, and Islam to Taoism, and Zoroastrianism (p. 10). It is also worth mentioning at this juncture that Osmay states in the preface that the subjects of religion and politics are excluded from the speaking topics in the course (p. 6). As a result, it can be inferred that Osmay is aware of the fact that he constantly introduces

[73] There is no title indicating Ekrem Yılmaz and there is not any available information regarding his name in the historical sources on this subject. The article seems to have been written by a politician or a senior bureaucrat.

ideas from different cultures, but particularly from Carnegie and American culture. That is why he perpetually endeavors to elevate his discussion to a universal level by appending elements and examples from other cultures, which would also add to the persuasiveness of his writings.

After the article on tolerance, Osmay's next piece is "Heyecan" ("Enthusiasm"), an essay that had been published in the newspaper *Vatan*. Osmay starts this article by pointing at a critical dissimilarity between the east and the west, which is the lack of enthusiasm in the east, which, for him, has also been recognized by the experts who analyzed these two cultures. Osmay adds Carnegie's etymological explanation for the word "enthusiasm" attributing a divine aspect to the term[74] (Carnegie, *Public Speaking*, p. 136). Like Carnegie, Osmay also quotes from William James, the American psychologist to verify his point on the essentialness of enthusiasm. Next, in order to dwell more on the subject, Osmay quotes from Carnegie, the American president Abraham Lincoln, and Sir Winston Churchill, who reads the Rudyard Kipling poem "If" to the American soldiers in the World War II, and the poem "If" (Osmay, 1964, pp. 11-14).

The next piece by Osmay is a five page article, "Dale Carnegie ve Felsefesi" ("Dale Carnegie and his Philosophy"), which had also been printed in *Vatan* before. In this article, as well as informing his readers about Carnegie's life and books, Osmay also tells how he met him at a graduation ceremony of his courses in the US. From Osmay's memories, the readers also learn that Carnegie visited Turkey once, expressed his wish to start his courses in Turkey, but unfortunately passed away before Osmay initiated Carnegie's courses. Osmay describes Carnegie as "a philosopher of the people" ("halk filozofu"), and underlines the fact that Carnegie

[74] I have touched upon Carnegie's discussion of this term in section 4.2.3.2.

did not come up with any original ideas. In a paradoxical way, Osmay remarks, the originality of Carnegie was lack of any original ideas in his works. His originality was realizing the impact of public speaking and the basic need of winning friends and influencing people. Carnegie, states Osmay, spent a lot of time to understand the lives of successful people in history, and managed to convey their secrets in a very simple language and practical technique to anyone who can read and write (Osmay, 1964, pp. 15-19). It is also obvious from the information Osmay presents about Carnegie's courses and about the courses in Turkey that Osmay adopts Carnegie's methodology in his course program and methodology.

The next section is "Ders Proğramı" (The Course Program) which consists of the lesson plans of each three-hour seminar for sixteen sessions. Carnegie's principles of "winning friends and influencing people" are included in the program (Osmay, 1964, pp. 20-22). Osmay also adds a list of sayings from world thinkers on the importance of public speaking and self-improvement (p. 23). In addition to the long lists of speaking topics classified under different titles such as personal memories, reactions, description, discussion and persuasion topics (pp. 25-29), the booklet ends with a piece titled "Başarılı Söz Söylemek İsteyenlere Dale Carnegie'nin Sihirli Formülü" ("Dale Carnegie's Magical Formula for the Ones Who Want to Speak Successfully"). In this passage, Osmay explains Carnegie's principles, exemplifies them with typical cases from the family life of his home culture, that is Turkey, and finishes with Carnegie's examples from the American culture, namely Churchill, Rockefeller and Marshall (pp. 30-32).

It is noticeable that this booklet reveals a different way of transferring/translating a source author and his works, which can also be regarded as a micro example of collage. The target author, Osmay, conveys Carnegie's ideas by

adapting his principles to the cases in Turkey and by also adding his own experiences and commentaries about them. Osmay takes his collage strategy one step further in his next work, and creates a broader scope with the same methodology. In 1968, Osmay wrote *İnsan ve Mühendis: İş Hayatında İnsan, Kendisi ve Çevresi* (The Human and The Engineer: *The Human, Him/Herself and His/Her Environment in the Working Life*), which was originally a book on management and human relations for engineers, and which would later be titled as *İnsan Mühendisliği: Hayat Karşısında İnsan, Kendisi ve Çevresi* (Human Engineering: *The Human, Him/Herself and His/Her Environment in the Face of Life*) with a little revision for a wider audience in 1983. Despite the substantial change in the subtitle from the focus on "working life" to "life" in general, there is not a major change in the content of the later version, which has been reprinted for a few times. Years later, a well-known Turkish self-improvement author from a younger generation, who is also the subject editor of a big publishing house, would decide to offer Osmay's work to the audience of the 2000s in Turkey (kigem.com).[75] As a result, today's audience is familiar with a recent reprint of *İnsan Mühendisliği*, which is also marketed next to the other popular works in the field.

In the following section, I will analyze this extraordinary book composed of Osmay's articles and translations as an example of collage with the effect of compilation.

[75] This is Mümin Sekman, who decides to reprint Osmay's work with Alfa publishing, and who explains how he met with Osmay and attended some of his seminars (Sekman).

4.4.2 *İnsan ve Mühendis: İş Hayatında İnsan, Kendisi ve Çevresi* (1968 The Human and The Engineer: The Human, Him/Herself and His/Her Environment in the Working Life)

İnsan ve Mühendis is Osmay's most important work in the field of self-help, which is also one of the initial examples of self-improvement books in Turkish. This book, which was first published in 1968, is quite unusual in its formation, too, since it not only includes articles written by Osmay but also his translations of several pieces by different authors. However, this collage or hybrid nature is not explicit in the book title or book cover. Not until they see the note with a foreign name under some article titles, can the readers recognize that some pieces are written by different authors and the book, in fact, is composed of articles and translations of Osmay. To exemplify, the first translated article appears on page thirteen with the title "Matematik ve Hürriyet" (Mathematics and Freedom) with the note after the title "Morris Kline'dan" (From Morris Kline). This detail is not indicated in the table of contents either. Furthermore, the author/translator, that is Osmay, does not provide the readers with any other specific information as to the source of the translation, except for the author's name or the magazine's name. Each part in the book is made up of some articles written by and some translated by Osmay.

Apart from the structure of the book based on a compilation of indigenous and translated articles, almost every piece written by Osmay also possesses some collage characteristics. As Murat Ergun did before him and Doğan Cüceloğlu would do after him, in each article Osmay intertwines some source ideas, particularly the ideas of Carnegie and some other figures including thinkers, businessmen or statesmen, with some ideas, stories and contexts from his local culture, that is Turkey.

To put it briefly, collage operates in two different levels in Osmay's work, that is, it both functions as a form of compilation combining indigenous and translated articles in one single book, and also serves as the building block of each written article composed of source culture and target culture elements.

4.4.2.1 Peritextual features

İnsan ve Mühendis was issued as a publication of the Mechanical Engineers' Association (Makine Mühendisleri Odası) with the number of 34 ("Neşriyat No: 34") by Gürsoy Printing in Ankara in 1968. After the title page, there is a list of the other works by this author, "Yazarın Öteki Eserleri," which includes the translations and indigenous works mentioned in the previous section on Osmay, and in which translations are indicated as "çeviri," (translation) (Osmay, 1968, p. ii). Next four pages contain the table of contents, and Osmay starts this 356-page-long book with a preface and ends with an afterword.

In the preface, emphasizing his more than thirty years of experience as an engineer, Osmay makes it clear that he has created this book for engineers to show them the preciousness of the human beings they work with, whether as their seniors or juniors, and the necessity of treating them with an understanding attitude and scientific approach. In this context, he quotes from Spinoza, Goethe and Van Loon, and he also thanks Şükrü Er, who, Osmay describes as the only factor who encouraged him to compile and publish this book. He also adds his feelings of gratefulness towards all his friends who supported him in this project (Osmay, 1968, pp. vii-viii).

In his afterword, Osmay highlights the shift in the conception of being an engineer, which does require now becoming a trainer and teacher, and then, also a

manager and a leader. He describes the new engineer as "etrafındakileri bir takım halinde toplayabilen, onlara temel hedeflerini açıklayan ve bunlara doğru onları heyecan ve sevgiyle yönelten adam" (the man who can organize the people in his environment as a team, explains them their main targets, and directs them towards these targets with enthusiasm and love). Therefore, he concludes, his knowledge of engineering is not sufficient for this engineer in his new post; he needs to learn the technique of human management ("insanları yönetme tekniği"), which entails a wide culture that would function as the "mortar combining the acuities of people with diverse occupations for a common aim" ("birbirinden farklı meslek sahiplerinin sivriliklerini ortak bir gaye uğrunda birleştirmeğe yarayan bir harç" Osmay, 1968, p. 356). Osmay also admits that "his professional experience of over thirty years showed him that he was desperately in need of this mortar" ("otuz seneyi geçen meslek hayatım bana bu harca çok muhtaç olduğumu göstermiştir" Osmay, 1968, p. 356). He concludes his afterword stating with a persuasive tone that his younger colleagues would have the same need and they would not reject Osmay's offer (p. 356).

4.4.2.2 The main text

In this part, I aim to reveal the collage character of Osmay's work as clearly as possible not only by precisely designating what is written and what is translated by him, but also by demonstrating how Osmay in fact translates Carnegie's ideas while he is creating his own articles. To put it more explicitly, I will particularly focus on the collage nature of this work by reflecting its function of compilation as a tool of text-production in the book scale, and by also depicting the collage character of Osmay's articles composed of source culture and target culture constituents. Rather

than offering a full-fledged content analysis, I will touch on the characteristics of the moral narratives enhanced in this work as well.

İnsan ve Mühendis is composed of four parts: "İnsan Çevresi ve İşi" (The Human, Their Environment and Work), "İnsan, Amir Rolünde" (The Human in the Role of the Chief), "İnsan, Lider Rolünde" (The Human in the Role of the Leader), and "İnsan ve Eğitim" (The Human and Education). For each part, I will first portray the articles written by Osmay briefly with the intention of revealing their collage nature and the characteristics of the moral narratives they proffer. Then, I will touch on Osmay's translations from different authors.

4.4.2.3 Part I: "İnsan Çevresi ve İşi" (The Human, Their Environment and Work)

The first part "İnsan Çevresi ve İşi" (The Human, Their Environment and Work) consists of forty articles, thirty of which are written by Osmay and the rest ten are his translations from different authors.

The first article is "İnsan Mühendisliği: Kendimizden Daha Zeki İnsanlarla Çalışma Sanatı ("The Human Engineering: The Art of Working with People Smarter Than Us"). In this article Osmay embarks on the topic with a historical anecdote about one of the Ottoman emperors, Murat IV (Osmay, 1968, p. 3), and then continues with an example from Andrew Carnegie, a Scottish-American industrialist and one of the wealthiest businessmen in the nineteenth century (p. 4). Osmay completes this article with a translation. The circular the American Atlantic Fleet Admiral issued all the commandants of the fleet in 1941, a two-page document composed of some management and team working principles, constitutes the rest of Osmay's article (Osmay, 1968, pp. 4-6), which he apparently translated from English

into Turkish. So Osmay explicitly makes use of the translation of a document in creating his own article.

Osmay's second article, "Metod mühendisliği" ("Method Engineering") is also based on American history, specifically on the development of railways management focusing on two prominent figures from American history, Frederick Winslow Taylor, a mechanical engineer who developed the idea of scientific management, and Henry Ford, a leading name in the business industry of the US who supported the assembly line technique of mass production (pp. 7-12). After offering a brief historical account about the management mentality in the US, Osmay comments on the system in the Turkish state railways, his field of expertise, and points at the need to improve the techniques of method engineering (Osmay, 1968, p. 12).

Another article Osmay includes in this part is "Heyecan" (Enthusiasm) (Osmay 1968: 21-24), which is the same article with the same title in his booklet *Toplum Önünde Söz Söyleme Sanatı* (1964, pp. 11-14).

"Bilmek, Yapmak ve Başarmak" (Knowing, Doing and Succeeding) is an essay based on Osmay's experiences as a railways director with some foreign experts who visited to investigate the system in Turkish State Railways. Osmay frames his experiences and ideas with quotations from Dale Carnegie and William James and sayings from some other foreign figures (Osmay 1968, pp. 41-44). In "Netice Alma Sanatı" ("The Art of Achieving Results") Osmay explicates seven principles on effective working and management by again making references to European countries (pp. 45-48). The principles he promotes in this essay are reminiscent of Carnegie's philosophy. The next essay "Tolerans" ("Tolerance") is from his previous booklet *Toplum Önünde Söz Söyleme Sanatı* again (Osmay, 1968, pp. 49-51; Osmay,

1964, pp. 7-9). “İnsanlarla Geçinmenin Yolları” (“Ways of Getting on Well with People”) is again a typical collage, in which Osmay interweaves Carnegie’s narrative with some local Turkish culture elements including a story from Nasreddin Hodja. Osmay not only explicates Carnegie’s ideas about getting along with others in this part but also integrates his own examples about the subject (pp. 52-58). In this context, he also includes the original letter he wrote to Carnegie years ago to meet him, and a different version of the same letter comparatively with a careless tone and diction to illustrate the importance of discourse in communication (Osmay, 1968, pp. 59-60).

Another article is “Dost Kazanma Sanatı” (“The Art of Winning Friends”), where Osmay explicitly elaborates Carnegie’s six principles of winning friends that Carnegie discusses in his book with the same title (pp. 61-65). In a very similar manner to Carnegie’s writing, Osmay’s narration is full of quotes from well-known thinkers. This article for example, starts with a quote from Goethe (Osmay, 1968, p. 61) and ends with one from Gandhi (p. 65).

In “Düşünme Sanatı” (“The Art of Thinking”), to emphasize the significance of thinking, Osmay combines several quotes and anecdotes from various artists and thinkers such as Lao-Kung, Descartes, Edison, Gauss, Somerset Maugham and Rossini, from diverse cultures and nations ranging from China to Germany and the US, including Turkey with stories from Tevfik Fikret and Atatürk (Osmay, 1968, pp. 66-74).

In “Karar Verme Sanatı” (“The Art of Making Decisions”), Osmay explains six main principles of phases of decision making by drawing on Carnegie, Freud, Otto Fernichel, Roosevelt and Audrew Jackson as well as providing some real life

cases with examples from his experiences in the D.K.D. courses and Nasreddin Hodja stories (Osmay, 1968, pp. 75-80).

In "Yapıcı Düşünce" ("Constructive Thinking"), Osmay, in a mildly nationalist tone criticizing the pessimistic and indifferent attitude in some Turkish sayings, aims to shed light on the crucial role constructive thinking can play in working life by quoting the Chinese philosopher Confucius and the British Minister of Foreign Affairs, Lord Chesterfield (1968, pp. 86-89). In "Peşin Hüküm" ("Prejudgment"), by solely focusing on real life examples from social life in Turkey, Osmay aims to prove how prejudgments and biases can lead to incorrect results (1968, pp. 90-93). One of Osmay's examples for the common prejudgments is the "aggressiveness against secularism that we see in the newspapers everyday" (Osmay, 1968, p. 90).

One of the most interesting articles written by Osmay, again in the same style but indicating a divergence in his attitude in self-improvement is "Hayatınızdan Memnun Değilseniz Düşüncelerinizi Değiştiriniz" ("Change Your Thoughts If You Aren't Pleased with Your Life"). Though this title can very well be considered in line with Carnegie's self-help approach that provides the backbone in Osmay's articles, it is much closer to a different trend in the self-help literature in English, centered on a more spiritual tone like New Thought. In this article, Osmay's writing style and collage strategy is analogous, yet it differs from his other writings in a critical aspect. The moral narrative Osmay enhances which focused on personal improvement and communication so far takes on a spiritual tone here. For the first time does Osmay recommend his readers to pray in this article in this book, in the same way Carnegie does in his works. After incorporating his work experiences with examples from the American and European cultures, Osmay inserts an Arabic saying,

a Bektashi maxim and some quotes from Kant, Confucius, Shakespeare, Marcus Aurelius, Goethe, Ömer Hayyam, Hafız and Rumi. Osmay does not offer a consistent composition by combining all these different voices. However, the moral narrative he promoted in the subjects of tolerance, prejudgment, and constructive thinking through various quotes from different authors, and especially via Carnegie's principles, gains a religious tendency. Osmay makes comments on the nature and necessity of religion; and particularly, the quotes, verses or anecdotes from Marcus Aurelius, Ömer Hayyam and Rumi imply the faith in God. Following these quotes, Osmay finishes his article by stating that:

> Fani bir insan olarak elimizden gelmeyen şeylere karşı ise ellerimizi kainatın Ulu Yaratanına kaldırarak dua etmeli ve ondan yardım, cesaret ve teselli istemeliyiz.
> Eğer ettiğimiz dualara cevap almadığımıza kani isek, bu onların kabul edilmediğine delildir.
> Eğer dua etmek için kaldırdığımız ellerimizi tekrar indirdiğimiz zaman daha iyi bir insan olabilmişsek, dualarımız kabul edilmiş demektir. (Osmay, 1968, p. 99)

> As a mortal human being, we should pray to the Almighty Creator of the universe, put our hands up, and ask for help, courage and consolation.
> If we believe that we did not get a reply to our prayers, this proves that they have not been accepted.
> If we have been able to become a better person when we get our hands down, it means our prayers have been accepted. (own translation)

This is one of the critical points where Osmay's book becomes a Turkish self-help manual in the conventional sense in English, rather than a guidebook solely targeting engineers and speaking to their needs in business. Here Osmay adopts the discourse of a self-help advisor with an overall approach to life in general.

The next article is "Düşünme, Konuşma ve Dinleme Üzerine" (On Thinking, Speaking and Listening), where Osmay briefly informs his readers about the meaning and basic characteristics of thinking, speaking and listening well by offering

his ideas and a few quotes about these subjects (1968, pp. 100-101). In a similar way, "Dinlemek Sanatı" (The Art of Listening) is a two-page article where Osmay accentuates the significance of listening by referring to Carnegie (1968, p. 102) and Dr. Ralph G. Nichols, "Minnesota Üniversitesi hitabet profösorü" (a professor of rhetoric at Minnesota University) (p. 103). "Konuşma Sanatı" (The Art of Speaking), on the other hand, is an eight-page lengthy piece where Osmay offers a broad discussion of how to speak well by bringing forward some basic principles and providing several examples to clarify them (1968, pp. 104-111). Osmay draws on Carnegie's teachings in addition to the ideas of some authors and thinkers such as Van Loon, Alexandre Dumas, Dante, Aristotle and some statesmen like Atatürk, Churchill and Wilson.[76]

The abundance and variety of quotes in Osmay's writing indicates a characteristic of hybridity and collage anyways, but sometimes Osmay's collage gains a more intriguing aspect, for instance while he dwells on the nature of a good speech, where he integrates an old Turkish saying, a sentence from Carnegie and a hadith from Prophet Mohammed:

> Eskiler buna "efradını cami, ağyarını mâni" derlerdi. Yani gerekli her şeyi kapsamalı, fakat içinde lûzumsuz hiç bir kelime bulunmamalıdır. Carnegie'nin misali daha hoştur: "İyi bir konuşma güzel bir kadın elbisesine benzemelidir. Konuyu kaplıyacak kadar uzun, fakat enteresan olacak kadar da kısa olmalıdır."
>
> Vaizlere iyi bir konuşmayı öğreten bir hadis de vardır:
>
> Kolaylaştırınız, zorlaştırmayınız,
> Müjdeleyiniz, nefret ettirmeyiniz.
>
> (Osmay, 1968, p. 106)

> The old would say "anything belonging should be included, anything irrelevant should be avoided" for this. That is, it should comprise everything necessary but there should not be any irrelevant words. Carnegie's example is much nicer: "A good speech should resemble a woman's dress. It should be long enough to include the subject, but short enough to be interesting."

[76] It is spelled as W. Willson but I assume Osmay refers to the American President Wilson.

There is also a hadith that teaches preachers a good speech:
Please make it easy, don't make it difficult,
Please herald, don't disgust. (own translation)

In this article, Osmay also inserts the Turkish translation of the speech of the Indian Prime Minister, Nehru, who, states Osmay, saved India and who is regarded as one of the twenty grand orators of the British House of Commons. Osmay adds that he offers the Turkish version of this speech, which is considered one of the best speeches ever in terms of coherence, dignity and sincerity (1968, pp. 109-110). Like Carnegie, Osmay lists his recommendations for a good speech at the end (Osmay, 1968, pp. 110-111).

The last piece of *Toplum Önünde Söz Söyleme Sanatı* (The Art of Public Speaking), "Başarılı Söz Söylemek İsteyenlere Dale Carnegie'nin Sihirli Formülü" ("Dale Carnegie's Magical Formula for the Ones Who Want to Speak Successfully") reappears in *İnsan ve Mühendis* with a shorter title "Dale Carnegie'nin Sihirli Formülü" (Dale Carnegie's Magical Formula), where Osmay explicates Carnegie's principles of public speaking with examples from the Turkish culture in addition to Carnegie's examples from the American culture (Osmay, 1968, pp. 112-114).

"Okumak Üzerine" (On Thinking) is a short, two-page article that mainly consists of some ideas of well-known thinkers on the subject (Osmay, 1968, pp. 115-116). "Bir İnsan ve Bir Kitap: Hendrik Van Loon'la Tanışmam" (A Book and A Person: How I Met with Hendrik Van Loon) is an exceptional piece, on the other hand, where Osmay narrates his experience of meeting and translating Van Loon's works. He considers Van Loon as an idol for himself, which is also evident in his frequent quotes from the historian in his own writings. Though he could not meet Van Loon, as he had passed away when Osmay went to the US, he visited his wife and had the opportunity to see where he lived and learn other details about his life

such as his regular playing violin sessions with his close friend, Einstein. Probably because these are very special memories for Osmay, his expression is more genuine and devout in this context compared to his diction in his other articles. What is more, the article also offers some information about Osmay's experience of translating Van Loon's works. First he wants to translate *The Story of Mankind* from its German translation, but cannot persuade any publisher, who thought it would never be sold in Turkish because of its bulky volume. Nevertheless, in this way, Osmay gets more familiar and interested in Van Loon's books and a few years later, recognizes *İnsanlığın Kurtuluşu* (*Liberation of Mankind*) at a bookstore in Ankara. Osmay immediately decides to translate this book from English to Turkish, though his level of English was not sufficient to translate a book at that time. He improves his English to translate this book, and what is more, he writes to Halide Edip Adıvar, the famous Turkish author, translator and politician, to ask for help about the translation of some terms and sentences. Highly impressed by this project of translation, Halide Edip also writes a preface for Osmay's translation. As well as quoting from Halide Edip's preface on her thoughts about Van Loon, Osmay also comments on the historical approach of his source author in this article (Osmay, 1968, pp. 125-128).

"Dostluk Üzerine" (On Friendship) is another collage where Osmay brings together the story of Schiller's "Pledge" ("Die Bürgschaft"[77]) and a story from Şeyh Saadi's *Gülistan* besides the viewpoint of Carnegie, who Osmay describes as "pratik bir filozof" (p. 130 "a practical philosopher") (Osmay, 1968, pp. 129-131). In "Nezaket Üzerine" (On Courtesy), Osmay has the tone of a teacher offering his ideas on polite behavior, and embellishes his narrative with remarkable examples from different cultures (Osmay, 1968, pp. 132-134).

[77] "Kefalet" in Turkish.

"Beklemek Sanatı" (The Art of Waiting), is a one and a half-page article, where Osmay makes some general comments about waiting and draws attention to the relation between waiting and confidence in a society. Interestingly enough, Osmay points at a cultural difference, in this context, between the east and west, and also a shift in the former's attitude: "Bu bekleme sabır ve tevekkül tavsiye eden şark felsefesinin, batının akılcı ve realist görüşü tarafından süzülmesinden sonra meydana gelen bir sanattır" ("This type of waiting occurs after the eastern philosophy is filtered through the rationalist and realist vision of the west")(Osmay, 1968, p. 136).

In "Portre Çizme Sanatı" (The Art of Drawing Portrays), Osmay underlines the necessity of judging a person based on his/her average characteristics, not according to their reactions at extreme moments. "Sevgi ve Anlayış Üzerine" (On Love and Understanding), is composed of Osmay's thoughts on these subjects as well as a few quotations from some authors and thinkers including Goethe, Freud, Shakespeare, Socrates and Buddha and an anecdote from prophet Suleiman (pp. 140-143). In "Karşılıklı Sevgi ve Saygı" (Mutual Love and Respect), Osmay dwells upon the significance of mutual love and respect by drawing on a variety of belief systems such as Islam, Buddhism, Judaism, Christianity, Confucianism, Hinduism, Taoism and Zoroastrianism. At the end of the article, while comparing winning and losing (pp. 144-146), Osmay highlights the resemblance between the British expression "Good Loser" and the Turkish expression of Hamid "galip sayılır bu yolda mağlup" (p. 146). "Güzellik İhtiyacı" (The Need for Beauty) is like a newspaper article, where by comparing Turkey and other countries, Osmay criticizes the cities in his country for lack of service and repair (pp. 147-150). "Yenilme Sanatı" (The Art of Losing) is a short essay again, in which Osmay emphasizes the importance of learning from losing and failure (Osmay, 1968, pp. 158-160).

In “Daha Az Tenkit Daha Çok İş” (Less Criticism More Work), in the same way, Osmay quotes some thinkers, Carnegie primarily, to explain the significance of avoiding criticism, which, for him, only leads to discouragement and waste of time (pp. 164-166). In “Birbirimizin Hayatını Güçleştirmeyelim” (Let’s Not Make Each Others’ Lives More Difficult), describing his own experiences in different parts of life, Osmay writes about the indifferent and impolite attitude prevalent in the Turkish society in a complaining and reproaching tone. The good examples he presents are, almost always, from the American and German cultures, where state officials treat public in a kind and merciful manner (pp. 167-170).

Osmay places several articles that he translated from other authors among his indigenous articles in this part. He only mentions the author of the piece, or the magazine it is printed in. The translated articles in part one are: “Matematik ve Hürriyet (“Mathematics and Freedom” from Morris Kline, Osmay, 1968, pp. 13-20), “Başarma Güdüsü” (“The Motivation to Succeed” from David C. Maclelland, pp. 25-36), “Başarı için Hatasız Formül” (“The Faultless Formula” from Arthur Gordon, pp. 37-40), “Düşünmek Nasıl Öğrenilir?” (“How is Thinking Learned?” from Dr. Ray Hyman ve Dr. Barby[78] Anderson pp. 81-85), “Kitapların Seçimi” (“The Selection of Books” from Sir John Lubbock pp. 117-120), “Okumak Sanatı” (“The Art of Reading” from Francis Bacon pp. 121-122), “Sihirli Kapının Ardında (“Behind the Magical Door” from Sir Arthur Conan Doyle pp. 123-124), “Bir Milletin Zevki Nasıl Gelişir” (“How Does the Appreciation of a Nation Improve? from Van Loon pp. 151-152), Alışkanlıklarınızdan Nasıl Yararlanabilirsiniz? (“How Can You Benefit from Your Habits?” from William James pp. 153-157), “İki Mektubun Hikayesi” (The Story of Two Letters from James M. Mackintosh pp. 161-163), “Kişisel

[78] The correct name should be Barry Anderson.

Özgürlüğe Götüren Yedi Yol" ("Seven Ways to Personal Freedom" from Vance Packord, Osmay, 1968, pp. 171-176).

4.4.2.4 Part II: "İnsan, Amir Rolünde" (The Human in the Role of the Superior)

Osmay's focus is on management and other self-improvement ideas that can be thought in the context of business especially for administrators in this part, which comprises twenty articles, fifteen of them indigenous writings and five of them translations.

The first piece is "İş Yaptırma Sanatı" (The Art of Making Someone Do a Work), where, by narrating interesting anecdotes, as well as inserting a British saying and some examples from foreign sources, Osmay offers some management principles for leaders that would enable them direct their workers more productively (1968, pp. 179-181). In "Amir Olmak Kolay Değildir" (It is Not Easy To Be the Superior), in order to show the effectiveness of good leaders, Osmay renders one story from Turkish history and another story from British history, and finishes the article with the conclusion of a questionnaire carried out in the US describing the characteristics of a good chief, which apparently Osmay translates from English into Turkish (1968, pp. 182-184).

"Amir ve Memur" (The Superior and the Officer) is another collage article in which Osmay combines his own writing with his translation from a different source. After touching upon the significance of teamwork and presenting the American culture as an example that focuses on this skill as a part of education from early ages, Osmay concludes the article with the translation of a document published by a large American industrial establishment on the definitions of the superior and officer. He introduces the document, which he translates and adds with the following words:

> Büyük Amerikan sanayi müesseselerinden biri amir ve memur mevkiinde bulunan elemanları arasında bu konu ile ilgili bir yarışma açmış ve tam bir amirle tam bir memur neye derler sualine herkesin alakasını çekmiştir. Bu müsabakada birinciliği kazanan yazılar da muayyen fasılalarla çalışanlara yayınlanmış ve bu usulün tahmin edilemiyecek kadar olumlu sonuçları olmuştur. İşte bu iki genelgeyi aynen aşağıya alıyorum. (Osmay, 1968, pp. 186-187)

> A big American industrial company has opened a competition among their employees in the positions of superiors and workers on this topic and drew everybody's attention to the question of who is a real superior and who is a real worker. The compositions that won the first place in this competition have been published periodically for the employees and this method resulted in unpredictably positive outcomes. Here I am quoting two of these circulars. (own translation)

Here Osmay clearly states that he quotes this piece from an American source and supposedly translates it into Turkish, but does not specify it with any information regarding the title of the work or the owner (1968, p. 187).

"İnsan Envanteri" (Human Inventory) is an article in which Osmay presents his ideas on managing human resources in a company mostly based on his experiences as a director and research about some successful companies and managers abroad including Andrew Carnegie, one of the most famous and wealthiest American businessmen and some American and German firms (1968, pp. 190-193). "Biz Hakikaten Tembel miyiz?" (Are We Really Lazy?) is an essay where Osmay draws attention to the deficiencies in management that lead to such overgeneralizations and conveys the opinions of foreign managers working with Turkish workers (pp. 194-197). In "İşe Adam Yerine Adama İş" (The Job for the Person Rather Than the Person for the Job), as well as criticizing the general subjective attitude in Turkish institutions, Osmay presents some general principles regarding personnel management and recruitment by exemplifying from his own experiences in addition to some historical anecdotes (pp. 198-201). "Bir Menejer

Sırrı" (The Secret of a Manager) is composed of the story of an American manager portraying his approach in solving problems at work, who is a friend of Osmay. The article starts with the principle of Ford that "ufak parçalarına ayırabildiğimiz takdirde halledilemeyecek hiç bir problem yoktur" ("there is not any problem that cannot be solved as long as we can break it into small pieces" p. 202) and finishes with the lesson learned from the American manager stressing the importance of knowing how to employ others (Osmay, 1968, p. 205).

"Verimsiz Çalışkanlık" (Unproductive Diligence) comprises Osmay's account of the story of an American factory manager, and quotes from some American executives, a Japanese commander in chief, and Socrates as well (pp. 229-231). "İşletmeciliğin Sırrı" (The Secret of Business Administration) is a piece in which Osmay criticizes the approach of business administration in some Turkish foundations by comparing it with some corporations in Switzerland and the US. Besides his own experiences, his main source in this essay is Van Loon's work, namely *The Home of Mankind* (*İnsanlığın Vatanı*, one of Osmay's translations) from which he quotes extensively. Here Van Loon praises the industriousness and loyalty of the Switzerland railways workers who manage to avoid any kind of disasters despite the hard geographical conditions because of the Welliser Alps and wild mountain rivers. One interesting point worth mentioning in this part is the following quote Osmay makes from Van Loon: "Hayat 'tevekkül' felsefesine göre yaşamak için çok güç ve tehlikelidir" (Life is too difficult and dangerous to live according to the philosophy of reliance/resignation, 1968, p. 232). The interesting thing here is that "tevekkül" (reliance/resignation) is a special term for the Turkish culture because of its meaning in Islam implying "trust in god," a frequently recommended moral characteristic in the traditional Islamic ethics of the Turkish culture. The

dissimilarity that Osmay mentioned before, between the east and the west, or the eastern philosophy and the western mind appears in the form of encounter here. Like Doğrul's collage translations, Osmay's collages also reflect this confrontation aspect of collage in the translation history of self-help in Turkish.

In "İşletmecilikte Yeni Fikirler" (New Ideas in Business Administration), starting with a quote from Edison which, for Osmay, appears on the walls of factories very often, Osmay describes the system of proposal through the examples of Holland State Institute and Illionis Central Railways Company. It is evident from the quotes Osmay makes from the administrators of these foundations that he translates these accounts from a foreign source (1968, pp. 235-237).

"Teşkilatımıza Güvenmeyi Öğrenmeliyiz" (We Should Learn to Trust Our organization) is again a critique of the attitude of the Turkish administrators that contrasts them with their American counterparts, where Osmay also offers an anecdote from the owner of the Kodak factory (pp. 247-248). In "Yeni Metotlara İhtiyacımız Vardır" (We Need Some New Methods), Osmay presents the account of an American railway company as an example of a foundation trying to capture new methods in management as well as pointing at the weaknesses of Turkish systems of management drawing from his own experiences (1968, pp. 249-50).

"Toplantılar ve Yönetilmeleri Üzerine Düşünceler" (Some Thoughts on Meetings and Chairing) is composed of three parts "Aksaklıkların Bilimsel Nedenleri" (The Scientific Causes of Flaws), "Resmi Toplantılar ve Yönetme Esasları" (Formal Meetings and Principles of Chairing) and "Dale Carnegie'nin Toplantı İdaresine Ait Tavsiyeleri" (Dale Carnegie's Recommendations on Chairing Meetings). In the first part, Osmay provides the readers with some information gathered in a research in the US, which he probably translates from English (pp. 251-254), and in the second part,

offers a list of some general steps and strategies in chairing meetings (pp. 254-255). In the third part, Osmay inserts Carnegie's principles but he does not give any specific references about the relevant work of Carnegie that he renders (1968, p. 256).

"İşletmecilikte Eksik Tarafımız: Teşkilat, Teşkilat ve Yine Teşkilat" (Our Weakness in Business Administration: Organization, Organization, and again Organization) is a seven page article where Osmay dwells upon the principles of organization by referring to Van Loon, Carnegie, some anecdotes with some American railways managers and his own experiences (1968, pp. 263-269).

The translated articles in this part are "İyi Bir Menejer Kulaktan Çalabilmelidir" ("A Good Manager Should Be Able To Play By Ear" from International Management, 1968, pp. 206-209), "Amirleri Uyandırmanın Yolları" ("Ways of Waking Up Superiors" from Erich Webster, pp. 210-217), "İyi Bir Amiri Öldürmenin Yolları" ("The Ways of Killing a Good Superior" from Roy Pearson, pp. 218-223), "Büyük İdarecileri Yok Eden Küçük Günahlar" ("The Small Sins That Wipe Out the Big Administrators" from Roy Pearson, pp. 224-228), "Kapınızı Çalan Meseleler" ("The Issues Knocking on Your Door" from Harry Levinson, pp. 238-246), and "Yıllık Genel Toplantılar" ("Annual General Meetings" from Parkinson Law, 1968, pp. 257-262).

4.4.2.5 Part III: "İnsan, Lider Rolünde" (The Human in the Role of the Leader)

The third part is made up of twelve articles, and six of them are translations. I will start with Osmay's articles again first, and continue with his translations.

The first piece "Büyük Adam" (The Great Man) is an essay on Atatürk as a model leader who managed to save his nation and whose revolutions paved the way for westernization in the real sense and modernization (1968, pp. 273-275). The

second indigenous article is “Beyin Tröstü” (Brain Trust), where Osmay stresses the need to benefit from the experiences and knowledge of experts in every field both in the public and private sectors for the future of the country by explaining the first use of the term “brain trust” for the group of advisers to the President Roosevelt during the second world war (1968, pp. 284-285). In “Liderlik Üzerine” (On Leadership), Osmay elaborates the characteristics of a real leader (pp. 286-288). “İnsani İlişkiler ve Liderlik Üzerine Düşünceler I ve II” (Human Relations and Thoughts on Leadership I and II) include detailed lists of principles and descriptions about personal differences, ways of making people work, and the outcomes of effective leadership (pp. 299-314). In “İyi Liderlik Sanatı” (The Art of Good Leadership), Osmay offers the Canada Royal Bank’s definition of leadership and explains it further (p. 315). In “Liderlere Olan İhtiyaç” (The Need for Leaders), Osmay makes some suggestions regarding the education and in-service training abroad to grow strong leaders by exemplifying from the US and Europe (1968, pp. 331-332).

The translated articles are “Liderliğin İlk Şartı Dürüstlüktür” (“The First Condition of Leadership is Honesty” from B.B. Lah, Osmay, 1968, pp. 276-283), “Lider Tipleri” (“Leader Types” from Robert E. Burns, pp. 289-290), “Personeli Harekete Geçiren Güdüler” (“Motives Prompting the Personnel” from Management Cross-Section, pp. 291-292), “Kötü İdarecilerin Uzun Hikayesi” (“The Long Story of Bad Administrators” from Antony Jay, pp. 293-298), “Lider Olmak için Ne Lazımdır?” (“What is Required to Become A Leader” from General Mark Clark, pp. 316-319), “İşe Tam Adamını Bulma Sanatı” (“The Art of Finding Exactly The Right Person for the Job” from Peter F. Drucker, pp. 320-330).

4.4.2.6 Part IV: "İnsan ve Eğitim" (Human and Education)

The forth part consists of four articles, one of which is a translation. In the first article "İdareciliğin Eğitimi" (The Training of the Administration), Osmay touches on the necessity of training in professional life by briefly presenting some cases from The US, Britain and İran where both the administrators and personnel are trained as a part of professional life (1968, pp. 335-336). In "Milletvekili Adaylarının Eğitimi" (The Education of the Candidates of Members of Parliament) Osmay draws attention to the importance of training of member of parliamnets, particularly on the subject of speaking well, by providing examples from the American and British traditions on the subject (pp. 347-350). In "Trafik Eğitimine Olan İhtiyacımız" (Our Need for Trafic Education), by mostly conveying his experiences during his education in Germany, and professional life in the US, Osmay points at the necessity of trafic education in Turkey (1968, pp. 351-355). The only translated article in this part is "Öğretme Makinası" ("The Teaching Machine" from George R. Price, Osmay, 1968, pp. 337-346).

In this section, I elaborated collage as a form of compilation through the case of Nüvit Osmay, a prominent translation agent in the translation history of self-help in Turkey. I offered a brief account of Osmay's habitus and trajectory and a detailed textual analysis of his *İnsan ve Mühendis*.

Not only is Osmay unique as a translation agent in the translation history of self-help into Turkish, but his major work, *İnsan ve Mühendis* is also distinctive in many respects. The work has a groundbreaking form as it incorporates both the writings and translations of the same author/translator in one single work. One of the first Turkish works of self-improvement, particularly including the topics of management and leadership, Osmay's work is one of a kind in its text-production

methodology. *İnsan ve Mühendis* is an emblematic sample of translation as collage in this translation history because it rejects a homogenous text status. It is impossible to define the work as a translation or an indigenous work since it is both and neither. *İnsan ve Mühendis* consists of fifty-four indigenous articles and twenty-two translated articles by Osmay. Besides revealing the compilative structure of the work through collage, I also illustrated the collage characteristic of Osmay's indigenous articles in which he made use of translation as a text-production methodology. It is clear as a result of this textual analysis that the form of *İnsan ve Mühendis*, with a double layer of collage and its undecidable status, violates the dichotomy between original and translation; and Osmay is both the author and the translator in this work. Osmay's text-production strategies are indicative of the continuity of the telif tradition in the twentieth century.

When Osmay's articles are examined for the moral narrative they promote, Carnegie's philosophy constitutes an essential part in Osmay's scheme with a keen focus on improving one's personal skills as well as communication and relations with others. Osmay softens Carnegie's pragmatic tone despite promoting the same approaches he introduced especially under the influence of some major characteristics of capitalism such as entrepreneurship and competition. It is also noteworthy that Osmay's narrative possesses a similar spiritual tone to Carnegie's, especially in the articles which do not promote leadership and management skills. In most articles targeting the individuals' self-improvement on a general basis, Osmay implies the existence of god as the ultimate judge for the actions of human beings, whose behaviors will be assessed on honesty (Osmay, 1968, p. 146; p. 159).

4.5 Bricolage: Indigenous writing grounded on intertwining moral narratives from diverse sources

This section is on bricolage, a derivative concept of collage, as a methodology in the self-help translating/writing in Turkish, based on interweaving moral narratives from different sources. Apart from its usages in miscellaneous theoretical contexts, bricolage is a notion employed in sociology of religion to describe the eclectic religious/spiritual tendencies of the individuals in advanced industrial societies; that is, the initiative of individuals to form their spirituality by choosing and mingling various religious/spiritual traditions (Altglas, 2014, p. 2). Sociologists describe this inclination, that is the "eclectic and personal religiosities within modern individualism" through the concept of bricolage, and the tools and practices of self-help are included in this selection (Altglas, 2014, p. 3). What I aim to do in this part of the thesis is to prove an analogous tendency in the text-production practices of some Turkish self-help authors. I will attempt to illustrate that some self-help authors compose their texts in Turkish with a similar strategy; that is, they eclectically make use of other sources of self-help, and create their moral narratives through a process of bricolage. The crucial aspect in this practice of text-production is that the bricolage of self-help narratives is created through translation; or to put it differently, translation is accomplished in the form of bricolage.

I will explicate and exemplify this text-production strategy based on translation, which I call bricolage, through analyzing a text by Doğan Cüceloğlu, a very influential actor and a strong agent of translation in the formation of self-help as a cultural field in Turkish. One of the most famous Turkish self-help experts, Cüceloğlu has contributed in great measure to the establishment and development of a cultural field of self-help in Turkey and still has a dominating position in this field.

Not only have his books been reprinted for a lot of times, he has also offered numerous seminars on self-help and psychology for several institutions and in a number of television programs.

Before proceeding with my account of Cüceloğlu as a translation agent in the Turkish self-help literature, I would like to state that my aim is not to offer a complete and comprehensive account of Cüceloğlu's contributions in this cultural field. I will rather introduce him as an agent of translation who has been active and influential in the emergence and formation of this field through his habitus and trajectory in the first section. Then, in the second section, I will explore one of his bestsellers to reveal some prevalent text-production strategies in the Turkish self-help writing. I will analyze Doğan Cüceloğlu's *İyi Düşün Doğru Karar Ver* (1994 "Think Carefully Decide Correctly") as an example of bricolage based on Stephen R. Covey's *The 7 Habits of Highly Effective People*, Carlos Castaneda's *The Teachings of Don Juan: A Yaqui Way of Knowledge*; John Chaffee's *Thinking Critically*, Victor E. Frankl's *Man's Search for Meaning* and Ken Keyes Jr.'s *The Power of Unconditional Love*.

4.5.1 Doğan Cüceloğlu (1938-): Habitus and trajectory

Doğan Cüceloğlu was born as the eleventh child of a family in Silifke, a Mediterranean town of Turkey, where he had his primary and middle school instruction. Since there was no high school in the town, Cüceloğlu stayed with his elder brothers in Ankara and Kırklareli, two cities in different regions, to have his high school education. Then, he majored in psychology at İstanbul University, and afterwards attended the University of Illionis in the US to continue studying in the same field in the postgraduate level. After getting his doctoral degree in psychology

of communication, Cüceloğlu worked as a university scholar in the US until he retired in 1996. He started writing books on self-improvement in Turkish while he was still living in the US, and became a well-known self-help figure in this culture in a very short time (dogancuceloglu.net; Dila, 2005). In addition to gaining nationwide reputation as an author and an expert on the subject, Cüceloğlu has also played an effective role in the formation of self-help as a popular genre in Turkish, and in the growth of a readership in this field since then. Based on his activities as an author, an editor, and an expert, which will be depicted in what follows, I would like to argue that Cüceloğlu is a prominent agent in the translation/transfer of a specific self-help discourse into Turkish, and also in the formation of a corresponding cultural field.

Cüceloğlu has written a number of self-help books, a fact also visible in the National library catalogue, including 354 books/reprints under his name.[79] According to the autobiography offered in his official website, he has written thirteen books ("Yaşam Yolculuğu" dogancuceloglu.net), all published by Remzi at present, and some of which have been reprinted for over 50 times. Indeed Cüceloğlu remarks that the number would have been higher if there had not been so many counterfeit prints (Dila, 2005). Cüceloğlu has also contributed to the publications in the field of self-help as an editor. Not only has he served the field as a writer but also initiated the translation of several self-help books by directing a series on the subject. He was the editor of "Geliştiren Kitaplar" (Books that Improve), a self-help series published by Sistem Yayıncılık in 1990s, consisting of works that promise mental, emotional, social, and spiritual improvement on the part of their readers (Cüceloğlu, 1997, p. 48). It is worth noting that throughout his books, Cüceloğlu has frequently recommended the other books in the "Geliştiren Kitaplar" (Books that Improve)

[79] The number is 354 as of October 22, 2017. Cüceloğlu also states that he has written thirteen books (dogancuceloglu.net).

series. In addition, Cüceloğlu has written for the magazine *Cumhuriyet BilimTeknik*, a science and technology periodical of *Cumhuriyet*, a well-known Turkish newspaper, and published his *İçimizdeki Çocuk* (The Child Inside Us) as serials (Dila, 2005, p. 299). Cüceloğlu has offered numerous seminars and conferences on various subjects related to self-help, and appeared in television shows a lot of times as well as presenting his own TV programs. What is more, he has also initiated the use of the term "kişisel gelişim" (Turkish equivalent of self-improvement) to denote the books in this category (Özdemir, 2007, p. 171), which would subsequently be established as the general name for the genre and the field in Turkish. Today, Cüceloğlu is extremely famous as a Psychology professor self-help guru and quoted in so many resources of self-help both in the visual and written media. All in all, it is evident from all his activities and contributions that Cüceloğlu has been an effective agent in the development of this new cultural field.

Cüceloğlu has served as a key figure in the formation of a convention of self-help in the Turkish culture, and paved the way for a popular psychology-communication based conception of self-help. His *Yeniden İnsan İnsana* (1993) is thought to be the pioneering text for today's self-help literature in Turkish (Özdemir, 2007, p. 171). I would like to point out that Cüceloğlu's professional profile has also helped his books be regarded as a more academic class of reading rather than a commercial popular genre, even though he has adapted the moral narratives and writing strategies of some very popular self-help authors in the US, at least in his early works. He has written success books in the sense of the self-help genre in English but his academic profile has undoubtedly influenced the reception of his works in Turkish. I will analyze one of Cüceloğlu's books in detail in the following

section but some preliminary examples can illustrate the dominant self-help tone and strong emphasis on success in his works.

One of the key characteristics of success-based self-help books is the extensive use of quotes, especially at the beginning of chapters. Starting with didactic aphorisms from some well-known thinkers or authors is such a common practice in the English (and later Turkish) self-help writing that Cüceloğlu, as well as some other Turkish authors, have even started writing their own maxims for their books. For example, in *İyi Düşün Doğru Karar Ver,* (1994 Think Carefully Decide Correctly) one of his first self-help works, Cüceloğlu quotes from Henry David Thoreau on the title page: "İnsanlar başarmak için doğarlar, başarısızlık için değil" ("Men are born to succeed, not to fail" 1994, title page). In a later work, namely *İçimizdeki Biz: Kalite Bilincinin Temeli* (1997 The We Inside Us: The Foundation of Quality Awareness), on the other hand, Cüceloğlu inserts his own quote on the subject of success: "Önemli olan yere düşüp düşmemen değil, tekrar ayağa kalkıp kalkmamandır"[80] ("What matters is not whether you fall down or not but whether you pick yourself up or not" 1997, p. 123). The titles of his books are also quite indicative in this sense.

Furthermore, I would like to also accentuate the fact that what makes Cüceloğlu a leading actor and prominent figure in this field is also related to the sociological context surrounding his agency and publications. He starts being active as an author and translation agent in the field of self-help in the 1990s with the help of the owner of Sistem Publishing, when there is a growing interest in the idea of self-improvement, and a significant increase in the number of success manuals as a

[80] There is also the same quote in English frequently used by American politicians and attributed to the American football player and coach Vince Lombardi that "It's not whether you get knocked down that matters, it's whether you get back up."

result of some changes in the political, economic and social dynamics of Turkey. It denotes a period when Turkey started to implement the political and economic conventions in some other capitalist countries, and made some critical attempts towards free market economy. The new liberal ideology, parallel to these attempts and implementations, fostered a new life style imposing a meta-narrative of self-improvement on the individuals, especially employees in the private sector. Within this economic and social context, Cüceloğlu, together with some other cultural agents, has played a key role in the development of this new cultural field.

How Cüceloğlu resorts to translation as a medium while composing his texts is as crucial as his role in transferring/translating the moral narratives in some source self-help works into Turkish. Translation has a pivotal function as a text-production tool in Cüceloğlu's writing, and to illustrate this, I will first touch on a coursebook written by him, before embarking on the exploration of his self-help works. Although he has been very influential in the import of a western/American sense of self-help into the Turkish culture, Cüceloğlu's first work in Turkish is a psychology textbook to be used at colleges and universities, titled *İnsan ve Davranışı: Psikolojinin Temel Kavramları* (1991 The Human Being and Their Behavior: The Fundamental Concepts of Psychology). Cüceloğlu's introduction to this work is significant as it makes a preliminary indication of his agency of translation, where he states his aim with the following words:

> İnsan ve Davranışı, psikoloji biliminin temel kavramlarını Türk toplumu ve kültürüne mal edebilmek için yazılmıştır … Çok karmaşık tarih ve kültür koşulları içinde oluşmuş Türk toplumu ve onun insanı, Batı kültürü içinde gelişmiş bir psikoloji bilimi içinde kavranamaz. Ne var ki, henüz elimizde tam anlamıyla gelişmiş bir "Türk psikoloji bilimi" de yoktur; bir noktadan işe başlamak gerekiyor; bu kitap böyle bir başlangıç noktası olmayı amaçlıyor. (Cüceloğlu, 1991, p. 7)

> *The Human Being and Their Behavior* has been written to be able to appropriate the fundamental concepts of science of psychology for the Turkish society and culture… The Turkish society and its person cannot be grasped in a science of psychology originated in the western culture. However, we do not have a completely developed "Turkish science of psychology" yet; it is required to start from somewhere; this book aims to be such a starting point. (own translation)

This statement and other parts focusing on terminology and language of the book also entail that Cüceloğlu is in fact translating/transferring the science of psychology, originally generated in the western culture, for the Turkish society. As his academic language is English, that is, he acquired his specialization in Psychology in English, Cüceloğlu refers to some English terms very often in his texts and makes some explanations to clarify the meaning of these words. In this work, Cüceloğlu also comments on the language of the book in the part "Kitabın Dili" (The Language of the Book), where he explains his strategy in using the Turkish equivalents of the terms of Psychology. At the end of the book there is an English glossary with Turkish translations and a Turkish glossary with English translations in parenthesis.

It is also clearly evident in Cüceloğlu's early books of self-help that the author forms and elaborates his ideas through some terminology he constantly translates from English. There is an extensive amount of translated terms and explanations for these translations in his works, which he inserts in the footnotes:

> "Manevi yaşam" sözünü İngilizcedeki "spiritual life" karşılığı kullanıyorum. (1997, p. 88)
> İnsanları güçlü kılma (empowerment) yönetimin üzerinde önemle durduğu bir konu olmalıdır. … "Öğrenilmiş acizlik" (learned helplessness), üzerinde dikkatle durulması gereken bir konudur. (1997, p. 26)

> I am using the word "manevi yaşam" as the equivalent of "spiritual life" in English. Empowering people (empowerement) must be a subject on which management places a lot of emphasis… "Learned helplessness" (learned helplessness), is a subject that needs to be addressed carefully. (own translation

While creating a self-help narrative, Cüceloğlu brings into play several self-help sources and integrates these different concepts and ideas with a target-oriented approach, which requires explaining some specific terminology transferred from the source culture. In this way, Cüceloğlu does not only transmit these ideas of self-help into Turkish but also transfers some terms; that is some certain concepts into the target culture. Sometimes, it is understood from his notes on his selection of words that there is not an equivalent for a specific English term in the target language, and therefore Cüceloğlu suggests a corresponding word in Turkish. For this reason, at times he carries out a questioning that a translator would typically do, and feels the need to justify his choice of a term by explaining his translation policy:

> Vizyon kelimesini, İngilizcedeki vision kelimesinin karşılığı olarak kullanıyorum. Yabancı dilden Türkçe'ye kelimeleri olduğu gibi aktarmaya ilke olarak karşıyım. Öbür yandan kavramların sulandırılmadan gerçek anlamını vermesi gerektiğine de inanırım. Bu nedenle yabancı dilden bir kelimeyi Türkçe'ye aktarmadan önce elimden geldiğince Türkçe karşılık bulmaya çalışır, kendimi zorlar, sorar soruştururum. "Vision" kelimesi karşılığı, "görüş," "yaşam görüşü," "kapsamlı görüş," gibi karşılıklar denedim. "Görüş" kelimesi Türkçe'de daha çok İngilizce "view" kelimesi karşılığı kullanılıyor. "My view of this subject", "Bu konuda benim görüşüm" diye çevrilebilir. "Görüş," "kanaat," "fikir sahibi olmak" hep benzer anlamlarda kullanılıyor. Vizyon, bilinçli bir felsefi temel oluşturma, bir seçim, bir yaşam yaratma anlamlarını içeriyor. Bu nedenle daha iyi bir karşılığını buluncaya kadar, vizyon kelimesini kullanmaya devam edeceğim. (1997, p. 14)

> I am using the word "vizyon" as the equivalent of vision in English. In principle, I am against the idea of transferring words as they are from a foreign language into Turkish. On the other hand, I also believe concepts need to express their real meanings without getting weakened..Therefore, before I transfer a word from a foreign language into Turkish , I do my best to find a Turkish equivalent, exert myself, and inquire about the word. I have tried some equivalents for "vision" such as "görüş" (view), "yaşam görüşü," (worldview), "kapsamlı görüş" (comprehensive view). The word "görüş" is more generally used as an equivalent of "view" in English. "My view of subject" can be translated as "Bu konuda benim görüşüm." "Görüş," (view) "kanaat," (opinion) "fikir sahibi olmak" (having an idea) are all used in similar senses. "Vizyon" comprises the meanings of consciously generating a

> philosophical basis, creating a choice, a life. Therefore, I will continue using the word ”vizyon” until I find a better equivalent. (own translation)

> “Özbenlik” terimini İngilizce “core identity” karşılığı kullanıyorum. Daha ilerde “özbenlik” yerine, uygun yerlerde “öz” kavramını kullandım. Türkçenin akışı içinde böyle bir kısaltma bana daha uygun geldi. “Ben,” “benlik,” kavramlarını İngilizce “self” karşılığı kullandım. Bu kelimeler, konunun vurguladığı temaya göre bazen birbiri yerine kullanılabilmektedir. (1993, p. 33)

> I am using the term “özbenlik” as the equivalent of “core identity” in English. Later on, in apropriate parts, I have used the concept of “öz” (self) instead of “özbenlik.” Such an abbreviation looked more appropriate to me in the flow of Turkish. I have used the concepts of “ben,” (I) “benlik” (self) for ”self” in English. These words are sometimes used interchangibly based on the theme emphasized in the topic. (own translation)

Having lived in the US for a long time, Cüceloğlu is inevitably conscious of the potential cultural divergences between the American and Turkish cultures. As a specialist in psycholinguistics, it is also clear from his strategies of adaptation that he is also conscientious about the fact that translation does not occur simply on the linguistic level, and handles this through localizations in his texts, which will be exemplified in the following section. For instance, after exemplifying a case of immaturity through an article by Çetin Altan[81], in order to explain the characteristics of a “mature person” (“olgun insan”), he adds the following note (upon a comment on his explanation):

> Burada önemli bir kültür konusuna değinmeden geçemeyeceğim: *Yeniden İnsan İnsana* kitabımda da belirttiğim gibi geleneksel Türk kültürünün baskın özelliklerinden biri otoriter olmasıdır. Resmi otoriteye başkaldırmak Türkiyede olağanüstü bir cesaret gerektirir; çünkü herkes başının ne kadar derde gireceğini bilir. Çetin Altan’ın yazısında sözünü ettiği durumda üniformalı kişilere karşı gelmek, birçok kişilerce, “gereksiz yere yapılan bir cesaret gösterisi” olarak kabul edilir. Bu gözlemi yapınca okuyucu şu iki yorumdan birini kabul etmek durumundadır: 1) “Olgun insan” tanımı bu kitapta Türk kültürü ve Türk anlayışı içinde yapılmamış, Amerikan psikolojisinden aktarılan bir kavram çerçevesinde Türk insanının davranışı

[81] A well-known Turkish journalist.

> haksız biçimde yargılanmıştır; 2) Türk sosyal yaşamı, psikoloji biliminin tanımladığı anlamda "olgun insan" yetişmesine pek olanak vermemektedir. Her iki yorumun geçerli yönleri olduğunu bilmekle beraber, bu kitapta ikinci yoruma daha ağırlık verilmiştir. (Cüceloğlu, 1993, p. 59)

> At this point, I need to touch upon an important subject about culture: As I have also mentioned in my book *Yeniden İnsan İnsana*, one of the dominant characteristics of the traditional Turkish culture is that it is authoritarian. In Turkey, to oppose the official authority requires extraordinary courage because everyone knows how they would be in trouble. To oppose the ones in uniforms in the case Çetin Altan discusses in his article, can be regarded as an "an unnecessary show of courage" by a lot of people. Following this observation, the reader is supposed to accept one of these two interpretations: 1) A "mature person" is not defined within the context of Turkish culture and understanding in this book, and the behavior of the Turkish people is judged unfairly in the framework of a concept transferred from American psychology; 2) Turkish social life does not allow much to bring up a "mature person" in the sense described by the science of psychology. As well as knowing that both interpretations have some valid aspects, the second interpretation has been emphasized more in this book. (own translation)

After *Yeniden İnsan İnsana* (1993), which is considered as one of the first examples of this genre in Turkish that has paved the way for the later ones, Cüceloğlu writes *İyi Düşün Doğru Karar Ver* (1994 "Think Carefully Decide Correctly") just in the same format with some famous self-help books. In the Acknowledgement, he lists the names of the authors and works that he made use of while writing that book, where the titles are given in English as none of them was in Turkish translation in 1994, when he published his work:

> Carlos Castaneda's *The Teachings of Don Juan: A Yaqui Way of Knowledge*; John Chaffee's *Thinking Critically*, 2nd Ed.; Stephen R. Covey's *The 7 Habits of Highly Effective People*, Victor E. Frankl's *Man's Search for Meaning* and Ken Keyes Jr.'s *The Power of Unconditional Love*.

However, he does not make any direct specific references to these sources throughout his text apart from one exception.[82] When he is asked about this in an

[82] Only once does Cüceloğlu state that he makes use of one of Covey's ideas (Cüceloğlu, 1994, p. 247), which will be depicted later in the textual analysis, specifically on Cüceloğlu's chapter twenty.

interview, he states that he avoids this kind of referencing to make his books more comprehensible for the general public. He also adds that he changed the content of his book after Covey, one of his source authors, was translated into Turkish, and that he no longer needed to quote him since he was read in Turkish (Dila, 2005).

In the following textual analysis, I aim to illustrate that Cüceloğlu's writing strategy (and also those of some other authors in Turkish), can be described as "bricolage" entailing that the author eclectically draws on diverse sources of self-help in creating his own narrative. In this sense, the outcome of this bricolage practice is a collage; that is, a work composed of parts from different sources as well as involving both source culture and target culture elements. So there is multiple hybridity in this case of collage. Cüceloğlu's self-help narrative is both derived from different source texts and also comprises source culture and target culture constituents. Two aspects of Cüceloğlu's bricolage are particularly relevant in this context. Firstly, there is an extensive amount of target culture elements inserted into the text in the form of newspaper clips and articles as well as examples from real life through which Cüceloğlu attempts to localize the ideas transferred from the source texts. Secondly, there is also an aspect of selective appropriation through omission in Cüceloğlu's bricolage. He does not include the religious origin underlying the moral narrative in one of his major sources, namely Covey's success program. In fact, Cüceloğlu also explains his strategy regarding the basis of ethics in another work, in a comprehensive interview about his life, career and books. After explaining the values he promotes in his books, Cüceloğlu explicitly claims that the foundation of ethics should not be religion (Dila, 2005, pp. 443-459). In the same interview, Cüceloğlu also highlights that he writes his books with the approach of a thinker/philosopher not that of a psychologist (Dila, 2005, p. 415), which, as a matter

of fact, contradicts with his reputation as a psychology professor that has served and is still serving as his cultural capital in the field of self-help. His emphasis on writing with the approach of a philosopher also reveals the ethical essence of his books as well as justifying one of the main assumptions of this thesis about self-help books as moral narratives. The tendency of avoiding the religious reference as the source of ethics in Cüceloğlu's approach is also parallel to the prevalent social dynamics in Turkey in 1990s. The dominant metanarrative of self-help had a more secular tone in those years, which would change later in the 2000s parallel to some socio-political changes in the Turkish culture. The influence of a more religion-based or spirituality oriented meta-narrative would become prevailing later on and generate its own dominant actors in later years.

After this concise account of Cüceloğlu's agency and use of translation in his text-production, in the following section, I will examine *İyi Düşün Doğru Karar Ver* (1994 "Think Carefully Decide Correctly") by the same author as an example of bricolage. In this section, I will attempt to illustrate how Cüceloğlu constructs his work based on the narrative style frame and diverse moral narratives of different sources through translation.

4.5.2 *İyi Düşün Doğru Karar Ver* (1994 Think Carefully Decide Correctly)

İyi Düşün Doğru Karar Ver (Think Carefully Decide Correctly) is one of the first self-help books Cüceloğlu has written, and one of his first bestsellers. It is a success book written through the perspective of a psychologist, in a narrative format composed of conversations between two characters, namely Yakup Bey and Timur, both of which might autobiographically reflect the author himself. The former is an

expert with a PhD in Psychology, representing the mentor in these conversations, and the latter is the apprentice, a Psychology student getting enlightened by means of the former's teachings. When examined closely, it is clear that Cüceloğlu draws on some specific sources in creating this work, which he also announces in the acknowledgement. Cüceloğlu does not make a compilation like Osmay but creates a more layered relation among his source narratives in this book. The authors Cüceloğlu mentions in the acknowledgment, whose books or ideas have served as sources for his work are all either prominent representatives of the self-help literature in English or are somehow strongly associated with a different aspect of self-help. They all have different contributions to Cüceloğlu's bricolage so much so that each of them serves a different purpose and carries a different function in his self-help narrative. My aim in this section is to demonstrate that Cüceloğlu composes one of the first success books in Turkish (in the modern/western sense prevalent in the twentieth century) through a process of bricolage based on translation, that is, eclectically deriving some success principles from diverse sources and integrating them with a number of local elements (clips and articles of newspapers) as well as incorporating his academic knowledge and viewpoint in psychology.

There are mainly five texts Cüceloğlu makes use of while creating his narrative: Carlos Castaneda's *The Teachings of Don Juan: A Yaqui Way of Knowledge*, Stephen R. Covey's *The 7 Habits of Highly Effective People: Restoring the Character Ethic*, John Chaffee's *Thinking Critically*, Victor E. Frankl's *Man's Search for Meaning* and Ken Keyes Jr.'s *The Power of Unconditional Love*. In this section, I will first offer a concise overview of the source texts Cüceloğlu employs in his bricolage, and then, dwell upon the peritextual features of *İyi Düşün Doğru Karar Ver.* Next I will proceed with the textual analysis with the intention of

revealing the bricolage nature of Cüceloğlu's narrative, mostly performed through translation, which I will depict chapter by chapter.

4.5.2.1 Source texts

There are mainly five sources that Cüceloğlu deliberately draws on in his work, and as I have mentioned before, each of his sources serves a different function in his bricolage. The major/key source text supplying the core of Cüceloğlu's ideas about effective life, the main topic of the book, is Stephen R. Covey's *The 7 Habits of Highly Effective People: Restoring the Character Ethic*. This source provides the success principles Cüceloğlu presents and promotes in his book based on the idea of "improved person versus stereotype person." Cüceloğlu derives his theories from Covey's success scheme centered on character ethic; in other words, he translates Covey's narrative in the sense that he transfers and adapts most of Covey's ideas into the cultural context in Turkey. Cüceloğlu also corroborates Covey's success program with some supplements from John Chaffee's *Thinking Critically*, Victor E. Frankl's *Man's Search for Meaning*, and Ken Keyes Jr.'s *The Power of Unconditional Love*. As a complementary to Covey's success principles, the basis of Chaffee's theory of critical thinking is rendered in three chapters of the book.[83] Another supplementary content comes from Keyes's text; to be precise, Cüceloğlu integrates Keyes's idea of "unconditional love" to Covey's success scheme by depicting it in one single chapter.[84] The third complementary text is Frankl's, which is incorporated more implicitly within the text in the context of "freedom of choice," but not handled in a separate chapter. Among all these five sources, the function of one of them is quite different than others in Cüceloğlu's bricolage, namely Carlos Castaneda's *The*

[83] Chapters 17, 18 and 19.
[84] Chapter 24.

Teachings of Don Juan: A Yaqui Way of Knowledge, which has en effect on Cüceloğlu's work in terms of both form and content. The teaching-learning process between Yakup Bey and Timur, that is the master-apprentice relationship between Cüceloğlu's two characters is very similar to the narrative form in Castaneda's work, which is grounded on a similar interaction between Castaneda, an anthropology student and Don Juan, a Yaqui mentor. Regarding content, Cüceloğlu mentions Castaneda's work as a source of inspiration within the dialogues between his two characters, and discusses some ideas of Castaneda in the relevant context.

In what follows, I will first offer a brief overview of Cüceloğlu's sources together with some information about their authors, and then present a detailed analysis of Cüceloğlu's *İyi Düşün Doğru Karar Ver* (Think Carefully Decide Correctly) as a bricolage, making required references to the corresponding source texts. In order to explicate the formal structure of Cüceloğlu's narrative, before analyzing its content, I will start with Carlos Castaneda and his work first, and then continue with other source authors and texts, namely those of Covey, Chaffee, Keyes and Frankl.

Source Text 1: Carlos Castaneda's *The Teachings of Don Juan: A Yaqui Way of Knowledge* (1968)

The first author is Carlos Castaneda, whose *Teachings of Don Juan: A Yaqui Way of Knowledge* Cüceloğlu cites as a source. Both Castaneda and his work are too difficult to classify in terms of self-help or psychology because of the nature of the work and the controversies that came after. The book was written when Castaneda was a postgraduate student in anthropology at UCLA, and presented Castaneda's experiences with a Yaqui shaman while he was learning the Yaqui way of knowledge, which also involved the use of strong psychoactive plants. Castaneda's

book, with his other two works were first represented as anthropological research and published by University of California Press in 1968. Later, however, Castaneda lost his PhD degree for offering fictional work as scientific research in anthropology, which also led to a lot of disputes over his works (biblio.com). Castaneda's books were believed to be influential on "the psychological landscape of 1960s" and also "were credited with helping to usher in the New Age sensibility and reviving interest in Indian and Southwestern cultures" (Applebome).

The most important effect of Castaneda's work on Cüceloğlu's bricolage is upon the form of the narrative. The narrative form Castaneda establishes in his work is based on a journey of teaching Castaneda goes through with his Yaqui teacher, narrated from the former's point of view, which also involves a dialogue format. Cüceloğlu creates a similar narrative based on the teaching process between Yakup Bey, a knowledgeable adult with a PhD in psychology and Timur, the apprentice student. In the same way, the narrative is told from Timur's point of view with extended dialogues as well as his interior monologues. A similar enlightening process takes place on behalf of Timur, like Castaneda, who, through his dialogues with Yakup Bey, discovers to look at life and his own self in a different way. Sometimes a more intimate friendship or a deeper emotional sharing occurs between the two men, creating the impression of having experienced similar problems and similar childhoods. For instance after a long conversation on unconditional love towards the end of the book, Timur thinks to himself: "Bir süre ıhlamurlarımızı içip, çocukluk hatıralarımızdan bahsettik. O da benim gibi hüznün ve koşullu sevginin ağır bastığı bir çocukluk geçirmişti. İkimizi birbirine bağlayan bir yön müydü acaba bu?"(Cüceloğlu, 1994, p. 286).

Now I will present Castaneda's work and the philosophy of his Yaqui teacher, Don Juan very briefly together with some quotations from the key parts of the book. *Teachings of Don Juan: A Yaqui Way of Knowledge* is composed of two parts with different approaches. Castaneda tells his experiences and dialogues with Don Juan in the first part of the book, where the reader is presented with the learning experience of an anthropology student who aims to investigate the culture of the Yaqui tribe. This learning experience involves the use of some special plants leading to some supernatural experiences and Castaneda also describes some moments of his hallucinations following the use of some psychedelic plants like "peyote." In this part, the principles of becoming a man of knowledge is offered within the statements of Don Juan in his dialogues with Castaneda:

> An "ally," he said, is a power a man can bring into his life to help him, advise him, and give him the strength necessary to perform acts, whether big or small, right or wrong. This ally is necessary to enhance a man's life, guide his acts, and further his knowledge. (p. 52)… An ally will make you see and understand things about which no human being could possibly enlighten you. (p. 53)… On the other hand, the acquiring of an ally required, don Juan said, the most precise teaching and the following of stages or steps without a single deviation. (Castaneda, 1970, p. 53)

It is interesting to see that though in totally different conditions, and in a non-spiritual context in Cüceloğlu's work, Yakup Bey represents an "ally" in this sense, who from the beginning informs and warns his student friend, Timur, about their equality and sharing relationship.

Then, the interrogation between Castaneda's characters follows:

> "Can anyone be a man of knowledge?"
> "No, not anyone."
> "Then what must a man do to become a man of knowledge?"
> "He must challenge and defeat his four natural enemies." (Castaneda, 1970, p. 82)

> …
> "He slowly begins to learn – bit by bit at first, then in big chunks. And his thoughts soon clash. What he learns is never what he pictured, or imagined, and so he begins to be afraid. Learning is never one expects. Every step of learning is a new task, and the fear the man is experiencing begins to mount mercilessly, unyieldingly. …And thus he has tumbled upon the first of his natural enemies: Fear! A terrible enemy – treacherous, and difficult to overcome.
> …
> He must defy his fear, and in spite of it he must take the next step in learning…(p. 84)
> And thus he has encountered his second enemy: Clarity! That clarity of mind, which is so hard to obtain, dispels fear, but also blinds. …
> And a moment will come when he will understand that his clarity was only a point before his eyes. (p. 85)
> Power is the strongest of all enemies…. A man who is defeated by power dies without really knowing how to handle it. (p. 86)
> …Old age ! This enemy is the cruelest of all, (p. 87)
> … a path is only a path; if you feel you should not follow it, you must not stay with it under any conditions. To have such clarity you must lead a disciplined life. Only then will you know that any path is only a path, and there is no affront, to oneself or to others, in dropping it if that is what your heart tells you to do. But your decision to keep on the path or to leave it must be free of fear or ambition. … Does this path have a heart? If it does, the path is good; if it doesn't, it is of no use. Both paths lead nowhere; but one has a heart, the other doesn't. One makes for a joyful journey… (p. 106) The other will make you curse your life. One makes you strong; the other weakens you. (Castaneda, 1970, p. 107)

There is definitely a more philosophical and spiritual tone in Castaneda's work. In the second part of the book (1970, pp. 189-234), on the other hand, Castaneda offers a conceptual analysis of his learning process under the guidance of Don Juan including tasting some plants with extraordinary powers and experiencing some "non-ordinary reality" (1970, p. 189). In this part, the requirements of this learning process and the teachings of Don Juan are elicited and explained in more detail.

In addition to endowing with a narrative template, Castaneda's work also serves another significant function in Cüceloğlu's text. *İyi Düşün Doğru Karar Ver* seems to have been planned and created as a self-help guide based on psychology. This mostly stems from the author's professional background, and another reason is

the lack of an ethical origin underlying Cüceloğlu's narrative, like religion or philosophy. Covey's success philosophy, which provides the theoretical background for Cüceloğlu's narrative, on the other hand, has the tone of a business management guru despite grounding its core principles on a divine origin. Covey's text bears the traces of the sociopolitical atmosphere in the US in that period with its focus on liberalism and capitalism and is too foreign/western for the Turkish readers at that time. For this reason, Cüceloğlu seems to have felt the need to insert some moderation in the tone of his narrative. He localized Covey's success principles through the addition of a vast amount of clips and articles from Turkish newspapers but yet again needed to create a model with a voice that is warm and wise enough for the Turkish culture. This spiritual tone is what Castaneda's work exactly offered for Cüceloğlu's narrative. The author admits the influence of these teachings on himself through Yakup Bey's sentences in the book:

> Carlos Castaneda Kızılderili biri üzerine uzun sure araştırma yapmış araştırıcının adıdır. Kendisi, Los Angeles şehrindeki Kaliforniya Üniversitesi'nde (UCLA) Antropoloji Bölümü'nde, bitkiler kullanarak Kızılderililerin hastalıkları nasıl iyileştirdiği üzerine bir doktora tezi hazırlamıştır. Arizona'da bir otobüs yolcu terminalinde Don Juan Matus adında yaşlı bir Kızılderili ile tanışır. Bu tanışmanın sonucu Carlos Castaneda uzun yıllar Don Juan Matus'la beraber olur ve ondan öğrendiklerini 8 kitap halinde yayınlar. Carlos Castaneda'nın kitapları benim üzerimde etkili oldu. Bu kitapları ara sıra hala okurum. Don Juan kitap yoluyla tanıdığım en bilge kişilerden biridir. (Cüceloğlu, 1994, p. 167)

> Carlos Castaneda is the name of the researcher who investigated an American Indian for a long time. He prepared a PhD dissertation on how American Indians cure illnesses using plants in the department of Anthropology at the University of California (UCLA) in Los Angeles. He met an old American Indian called Don Juan Matus at a bus station in Arizona. Following this meeting, Carlos Castaneda spent time together with Don Juan Matus for long years and published what he learned from him in 8 books. Carlos Castaneda's books have influenced me. I still read them sometimes. Don Juan is one of the wisest people I have ever met through books. (own translation)

As a result, it can be concluded that Castaneda's work served mainly two functions in Cüceloğlu's bricolage. First, it provided the narrative format based on the conversations of an apprentice and a master, and second, it strengthened Cüceloğlu's narrative by providing a model of learning-teaching experience and by supporting his instructions and principles.

Source Text 2: Stephen R. Covey's *The 7 Habits of Highly Effective People*: *Restoring the Character Ethic* (1989)

The second source author is Stephen R. Covey, an extremely famous American author and one of the strongest actors in the self-help world in the source culture. Covey's *The 7 Habits of Highly Effective People: Restoring the Character Ethic* provides the core ideas of Cüceloğlu's *İyi Düşün Doğru Karar Ver*.

As an author, Covey has a background both in business education and Mormon theology, both of which reflect on his discourse. Covey majored in business administration at the University of Utah and got an MBA degree from Harvard University. He also served as a Mormon missionary before his postgraduate studies. He got his PhD in religious education on the topic of "success literature in American history," and after teaching some ideas of self-help at university as the university president's assistant, Covey founded his own training and consulting company. Covey's books had been sold more then ten millions till 1990s and he was a self-improvement and motivation guru who also offered numerous seminars and programs for big companies and institutions. He stayed in the bestseller lists for five years with this book, *The 7 Habits of Highly Effective People: Restoring the Character Ethic* (1989), which sold more than twenty five million copies worldwide

until 2012. *Time* magazine has called Covey one of the twenty-five most influential Americans, and *Forbes* has chosen his book one of the top ten business management books ever (Martin).

The central idea of Covey's success scheme is the "effective people," which Cüceloğlu interprets as "effective life" ("etkili yaşam") and presents at the very beginning of the book in his introduction (Cüceloğlu, 1994, "Sunuş"). Covey's book is regarded as a combination of self-help and business literature (Martin) and his focus on professional success is felt all throughout the book. It offers a detailed success model with different categories and principles explained through real life cases in more than ten chapters over three hundred pages. Covey uses charts and diagrams very often within his text like Cüceloğlu and theorizes a lot while building up his success guidelines. In this section, my aim is not to offer a complete summary and analysis of Covey's book but, to avoid repetition, present the key aspects of this work regarding Cüceloğlu's bricolage. Indeed I will refer to Covey's work frequently while analyzing Cüceloğlu's text.

Covey starts his book by separating his self-improvement approach from the popular discourse in American self-help literature in the last fifty years (before 1989). A very interesting remark that Covey makes at the beginning of his book is the distinction he makes between the "character ethic" and "personality ethic" (Covey, 1989, pp. 18-20). Covey claims that after his examination of the two hundred years in the history of the American success literature, he realized that the focus was on the character ethic as the foundation of success, "things like integrity, humility, fidelity, temperance, courage, justice, patience, industry, simplicity, modesty and the Golden Rule" (Covey, 1989, p. 19) for the 150 years. However, he continues, in the last 50 years there has been a shift towards personality ethic, which considers success like "a

function of personality, of public image, of attitudes and behaviors, skills and techniques, that lubricate the processes of human interaction" (p. 19). Covey classifies the two paths of the Personality Ethic as "human and public relations techniques" and "positive mental attitude" (1989). From his classification and criticism I will present below, I infer that Carnegie falls into the Personality ethic category in his view.

Covey criticizes the self-help approaches based on the Personality ethic as "manipulative, even deceptive, encouraging people to use techniques to get other people to like them, or to fake interest in the hobbies of others to get out of them what they wanted, or to use the 'power look,' or to intimidate their way through life" (1989, p. 19). For him the Personality ethic only had "lip service" and the basic focus was on "quick fix influence techniques, power strategies, communication skills, and positive attitudes" (p. 19). He considers the Personality ethic traits important but secondary to the foundation that is Character ethic; these are "primary and secondary greatness" for him (Covey, 1989, pp. 21-22). After criticizing the personality ethic for disillusioning people with empty promises on a superficial level, Covey declares that his book offers "a new level, a deeper level of thinking – a paradigm based on the principles that accurately describe the territory of effective human being and interacting." He argues that there needs to be a "principle-centered, character-based, 'inside-out' approach to personal and interpersonal effectiveness" (1989, p. 42). And he defines "inside-out" as "to start first with self; even more fundamentally, to start with the most *inside* part of self – with your paradigms, your character, and your motives" (Covey 1989, pp. 42-43 emphasis in the original). Covey calls his readers to shift their paradigm to an "inside-out" level (1989, p. 44) that he explains in the following words:

> The inside-out approach says that private victories precede public victories, that making and keeping promises to ourselves precedes making and keeping promises to others. It says it is futile to put personality ahead of character, to try to improve relationships with others before improving ourselves. (Covey. 1989, p. 43)

Again in this statement I hear Covey's criticism about Carnegie and his followers' self-help approach, which primarily aimed to "win friends and influence people." Another interesting move Covey makes in his narrative is drawing from philosophy of science to justify his arguments about personality and character. He uses Thomas Kuhn's idea of "paradigm shift" to explain the changes in a person's perception or point of view.[85] Paradigms are the ways we perceive the world for Covey, that is "the lens through which we see the world" (1989, p. 32); and they cannot be separated from character; the former is seeing and the latter is being for Covey, which are two interrelated functions. He gives the examples of paradigm shifts from his own life and from others' lives, where people experience some significant events that change the way they look at or consider a situation (Covey 1989, pp. 30-33). Covey believes that "the way we see the problem is the problem" (40) and asserts that there is "some paradigm within myself that affects the way I see" (Covey 1989, p. 41). To be able to trigger change in his readers' habits, Covey talks in an extremely persuasive tone: "Can you see how fundamentally paradigms of the personality ethic affect the very way we see our problems as well as the way we attempt to solve them?" (1989, p. 42).

Throughout the book Covey proposes a scheme to become an effective person by focusing on character ethic. In Covey's scheme (he does have a scheme in

[85] Covey's adaptation of Kuhn's idea of "paradigm shift" can be criticized but I will not go in that direction to keep my discussion focused.

the literal sense too), there are seven habits that he discusses, promotes and exemplifies on a scale from dependence to independence and interdependence. The first three habits including "being proactive, beginning with the end in mind, and putting first things first" are to achieve "private victory." Covey presents some principles for each habit, that is "principles of personal vision," "principles of personal leadership" and "principles of personal management" respectively. The next three habits consist of "thinking win/win, seeking first to understand and then to be understood, and synergizing" which result in "public victory." The corresponding tenets required for these habits are "principles of interpersonal leadership," "principles of empathic communication," and "principles of creative cooperation" The seventh habit is "sharpening the saw through principles of balanced self-renewal," which encompasses all (Covey, 1989).

As I will frequently refer back to Covey's text while analyzing Cüceloğlu's bricolage, I will not go into any further detail of Covey's work here in this section. However, I need to touch on an important characteristic in Covey's text that goes through appropriation in Cüceloğlu's bricolage. In a similar manner to other self-help writings, Covey quotes from several thinkers such as Aristotle, Thoreau, and Samuel Johnson and sometimes from less known ones like William George Jordan or David Starr Jordan. He inserts a quote at the beginning of each chapter, a habit Cüceloğlu would adopt in his *İyi Düşün Doğru Karar Ver.* What is more, as Carnegie did in his books, Covey also makes reference to faith, prayer and religious sources from time to time (1989, p. 20) to ground his instructions. For example he inserts expressions from the Psalm (Covey, 1989, p. 21) and makes reference to the Old Testament, the story of Joseph as an example of a "proactive person" (Covey, 1989, p. 89) while explaining the first habit in his scheme. Furthermore, Covey makes the religious

stance underlying his success scheme and principles more obvious at the end of the book. After the conclusion chapter, in a one-page section called " A Personal Note," Covey makes the remark that "correct principles are natural laws, and that God, the Creator and Father of us all, is the source for them, and also the source of our conscience" (1989, p. 319). Covey states that some parts of human nature cannot be "reached by either legislation or education, but require the power of God to deal with" and as "we align ourselves with correct principles, divine endowments will be released within our nature in enabling us to fulfill the measure of our creation" (Covey, 1989, p. 319). So Covey attempts to justify the validity and universality of his principles by referring to God as the origin of human nature. This aspect of Covey's work does not appear in Cüceloğlu's narrative, though almost all parts of Covey's success scheme are included. While conveying the success scheme of Covey, Cüceloğlu is selective in his interpretation and bricolage in such a way that he erases the divine origin underlying the character ethic and success principles in Covey's narrative. I will dwell upon this in more detail while analyzing the relevant chapters as Covey has a major influence on Cüceloğlu's narrative. On the other hand, as I have pointed out before, the effect of the following three authors, namely Chaffee, Keyes and Frankl, is on a smaller scale compared to the dominance of Covey's ideas in Cüceloğlu's bricolage.

Source Text 3: John Chaffee's *Thinking Critically* (2012)

Another source author is John Chaffee, a professor of philosophy at the City University of New York and a well-known figure in the US, having authored several books and articles and conducted numerous conference presentations and workshops on critical thinking. Chaffee has been selected the "New York Educator of the Year"

and received the "Distinguished Faculty Award for Diversity in Teaching in Higher Education" (amazon.com). In *Thinking Critically*, what Chaffee aims to improve is not only the thinking skills needed for academic study but also the cognitive abilities required for success in professional life. Though it gives the impression of a university level introductory course book on critical thinking at first sight, Chaffee's work also carries some self-help characteristics, particularly in its frequent emphasis on success and in the way the author addresses his readers and encourages the skills for better thinking and decision making. To exemplify, the main questions of Chaffee's chapter three, presented on the first page, with the striking image of a mountain climber are: "What's my next move? Our success in life –and sometimes our survival- depends on developing the ability to solve challenging problems in organized and creative ways. How can we learn to be effective problem solvers?" (Chaffee, 2012, p. 96).

Cüceloğlu proposes critical thinking as a significant characteristic of the improved personality. To this end, Chaffee's ideas regarding the basics of critical thinking, which he elaborates in the second and third chapters of *Thinking Critically*[86], constitute three chapters of *İyi Düşün Doğru Karar Ver*, particularly chapters seventeen, eighteen and nineteen. I will explicate the details of Cüceloğlu's interpretation in the textual analysis.

Source Text 4: Ken Keyes Jr.'s *The Power of Unconditional Love* (1990)

Another source of Cüceloğlu's bricolage is Ken Keyes Jr., a well-known American self-help author whose books sold million copies (mindprod.com). Keyes is also

[86] Cüceloğlu uses the second addition of *Thinking Critically* but since it is not accessible, the tenth addition is going to be used in the textual analysis in this thesis. Chaffee's presentation of the difference of the tenth edition from previous editions has been taken into consideration and it does not pose any problems for this particular analysis.

regarded as one of the prominent representatives of the New Age movement. Widely known with his "Living Love" method, Keyes opened some teaching centers, and lectured to many people (cri.equip.org). *The Power of Unconditional Love: 21 Guidelines for Beginning, Improving, and Changing Your Most Meaningful Relationships* (1990) is a personal growth, where Keyes offers guidance on developing satisfying relationships "through power of unconditional love" (Keyes, 1990, p. x). The twenty-forth chapter of *İyi Düşün Doğru Karar Ver* is titled as "Koşulsuz Sevgi Gerçekten Var mı?" (Does unconditional love really exist? Cüceloğlu, 1994, p. 278), where the definition of unconditional love is presented in the sense Keyes promotes. Cüceloğlu explicates and evaluates this definition through the conversation between Timur and Yakup Bey (1994, pp. 278-286) and considers unconditional love as a requirement for the improved personality.

So, as he did with Chaffee's text, Cüceloğlu uses Keyes's text to complement his idea of improved personality, and depicts the idea of unconditional love as an important trait of improved personality. As in the case of Chaffee, there is not direct and specific reference to Keyes's work in Cüceloğlu's text, except for the acknowledgement and bibliography pages. I will present the bricolage relation between Cüceloğlu and Keyes, that is, the textual parallelism between the narratives of the two authors respectively in my textual analysis.

Source Text 5: Victor E. Frankl's *Man's Search for Meaning* (1969)

Victor, E. Frankl was a psychiatrist and a Jew who was imprisoned in the concentration camps of Nazi Germany for long years. He experienced extremely hard conditions in those days, and improved his school of "logotherapy" based on his experiences in the Nazi camps (Cüceloğlu, 1994, p. 148).

The effect of Frankl's work on Cüceloğlu's bricolage is on a smaller scale compared to the other sources represented in separate chapters in Cüceloğlu's work. Cüceloğlu draws on an idea of Frankl in the way Covey, his main source author, does. Covey presents Frankl as a unique example for the potential of "freedom of choice" inherent in every human being in his discussion on proactivity (Covey, 1989, pp. 68-70). As well as including Frankl in the same way like Covey, Cüceloğlu mentions two of Frankl's works, namely *Man's Search for Meaning* and *The Will to Meaning*. In a strong parallelism to Covey's strategy, Cüceloğlu cites Frankl to explain the freedom of choice between stimulus and behavior in his twelfth chapter on "entrepreneurial attitude" (Cüceloğlu, 1994, pp. 144-152).

4.5.2.2 Textual analysis

In this section, I will analyze Cüceloğlu's *İyi Düşün Doğru Karar Ver* with the intention of revealing its bricolage nature based on translation. As I have pointed out, the content of the book in terms of success guidelines is mostly derived from Stephen R. Covey's *The 7 Habits of Highly Effective People: Restoring the Character Ethic*, and complemented with some ideas from John Chaffee's *Thinking Critically*, Ken Keyes Jr.'s *The Power of Unconditional Love* and Victor E. Frankl's *Man's Search for Meaning*. Carlos Castaneda's *The Teachings of Don Juan: A Yaqui Way of Knowledge*, on the other hand, serves as a narrative template for Cüceloğlu as well as supporting his instructions.

Before embarking upon the textual analysis, I would like to emphasize an important characteristic of *İyi Düşün Doğru Karar Ver* besides elucidating my main objective in this analysis. Cüceloğlu's work is not an example of concealed translation, nor a plagiaristic work in any way, shape or form. On the contrary, the

author announces his sources explicitly both on the acknowledgement page at the beginning and in the bibliography at the very end of the book. The most outstanding feature of *İyi Düşün Doğru Karar Ver* for the Translation Studies perspective, and therefore, for my primary concern within the scope of this thesis is the writing methodology and text-production strategies of a twentieth century author utilizing different source texts by means of translation. In this respect, through this textual analysis, I aim to demonstrate that Cüceloğlu's methodology can be identified as bricolage, that is, a form of collage where an author makes up his narrative by eclectically translating from diverse sources. In what follows, I will offer a textual analysis of Cüceloğlu's *İyi Düşün Doğru Karar Ver* as a form of bricolage, focusing on the peritextual features first and then dwelling upon the chapters by making required references to the corresponding source texts and authors.

4.5.2.2.1 Peritextual features

In this part, I will explore the additional texts presented before and after the main chapters including the author's biography, acknowledgement and glossary as well as the title page and front and back covers of the book.

On the front cover of *İyi Düşün Doğru Karar Ver* is the figure of a tiny human silhouette standing up with its shadow bigger than its body on a plain ground, divided by a straight horizontal line between the land and the sky, with the sun rising in the middle and shining through a white light, as is shown in Appendix N. I have tried to portray this typical success manual cover as clearly as possible though it is not a visually strong image or an effective illustration deserving deep interpretation. In contrast, it is very standard with its implications for the hidden potential inside the

human being expressed through the shadow larger than the body itself, and the feelings of motivation and hope communicated by means of the rising and shining sun. The back cover, on the other hand, provides the readers with a concise introduction to the book and conversations between Timur and Yakup Bey.

The title of the book is *İyi Düşün Doğru Karar Ver* (Think Carefully Decide Correctly) and the subtitle is *Etkili Yaşamın Temel Boyutları Üzerine Yakup Bey'le Söyleşiler* (Conversations with Yakup Bey on the Fundamental Dimensions of an Effective Life). The topic or the main goal of the book is hinted early from the title page with a quote from Henry David Thoreau that "İnsanlar başarmak için doğarlar, başarısızlık için değil," "Men are born to succeed, not to fail."[87] The quote is given above the title on the title page. So from the title page the readers are informed that this book is about "success."

Next to the title page, Cüceloğlu is introduced in a biographical passage mainly including his education as a scholar in Psychology. The passage highlights Cüceloğlu's academic achievements; that is, his BA education at İstanbul University, doctoral degree at the University of Illinois and Fulbright research scholarship at Berkeley University in the US. His areas of specialization are listed as perception and the psychology of learning and language. It is also emphasized that despite still working at California State University at that time, Cüceloğlu continues to publish his works in Turkish. This biographical passage makes it clear to the readers that this book has been written by a specialist in Psychology although Cüceloğlu's name is not presented with his professional title in the cover of the book (Cüceloğlu, 1994, the page before the title page).

[87] Thoreau is quoted very often by self-help authors. Stephen Covey also quotes from Thoreau in his *7 Habits of Highly Effective People* (pp. 31, 37, 66).

Cüceloğlu dedicates the book to his elder brother and expresses his gratitude to a number of people who some way or another contributed to his work. On the acknowledgement page, he groups the people he would like to thank in three different categories. The first group involves the names of the authors whose works he benefited from while writing the book. He states that he presented the names of all his sources on the "Kaynaklar" (Bibliography) page at the end of the book but he wants to list the authors and the books he especially gained from here as:

> Carlos Castaneda's *The Teachings of Don Juan: A Yaqui Way of Knowledge*; John Chaffee's *Thinking Critically*, 2nd Ed.; Stephen R. Covey's *The 7 Habits of Highly Effective People*, Victor E. Frankl's *Man's Search for Meaning* and Ken Keyes Jr.'s *The Power of Unconditional Love*. (Cüceloğlu, 1994, "Teşekkür")

All the book names are in English as none of them had been translated into Turkish by then, which is another reason for Cüceloğlu's continuous translation of some terms and concepts. The second group is the people who helped him make the book more "fluent, consistent and meaningful" including Tan Oral who contributes with his drawings. Cüceloğlu thanks all on behalf of his readers. And the third group comprises the publishers, that is, the owners of Sistem publishing and some other people who directly or indirectly lent a hand for this book to be published. Cüceloğlu's final note in the acknowledgement is that the quality of the book has improved and got better with the help of these people but it is only the author who would be responsible for the mistakes and insufficiencies present in the book (Cüceloğlu, 1994, "Teşekkür").

In fact, Cüceloğlu lists his sources in a bibliography at the very end of the book as he states in his acknowledgement. However, he does not make any references to these sources within the text in an academic style. Even when he explicitly mentions the name of an author, he does not cite the relevant sources in a

formal manner. On the other hand, he adds several footnotes that direct the readers to other books written by him, on a particular topic that he has discussed. In this way, his previous works *İçimizdeki Çocuk*, *İnsan ve Davranışı* and *Yeniden İnsan İnsana* are frequently suggested for further reading.

There is a very short introduction before the first chapter, where Cüceloğlu defines "etkili yaşam" "effective life" as "inandığı ilke ve değerleri günlük yaşamında davranışlarına yansıtabilen insanın yaşamıdır" ("the life of a person who can reflect the principles and values he/she believes on his/her behaviors in daily life"). He states that the book analyses the processes underlying the foundations of an effective life, which can only be achieved when a person's emotions, thoughts and values are exhibited in daily life behaviors. He also adds that the conversations between the two protagonists, Yakup Bey and Timur, display the dimensions that constitute the foundation of an effective life step by step (Cüceloğlu, 1994, "Sunuş").

The book ends with a seven-page glossary titled as "Küçük Sözlük: Temel Kavramların Tanımı (Little Dictionary: The Definition of Basic Concepts), where Cüceloğlu offers short descriptions of some central concepts he has made use of all throughout the book including "eleştirel düşünme," "etkili yaşam ilkesi," or "empatik dinleme" 1994, pp. 330-336). The glossary is followed by an index and a two-page bibliography.

Now I will proceed with the textual analysis of the chapters that constitute Cüceloğlu's *İyi Düşün Doğru Karar Ver.*

4.5.2.2.2 The Main text:

İyi Düşün Doğru Karar Ver is composed of twenty-nine short chapters in 329 pages, each depicting a specific aspect of the "improved person paradigm" (gelişmiş insan paradigması) or deliberating a significant concept relevant in that context. In the center of Cüceloğlu's discussion is the comparison between the improved person ("gelişmiş insan") and the stereotyped person ("kalıplanmış insan"), through which he explains an "effective life." The central notion of "effective people" in Covey's work is transferred in the idea of "effective life" ("etkili yaşam") in Cüceloğlu's work, a fact also visible in the titles of these two works.[88] The general plot is based on the conversations between Timur and Yakup Bey, and Cüceloğlu inserts several charts and academic notes reinforcing his discussions as well as some drawings embellishing the conversations. Furthermore, as in Covey's work, every chapter opens with a quote from a well-known thinker or author including Thoreau, Emerson, Euripides, Descartes and Sartre. This is a commonplace archetypal characteristic of self-help books, and Cüceloğlu also inserts some quotes from the Turkish culture.

In the first chapter "Yakup Bey'le Karşılaşmam" (How I met with Yakup Bey), Timur, a male university student studying Psychology, by coincidence meets Yakup Bey, a man in his sixties who has a PhD in Psychology and who works or spends his time in a bibliopole. Feeling extremely disappointed and resentful after being rejected by his rich girlfriend in a humiliating manner, Timur walks across a busy street without seeing the taxi driving past, which manages to stop in the nick of time not to hit him. While the driver is angrily shouting, Yakup Bey, who both warns and calms down Timur gently, accompanies him to the other side of the road. In this

[88] *İyi Düşün Doğru Karar Ver: Etkili Yaşamın Temel Boyutları Üzerine Yakup Bey'le Söyleşiler* (Think Carefully Decide Correctly: Conversations with Yakup Bey on the Fundamental Dimensions of an Effective Life) by Cüceloğlu and *The 7 Habits Habits of Highly Effective People: Restoring the Character Ethic* By Covey.

way starts a friendship between Timur and Yakup Bey, the former a young and disappointed university student eager to listen and learn, and the latter acting as a mentor or advisor ready to teach and share. Yakup Bey addresses Timur with the "Bey" title in Turkish, which corresponds to "Mister" in English, for the principle of equality in their dialogue though Timur does not have that title in Cüceloğlu's narration. They start meeting in a teahouse and talking about Timur's psychological problem arising from his romantic affair, which would then yield to a series of self-help-psychology sessions on a one-to-one basis.

In their first meeting, after a long conversation about Timur's relationship with his girlfriend, Yakup Bey asks Timur whether he wants to set up and improve his life the way he likes based on his own values and principles. Upon Timur's positive reply, they start meeting on a regular basis and talking about this subject (Cüceloğlu, 1994, pp. 5-11). In the third chapter, Cüceloğlu extends the discussion to a more social scale and the topic of their conversation becomes the constant high rate of traffic accidents in Turkey. They read some articles and essays from newspapers, and based on their discussion, Cüceloğlu introduces two kinds of environments for children: the "stereotyping environment" and the "improving environment" ("kalıplayıcı ve geliştirici aile ortamı" 1994, pp. 21-23). In the forth chapter, more articles are involved on the problem of traffic accidents and some other serious problems such as the rate of smoking or the infant mortality rates in Turkey. Yakup Bey makes Timur question the reasons underlying these problems and the factors avoiding any possible solutions. Here, Cüceloğlu introduces the concept of "paradigm" to be explained in their next meeting (1994, p. 35). Cüceloğlu introduces both "effectiveness" and "paradigm," two major components of Covey's success

scheme, but also inserts various local materials to be able to discuss these notions in the cultural context of Turkey.

From chapter five on, Yakup Bey becomes more like an instructor teaching Timur through charts and tables. To portray the characteristics of the two types of family atmosphere, namely "stereotyping" and "improving," Cüceloğlu inserts three tables, by referring to one of his previous books on human psychology (*İçimizdeki Çocuk*, The child inside us, 1994, pp. 40-42). Yakup Bey writes and draws on a sheet of paper while teaching and Timur takes notes but they both talk about the subject. Their dialogues are narrated from the point of view of Timur, who is the first person narrator though some conversations between them are also expressed in a dialogue format. So far, all Cüceloğlu's references in the footnotes are to his other books *İçimizdeki Çocuk* (The child inside us) and *İnsan ve Davranışı* (Human and their behavior), and this tendency does not change in the rest of his work.

In chapter six, Yakup Bey simply offers a lecture on perception in his dialogue with Timur, including the basic concepts and approaches about the subject. In Yakup Bey's lecture on perception, Cüceloğlu also exploits the famous picture example that can be perceived in two different ways; either as a white vase on a black ground or as two black faces on a white ground (1994, pp. 45-53). This is very similar to Covey's strategy in his first chapter, where he introduces the idea of paradigms. Covey also spares a long section on perception, different perceptions and changing one's perception along with a sample drawing with two images. Covey employs the drawing that can be seen both as the face of a young beautiful lady with a hat and as the face of a very old lady with a big hook nose (Covey, 1989, pp. 24-29). Cüceloğlu's title for chapter seven is "Paradigma: Algı ve Düşünceye Yön Veren Harita" (paradigm: the map directing perception and thought). In a similar

manner to Covey's, Cüceloğlu defines paradigm as the system of seeing, perceiving, understanding and interpreting the world (1994, p. 58). He describes it as the psychological eyeglasses through which we see both our inside and outside worlds (Cüceloğlu, 1994, p. 56).

Since Cüceloğlu's resources and academic knowledge in psychology is in English, as he does in his academic work (*İnsan ve Davranışı*), he explains some terms in Turkish by giving their English translations in the footnotes. For example, for the uncommon Turkish word "örüntü" (pattern), he states in a footnote that he uses it as the translation of the English word "pattern": "*Örüntü* kelimesi İngilizce 'pattern' kelimesi karşılığı kullanıldı" (emphasis in the original, Cüceloğlu , 1994, p. 56). For using the word "paradigma" as the translation of "paradigm," Cüceloğlu inserts an extended footnote:

> "Paradigma" kavramını kullanırken pek rahat değilim. Bu rahatsızlığımın birkaç nedeni var: Her şeyden önce kavram Türk diline yerleşmiş, okuyucunun rahatlıkla tanıyacağı bir kavram değil. Rahatsızlığımın ikinci nedeni, bilim felsefesi ile uğraşanların pek iyi bildiği gibi, "paradigm" filozofların üzerinde görüş birliğine vardıkları bir kavram yerine değişik yorumlarında anlaşamadıkları bir kavramı simgeliyor…Bu nedenlerden dolayı, "paradigm" karşılığı "algı düzeneği" ifadesini kullanmak istedim. "Algı düzeneği" aslında "paradigm" kavramını oldukça iyi karşılamakla beraber, cümle içinde kullanırken üslup yönünden zorluklar çıkarmakta ve okuyucunun kolaylıkla izleyeceği cümle kuruluşunu hemen hemen imkansız kılmaktadır. Bu nedenle metinde "paradigma" kelimesini kullanmayı yeğledim. (Cüceloğlu, 1994, p. 35)

> I don't feel comfortable while using the concept "paradigma." There are some reasons for my discomfort: First of all, it is not a established concept that the reader can easily recognize in Turkish. The second reason for my discomfort is that as the specialists in philosophy of science know very well, "paradigm" represents a concept about which philosophers cannot agree regarding its different interpretations rather than signifying a concept over which they have reached an agreement… For these reasons, I wanted to use "algı düzeneği" (mechanism of perception) for "paradigm." Although, "algı düzeneği" gives the meaning of "paradigm" quite sufficiently, it leads to difficulties in terms of style when used in sentences and almost makes the

> sentence structure that readers would easily follow impossible. Therefore I preferred to use the word "paradigma." (own translation)

Sometimes he makes detailed explanations for a Turkish word, as in the example of "gelişmiş" (improved). Although it is not a borrowed word like "paradigm," its usage is still explained through the use of its equivalent in the English translation:

> "Gelişmiş" kelimesi yerine "gelişen" ya da "gelişmekte olan" ifadeleri önerildi. "Gelişmiş" insan kavramı bir tür olmuş, bitmiş, tamamlanmış bir durumu ifade ediyor; halbuki sizin tanımladığınız insan sürekli gelişmekte" denildi. Bu gözleme katılıyorum. Ne var ki "gelişen" ya da "gelişmekte olan" ifadelerini kullanınca, kişinin gelişmiş olan yönünden daha fazla, gelişmeye ihtiyacı olan yönüne dikkati çekiyoruz. Bazı ülkelerden "gelişmekte olan ülkeler" olarak bahsedilişinin altında bu anlayış yatar. "Gelişmiş ülkeler" gelişmelerini tamamlamış ve artık gelişmeyen toplumları akla getirmez; aksine sürekli bir dinamizm içinde olan toplumları düşündürür. Bu nedenle "gelişmiş" kavramını kullanmayı yeğledim. (Cüceloğlu, 1994, p. 38).

> The expressions of "gelişen" (that has been developing) or "gelişmekte olan" (that is developing) have been suggested for the word "gelişmiş" (developed). It has been said that the concept of "developed" person indicates a kind of finished, completed case; but the person you describe is constantly developing. I agree with this evaluation. However, when we use the expressions "gelişen" or "gelişmekte olan" we emphasize the aspects of a person that need to improve rather than his/her improved aspects. This is the mentality underlying the description of some countries as "developing." "Developed countries" do not evoke societies who have completed their development and are not developing anymore; on the contrary, brings to mind societies that are in constant dynamism. Therefore, I preferred to use the concept of "gelişmiş" (developed). (own translation)

Throughout the book, Cüceloğlu uses plenty of examples, articles, essays, drawings even caricatures from the Turkish culture to exemplify the concepts he elaborates and to elucidate his discussions. At one point, Yakup Bey warns Timur against the misconception that the problems they are discussing are peculiar to the Turkish culture. He emphasizes that since they live in Turkey and they want to understand the behavior of Turkish people, he always brings forward examples from

the Turkish culture; nevertheless these are universal problems that can exist in any culture (Cüceloğlu, 1994, p. 39).

In chapter seven, in a separate section titled "Bilimde paradigma," Yakup Bey shows Thomas S. Kuhn's *The Structure of Scientific Revolutions* to Timur and makes a very brief explanation of Kuhn's idea of "paradigm shift," and also connects it to Noam Chomsky's two different categories of creativity (Cüceloğlu, 1994, pp. 66-67). As I have pointed out in the section on Covey's work, it is originally Covey's idea to introduce Kuhn's concept of "paradigm shift" to explain the significance of change in one's perception (Covey, 1989, pp. 29-30). Cüceloğlu does not make any reference to Covey in this part of his text although he mentions Covey's book as one of his sources in the acknowledgement and bibliography. Cüceloğlu finishes the chapter with a newspaper clipping to describe different types of paradigms in different fields of life (Cüceloğlu, 1994, pp. 68-69).

At the beginning, at the end, and sometimes during the conversations, some brief details as to the place Timur and Yakup Bey meet, the way they order their tea or the people around them are given, which perpetually creates the feeling that this is not a theory book but a life lesson between two people. Like an organized teacher, sometimes Yakup Bey tells Timur the topic for their next meeting (for example on page 71) and in this way Cüceloğlu informs the reader about the subject of the next chapter. Or a chapter may start with Timur's reflection on the content of the previous meeting, and from time to time, may end with his inquiry foreshadowing the content of the next meeting. Timur frequently describes how he takes notes, thinks about and studies what Yakup Bey has discussed with him. At the beginning of each chapter, and therefore each conversation, Cüceloğlu sums up the main ideas of the previous chapter through Yakup Bey's questions to Timur. Through the

interrogations and evaluations between the two, the author clarifies some points and builds their connection with the next topic. He makes Yakup Bey ask, for example, "Paradigmanın kendinin hakikat olmadığını, gerçek zannettiğimiz bir şeyin haritası olduğunu hatırlıyorsun değil mi?" (You remember that paradigm itself is not reality but the map of something we think real, don't you? Cüceloğlu, 1994, p. 110)

Cüceloğlu comes up with attention-grabbing materials from local culture, from very famous newspapers in Turkish or essays or interviews by well-known Turkish journalists and authors (including Oktay Ekşi, Emin Çölaşan and Ege Cansen). Striking newspaper clippings or caricatures with thought-provoking expressions make his narrative interesting and fluent despite the dry academic content. For instance, an interview with Aziz Nesin is included in chapter eight to discuss the dilemmas in the paradigms of the Turkish culture. In this chapter, Cüceloğlu describes the Turkish culture through the clash of two paradigms between the "geleneksel otoriter kültür" (traditional authoritarian culture) and "özgürlükçü çağdaş anlayış" (libertarian modern understanding).

While rendering the essential ideas of Covey's success scheme, Cüceloğlu most of the time localizes Covey's narrative. For instance, while criticizing Personality ethic for being "illusory and deceptive" Covey resembles the effectiveness of personality ethic techniques to that of "trying to get to some place in Chicago using a map of Detroit" (1989, p. 36). While explaining some individuals' obsessions with the paradigm they are used to, Cüceloğlu uses an analogous simile for the Turkish people:

> Tanıdığım bazı insanlar, paradigmalarına öylesine bağlanmışlar, öylesine bir 'paradigma tutkunluğu" geliştirmişlerdir ki, ellerindeki Bursa haritasının İzmir'de adres bulmaya yaramadığını yüzlerce defa gördükleri halde, kabahati haritada değil, İzmir'de bulurlar (Cüceloğlu, 1994, p. 59).

> Some people I know are so dependent on their paradigms and have generated such an "addiction of paradigm" that, although they have seen for hundred times that the Bursa map in their hands is useless to find an address in İzmir, they find the fault in İzmir not in the map. (own translation)

And sometimes Cüceloğlu compares the two cultures. The reader is informed that Yakup Bey, who in fact represents the author himself, stayed in the US for a long time. Having lived in the US for a lengthy period, Cüceloğlu is very well aware of the cultural differences between Turkey and the US, and for this reason adapts and implements the source culture's self-help approaches with slight alterations. Cüceloğlu introduces the concepts of "iç ve dış başarı" (internal and external success) in chapter nine, which refer to the "private and public victory" in Covey's scheme respectively. For the first time in the book, in this part, Yakup Bey writes Covey's name on Timur's notepaper and describes him as one of his favorite authors (Cüceloğlu, 1994, p. 100). Furthermore, in this part, some of Covey's thoughts are given briefly from the mouth of Yakup Bey; however, there is still not any direct specific reference to Covey's work up to this point in Cüceloğlu's text in the academic sense (1994, pp. 100-101).

In chapter ten, Cüceloğlu describes two types of human beings and two paradigms to explain them: "gelişmiş insan paradigması" (the improved person paradigm) and "kalıplanmış insan paradigması" (the stereotyped person paradigm). The main assumption underlying the improved person paradigm is that there are basic principles and rules that organize the psychological nature of human:

> "Gelişmiş" insan paradigmasının temel varsayımı şudur: İnsanın psikolojik doğasını düzenleyen temel ilkeler, kurallar vardır. Bu ilkeler, özü itibariyle her kültür ve çağda geçerliği, uygulanabilirliği olan insan doğasının yönlerini ifade ederler. Yer çekimi nasıl doğalsa ve gerçekliği varsa, 'gelişmiş' insan paradigmasının temel varsayımları da doğal ve gerçekliği olan ilkelerdir. (Cüceloğlu, 1994, p. 108)

> The main assumption of "developed" person paradigm is this: There are basic principles, rules that organize the psychological nature of human. These principles, in essence, describe the aspects of human nature that are valid and applicable in all cultures and ages. Like gravity, which is natural and real, the fundamental assumptions of developed person paradigm are also natural and real principles. (own translation)

Then Cüceloğlu starts explaining and exemplifying these principles in a long conversation between Timur and Yakup Bey. Through some examples from Timur's personal life and some common instances from Turkish society, Cüceloğlu not only explicates these principles but also depicts their universal character in spite of the different forms they take in different cultural contexts. These principles are "hakkaniyet," (fairness) "kişisel bütünlük," (integrity) "tutarlılık," (consistency) "dürüstlük," (honesty) "insan onuru," (human dignity) "hizmet," (service) "üstün kalite," (quality or excellence) "gelişim," (growth) "potansiyel" (potential) (Cüceloğlu, 1994, pp. 110-119). Some other principles he adds are "koşulsuz sevgi, sabır, yardım etme-destek olma ve yüreklendirme" (Unconditional love, patience, nurturance and encouragement, Cüceloğlu, 1994, p. 120).

Most of these principles are from Covey's "principle-centered paradigm" that, he believes, constitutes the character ethic, and dwells upon briefly (Covey, 1989, pp. 32-35). Covey uses the exact terms that I have given as the English translations of the Turkish terms in parentheses. The only exception is the principle of "unconditional love," which is not included in Covey's scheme though implicit in his discussions on relations with others. This principle comes from another source Cüceloğlu draws on, namely Ken Keyes Jr.'s *The Power of Unconditional Love*.

A significant difference between the two authors is the way they relate the ethical principles they promote to a (non)religious origin. Covey makes reference to faith and religion in his work but he also emphasizes that he does not promote a

certain belief or that his principles do not follow a certain religion but apply to all universal systems of faith (1989, p. 34). Cüceloğlu's reference point, on the other hand, is psychology. He connects the principles and ideas he discusses to personality and society in such a way that for him a person, a company or a country that applies these principles is the one who have improved (1994, p. 126). Cüceloğlu also underlines the fact that the principles discussed and promoted in his narrative do not follow from a specific religion:

> Deminden beri belirttiğim ilkelerin belirli bir dine dayanmayan, bütün insanlık tarihi boyunca geçerliliği anlaşılmış doğal değerler olduğunu düşünüyorum. İnsanlık bilincinin, insan doğasının bir parçası olarak bu ilkeler bizimle beraber doğarlar, var olurlar. (Cüceloğlu, 1994, p. 122)

> I think that the principles I have been discussing are natural values that do not rely on any religion but whose validity has been understood all through the human history. These principles are born with us and exist as a part of consciousness of the humanity and human nature. (own translation)

So far both authors' references to religion are to argue for the universality of the ethical principles they reinforce.

But they also differ on a certain point. Though Covey emphasizes that he does not promote a specific faith or religion, he does make a strong connection to faith and God for several times (Covey, 1989, p. 20, p. 319). In Covey's narrative, the source of verification for the principles of character ethic is directly the God: "I believe that correct principles are natural laws, and that God, the Creator and Father of us all, is the source of them, and also the source of our conscience" (1989, p. 319). On the other hand, Cüceloğlu does not adapt Covey's reference to faith or God. Therefore, it might be concluded that Cüceloğlu transfers Covey's scheme to a secular discourse at the same time. To clarify this point, I will elaborate more on Cüceloğlu's strategy of verification in his moral narrative.

Sometimes Cüceloğlu attempts to verify his claims through the discussions between his two characters. For example, in chapter ten, Yakup Bey and Timur criticize the absolutist aspect[89] in the statement Yakup Bey makes that there are fundamental principles for effectiveness in life that are valid and universal in all cultures (Cüceloğlu, 1994, pp. 108-109). This is the part where Cüceloğlu acts with a scientist's responsibility for validation, and probably for this reason, excludes the reference to a divine origin (which is the basis of the fundamental principles that constitute the character ethic in Covey's scheme). Cüceloğlu discusses these natural laws in terms of human psychology and behavior in the context of "Çiftçi İlkesi" (Farmer's Law, 1994, p. 105), where he describes these rules a few times exactly as "insanın duygu, düşünce ve davranışına ilişkin psikolojik yönleriyle ilgili uyulması gereken doğa kuralları" ("laws of nature that need to be followed regarding the emotion, thought and behavior of the human being and about their psychological aspects" 1994, p. 105, p. 107). Even though he regards these principles as laws of nature like Covey, Cüceloğlu does not make any reference to God or religion as the source of these laws in chapter nine, ten or in any other part of the book. For Cüceloğlu, these principles, which constitute the improved person paradigm in his work, reflect the human nature itself. When a person behaves in harmony with these principles, then that person is in harmony with his/her natural essence, and therefore can improve in psychological terms, becomes balanced, satisfied and happy; and a society composed of such individuals becomes peaceful. On the other hand, if the person cannot find his/her essence, gets stereotyped and becomes alienated to his/her own self, then, that person cannot improve psychologically. She/he becomes imbalanced, dissatisfied and unhappy; and such people constitute a stereotyped

[89] Cüceloğlu uses the Turkish word "saltçı" (1994, pp. 108-109).

stressful society, which does not develop and can collapse eventually (Cüceloğlu, 1994, p. 110). Moreover, Cüceloğlu recognizes a methodological insufficiency in his discussion, admitting the fact that it is not possible to verify these claims in the framework of a conversation between two people and that it is not appropriate to use some statistical concepts and methods of verification in his text either. Then, he argues that the verification comes from the basic human intuition: "Bu ilkelerin var oluşlarının ve geçerliliklerinin deneysel ölçütü, sizin ve sizin gibi her bir bireyin, yani insanoğlunun sezgisidir" ("The empirical criteria for the existence and validity of these principles is the intuition of you, of each and every individual like you, that is, of humankind", Cüceloğlu, 1994, p. 124). So the divine origin in Covey's scheme is replaced with the human intuition in Cüceloğlu's text.

In fact, this is not the only divergence Cüceloğlu's bricolage creates between the approaches of these two self-help authors. A significant discrepancy is the sociological appeal Cüceloğlu's narrative makes as opposed to the highly individualistic tone in Covey's text. Though Covey presents a lot of examples for the common false impressions about success in his culture from his own personal life and from the lives of the people he has known or helped, Cüceloğlu's examples are more on a sociological basis, representing Turkish people's attitude in a more general social ground through published interviews with prominent figures of social life or the articles of some well-known journalists. In chapter nine for example, an interview with Vehbi Koç, a distinguished figure of the business world in Turkey and the owner of one of the biggest companies, on his life and secrets of success is included. Another addition is the article by Ege Cansen titled "İş Ahlakı" (Business Ethics). These additions lead to the impression that Cüceloğlu writes this book as an intellectual who cares for his society.

Though psychology is the major perspective in his narrative, Cüceloğlu's writing comprises a lot of ideas and statements on the ethically right behavior and carries some implications for the business context. In chapter nine for example, the main idea is that external success or successful interactions with others can only be established on the basis of internal success and wealth (Cüceloğlu, 1994, p. 106), in a parallel way to Covey's idea of progress from independence (and private victory) to interdependence (and public victory) (Covey, 1989, pp. 52-62). For Cüceloğlu, the "stereotyped person" only focuses on the "external success" ("dış başarı" 1994, p. 107), and the "improved person," on the other hand, is the one who has reached a balance between the "internal success and external success." This discussion totally corresponds to Covey's arguments on "private and public victory" (Cüceloğlu, 1994, p. 107; Covey, 1989, pp. 52-62). In a strong parallelism to Covey's scheme, Cüceloğlu's narrative is based on the idea that underlying each person's point of view is his/her paradigm of perception (1994, p. 129). Most people are not aware of the paradigm they are employing; and most of the psychological problems stem from the paradigms that people rely on, and generally from the habit of "stereotyped person paradigm." Once a person realizes the paradigm he/she is using and tries to change it, then she/he improves himself and overcomes the problems faced (Cüceloğlu, 1994, pp. 129-130).

It is possible to understand from the questions raised in the dialogues between the two protagonists and the striking examples provided from the Turkish context through current newspaper clips and articles that Cüceloğlu is conscious of the controversies his cultural adaptation may cause. So, for some principles, ideas or concepts he creates extended discussions between Timur and Yakup Bey. While introducing the general principles based on human nature, mainly derived from

Covey's scheme of character ethic, Cüceloğlu points at the culturally relative side of these principles; and he maintains that the contexts these principles are employed might change from culture to culture but they are essentially the same and do exist in every culture (1994, p. 111). For instance, in their dialogue, Timur asks Yakup Bey confirm his idea that the ways these principles are expressed and the contexts they are used may change but the essence of the principles is the same: " Yani temel ilkelerin kendilerini ifade tarzları ve kullanıldıkları bağlamlar göreli, ama ilkenin özü salttır diyorsunuz; doğru anlıyor muyum?" ("That is you mean the expression styles of the principles themselves and the contexts they are used in are relative but the essence of the principle is absolute; do I understand correctly?", Cüceloğlu, 1994, p. 111). In order to support his argument, Cüceloğlu also claims that this idea is empirically validated in psychology and makes reference to both Charles E. Osgood's study (1975) and his own research (Cüceloğlu 1972) on the universality of affective meanings of words across cultures (Cüceloğlu 1994, p. 111). It is worth mentioning that Cüceloğlu explicates the basic principles of the improved person paradigm, essentially derived from human nature, in more detail than Covey does and very often makes references to his (Cüceloğlu's) other works. Cüceloğlu also seems concerned with the problems that might arise from the translation. In addition to making comments on the Turkish terms with reference to their equivalents in English in a footnote, he also makes explanations based on the English equivalent of a term within the text: "Bir diğer doğal ilke, İngilizce 'integrity' kelimesiyle ifade edilen kişisel bütünlüktür" (Cüceloğlu, 1994, p. 112). This also reveals the constant process of translation underlying his bricolage.

In Cüceloğlu's narrative, Timur, the narrator, sometimes has interior monologues, which help him evaluate his understanding of a particular concept or

idea he has been discussing with Yakup Bey. These parts make room for Cüceloğlu for more contemplation and elucidation on a particular topic. These monologues do not just simply involve Timur's recognition of what he has learned but also reveal a process of enlightenment on his side, broadening his horizon phase by phase as well as enhancing his feelings about this instructive relationship with Yakup Bey. The conversation between Timur and Yakup Bey also depends on some principles such as equality and openness, which leads to their both addressing each other with a "Bey" (Mister) title and also mainly to Timur's voluntariness for reflecting on his life and lack of hesitation for sharing his ideas or asking for clarifications. Timur makes a promise on equality and openness in his relationship with Yakup Bey at the very beginning of their conversation (Cüceloğlu, 1994, p. 113). Though both characters embody some characteristic features of the author, Yakup Bey seems like an autobiographical representation of Cüceloğlu himself, with his childhood in Silifke and his PhD education on psychology in the US (Cüceloğlu, 1994, p. 115).

A significant strategy of bricolage Cüceloğlu seems to follow is providing a lot of data and local culture information to demonstrate the relevance of the scheme he proposes while transferring/translating a self-help scheme created for the American culture into Turkish culture. This also inevitably leads to a constant comparison between the US and Turkey on the part of Cüceloğlu. On different occasions he makes it clear that he does not regard western cultures as ideal examples for other cultures (Cüceloğlu, 1994, p. 126). However, sometimes his adaptation takes on an interesting dimension. For example, on "human dignity" as a principle, Covey quotes from the US Declaration of Independence to show that the proclamation of his country signifies this principle (Covey, 1989, p. 34). Similarly in the same context about the principle of "human dignity," Cüceloğlu makes

reference to the Turkish Constitution but in a wishful way that he would like to see a law maintaining that it is one of the first duties of the Turkish Republic to provide every person living in Turkey with the legal, political, economic, social and cultural conditions required for a life with dignity (Cüceloğlu, 1994, p. 116). After expressing this wish for a constitutional law protecting human dignity, he comments that only then: "Fakir ve zengininin onur yönünden eşit olduğu, bir ülkem, bir toplumum olurdu" ("I would have a country, a society where the poor and the rich are equal in terms of dignity", Cüceloğlu, 1994, p. 116).

Sometimes Cüceloğlu makes use of real life cases from the cultural context of Turkey, to enhance his discussion of the ethical principles. For instance, when Timur questions the application of the principles required for the improved person paradigm in real life and talks about the negative examples even in western societies where, for instance, the principle of fairness is not followed, Yakup Bey makes a distinction between the principles and their application and values. He maintains that some values, in a different way than principles, may not have firm foundations and may diverge from the universal principles. The two examples Cüceloğlu inserts into this conversation are two newspaper clips presenting cases where some moral values (or lack of them) are revealed through particular events. One of them is about the statement of a Turkish minister of justice following a case of prison break in the country that entails the assumption that the reason for bribery and corruption among prison officers is their law salaries, which should be increased. The second newspaper clip is about a woman who by chance finds a bag full of money and takes it to the police station to be given to its owners. Cüceloğlu claims that in the first case, the intrinsic principles of individuals are not taken into account but the solution is found in changing the external motivations, that is the salaries of the prison

officers. This, for Cüceloğlu, results from a "stereotyped" opinion ignoring the internal world and character of the individuals. The second case, in contrast, indicates the existence of a certain important principle within the woman's set of beliefs and the consistency of the person's behavior with the principle she believes (Cüceloğlu, 1994, pp. 127-128).

At the beginning of chapter eleven, Timur explains how he feels himself lucky for his acquaintance with Yakup Bey and for being involved in such a serious process of education. It is possible to understand from his comments that he likes Yakup Bey sincerely, and appreciates his favor deeply. Timur describes his learning process with Yakup Bey as "bilgeliğe giden yol" ("the way to wisdom", Cüceloğlu, 1994, p. 131). With this description, Cüceloğlu's narrative loses the tone of Covey's business management self-help discourse and takes on the attitude in Castaneda's text towards an unknown, mysterious and wise mentorship. Timur starts drinking linden tea, which becomes his "companion" in the way to wisdom (Cüceloğlu, 1994, p. 131).

The title of chapter eleven is "Tutumlar ve Paradigmalar" ("Attitudes and Paradigms", 1994, p. 131), where Cüceloğlu basically dwells upon three types of paradigms, "the you paradigm" representing an undeveloped, stereotyped, dependent person, "the me paradigm" denoting a more developed and independent person who feels responsibility for his/her actions, and "the us paradigm," referring to mutual cooperation between individuals who have developed themselves and who possess internal freedom. The improved person paradigm involves the "us paradigm" where there is naturally room for joint cooperation (Cüceloğlu, 1994, p. 137). Cüceloğlu exemplifies the "you paradigm" with the Turkish villagers expecting the government to take care of everything they need and the "me paradigm" with the independent

American individuals in California who were in Yakup Bey's surroundings while he was working at university, who were unaware of a mutual collaboration and therefore acting selfishly (1994, pp. 134-137). For Cüceloğlu, neither the case of Turkish villagers with the "you paradigm" nor the American individuals Yakup Bey came across in California with the "me paradigm" represents the ideal case but they both symbolize the two unhealthy instances opposite to each other (1994, p. 136). In this context, Cüceloğlu also discusses "effectiveness," a central concept of the success scheme he adopts from Covey (1994, p. 138), and identifies the different types of assets for an individual: "Kişinin mal, para ve ilişkiler olmak üzere üç temel varlığı mevcuttur" ("A person has three basic assets that are property, money and relationships" Cüceloğlu, 1994, p. 141). Probably feeling uneasy with the management professional tone in Covey's discourse, like a translator, Cüceloğlu adds a footnote here and states that "Burada varlık kelimesini, İngilizce'deki 'asset' karşılığı kullanıyorum" ("Here I use the word 'varlık' as the equivalent of 'asset' in English", 1994, p. 141). He also defines the third asset, asset of relationships as the asset of human "insan varlığı" (Cüceloğlu, 1994, p. 142).

The twelfth chapter is "Girişimci Tutum" ("The Entrepreneurial Attitude" Cüceloğlu, 1994, p. 144), one of the characteristics required for an improved human paradigm. Cüceloğlu discusses self-observation (1994, p. 146) and three different models of determinism: genetic, psychological and environmental, which are models used in explaining human behavior (p. 147). He states that these models draw on the "sebep-neden modeli" "cause-effect model." He also adds two schemes explaining human behavior in terms of stimulus and resulting behavior (1994, pp. 148-149). The first one is the "basit uyarıcı davranış şeması" "simple stimulus behavior scheme" which does not take into consideration the processes that take place between stimulus

and behavior. In the scheme, there are the terms of "uyarıcı" (stimulus) on the left and "davranış" (behavior) on the right and some arrows from left to right (Cüceloğlu, 1994, p. 148). In the second scheme, there is the "uyarıcı" (stimulus) on the left with some arrows under it and "davranış" (behavior) on the right again with some arrows under. The main difference of the second scheme from the first one is that it includes some inner psychological processes between the stimulus and behavior including perception, interpretation, evaluation, making a decision, selection, and behaving system. Under the area of these inner processes there is a two-sided up down arrow and the "freedom of choice" is placed there, which receives four arrows from level of consciousness, imagination, conscience and will (Cüceloğlu, 1994, p. 149). These schemes are exactly the same with the illustrations in Covey's discussion (Covey, 1989, p. 68 and p. 71). In this context, as Covey does, Cüceloğlu introduces Victor, E. Frankl, one of his source authors, to shed light on the potential of "freedom of choice" in a person's life. Frankl, who was a psychiatrist and a Jew imprisoned in the death camps of Nazi Germany, is a striking example of personal freedom under extremely difficult circumstances. Both Covey and Cüceloğlu cite Frankl in the same way; that is, they present his idea, mention the titles of his books but neither of them makes any specific reference to Frankl's work. Frankl message is that there is the freedom of choice between stimulus and behavior, which is considered as a critical factor for the entrepreneurial attitude required for an effective person (in Covey's terms) or an effective life (in Cüceloğlu's rendition).

Cüceloğlu states that depending on the level of consciousness, a person's freedom of choice becomes explicit or stays implicit. The person uses his/her freedom of choice in terms of the interaction between the consciousness of selfhood, imagination and conscience (Cüceloğlu, 1994, p. 150). He also defines conscience

here. As the individuals improve their consciousness of the self, listens to their conscience and use their will to make choices for themselves, they pursue the improved human paradigm in an entrepreneurial approach (Cüceloğlu, 1994, p. 150). A person is an entrepreneur if he/she consciously acts on his/her own decisions that are made depending on his/her own principles and values (Cüceloğlu, 1994, p. 151). When individuals have the improved human paradigm at the center of their lives, they can choose their behavior, the kind and direction of their thoughts as well as their feelings and excitements (p. 151). Here Cüceloğlu quotes from Eleanor Roosevelt and Ghandi, who, for him, speak of the main assumption underlying the improved human paradigm (p. 151). The chapter ends with an emphasis on the two concepts, "internal freedom" and "effectiveness" (Cüceloğlu, 1994, p. 152). All these ideas are parallel to Covey's discussion in his section "Be Proactive" (Covey, 1994, pp. 65-84).

Chapter thirteen is on the language of the entrepreneur and reactive approach ("Girişimci ve Tepkici Tutumun Dili", Cüceloğlu, 1994, p. 153). In order to explain the difference between the stereotyped human and improved human, Cüceloğlu lists example sentences from the mouths of these people, exactly the way Covey does (Cüceloğlu, 1994, pp. 154-155; Covey, 1989, p. 78). Cüceloğlu discusses the verb "to love" like Covey does, and defines "ilgi çemberi" and etki çemberi" (Cüceloğlu, 1994, p. 157) which are Covey's "Circle of concern" versus "Circle of influence" (Covey, 1989, p. 81). Cüceloğlu also incorporates the same schemes Covey uses (Cüceloğlu, 1994, pp. 158-161; Covey, 1989, pp. 81-85).

The section called "Olayları Denetim derecemiz" (Our Degree of Controlling Events) distinguishes between three types of problems that everybody faces: problems we can directly control, problems we can indirectly control, and the

problems beyond our control (Cüceloğlu, 1994, pp. 161-162), and is again derived from Covey's section on "Principles of personal vision" (Covey, 1989, p. 85). Cüceloğlu explicates the improved person's approach and reaction for each of the three categories, and also incorporates the following quote in this way:

> Amerikalı bir meslektaşımın ofisinde çerçeve içinde asılı gördüğüm aşağıdaki ifade, bu tutumu iyi belirliyor: "Tanrım, değiştirilebilen ve değişmesi gereken şeyleri değiştirme cesaret ve gücünü; değiştirilemeyecek şeyleri olduğu gibi kabul etme olgunluğunu ve ikisi arasındaki farkı anlayabilecek bilgeliği bana ver. (1994, p. 162)

The statement below that I have seen in a frame on the wall of a colleague's office identifies this attitude well: "God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference[90]

In fact, this quote is from page 86 of Covey's text: "Lord, give me the courage to change the things which can and ought to be changed, the serenity to accept the things which cannot be changed, and the wisdom to know the difference" (Covey, 1989, p. 86), and Cüceloğlu gives the English version in a footnote on the same page (Cüceloğlu, 1994, p. 162). His strategy of attributing the quote to the American culture is significant in terms of his localization process. In the same way, Cüceloğlu also translates another quote Covey adds into his text, from the founder of IBM, T.J. Watson that "Başarı, hata ve başarısızlığın biraz ilerisinde duran şeydir" (Cüceloğlu, 1994, p. 163) ("Success is on the far side of failure", Covey, 1989, p. 91). The chapter ends in a strong parallelism to the corresponding chapter in Covey's work (Habit 1 "Be Proactive: Principles of Personal Vision", Covey, 1989, pp. 65-94) with the strategies for becoming an entrepreneur such as dedication and promising

[90] It is known as the "serenity prayer" created by Reinhold Niebuhr, an American theologican. See *BrainyQuote* https://www.brainyquote.com/quotes/reinhold_niebuhr_100884.

oneself, keeping your promise, choosing a target and starting to try for it (Cüceloğlu, 1994, pp. 164-165).

The next chapter, the fourteenth, is on leadership and management, and this time Cüceloğlu draws from another source, namely Castaneda. Yakup Bey and Timur meet at the teahouse as usual and start chatting. This time Yakup Bey starts with an unexpected question and asks Timur if he has ever thought about death. At the end of the conversation, it turns out that both Timur's and Yakup Bey's mothers passed away when they were just ten years old (Cüceloğlu, 1994, p. 166). Then, Cüceloğlu initiates a new section titled "Ölüm En Güçlü Öğretmen," (Death, the strongest teacher") and introduces another source author, Carlos Castaneda here. In an interesting way, Cüceloğlu supplements Covey's success scheme with some ideas from Castaneda's philosophy through Yakup Bey's mouth: "Carlos Castaneda'nın Kızılderili piri Don Juan Matus, 'Unutma, ölüm en güçlü öğretmendir,' der" ("Carlos Castaneda's native American sage Don Juan Matus says 'Don't forget, death is the strongest teacher'" Cüceloğlu, 1994, p. 167). Cüceloğlu's use of the Turkish word "pir" to describe Don Juan is also noteworthy as it is a title peculiar to the Turkish culture, used for a spiritual leader. Yakup Bey succinctly informs Timur about the source author, Castaneda, and elaborates on Don Juan's view of death. In essence Cüceloğlu's argument in this context is that if a person is conscious of his/her death, that is, of the fact that his/her life will end one day, then, that person will act mindfully and strive to make the best of his/her life. Such people feel responsible for any minute of their lives, are aware of the preciousness of each minute and therefore live their lives effectively (Cüceloğlu, 1994, pp. 167-169).

In this section, in addition to being influenced by Castaneda, Cüceloğlu is also inspired from Covey in his elaboration of the idea of death. The second habit

Covey proposes for an effective life is “Begin with an end in mind,” where he discusses the “principles of personal leadership.” Covey starts this chapter with a scenario of a funeral and asks his readers to imagine with him on their minds. After creating the scene with details, he makes his readers recognize that this is their own funeral and asks what they would like to hear or to be said about themselves during their own funeral. Covey asks the reader to take time and dwell upon this a little, even note down some impressions (Covey, 1989, pp. 96-97). Covey believes if his readers find out what they want to be said about themselves in the funeral experience, then they will find their “definition of success” (Covey, 1989, p. 98). Covey asserts that he creates this scenario to instruct his readers about the importance of being the decision-maker of their own lives, setting a real goal for themselves and gaining a different perspective of life (Covey, 1989, pp. 98-99). Cüceloğlu attempts to generate a similar effect by asking Timur his ideas about death, and he moderates Covey’s tone by inserting quotations from Don Juan, the wise man in Castaneda’s work. Cüceloğlu also adds a quote on this subject from Joseph Addison, an English thinker and politician (Cüceloğlu, 1994, p. 167).

For Covey, the second habit to become an effective person, that is “Begin with the end in mind” depends on the assumption that “all things are created twice” (Covey, 1989, p. 99). The first creation is mental, and takes place in people’s minds; and the second creation is physical, and comes into existence in people’s lives. If a person does not have self-awareness or does not take responsibility for his/her life, then, the first creations on his/her mind result from “other people’s agendas, circumstances, and past habits” (Covey, 1989, p. 100). Cüceloğlu rewrites Covey’s assumption with the title “İnsan davranışı iki adımda yaratılır” (“Human behavior is created in two steps” Cüceloğlu, 1994, p. 170). Likewise, he points out that our

behaviors are first created in the mind, and then, come true and become reality in our actions (Cüceloğlu, 1994, p. 170). Covey classifies the first step, that is, the first creation in mind as "leadership," and the next step, i.e. the second creation in real life as "management" (Covey, 1989, p. 101). Covey's usage of the terms "leadership" and "management" might have stemmed from his focus on professional life and the range of his self-help theories addressing the business world. Cüceloğlu uses the literal equivalents of these terms in Turkish, namely "liderlik" and "yönetim respectively; however, localizes these two ideas by appending an article written by Ege Cansen from *Nokta*, a well-known magazine, on the disorganization and disorderliness of the İstanbul Atatürk airport (Cüceloğlu, 1994, pp. 172-174).

At this point I would like to draw attention again to the most significant resemblance or perhaps difference between Covey and Cüceloğlu as two self-help authors. In the source culture, that is the homeland of self-help, the US, Stephen R. Covey is known as a self-help guru and an organizational consultant who also served through his companies Covey Leadership Center and Franklin Covey Company (Covey, 1989, p. 359). So sometimes the business discourse is quite explicit in Covey's writing. Doğan Cüceloğlu, on the other hand, at least in the framework of this book, *İyi Düşün Doğru Karar Ver*, speaks more as a psychologist. Besides mainly adapting ideas from other sources, he brings forward some serious social problems inherent in the Turkish culture by means of several newspaper clips and articles. Although Cüceloğlu would also be recognized as an expert in this field soon and offer consultancy to numerous companies and institutions in Turkey in future years of his career, still, Covey's business jargon/discourse does not match his narrative in this book. Even though Cüceloğlu occasionally includes the companies as a potential body to benefit from a success strategy he proposes, yet again the

business jargon appears disparate and awkward in his narrative, since his voice is never as strong as Covey's. Therefore, Cüceloğlu attempts to moderate Covey's tone with the Don Juan-like protagonist, Yakup Bey, the wise man. To sum up, this is another strategy underlying Cüceloğlu's bricolage, that is, the author draws on different sources to be able to create a consistent moral narrative and to avoid the discrepancy in the tone that would destroy the smoothness of narration.

On chapters seventeen, eighteen and nineteen, Cüceloğlu builds up his narrative by making use of a different source text, namely John Chaffee's *Thinking Critically* [91]. In this part I will attempt to illustrate the parallelisms between the two texts as well as revealing Cüceloğlu's bricolage/translation strategies.

The title for chapter seventeen is "Düşünme" ("Thinking" Cüceloğlu, 1994, p. 205), where Cüceloğlu discusses the difference between the stereotyped person and improved person in terms of the way they think. This chapter serves as an introduction to the characteristics of critical thinking.

Cüceloğlu's chapter eighteen, "Eleştirel Düşünme" ("Critical Thinking" 1994, pp. 216-224), can be regarded as an abridged translation of Chaffee's chapter two in *Thinking Critically* (Chaffee p. 51). Cüceloğlu starts the chapter with a general overview of critical thinking in the framework of his "stereotyped person versus improved person" scheme explaining why critical thinking is an attribute of the improved personality. Then, he proffers a newspaper article from *Cumhuriyet*[92] on the subject, "Eleştirel Düşünce" (Critical Thinking) written by Zehra İpşiroğlu, a Turkish author, which, in Cüceloğlu's view, depicts the relation between critical thinking and political life. In this part, Cüceloğlu also emphasizes that he analyzes

[91] As mentioned before, Cüceloğlu uses the second edition of *Thinking Critically* but since it is not accessible, in the textual analysis the tenth edition is going to be used. However, Chaffee's note on the difference of the tenth edition from previous editions has been taken into consideration and it does not pose any problems for this particular analysis.
[92] A well-known Turkish newspaper.

critical thinking as a mental process in terms of its psychological structure ("eleştirel düşünmenin zihinsel süreç olarak psikolojik yapısına bakıyorum," 1994, p. 220). Furthermore, after a symbolic drawing about this topic with political implications of freedom of thought on the same page, Cüceloğlu looks into the etymological roots of the word "eleştirel" (the Turkish equivalent of the "critical"), which, he argues, is derived from the verb "elemek" ("to sift" Cüceloğlu, 1994, p. 220). Interestingly, Chaffee also starts his section on this topic with the etymological analysis of the word "critic" (Chaffee, p. 52). Next, Cüceloğlu presents the dimensions of critical thinking in a list, and then discusses them in several subsections one by one:

> Eleştirel düşünme bir bütündür. Bu bütünün bir çok boyutu vardır. Bu boyutları şöyle adlandırabiliriz:
>
> I. Eleştirel düşünme aktiftir,
> II. Eleştirel düşünme bağımsızdır,
> III. Eleştirel düşünme yeni fikirlere açıktır,
> IV. Eleştirel düşünme fikirleri destekleyen nedenleri ve kanıtları sürekli göz önünde tutar,
> V. Eleştirel düşünme fikirlerin organizasyonuna önem verir. (Cüceloğlu 1994: 221)
>
> Critical thinking is a whole. This whole has several aspects. We can describe these aspects in the following way:
>
> I. Critical thinking is active,
> II. Critical thinking is independent,
> III. Critical thinking is open to new ideas,
> IV. Critical thinking always takes into account the reasons and evidence supporting the ideas,
> V. Critical thinking regards the organization of ideas important. (own translation)

This part and the following subsections are almost the same with Chaffee's chapter two in content as well as phrasing. The only difference seems like the fact that Cüceloğlu's text is in Turkish but Chaffee's in English. Cüceloğlu does not include only the last aspect "analyzing issues" in Chaffee's scheme, where he outlines "becoming a critical thinker" as:

> Thinking actively
> Carefully exploring situations with questions

Thinking independently
Viewing situations from different perspectives
Supporting diverse perspectives with reasons and evidence
Discussing ideas in an organized way
Analyzing issues
(Chaffee, p. 51).

For each aspect of critical thinking, Cüceloğlu has a section where he sometimes summarizes Chaffee's ideas very briefly (for instance in the first section "Eleştirel düşünme aktiftir" "Critical thinking is active") or he offers his own explanation besides adding some examples from the target culture context (as in section two "eleştirel düşünme bağımsızdır" critical thinking is independent) (Cüceloğlu, 1994, pp. 216-224).

Cüceloğlu's chapter nineteen "Sorunların Çözümünde Eleştirel Düşünme" ("Critical Thinking in Solving the Problems", Cüceloğlu, 1994, p. 225) is in the same way, an abridged translation of Chaffee's chapter three "Solving Problems" (Chaffee, p. 97). After a general introduction to the topic, Cüceloğlu continues with the subsections, whose titles follow as:

1. Adım: Sorunun Tanımı" a. Hangi sonuçlara ulaşmak istiyorum? b. Sorunu açık seçik olarak nasıl ifade edebilirim?
2. Adım: Ne gibi seçenekler var? a. Sorunun kapsamı ne? Sınırları belli mi? b. Bu sınırlar içinde mümkün seçenekler neler?
3. Adım: Her seçeneğin avantaj ve dezavantajları neler? a. Her seçeneğin avantajları b. Dezavantajları c. Tam bir değerlendirme yapmak için başka bilgi ve nesnelere gereksinme var mı?
4. Adım: Çözüm ne? a. Hangi seçenekler uygulanacak? b. Bu seçeneğin uygulanmaya konabilmesi için hangi adımların atılması gerekir?
5. Adım: Uygulanan seçenek sorunu tümüyle hallediyor mu? a. Getirilen çözümde yapılması gereken yeni ayarlamalar var mı?
(Cüceloğlu, 1994, pp. 226-240)

1st Step: The Definition of the Problem a. Which results do I want to reach? b. How can I explain the problem clearly?
2nd Step: What kind of options are there? a. What is the scope of the problem? Are the boundaries obvious? b. What are the possible options within these boundaries?

> 3rd Step: What are the advantages and disadvantages of each option? a. The advantages of each option b. The Disadvantages c. Is there a need for other information and objects to make a complete evaluation?
> 4th Step: What is the solution? a. Which options will be applied? b. Which steps are to be taken to be able to apply this option?
> 5th Step: Does the applied option solve the problem totally? a. Are there adjustments that should be made in the solution created?
> (own translation, Cüceloğlu, 1994, pp. 226-240)

And here is Chaffee's subsections, which are the same with Cüceloğlu's:

> Step 1: What is the problem? 1A. What do I know about the situation? 1B. What results am I aiming for? 1C. How can I define the problem?
> Step 2: What are the alternatives? 2A. What are the boundaries? 2B. What are the possible alternatives?
> Step 3: What are the advantages and/or disadvantages of each alternative? 3A. What are the advantages? 3B. What are the disadvantages? 3C. What additional information do I need?
> Step 4: What is the solution? 4A. Which alternatives will I pursue? 4B. What steps can I take?
> Step 5: How well is the solution working? 5A. What is my evaluation? 5B. What adjustments are necessary?
> (Chaffee, p. 97)

In this chapter, Cüceloğlu does not deliberate each aspect of problem solving as extensively as Chaffee does, and keeps his discussion shorter compared to the source author. For instance, he does not include the first subsection of Step one, that is the part titled as "what do I know about the situation." Nevertheless, within the sections, he uses Chaffee's examples from time to time. For example, to accentuate the differences in defining a problem, he uses the direct translations of Chaffee's example sentences:

> "School is boring." versus "I feel bored in school."
> "I'm a failure." versus "I just failed an exam." (Chaffee, p. 105)

> "Okul sıkıcı bir yer." "Okuldan sıkılıyorum."
> "Başarısız bir insanım." "Bir sınavda zayıf aldım."
> (Cüceloğlu 226, Turkish translation of Chaffee's sentences).

In a parallel strategy to his adaptation from Covey, Cüceloğlu does not provide with specific references while conveying ideas from Chaffee's work. Contrary to his approach with the names of Covey and Castaneda, whose names

Cüceloğlu states within the dialogues of his characters, Chaffee's name is not mentioned in anywhere in the text. What is more, in some parts, Cüceloğlu entirely rewrites Chaffee's text with some examples from the cultural context of Turkey. For example, in section 1.b, to explain the methodology required in the section "How do I explain the problem clearly," Cüceloğlu creates two male characters with Turkish names, Kaya and Vehbi, and adds statements from their mouths to demonstrate how differently the same problem can be expressed (1994, p. 229). In section 2.b."Sorunun kapsamı ne? Sınırları belli mi? (What is the scope of the problem? Are the boundaries obvious?), Cüceloğlu inserts a sentence from Chaffee with a slight change in the interpretation as "Sınırlar, durumda var olan ve kişinin değiştirmeye gücünün yetmediği koşullardır" ("Boundaries are the conditions that exist in the situation and for which the person's strength is not sufficient to change" 1994, p. 230). In Chaffee's text, however, the sentence is "Boundaries are the limits in the problem situation that you cannot change" (p. 108). After this introduction, Cüceloğlu renders the subject in a more detailed way, compared to Chaffee's style, as well as adding a target culture effect to his recommendation by inserting a Turkish saying in his explanation:

> Verdiğimiz örnekte Kaya ve Vehbi'nin sınırları benzer ya da farklı olabilir. Her kişi kendi sınırları çerçevesinde seçeneklerini saptamak zorundadır. Bir başka ifadeyle, herkes "ayağını kendi yorganına göre uzatmak" durumundadır. İçinde bulunduğu durumun sınırlarını gerçekçi olarak bilmeyen, olduğundan büyük ya da küçük sananlar, sorunlarının çözümünde etkili seçeneklere ulaşmakta zorluk çekerler. (Cüceloğlu, 1994, p. 230).

> In the example we have given, the limitations of Kaya and Vehbi can be similar or different. Every person is to determine his/her choices within his/her limitations. In other words, everybody has to "cut one's coat to suit one's cloth." The ones who do not realistically know the limitations of their situation and consider them bigger or smaller than they are, would have difficulty making effective choices to solve their problems. (own translation)

Another bricolage strategy Cüceloğlu applies while translating/rewriting Chaffee's ideas is to expand the scope of the source narrative. For example, in step 2.B. Chaffee suggests some ways of discovering some alternatives within the boundaries of a problem such as "discussing the problem with other people," "brainstorming ideas," and "changing one's location" (Chaffee, pp. 108-109). Instead, Cüceloğlu propounds a much longer list of alternatives, concentrating on the specific problem of finding school boring, including keeping a diary and writing about his emotions and thoughts after each class, writing to and asking for information from a cousin who graduated from the same school and who is studying at a university in the US, trying to create opportunities to be able to talk to the Psychology teacher that he feels close and learning his/her opinions about the situation, making a list of the disturbing and irritating opinions and events in his environment, describing the new environment that he is looking for at the moment, going to the library and finding the authors who have had similar problems and reading their books, trying to find if there are other students feeling the same way and setting up a discussion group with them etc. (Cüceloğlu, 1994, p. 231). Subsequently, Cüceloğlu implements Chaffee's strategy in the next section, to the alternatives he developed for the case of Kaya, the imaginary male student who is bored of school, Cüceloğlu created to exemplify Chaffee's cases in this context. Following the tactic Chaffee proposes to his readers (Chaffee, p. 111), Cüceloğlu composes the potential advantages and disadvantages for each alternative (Cüceloğlu, 1994, pp. 232-234). The rest of this chapter, in a parallel fashion, comprises Cüceloğlu's adaptation and implementation of Chaffee's critical thinking strategies to the scenario he created around Kaya (Cüceloğlu, 1994, pp. 235-240). Throughout the conversations between Timur and Yakup Bey, Cüceloğlu questions and clarifies

the skills and strategies derived from Chaffee's account presented in his *Thinking Critically*. It is worth noting that Cüceloğlu presents critical thinking in the framework of the characteristics required for the profile of an improved personality, which, to a great extent, he draws from Covey. To put it more specifically, he integrates Covey's principles of effective personality with the critical thinking skills introduced by Chaffee. This is the way Cüceloğlu creates his bricolage, eclectically incorporating diverse sources from different authors through translation.

In chapters twenty, twenty-one, twenty-two and twenty-three, Cüceloğlu's source is Covey again, where he depicts the effective time management skills and the internal versus external success (Cüceloğlu, 1994, pp. 241-263). Cüceloğlu's bricolage/rewriting methodology stays the same in these chapters with one important exception. For the first (and last time) in his book, Cüceloğlu makes reference to Covey stating that he makes use of one of Covey's concepts: "Burada dördüncü aşama olarak belirtilen zaman yönetim tekniği Covey'in "second quadrant time management" kavramından esinlenerek alınmıştır" (The time management technique defined as the forth phase here has been taken from and inspired by Covey's idea of "second quadrant time management" Cüceloğlu, 1994, p. 247). This chapter is exactly an abridged translation of Covey's section titled "Four Generations of Time Management" (Covey, 1989, pp. 149-150), and Cüceloğlu uses the exact translation of the time management matrix Covey uses (Covey 1989, p. 151; Cüceloğlu, 1994, p. 247). In this chapter, Cüceloğlu explicitly admits the fact that he is translating in the footnote he adds after the definition he makes for "etkili kişisel yaşam yönetimi" (effective personal life management), though there is not any other reference to translation within the text:

> Effective self-management'ın tam çevirisi, "etkili kendilik yönetimi"dir, ne var ki, "kendilik yönetimi" bana çok zorlanmış bir ifade olarak geldiğinden, "etkili kişisel yaşam yönetimi"ni kullanmayı yeğliyorum. (Cüceloğlu, 1994, p. 243)
>
> The complete translation of "effective self-management" is "etkili kendilik yönetimi"; however, since I find the expression "kendilik yönetimi" unnatural I prefer to use "etkili kişisel yaşam yönetimi" (effective personal life management). (own translation)

In chapter twenty-three, apart from an anecdotal story and several newspaper clips and articles, Cüceloğlu mainly transfers Covey's section of "Emotional Bank Account" (Covey, 1989, pp. 188-202) through a condensed translation of Covey's ideas (Cüceloğlu, 1994, pp. 269-273).

I would like to highlight the fact that the main difference between the two works (that of Covey and that of Cüceloğlu) on a larger scale is that Cüceloğlu does not adopt Covey's whole scheme based on seven habits. Rather, he adapts Covey's principles given in the framework of habits, and transfers them into the scope of the characteristics required to be an "improved person," which appears as Cüceloğlu's denotation of "effective person" in Covey's program.

Cüceloğlu's next source is Ken Keyes Jr., and he adapts Keyes's idea of "unconditional love" as the next attribute of an improved person. As I have briefly presented in the section on source text, Keyes's *The Power of Unconditional Love: 21 Guidelines for Beginning, Improving, and Changing Your Most Meaningful Relationships* (1990) is a self-help manual about developing gratifying and pleasurable relationships "through power of unconditional love" (Keyes, 1990, p. x). As with his other sources, Cüceloğlu does not cite Keyes explicitly in his text, except for the acknowledgement and bibliography pages. The twenty-forth chapter in *İyi Düşün Doğru Karar Ver* is titled as "Koşulsuz Sevgi Gerçekten Var mı?" ("Does

unconditional love really exist?" Cüceloğlu, 1994, p. 278) proffering the meaning of unconditional love in the sense Keyes deliberates. Cüceloğlu explains this characteristic through the conversation between Timur and Yakup Bey (278-286) and presents unconditional love as a requirement for the improved personality. The following are some sentences from both texts to illustrate the parallelism between Cüceloğlu's and Keyes's understandings of "unconditional love":

> *I can totally reject and even actively oppose what a person is saying and doing*. And at the same time, I can continue to *love* that person no matter what their behavior is. (Keyes 5, emphasis in the original) (…) We are basically good; our programming can sometimes cause problems. Computer buffs use the saying "Garbage in, garbage out." In our essence, we are OK. And garbage mental habits can trash our lives. (…) If we cloud our minds with fear, frustration, resentment, anger, and a "me-vs.-you" hostility, the options that occur to us for resolving disagreements will be limited. Unconditional love opens up our options. (Keyes, 1990, p. 7)

> Burada "koşullu" derken gerçekte "davranışa bağımlı" demek istiyoruz. Böylece aslında üzerinde konuştuğumuz "davranışa bağımlı sevgi" ile "davranıştan bağımsız sevgi" oluyor. (Cüceloğlu 279) … Burada temel bir anlayış farkı ortaya çıkıyor. Ben, insanların doğuştan psikolojik yönden sağlıklı ve dengeli doğduğunu kabul ediyorum. Bazı nörofizyolojik durumların dışında her insanın "iyi" insan olarak doğduğunu kabul ediyorum. Nasıl ki sağlıklı kişi değişik bakteri ve virüsleri çevreden kaparak hasta olur; işte bunun gibi "iyi" doğan insan yetişme ortamının bozukluğu nedeniyle "kötü" insana dönüşür (281). (…) Koşulsuz sevgi, kişinin temel potansiyeline yönelik sevgidir. (280) Bir kişiyle sorun ortaya çıktığı zaman, sorun, ilişkiyi geliştirmek için bir fırsat olarak değerlendirilebilir. (Cüceloğlu, 1994, p. 286)

> Here when we say "koşullu" (conditional) we mean "davranışa bağımlı" (dependent on behavior). In fact, what we discuss in this way is "love dependent on behavior" and "love independent of behavior"… Here arises a fundamental difference of mentality. I assume human beings are born as healthy and balanced in psychological terms. I assume every human being is born as a "good" human being except for some neurophysiological cases. Just as a healthy person becomes ill through getting various bacteria and viruses from the environment, in the same way a "good" born person can turn to be a "bad" person as a result of the defects of the environment where he/she grows up. ... Unconditional love is directed towards a person's fundamental potential. When a problem arises in a relationship with a person, that problem can be used as an opportunity to improve the relationship. (own translation)

Cüceloğlu links the idea of unconditional love to Covey's idea of "emotional bank account" that was contemplated in the previous chapter:

> Geçen konuşmamızdaki "duygusal banka hesabı" kavramını hatırlıyorsun. Biraz önce kısaca tanımını verdiğimiz koşulsuz sevgi duygusal banka hesabına sürekli yatırım yapmaya yol açar. Birini koşulsuz olarak gerçek anlamda sevdiğimiz zaman, onun kendinden emin ve güven içinde olmasına yardımcı oluruz. (Cüceloğlu, 1994, p. 283)

> You remember the concept of "emotional bank account" from our previous conversation, right? Uncondional love, which we defined briefly a few minutes ago, would lead to constant investment to the emotional bank account. When we love someone unconditionally, in the real sense, we help him/her to feel self-confident and secure.

In the final four chapters of *İyi Düşün Doğru Karar Ver*, Cüceloğlu again draws on Covey's work and renders his ideas by translating in an abridged form and by localizing through adding newspaper clips and articles in Turkish. In chapter twenty-five, he dwells upon Covey's ideas of "paradigms of interdependence," "principles of interpersonal leadership," and "six paradigms of human interaction" (Cüceloğlu, 1994, pp. 287-292; Covey, 1989, pp. 185-202). Cüceloğlu's chapter twenty-six is on the five dimensions of "win/win" attitude (1994, pp. 293-301), which Covey explicates in the framework of "Habit 4 Think Win/Win: Principles of Interpersonal Leadership" (Covey, 1989, pp. 204-234). Cüceloğlu makes use of the same graphic illustrations Covey uses in this context (Cüceloğlu, 1994, pp. 294-295; Covey, 1989, p. 216 and p. 218), however, he changes the first illustration (Cüceloğlu, 1994, p. 294; Covey, 1989, p. 216) to a great extent while communicating the same relations between supportive systems and processes involved in the win/win attitude. In chapter twenty-seven, Cüceloğlu offers a condensed interpretation of Covey's "principles of empathic communication" required for "Habit 5 Seek first to understand, then to be understood" (Cüceloğlu,

1994, pp. 302-310; Covey, 1989, pp. 235-259). In chapter twenty eight Cüceloğlu focuses on the idea of synergy in human relations mainly drawing from Covey's "Habit 6 Synergize: principles of creative cooperation" (Covey, 1989, pp. 261-284), and exemplifying through some outstanding newspaper clips reflecting some opinions about the inequality between the women and men and the male dominance and violence in the social life of the Turkish culture (Cüceloğlu, 1994, pp. 311-320). Finally, the last chapter presents a summary of the ideas on "self-renewal" and "synergy in self-development" (Cüceloğlu, 1994, pp. 321-329), mostly derived from Covey's "Habit 7 Sharpen the saw: principles of balanced self-renewal" (Covey, 1989, pp. 287-307). It is again worth noting that although Covey also addresses personal growth for a better professional life and frequently refers to the expertise opinions in the field of management, Cüceloğlu speaks to the individual in a more general sense not with a particular emphasis on professional life, and Cüceloğlu's focus is more on a social basis.

In conclusion, through the case of Doğan Cüceloğlu and textual analysis of his *İyi Düşün Doğru Karar Ver*, I have attempted to prove that in the translation history of self-help into Turkish, translation is employed in Turkish indigenous writing in the form of bricolage. A very strong agent of translation, who both authored and edited books in this field, Cüceloğlu played a significant role in the formation and improvement of self-help as a cultural field in Turkey and as a popular non-literary genre in Turkish. In Bourdieu's terms, Cüceloğlu possesses a high range of cultural capital with his academic title, which also contributed to the framing of self-help as a more academic and psychology related kind of reading in 1990s. Cüceloğlu, who also played an active part in the naming of this cultural field in Turkey, also clearly described his relations first with the owners of Sistem publishing,

and then those of Remzi (Dila, 2005), which served as his social capital in his consecration as an author in this field.

Cüceloğlu is still one of the dominant figures of this field and what makes him significant for this study is not only his agency but his writing practices that I attempted to analyze and interpret in the framework of bricolage in this thesis. Through a bricolage of his sources, eclectically choosing from various works and rendering mainly through translation, Cüceloğlu creates his own self-help work in Turkish in *İyi Düşün Doğru Karar Ver*. He definitely offers a moral narrative, composed of parts from different sources, promoting some ethically right behaviors in the sense I described in the theoretical framework. Cüceloğlu transposes Covey's success scheme to a secular discourse though Covey points at a divine source as the foundation of his program. In this respect, his work can also be regarded as collage, and quite interestingly, possesses the erasing effect that I attempted to illustrate in Doğrul's translations. In this regard, Cüceloğlu's moral narrative promotes a secular metanarrative as apposed to Doğrul, who incorporated a religious metanarrative based on Islam in his translations. This shift in the focus of metanarrative should not only result from Cüceloğlu's personal authorial preferences but also stem from the dominant secular discourse in the social life of Turkey in 1990s.

Collage/Bricolage and Telif/Tercüme:

Based on my textual analysis of Cüceloğlu's *İyi Düşün Doğru Karar Ver*, I would like to argue that Cüceloğlu's text-production strategy, like Ergun's in his book and Osmay's in some of his articles, is analogous to the writing convention associated with "telif" as theorized by Saliha Paker in the translation history of Turkey, particularly in the context of Ottoman literary practices (Paker, 2011; 2014; 2015). In

the conceptual framework she created for the writing/translating practices in the Ottoman *interculture*, Paker first illustrates the lack of coincidence between the modern Turkish concept for translation denoted by the term "çeviri," and the writing practices associated with translation in the Ottoman tradition in the name of "terceme/tercüme." (Paker, 2002, pp. 124-128). Drawing on the arguments of other scholars including Agah Sırrı Levend and Walter G. Andrews, Paker problematizes terceme/tercüme, which in this framework refers to translation practices including contributions of the translators (Paker, 2002; 2009). In a later work, Paker also argues "telif, signifying a practice … which is closely connected to the practice of *nakl* (transfer) in the Ottoman literary context, should be considered among the variety of transfer activities correlated to the broader concept of *terceme*" (2011, p. 250). So in Paker's framework, "telif," a concept and term associated with original today, is a part/kind of terceme (translation/transfer) practices in that Ottoman context of *interculture*. Paker defines "telif" as "a concept of creative mediation involving some degree of translation which has to be held distinct from the concept of the "original" in the European Romantic sense" (Paker, 2015, p. 31). Emphasizing the difference between the concepts of "telif" and "orijinal" (original) in Turkish, Paker defines the telif practice as "katkılı aktarım" (transferring with contributions) (2014, p. 71) and claims that it is maintained in the second half of the twentieth century (2014, p.71). Paker's definition of "telif "clearly applies to Cüceloğlu's work, though it is written in the 1990s, as Cüceloğlu also creates a work in Turkish based on some other source texts with a certain "degree of translation." This writing strategy has also been adopted by Ergun and Osmay, as shown in the respective textual analysis. All these authors followed the same pattern and created success-

based self-help works in Turkish by both translating from some source texts as well as incorporating their own contributions.

In conclusion, the text-production strategy that I analyzed through the paradigm of collage/bricolage, which has been prevalent in the translation history of self-help in Turkish, specifically in the success-based self-help writing, can be regarded as a continuation of the "telif" tradition in the sense theorized by Paker (2014; 2015). I would like to argue that the "telif" tradition, in the sense theorized by Paker (2014; 2015) for the framework of literary practices in the Ottoman *interculture* still continues in the twentieth century indigenous writing in Turkish, as also claimed by Paker (2014, p. 71).

4.6 Conclusion

In chapter four, first I elaborated collage as a theoretical tool for the analysis of translation and writing in the translation history of success-based self-help into Turkish. After dwelling upon collage as a concept in this framework, I analyzed the collage translation/writing practices in the translation history under concern in four different categories. Examining one particular translation agent in each category, I explained and exemplified their collage practices by analyzing some major texts produced by these translators/authors together with their effects in their texts. In this analysis through collage/bricolage, first I focused on the idea of collage in translation as a way of "erasing and disrupting moral narratives" and Ömer Rıza Doğrul, as a translator and a strong translation agent. I analyzed Doğrul's translations from Dale Carnegie and Henry C. Link, two pioneers of the field in the source culture. Then, I elaborated the idea of collage as "a method of substituting and hybridizing moral narratives in indigenous writing," and a Turkish author, Murat Ergun, whose *Biz de*

Muvaffak Olabiliriz (1953) comprised an interesting case for this category. Next, I explored the theme of collage as "a way of compilation of translated and indigenous moral narratives," through the case of Nüvit Osmay and his compilations. The chapter ended with "bricolage," a derivative concept of collage, as "a methodology of indigenous writing grounded on intertwining and assembling moral narratives," that I analyzed through the works of Doğan Cüceloğlu, a very influential actor in the formation of self-help as a genre in Turkish and one of the most dominant figures in this field. Based on my textual analyses on the different types of "collage" and "bricolage," I argued that the practice of "telif" in the sense conceptualized by Paker (2014; 2015) still exist in the translation history of Turkey, particularly in the writing/translating practices of the twentieth century self-help authors/translators.

CHAPTER 5

CONCLUSION

Mainly offering an account of the translation history of the success-based self-help literature in Turkish from the 1930s to the 1990s, this thesis focuses on the role translation plays in the transfer of ethical guidelines as well as depicting the specific translating/writing practices of the Turkish translators/authors in this field. Based on a description of the success-based self-help texts as moral narratives, I analyzed the translation history of this literature into Turkish by exploring the translation activities and works of leading translators/authors whose agency paved the way for the transfer of a new genre into Turkish. Offering a succinct account of the concepts of "collage/bricolage" as employed in Fine Arts, Cultural Studies and Critical Theory, as well as Anthropology and Sociology, I suggested "collage/bricolage" as a new conceptual tool for the analysis of translation both in the formal/technical sense and for metaphorical/conceptual references. I delved into the translation/writing practices of these figures through the concept of collage/bricolage, which not only revealed the interrelatedness of translation and indigenous writing in their texts in Turkish but also resulted in significant implications for the major arguments regarding the "tercüme-telif" tradition in the translation history of Turkey.

In this chapter, first I start with an overview of the thesis, and explain the main concepts and conclusions of this study as well as restating my main arguments. Then, I summarize the findings I presented in chapter two regarding the translation history of self-help in Turkey in general, which also illustrates the emergence of a field of self-help mainly through translations from in English into Turkish during the 1930s and the 1940s in particular. Next, I explain the specific category of self-help

books that I dealt with in this study, namely, "success manuals" and explicate my description of them as "moral narratives." Elucidating the moral content of these success-based self-help narratives will also shed light on my arguments about the transfer of a new ethics composed of individualistic approaches and ingrained with capitalistic values. In section four, I briefly review the aspect of agency in this translation history through the cases of Ömer Rıza Doğrul, Nüvit Osmay and Doğan Cüceloğlu, the leading agents who transferred the corresponding literature into Turkish. Then, I focus on collage, the main conceptual tool of analysis in this thesis, through which I analyzed the textual practices of these prominent agents. By elaborating collage as a descriptive category for both representing the texts as objects and also designating the diverse text-production strategies of the above-mentioned translators/authors, I will be able to clearly illustrate its effects of "erasing and disrupting," "substituting and hybridizing" and "compiling" moral narratives. "Bricolage" will also be portrayed in this context to epitomize the text-production methodology composed of a selective process of intertwining moral narratives in indigenous writing in Turkish. The chapter, and the thesis, concludes with my major arguments regarding the translation history of the success-based self-help literature in Turkish.

5.1 Overview of chapters

In chapter two, I first presented a general overview of the translation history of self-help in Turkish in addition to a concise account of the history of the genre in the American culture with a special focus on its ideological underpinnings. As well as elaborating critical examinations of this literature as a prevalent sociological phenomenon on a global scale, I also focused on two comprehensive scholarly

analyses on self-help in Turkey. After briefly describing my research process that generated this analysis, I offered a succinct evaluation of the translation history of self-help in Turkish, highlighting the proliferation of the genre as a result of some major social, political and economic changes in Turkey as well as discussing its general transformation with respect to content, discourse and translation strategy.

Chapter three explicated the theoretical framework I established based on a multi-layered and multi-faceted approach and composed of conceptual tools and methods borrowed from Narrative Theory, Sociology and Cultural Studies in addition to the theoretical and methodological approaches in Translation Studies. In this chapter, I first reviewed narrative theory in the sense employed in Social and Communication Theory and adapted for translation by Mona Baker, and then explained the narrative framework I created for the analysis of the translation history of success-based self-help in Turkish, which is composed of a) the success-oriented self-help texts in Turkish as "moral narratives," b) the success philosophies offered and promoted in these texts as "meta-narratives" and c) the "cultural field" that shapes and is shaped by these texts with a specific aspect of agency. I employed the theory of "moral regulation" in the sense depicted by Alan Hunt, based on a Foucaldian scheme of self-governance, to complement the narrative paradigm in this framework. Then, for the sociological analysis of the formation of a cultural field of success oriented self-help in Turkey and its major constituent, agency, I presented a brief account of Bourdieu's theory of field, focusing on its central concepts, and Sameh Hanna's interpretation of Bourdieu's genetic sociology for Translation Studies. The final component of my theoretical framework is the concepts of "collage/bricolage," and their relevance and repercussions in the analysis of the

diverse translation practices in the translation history of the success based self-help literature in Turkish.

In chapter four, first I elaborated collage as a theoretical tool for the analysis of translated/written works in the translation history of the success-oriented self-help books into Turkish. I analyzed the translating/writing practices based on collage in the translation history under concern in four different categories. Dealing with one particular translation agent in each category, I explicated and exemplified the instances of collage through analyses of some major texts produced by these translators/authors as well as illustrating the different functions and effects of collage. My first category focused on the idea of collage in translation as a method of "erasing and disrupting moral narratives" and Ömer Rıza Doğrul, both as a translator and as a strong and visible translation agent. I examined Doğrul's translations from Dale Carnegie and Henry C. Link, two pioneers of the field in the source culture. As my second category, I discussed the idea of collage as "a method of substituting and hybridizing moral narratives in indigenous writing," and a Turkish author, Murat Ergun, whose *Biz de Muvaffak Olabiliriz* (1953) constituted an interesting case for this category. In the third category, I explored the theme of collage as "a way of compiling translated and indigenous moral narratives," through the case and works of Nüvit Osmay. The chapter ended with "bricolage," a derivative concept of collage, as "a methodology of indigenous writing grounded on intertwining and assembling moral narratives," analyzed through the works of Doğan Cüceloğlu, who has been very influential in the formation of self-help as a genre in Turkish in addition to being one of the most dominant figures in this field.

My analysis of different types of collage in the translated/written works in this field has also led to a significant argument regarding the translating/writing

conventions in the translation history of Turkey. The conclusions of this analysis also showed that the practice of "telif" in the sense theorized by Saliha Paker (2014; 2015) still exist in the twentieth century in the self-help translating/writing in Turkish.

5.2 Emergence of a field of self-help and a new life ethics

The findings of this research into the translation history of self-help in Turkish revealed that self-help as a genre and field arose in the cultural atmosphere of Turkey in the 1930s and 1940s mainly through translations. This newly emerging field gradually developed towards the 1990s, mostly due to the translated works, as well as works written in Turkish and other media and training activities. Some cultural agents, namely Ömer Rıza Doğrul, Nüvit Osmay and Doğan Cüceloğlu played a crucial role in the growth of this field and the proliferation of the books in this category on a variety of subjects, particularly on "success" in Turkish. This study has demonstrated that the scholarly analyses that associated the beginning of self-help in Turkish with Nüvit Osmay, a Turkish author, totally ignore the translated works and the role of the translators in the development of this genre. Self-help has emerged as a genre in Turkish since the 1930s mainly through translations from English, first created by Doğrul, who rendered most of Carnegie's works for different publishing houses in those years.

When the translation history of the success-based self-help is examined through the dominant authors and texts in the field, it is evident that the genre, mostly composed of translations, has reflected two major thematic trends, which represent the moral narratives based on the "rationalist/Protestant ethics" and "the spiritual/New Thought" approaches. Works in both themes have been translated but the former approach, represented by Carnegie, was more dominant for a long while.

However, due to their content related to Christianity, the moral narratives promoted by Carnegie were transferred into Turkish through domestications with a conservative strategy, mainly epitomized in Doğrul's translations. These are my general observations based on the findings of this study, and I would like to acknowledge the fact that it is not possible to access the exact sales figures or printing numbers in those years. Generally speaking, Carnegie seems to have been the dominant source author in the field almost until the 1980s, though several other authors were gradually introduced to the Turkish readers in later years. However, in the 1990s, the dominating position is shared with a Turkish author, when Doğan Cüceloğlu entered the field as a strong actor with a lot of cultural capital that stemmed from his academic title. In Cüceloğlu's moral narratives, on the other hand, a secular stance is adopted, as in many other works in that period, parallel to the dominant sociopolitical discourse in Turkey. Though Covey, Cüceloğlu's main source author, incorporated faith and religion as substantial notions into his success scheme, these are eliminated in Cüceloğlu's text (1994) analyzed in this study. Furthermore, when we come to the 2000s, following a proliferation in all kinds of self-help books in Turkish, a spirituality/New Thought based moral narrative would also gain weight, leading to a more dynamic cultural field. These spirituality based moral narratives would even be supported with religious texts of the target culture, such as verses from the Qur'an and hadiths, leading to new examples of collage.

This study has also thrown light upon a critical point in the translation history under concern, that is, the discrepancy between the source ethos promoted in the success manuals, originally rooted in Christianity and developed through liberal capitalistic ideologies under the cultural conditions in the US, and the target ethos mainly based on Islam in the Turkish culture, where a major change in the economic

and political sense would occur after the 1980s. In Ömer Rıza Doğrul's translations, this discrepancy appears as the encounter of two religious traditions, namely Christianity and Islam. In later translations, especially in Osmay's and Cüceloğlu's texts, where the religious references are not explicit to that extent, it would emerge as the disparity between the ethical trends and tendencies of two different cultures. As the American and Turkish cultures differed from each other in many respects, and as Turkey adapted itself to the global capitalist system after the 1980s, at a later date than the US, the essence of the moral narratives promoted in the success-based self-help texts in English definitely implied a new kind of ethics for success, which has been imported into the Turkish context through translations.

I will cite two examples at this juncture to display the cultural disparity between the two ethical traditions through the concepts translated from English into Turkish. The first one is related to the translation of the term "self-confidence," that Carnegie proposes as an important notion in communication together with some other relevant practical strategies. Doğrul translates this term as "nefse itimat," which is not a common phrase to express "self-confidence" in Turkish at present day but renders the notion in the language in the 1930s. Besides, the Turkish language most probably did not have the modern expression "özgüven," which is used as the equivalent of "self-confidence" today, in those years, that is in the 1930s. "Nefse itimat," is a simple example that indicates the conflict of the source ethos and the target ethos as "nefis," the old Turkish word with an Arabic origin meaning "self, personality," does also have some negative connotations in the target culture. "Nefse itimat" is in general an avoided characteristic in the conservative settings, which is also clear in the religious advice found in some discourses of the Islamic ethics, that

is, “Nefsine itimat eden bedbaht olur” (Paksu, 2016, p.208), which could roughly be translated as “If a person trusts in his/her self, he/she would be unhappy.”

Another example, also related to the previous one, is “tevekkül,” discussed by Osmay, who makes explicit claims about the differences in the approaches of the two cultures. Admitting the fact that “tevekkül” is a challenging term to translate, it means resignation, that is, complete reliance on god. Generally speaking, it is a frequently recommended moral principle in the traditional religious ethics in the Turkish culture. Drawing attention to the cultural differences between the east and the west, Osmay renders a sentence from Van Loon into Turkish that “Hayat ‘tevekkül’ felsefesine göre yaşamak için çok güç ve tehlikelidir” (“Life is too difficult and dangerous to live according to the philosophy of resignation” 1968, p. 232). The cultural differences between the US and Turkey, and the incompatibility of some of the ethical guidelines have also been implied by Özdemir (2007) and Ekşi (2011) in their comprehensive analyses on self-help in Turkey.

5.3 Success-based self-help books as moral narratives

In this study, I described the success-based self-help books as moral narratives. Generally speaking, these books are manuals with a discourse that promises to maximize happiness and success for their readers provided that they agree to make some changes in their lifestyles, behaviors and thinking habits. Such an agreement also entails some amendments both in the readers’ worldviews and their views of their own selves; and it goes without saying that they generate some moral principles. Indeed, the authors explicitly defend and promote some moral guidelines in these manuals. Success-based self-help books, as one of the most popular kinds of reading,

obviously reveal the ethical trends and tendencies of the cultures where they are produced and promoted.

Self-help as a concept in general, represented in the book industry as well as other audio-visual media and support groups, and the success books in particular are of great importance in sociological terms in the present era. The success-based self-help books, first originated in the American idea of the "self-made man," which was deeply rooted in the prescriptive guidelines of Christianity and Protestantism, have gone through adaptations as a result of the social changes triggered by industrialization and different versions of capitalism (Cawelti, 1965; McGee, 2005). Religion has always had a constitutive relation with business in this tradition, as remarkably asserted by Weber (1930), and has been explored by other scholars in the context of business ethics in the eighteenth and nineteenth centuries in the United States (Cummings, 2016). It continues to serve a crucial function as one of the leitmotifs in the narratives of the self-help authors. The other leitmotif is psychology, which fulfills a significant purpose in these moral narratives, by providing a legitimizing (but controversial) scientific basis.

Apart from the religious traditions, new lifestyles created by the changes in the economic structures have also resulted in alterations in the ethical trends of societies. Generally in the framework of modernity and postmodernity, leading scholars across disciplines have analyzed the tremendous changes in the human experience triggered by the global capitalist systems and liberal economies. Prominent thinkers and sociologists, such as Richard Sennett, Zygmunt Bauman and Mike Featherstone, remarkably depicted the transformation in the lives of individuals, which had significant repercussions on their sense of self and identity (Sennett, 1999 and 2006; Bauman, 2005; Featherstone, 2007). The values associated with good

character in the Protestant ethics emphasizing hard work, discipline and frugality were no more valid in the flexible economic structures. Destabilized working conditions and unsatisfactory wages, together with a feeling of insecurity, ruined the old notions of loyalty, continuity, and long-term commitment Apart from professional knowledge or experience, other skills were thought to be essential to be successful in this environment at present day, where satisfaction in life was usually associated with professional success. In the early phases of capitalism, public relations gradually became more important than professional knowledge and experience. Later on, the flexible economies, with loser organization structures and networks and contingent project schemes in the business environments, resulted in dramatically different dynamics requiring new skills and new ethical tendencies. Another significant fact was the massive effect of the culture of consumption in the individuals' lives in the capitalist world order, which predominantly fostered materialistic values and approaches (Sennett, 1999 and 2006; Bauman 2005; Featherstone, 2007).

In light of all these illuminating analyses, and as claimed by other scholars, both the self-help culture in general and the success manuals in particular need to be evaluated for their implications for the ethical trends and tendencies in a society. It is also evident in these manuals that the global capitalist sense of success is mainly centered on professional life and its materialist gains; and the most outstanding characteristic of these success philosophies is their definition of achievement and happiness emphasizing material profits and rewards. In addition, as both Hunt (1991) and McGee (2005) argued, the culture of self-help, including the success books, plays a regulatory function in individuals lives. Furthermore, it has been argued by some sociologists of religion that self-help approaches have been replacing organized

religions in advanced societies in the sense that they exert a major influence on the perception of individuals about themselves as well as their attitude and behaviors (Altglas, 2014).

All these observations are explicitly revealed in the success-based self-help texts that I explored as moral narratives in this study. The two source authors, namely Dale Carnegie and Stephen R. Covey, whose translated works I analyzed in the framework of collage/bricolage clearly epitomize the ethical implications of the changing lifestyles; the former representing an early wave of capitalism after the Great Depression, and the latter symbolizing a more global version of capitalism with liberal economies. In Carnegie's books, personality and self-fulfillment constitute the two major strands of the guidelines. Carnegie promotes an ethos of self-making or self-improving, enhancing individualistic values such as personal benefits, competitiveness, and making a lot of money. Communication skills such as speaking effectively and winning friends are essential in this framework (Carnegie, 1936; 1937). Although sincerity and empathy are frequently emphasized in his works, winning friends in Carnegie's moral narrative is not for the sake of friendship but to win people to your way of thinking. The moral narrative in Carnegie's works (similar to other works following him) has a manipulative attitude with a clearly pragmatic tone, which speaks to a certain type of personality, that is, the businessmen in the US after the Great Depression. The individualistic, liberal and pragmatic stance underlying his discourse is directed to those salesmen in that milieu who had an urge for success and profit and who needed to improve their capabilities of influencing and persuading others. It is also worth noting that Carnegie's works have been re-edited and repackaged for several times to address different groups of readers at later periods.

Covey, the second source author analyzed in this study, on the other hand, represents a later phase of the success philosophy in the American self-help culture, mainly addressing the business professionals working in a more competitive, consuming and individualistic environment. Although he criticizes the previous approaches to self-improvement that emphasize the significance of public relations, as in the example of Carnegie, the requirements presented in Covey's works have further reaching conclusions. Covey strongly claims that the problems leading to failure stem from the way individuals perceive themselves and urges them to change their ways of perception, which he calls "paradigms." Covey persuasively advises his readers to alter the way they think and the way they behave through the seven habits he promotes including "being proactive, beginning with the end in mind, and putting first things first" for "private victory"; and "thinking win/win," "seeking first to understand and then to be understood," and "synergizing" for "public victory" (Covey, 1989). It is evident from the success principles Covey reinforces that he regards personality as a kind of business, and defines management and leadership principles motivating his readers in their adaptation to the market expectations. Like Carnegie, Covey resorts to faith and religion very often to justify his principles.

Winning is one of the essential concepts of this literature and these manuals promise a path to be winners, which necessarily assumes the presence of the opposite category, that is, "losers." In some detailed thematic explorations of the American self-help literature, winning and losing have been examined through the diverse metaphors self-help authors created for success in life. It has also been emphasized that there is a characteristic category of "losers" in this culture of self-help, implying the ones who failed in life, and the general impression these moral narratives create is that failure almost always stems from some faults or deficiencies of the individuals

(McGee 2005; Hunt 1991). When this description is thought for the Turkish context, there are some similar designations such as “tutunamayanlar,” (the disconnected) or “kaybedenler” (losers), but they do not create the same derogatory impact of “loser” in the Turkish language. For this reason perhaps, a new term is popular in Turkish nowadays, in the sense of “loser,” especially common in the daily language of teenagers, that is, “ezik” (which literally means “crushed,”), denoting the incompetent and losing character of their peers. Admitting the fact that this observation requires a deeper analysis in the Turkish language and culture, generally speaking, it is indicative of a similar cultural inclination in Turkey, in parallel with more competitive societies, as exemplified intensively in the discourses of the success-based self-help texts. All in all, as it is explicit in the descriptions and discourses of these books, and as highlighted by several other scholars, the meta-narratives of the success-based self-help texts comprise individualism and capitalism as they generally promote the values and principles in line with these discourses.

5.4 Agency

I have demonstrated through analyses of habitus and trajectories of the dominant figures, namely Ömer Rıza Doğrul, Nüvit Osmay and Doğan Cüceloğlu that in this translation history, the most effective factor has been the agency of these actors. Not only did these agents contribute to the emergence and development of the field of success-based self-help in Turkey, but they also determined the main trends in this field of cultural production. Each of these agents had a certain amount of cultural capital as a result of their political, professional or academic titles in addition to the social capital provided by their relations with their publishers and some other authorities. Doğrul, for example, was both a politician and a journalist, and a socially

strong figure, who was clearly supported by his main publisher Ahmet Halit Yaşaroğlu. Osmay, on the other hand, was a senior executive in the Turkish State Railways, who had his engineering degree in Germany, emphasizing his experiences and the opinions of his colleagues in different countries in his books, and who worked together with Ankara People's Houses to offer his self-improvement courses. Cüceloğlu, the last figure in this analysis but still an extremely famous and popular name, has entered this field with an academic title gained in the US, and worked with Sistem publishing closely, where he also directed a self-help series as the editor.

All these three agents mainly contributed to this field as translators or authors, and the textual analyses of their works illustrated that "collage/bricolage" as a form of translating/writing has constituted the major method of text-production in this field. These translators/authors performed "collage practices" with various strategies, leading to diverse results in their texts. Collage/bricolage, a form of translating or writing based on translation, allowed these translators/authors to adopt the writing strategies of the source authors as well as functioning as a means of consecration. Their collage/bricolage practices enabled these target culture translators/authors to produce texts based on the most dominant or well-known works of the source culture in this field, which also helped them benefit from the symbolic capital of the source authors. It is also worth mentioning at this point that their collage practices have also probably created some material capital, at least for some of these agents, for instance Cüceloğlu, which is particularly evident in the sales figures and reprint numbers.

5.5 Collage as the paradigm of translation

It has been clearly illustrated through the specific case studies that the translating/writing practices in this field can be understood through a

conceptualization of collage, which describes both the translated/written works and the writing/translating strategies of these authors/translators. When their writing/translating practices are examined in retrospect, it is clearly evident that the early translators/authors in this field have formed some writing/translating models for their future successors. There is a repetitive pattern in the text production methods and translating/writing strategies of the Turkish self-help translators/authors. It is not possible to talk about norms in the sense described by Toury (1995) in this translation history. However, there are models that have been created and followed by other translators/authors, which can be described as a paradigm in the sense theorized by Thomas Kuhn for the philosophy of science (1970/2012). Through textual analyses of the translated/written works, I have demonstrated that collage has become the paradigm of translation in the translation history of the success-based self-help in Turkish.

Collage in the sense of including parts from different sources is inherent in the self-help genre itself, as these books are generally composed of quotations from a variety of sources including religious texts, scientific works, personal anecdotes and speeches. Some scholars have drawn attention to the recurring themes and the similar contents in self-help books written at different times (McGee, 2005). Apart from the feature of inter-textuality embedded in the genre itself, however, collage in the sense I employ in this study has broader and deeper connotations. To put it simply, collage is both the name of a translating/writing methodology and also a descriptive category for the written/translated works, reflecting the aspects of "being about encounters," "implying erasure and disruption," "having multiple origins," and "undecidebility of their status." These aspects are present in almost all the examples of collage I

depicted in this framework, and I will briefly highlight the most distinctive features in what follows.

In my theoretical framework, collage means "encounter" first of all, specifically the encounter of the source culture ethos and the target culture ethos, based on their corresponding religious and cultural traditions. Therefore, in this respect, collage also reflects the hybrid character of the translated/written works in Turkish, implying the disparity between the underlying ethical traditions. This meaning of collage is epitomized in all cases I analyzed in this study, including both translations and indigenous works produced by Doğrul, Ergun, Osmay and Cüceloğlu.

Secondly, collage means "erasure and disruption through translation." Originally developed as an art form against the traditional forms and conventions of art, the substantial implications of collage have been "rupture and subversion" in other fields such as literature and cultural studies. This characteristic of collage is also present in some of the translations analyzed in this study. There is a subversive strategy in Doğrul's translations, for example, where he erases the references to Christianity and makes some negative comments about the religious tradition of the source culture. Doğrul does not only erase (cut) some source culture elements, but also inserts (pastes) some target culture constituents from the dominant religious tradition based on Islam in Turkey. In his translations, Doğrul creates a collage of moral narratives by selectively appropriating and omitting source culture elements, and by framing his text through additions of target culture constituents in the footnotes and endnotes.

Thirdly, collage refers to "a writing methodology based on translation" adopted by Turkish authors in this field. For instance, Ergun's, Osmay's and

Cüceloğlu's articles written in Turkish in the works analyzed in this study are all examples of collage, where a target culture author creates a work based on a source culture text by incorporating some target culture elements. The relation of translation and collage in this text-production methodology is in two levels. In the first level, translation is a text-production methodology for these authors. They translate a source text but also add their indigenous/creative production, and that's why, they do not call their works "translation." In the second level, such collage works function as a means of transferring a source text into a target text; therefore collages in this sense are also translations.

Finally, collage means "compilation," referring to a work composed of translated and written works, and Osmay's works provide brilliant examples of this category. Osmay combines his own essays and other essays he translated from various sources in one single work, and presents this work as an original piece of writing in the sense of "telif." Osmay both writes and translates in the same work, and his works remarkably reflect the aspect of "multiple origins" embedded in the idea of collage. Another characteristic of collage Osmay's works represent is the "undecidebility of their representational status" since it is impossible to decide whether they are indigenous writings or translations since in fact they are both and neither.

Bricolage constitutes another text-production method based on translation that I elaborated through a work by Cüceloğlu. I have described Cüceloğlu's writing strategy as bricolage based on the interpretations of this concept in the context of post-structuralism and sociology of religion. Bricolage, in general, refers to "an assemblage improvised from materials ready to hand, or the practice of transforming 'found' materials by incorporating them in a new work" (Baldick 2008: 42). The

concept has also been utilized in sociology of religion to refer to the eclectic strategy of individuals in forming their religious/spiritual life (Altglas). I observed a similar strategy in Cüceloğlu's writing, which he created by eclectically choosing some moral narratives from different source texts and by combining and recomposing them in a new context, that is the social life in Turkey. Through a detailed textual analysis, I have illustrated that Cüceloğlu's *İyi Düşün Doğru Karar Ver* (Think Carefully, Decide Correctly) has been composed through a process of bricolage based on five different source texts. Cüceloğlu draws on these source texts for different reasons and with different strategies in producing his work. Each chapter in this text, however, is an example of collage, where Cüceloğlu transfers a source text into Turkish by integrating some target culture elements including Turkish newspaper clips and articles. Translation is an essential aspect of Cüceloğlu's writing methodology as it is also clearly evident in his footnotes where he constantly makes explanations for the terms he translated into Turkish or borrowed from English. As a result, through a bricolage process, Cüceloğlu also translates/transfers some moral narratives from a source culture, namely the US, to a target culture, that is Turkey.

In the final analysis, there is a mutually interwoven relationship between translation and collage. On the one hand, translation as a textual practice comprises a significant part of collage; that is, the translators/authors create their collages through translation. On the other hand, the translation of the success-based self-help into Turkish is achieved through collage; that is the translators/authors translate/transfer this literature into Turkish by means of their collage practices, which include translation. Therefore, all the collages analyzed in this translation history are translation, and all the translations/writings are collage.

This analysis also has implications for some significant arguments on the translation history of Turkey, particularly on the "telif" practices in the Ottoman literary tradition. In light of my conceptualization of translation/writing through collage, it is clear that in the translation history of the success-based self-help texts in Turkish, translation has not only served as a tool for transforming a source text into a target text, but also operated as a key instrument in the Turkish text production. In other words, not only did the translators render some English works into Turkish works; but the authors have also done "translations" in their indigenous writing in Turkish. This situation clearly reveals the blurred line between translation and indigenous writing in this field, and also shows that the "telif" tradition in the sense theorized and argued by Saliha Paker for the Ottoman literary practices (2014; 2015) still continued in the twentieth century in the paradigm of collage in the Turkish self-help writing.

In conclusion, this study has demonstrated that a cultural field of self-help has emerged and developed in Turkey mainly through translation since the 1930s, in connection with some social, political and economic changes in the cultural atmosphere. A new success ethics based on the meta-narratives of capitalism and individualism has been introduced into the Turkish culture through the translations of the success-based self-help books, which are considered as moral narratives in this study. In the proliferation of the genre in Turkish, some major actors, namely Ömer Rıza Doğrul, Nüvit Osmay and Doğan Cüceloğlu played a crucial role, and in this way achieved dominant positions in the respective cultural field. These translators/authors carried out collage practices based on translation both as a result of the irreconcilable aspects between the source culture ethos and the target culture ethos and with some practical aims related to text-production. I have illustrated

through textual analyses and by exploring their habitus and trajectories that collage, as the main form of translation/writing, has not only enabled these translators/authors to transfer some popular moral narratives into the Turkish culture but also served as a means of access to symbolic power and consecration in this field. This study has also proved the continuation of the "telif" tradition in the twentieth century, in the sense argued by Paker for the Ottoman literary practices (2014; 2015). This study has also underlined the interdisciplinary significance of translation history, especially for cultural and sociological analyses.

APPENDIX A

BESTSELLING SELF-HELP AUTHORS IN TURKISH TRANSLATION

Decades	1920s	1930s	1940s	1950s	1960s	1970s	1980s	1990s
Name of the authors whose bestselling works were translated into Turkish	1. Stopes, M.C. Charmichael	1. Carnegie, Dale 2. Fosdick, Emerson,	1. Coue, Emile 2. Holt, Emmett 3. Link, Henry 4. Velde; Theodore H. Vande	1. Peale, Norman Vincent 2. (Rabbi) Liebman, Joshua Loth	1. Brown, Helen G. 2. Cameron, John 3. Hauser, Gayelord 4. Smiles, Samuel 5. Spock, Benjamin	1. Berne, Eric 2. Chesser, Eustace 3. Lindlahr, Victor H. 4. Newman, Mildred and Bernard Berkovitz 5. Reuben, David 6. Sheehy, Gail 7. Toffler, Alvin	1. Friedan, Betty 2. Galbraith, John Kenneth 3. Johnson, Spencer 4. Kenneth Blanchard 5. Korda, Michael 6. Peters, Thomas J. 7. Sinclair, Baker Samm 8. Tarnover, Herman 10. Stilman, Irwin Maxwell 11. Waterman, Robert H.	1. Carlson, Richard 2. Chopra, Deepak 3. Covey, Stephen R. 4. Dyer, Wayne W. 5. Fisher, Roger 6. Forward, W. Ury 6. Susan and Joan Torre 7. Fulghum, Robert 8. Greenwald, Jerry 9. Hickman, Craig R. 10. Michael A. Silva 11.Hill, Napoleon 12. Maltz, Maxwell 13. Norwood, Robin 14. Peck, Scott 15. Robbins, Anthony 16. Steinem, Gloria

Compiled based on Starker (2008), Mcgee (2005) and Turkish National Library Catalogue.

APPENDIX B

THE FIRST EXAMPLES OF SELF-HELP TRANSLATIONS IN TURKISH



Fig. B1 The cover of Coué translation

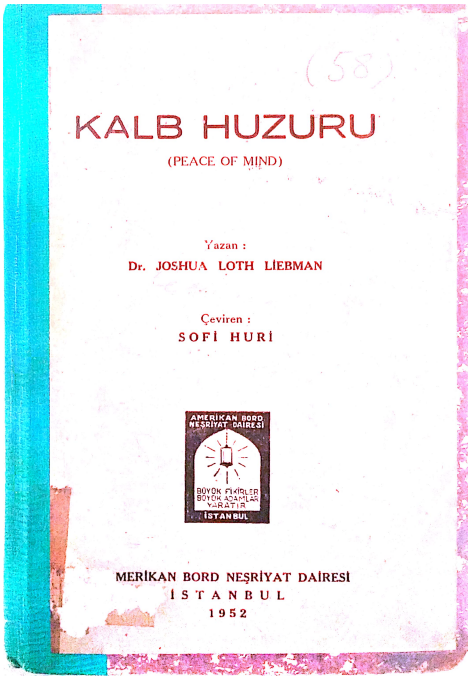


Fig. B2 The cover of Liebman translation

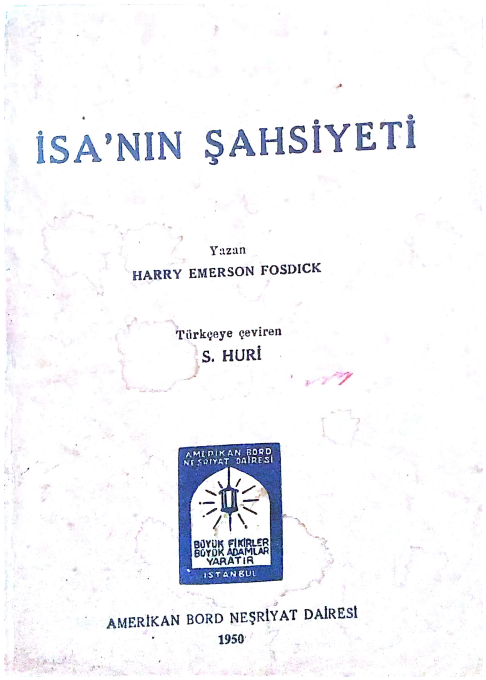


Fig. B3 The cover of Fosdick translation

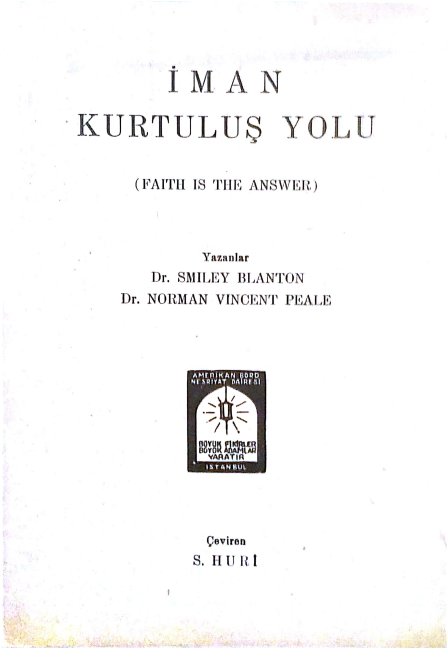


Fig. B4 The cover of Blanton and Peale translation

APPENDIX C

THE NEWSPAPER CLIP ABOUT DALE CARNEGIE

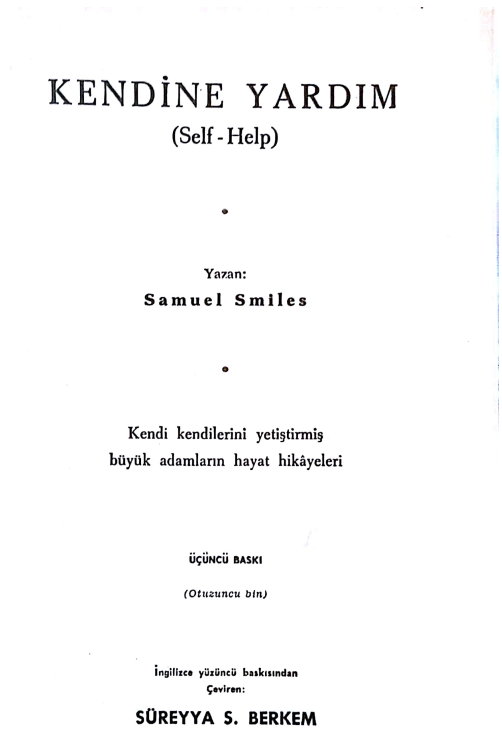


APPENDIX D

SAMUEL SMILES' *SELF-HELP* IN TURKISH



Fig. D1 The cover of *Kendine yardım*


KENDİNE YARDIM
(Self - Help)

•

Yazan:
Samuel Smiles

•

Kendi kendilerini yetiştirmiş
büyük adamların hayat hikâyeleri

ÜÇÜNCÜ BASKI

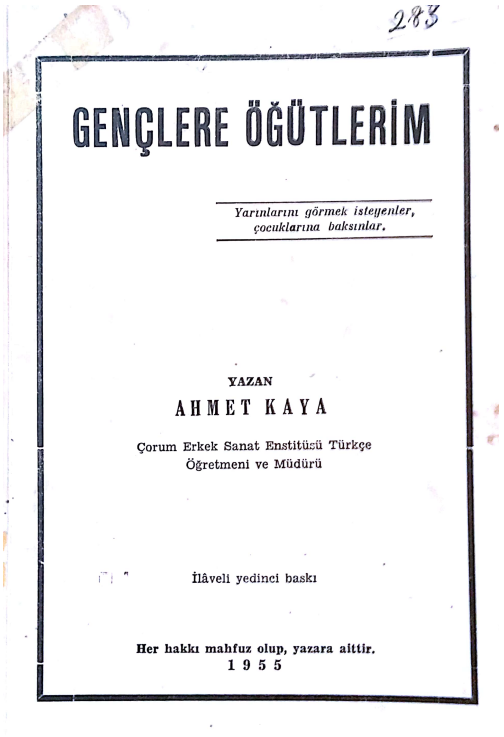
(Otuzuncu bin)

İngilizce yüzüncü baskısından
Çeviren:
SÜREYYA S. BERKEM

Fig. D2 The title page of *Kendine yardım*

APPENDIX E

EARLY EXAMPLES OF TURKISH SELF-HELP



283

GENÇLERE ÖĞÜTLERİM

Yarınlarını görmek isteyenler,
çocuklarına baksınlar.

YAZAN
AHMET KAYA

Çorum Erkek Sanat Enstitüsü Türkçe
Öğretmeni ve Müdürü

İlâveli yedinci baskı

Her hakkı mahfuz olup, yazara aittir.
1 9 5 5

Fig. E1 The cover of *Gençlere Öğütlerim*

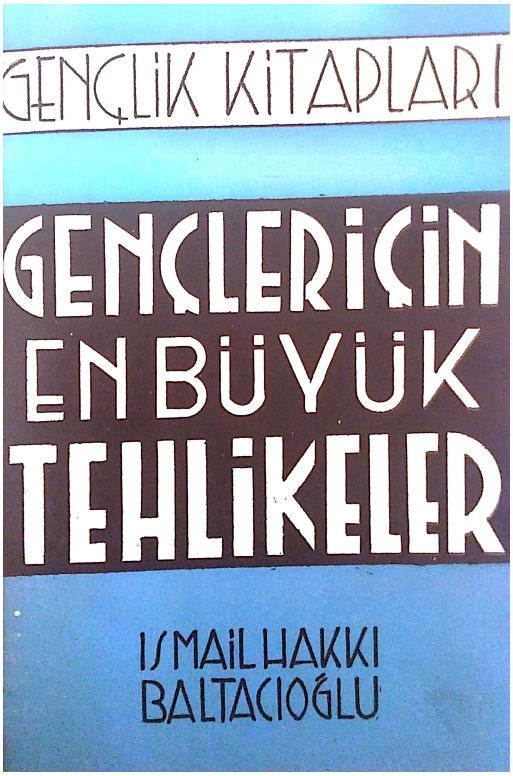


Fig. E2 The cover of *Gençler için En Büyük Tehlikeler*

APPENDIX F

DIFFERENT VERSIONS OF ALİ FUAT BAŞGİL'S *GENÇLERLE BAŞBAŞA*



Fig. F1 The cover of Turkish *Gençlerle Başbaşa*

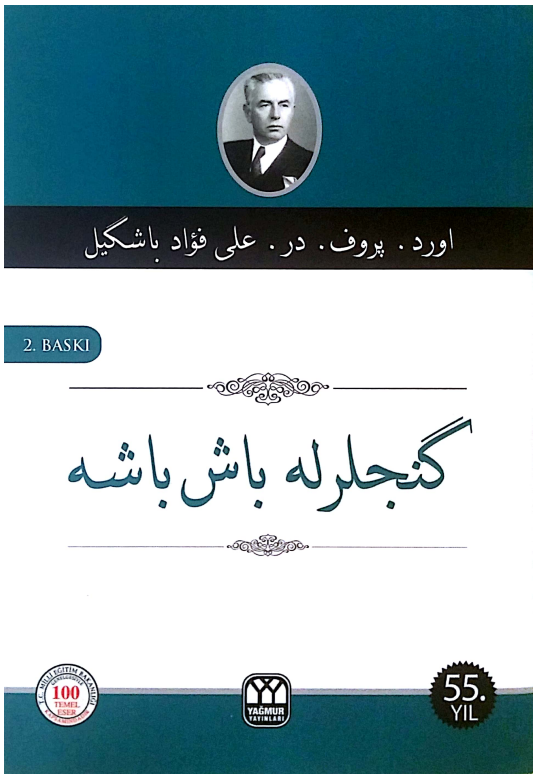


Fig. F2 The cover of Ottoman *Gençlerle Başbaşa*

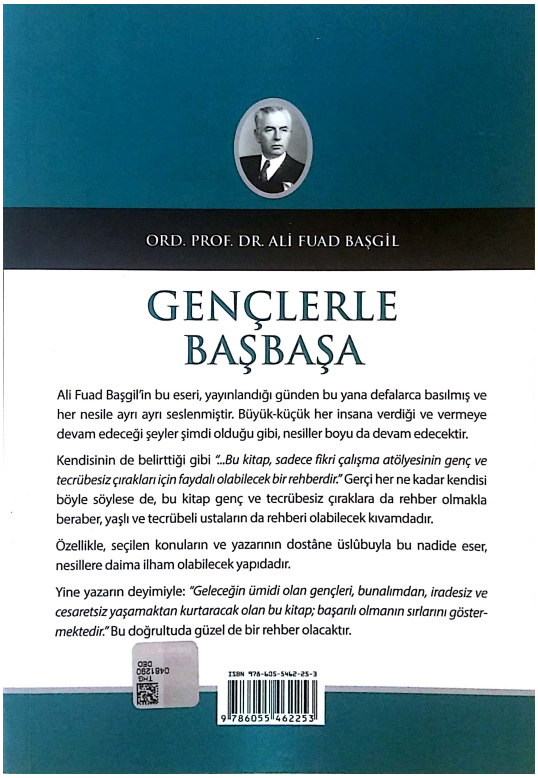


Fig. F3 The Backcover of Ottoman *Gençlerle Başbaşa*

APPENDIX G

THREE DIFFERENT TRANSLATIONS OF

HOW TO STOP WORRYING AND START LIVING



Fig. G1 Doğrul's first translation of *How to Stop Worrying and Start Living*



Fig. G2 Doğrul's second translation of *How to Stop Worrying and Start Living*

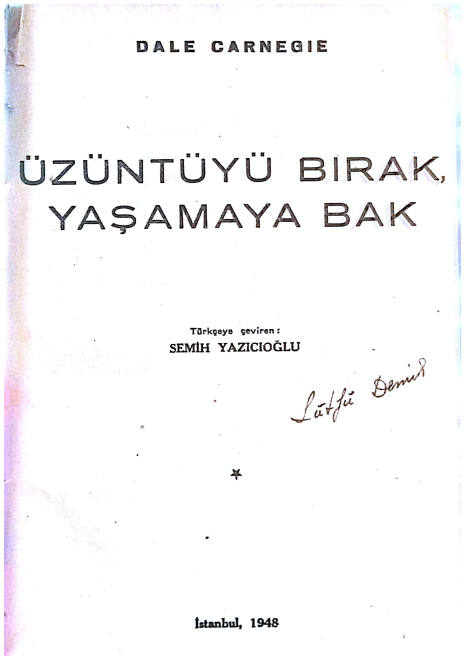
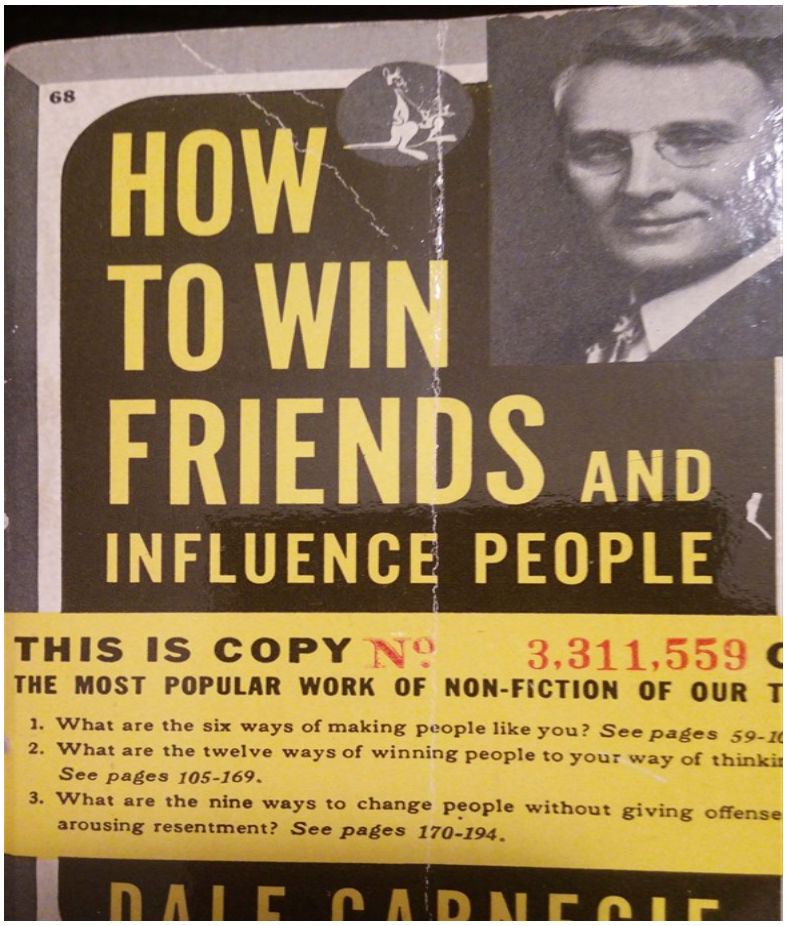


Fig. G3 Yazıcıoğlu's translation of *How to Stop Worrying and Start Living*

APPENDIX H

THE COVER OF DALE CARNEGIE'S

HOW TO WIN FRIENDS AND INFLUENCE PEOPLE



APPENDIX I

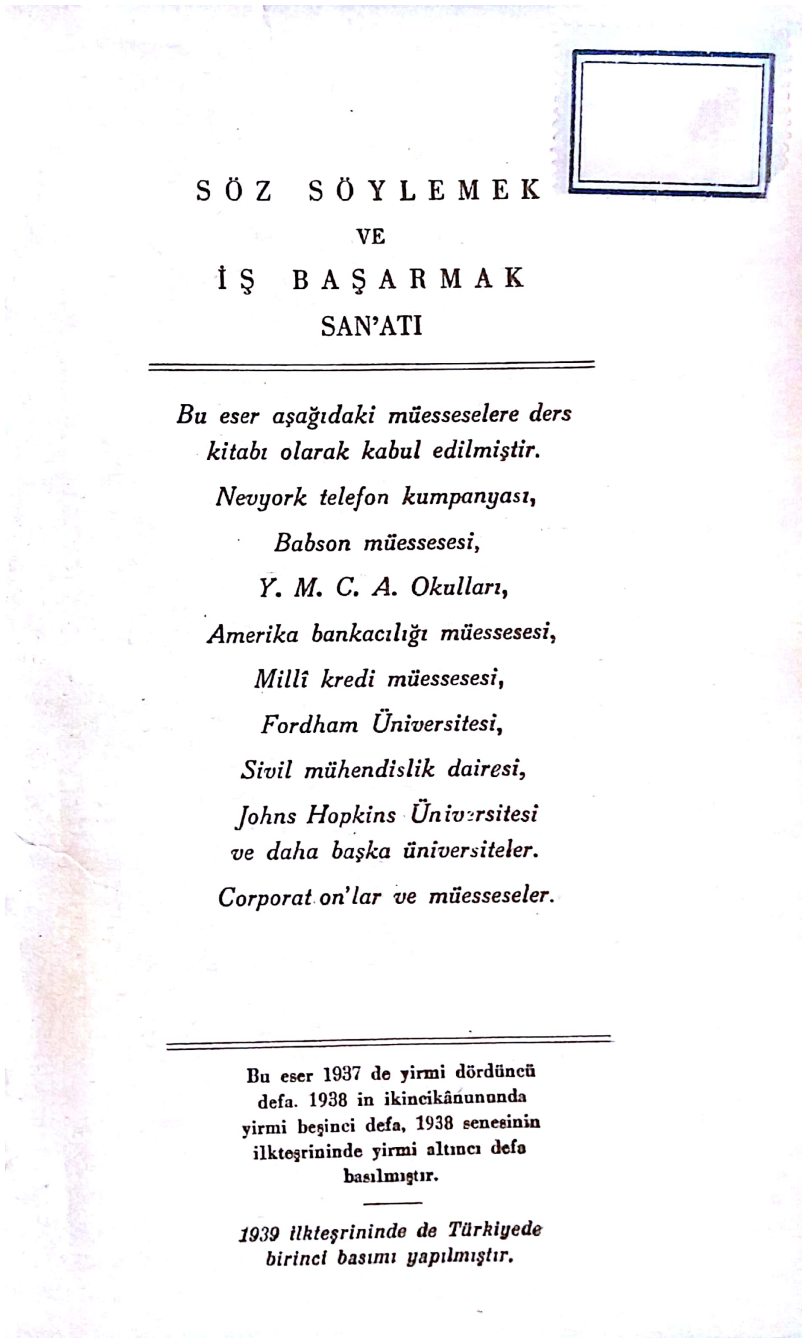
THE COVER OF DALE CARNEGIE'S

DOST KAZANMAK VE İNSANLAR ÜZERİNDE TESİR YAPMAK



APPENDIX J

SÖZ SÖYLEMEK VE İŞ BAŞARMAK SANATI TITLE PAGE



SÖZ SÖYLEMEK

VE

İŞ BAŞARMAK

SAN'ATI

Bu eser aşağıdaki müesseselere ders kitabı olarak kabul edilmiştir.

Nevyork telefon kumpanyası,

Babson müessesesi,

Y. M. C. A. Okulları,

Amerika bankacılığı müessesesi,

Millî kredi müessesesi,

Fordham Üniversitesi,

Sivil mühendislik dairesi,

Johns Hopkins Üniversitesi ve daha başka üniversiteler.

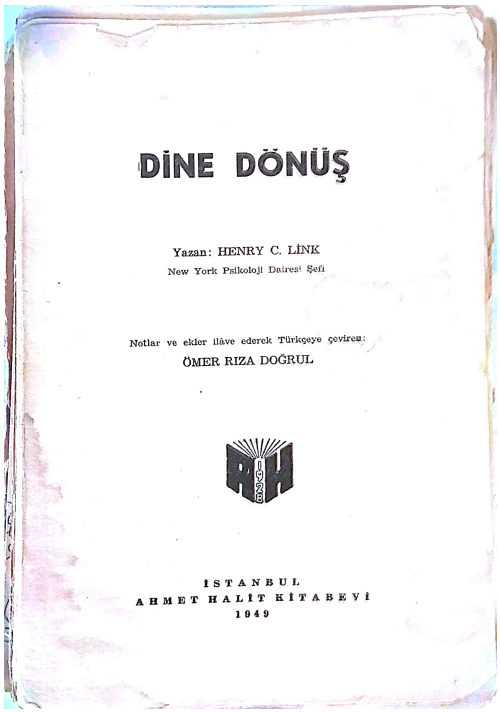
Corporat on'lar ve müesseseler.

Bu eser 1937 de yirmi dördüncü defa. 1938 in ikincikânununda yirmi beşinci defa, 1938 senesinin ilkteşrininde yirmi altıncı defa basılmıştır.

1939 ilkteşrininde de Türkiyede birinci basımı yapılmıştır.

APPENDIX K

DİNE DÖNÜŞ (*RETURN TO RELIGION*) BY HENRY LINK


DİNE DÖNÜŞ

Yazan: HENRY C. LİNK
New York Psikoloji Dairesi Şefi

Notlar ve ekler ilâve ederek Türkçeye çeviren:
ÖMER RIZA DOĞRUL

İSTANBUL
AHMET HALİT KİTABEVİ
1949

Fig. K1 The cover of *Dine Dönüş* (1949)

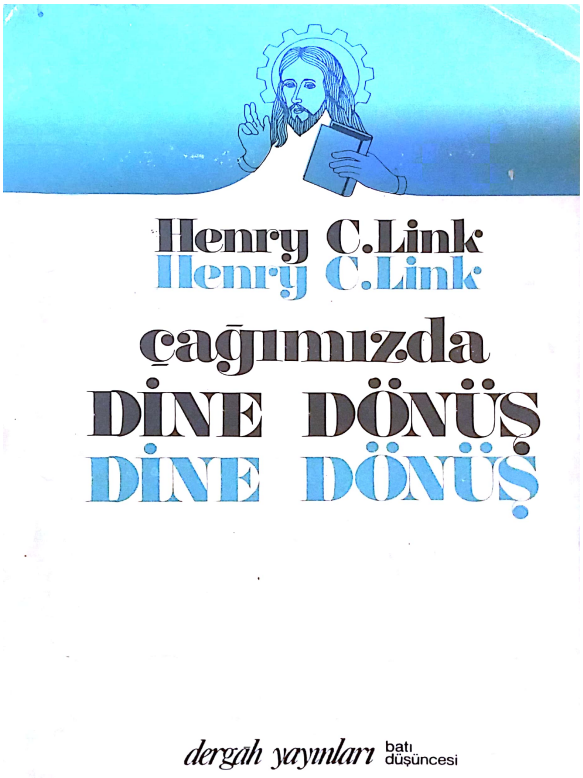


Fig. K2 The cover of the retranslation of *Dine Dönüş* (1979)

APPENDIX L

TWO VERSIONS OF MURAT ERGUN'S *BİZ DE MUVAFFAK OLABİLİRİZ*

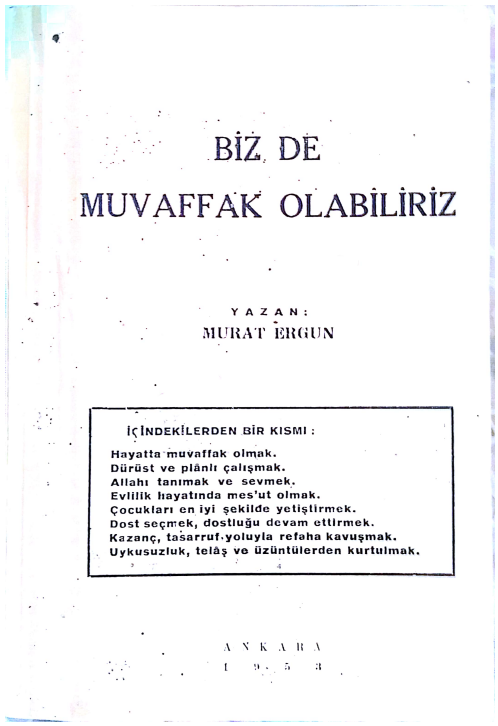


Fig. L1 The cover of Ergun's work in 1953



Fig. L2 The cover of Ergun's work in 2014

APPENDIX M

NÜVİT OSMAY'S WORKS

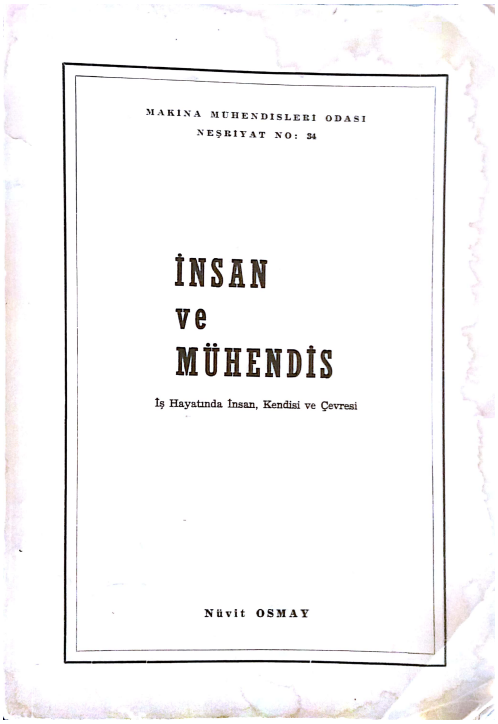


Fig. M1 *İnsan ve Mühendis* (1968)

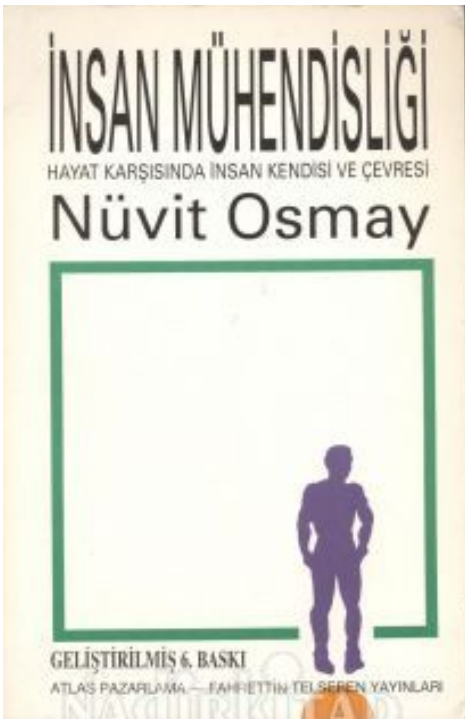


Fig. M2 *İnsan Mühendisliği* (1985)

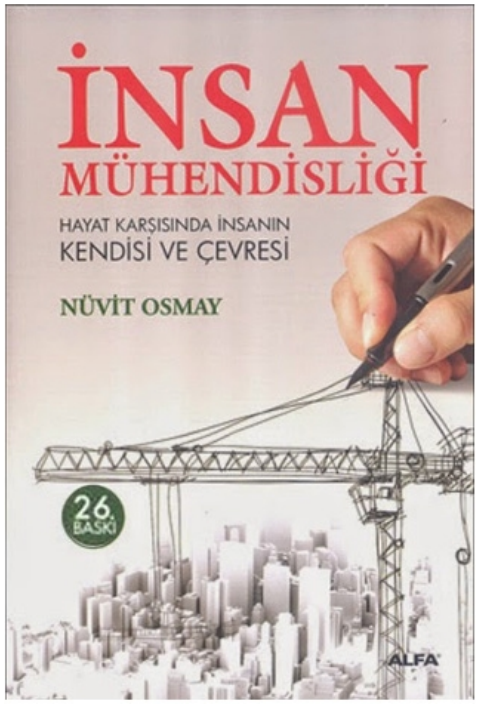


Fig. M3 *İnsan Mühendisliği* (2015)

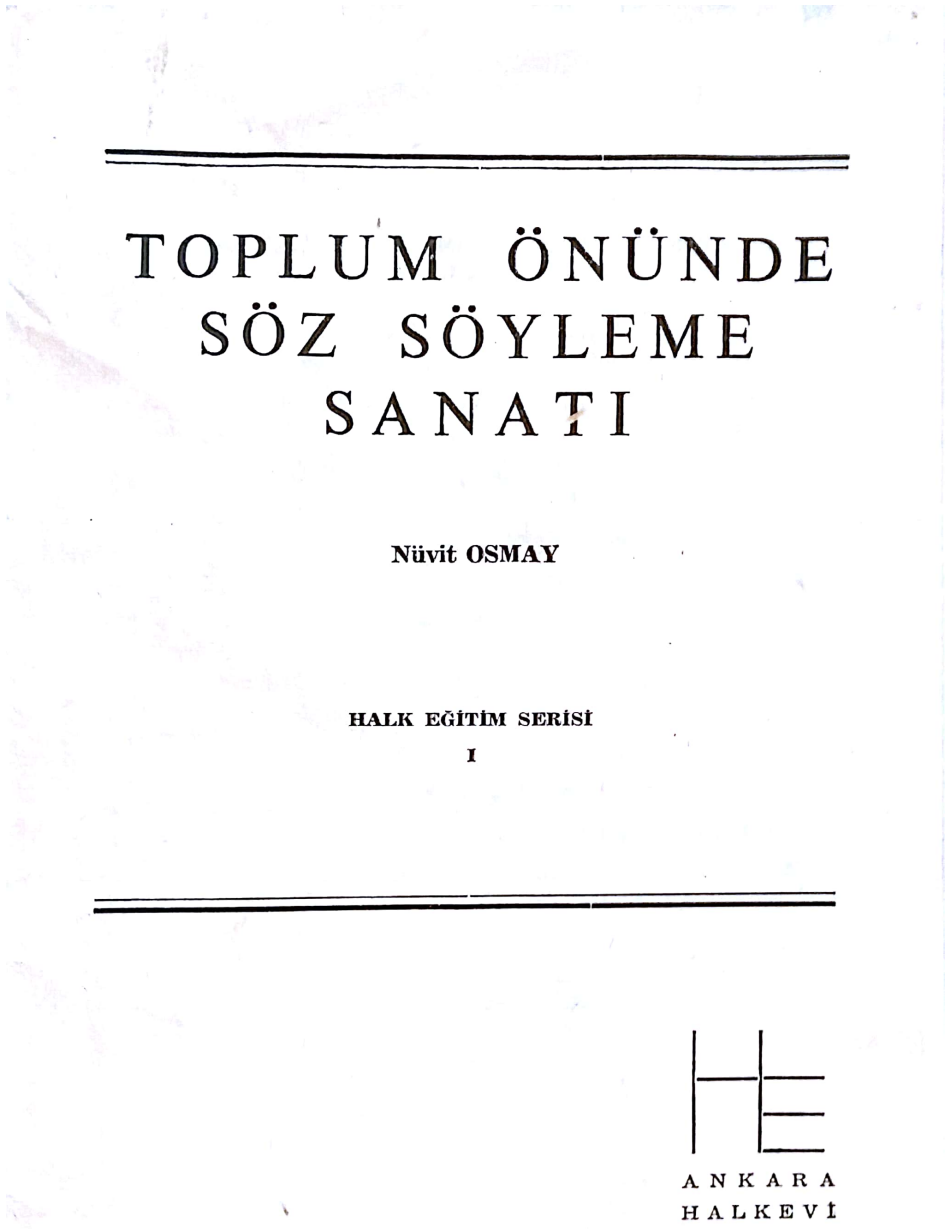


Fig. M4 Osmay's *Toplum Önünde Söz Söyleme Sanatı* (1964)

APPENDIX N

DOĞAN CÜCELOĞLU'S *İYİ DÜŞÜN DOĞRU KARAR VER*



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