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THE PURSUIT OF HAPPINESS AND SUCCESSFUL TRANSLATION: HOW TO EFFECTIVELY TRANSLATE SANACIONES MILAGROSAS, A SELF-HELP BOOK, FOR THE U.S. MARKET

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INTRODUCTION

Until recently, there has been little research on "self-help" books – not to mention the translation of this type of literature. However, today, the importance of the self-help industry is undeniable. In the United States sales reached $11 billion in 2013 (Schulz 2013), while in Latin America one in five books sold belongs to the self-help category (Papalini 2007). An important point to keep in mind, however, is that "what we call self-help or self-improvement literature is not a monolithic genre. Throughout most of this century, many different types of self-help literature co-exist, overlap and compete" (Mur Effing 2009: 129). Indeed, there are many sub-categories that fall under the umbrella of "self-help".

It is clear that the above figures reflect a significant reality in today's world; namely, the need or desire to seek happiness, inner peace, contentment, or whatever one chooses to call a state of general well-being. A deeper look into this literature genre reveals why it is so successful. Self-help literature is composed of many different approaches, as mentioned above, but Bergsma (2008) defines the overall genre as "all books that serve the aim of coping with one's personal or emotional problems without professional help" (qtd. in Yilmaz-Gümüs 118). To take one step further into the bigger picture, a defining characteristic of self-help books according to Butler-Bowdon is that they relate to "the broader personal development aims of self-knowledge and increasing happiness" (2003: 2). And there is the key to understanding the undeniable draw of self-help literature. What

individual is not seeking happiness as an ultimate goal in life? Indeed, the "pursuit of

happiness" – in the United States, a right granted to all citizens in the Declaration of

Independence – is nothing short of a central goal in the lives of most. And as affirmed in

Mur Effing's study on self-help literature, the concept of pursuing happiness is the very

core of this genre (2009: 125).

Of course, while seeking happiness is deeply embedded in U.S. culture, it is

certainly not exclusive to that country. In fact, self-help literature (SHL from now on) is

booming worldwide, much of it exported from the U.S., demonstrating that – while our

work as professional translators always contemplates the culture in which a text originates

(source culture, or SC), as well as that of its translation's destination (target culture, or TC)

– it can be argued that, in reality, when dealing with the type of SHL whose principle aim is

to increase happiness, "self-help values are universal" (Butler-Bowdon 2003: 2). While

that claim may be debatable, considering that the very definition of "happiness" varies

across cultures (some fundamentally do not believe that it can be pursued or achieved at all

[Oishi et al. 2013]), in the case of the text in question, as well as the cultures involved, this

dissertation posits that the self-help values contained therein will not cause obstacles rooted

in cultural particularities when being transferred from SC to TC. That said, as mentioned

above, it remains indispensible to take a deeper look into SHL in both the source and target

cultures, an analysis which will be carried out in the chapters to follow.

Before digging any deeper into social and cultural contexts, let us now lay out the

specific aims of this dissertation. Its main goal is to explore and determine how to

successfully translate *Sanaciones milagrosas* (2011), a self-help book by Chilean author

Lita Donoso, for the U.S. market. The book's main purpose is to provide the reader with a

tool to achieve physical, mental, and spiritual well-being via a method named *Alkymia*,

created by Donoso herself. Donoso is a clinical psychologist who, after 25 years of practice, abandoned traditional psychology and now solely teaches *Alkymia* as a self-healing process and way of life. The "tool" is a simple, step-by-step method utilizing visualizations, similar to a meditation, which – according to Donoso – activates an energetic circuit involving key parts of the brain, particularly the pineal and pituitary glands, that she says ultimately eliminates all forms of negativity from the mind, body, and spirit, providing the reader with the ability to create his/her desired reality. In short, <u>*Sanaciones milagrosas*</u> proposes a powerful method that allegedly leads the reader on a path to profound contentment, health, inner peace, and happiness.

The translation of self-help literature has been a personal topic of interest throughout the Master's program, largely due to the lack of research conducted in this area and the particular challenges involved, not to mention the sheer volume and popularity of the genre across cultures. The main reason for choosing this particular book as the subject of this dissertation, however, arose from my being introduced to the author by someone who practices *Alkymia*. It was established that Donoso's desire to have the book translated for the U.S. market (where she has conducted seminars on *Alkymia* but to Spanish-speakers only) coincided with my interest in translating it and using it for the topic of this dissertation. An obvious advantage in this situation is that knowing the author and being able to consult her when necessary and appropriate is an important benefit in being able to render a good translation of the book. As asserted by García Yebra, a personal connection with the author is a valuable tool in gaining a complete understanding of a text (1982: 31), which is the starting point for a successful translation, my ultimate goal. The implications of this being a translator-initiated project will be discussed in Chapter 4.

The source text will be further analyzed in Chapter 3, but first I will address the kinds of problems I anticipate in this translation project. As mentioned above, I believe there are very few, if any, aspects of the book that are so source-culture-specific that they will present a problem in translating for the United States market. This is likely because the Chilean author meant all along for the book and method to be used outside of its country of origin, and indeed, it is widely read and practiced in Argentina, Mexico, Spain, and other mostly Spanish-speaking countries. Therefore, research that focuses almost exclusively on the transfer of cultural references, such as Yilmaz-Gümüs's study of the problems of translating SHL into Turkish, is unlikely to be of much relevance in this case, except in its illustration of the fact that SHL is composed of many different sub-types, a point that plays a crucial role in determining what kinds of problems *are* likely to arise.

Indeed, the book uses a combination of spiritual and scientific approaches, classifying it as a "quasi-scientific spiritual approach to […] happiness", to use Mur Effing's description (2009: 138). While Donoso does draw on scientific studies, particularly regarding the brain and energy, she more heavily emphasizes a faith-based approach that goes beyond this "physical world" and the laws of nature that we normally "allow" to rule our lives. This "quasi-scientific spiritual approach", I predict, will be part of the translation challenge, as it includes many references to studies that are not cited and therefore the original terminology might be difficult to locate, even assuming it is appropriate for Donoso's purposes (indeed, a recurring theme in the book is that the reader must realize that seeking answers, evidence, or explanations in the physical world is a useless habit; that the truth lies beyond the dimension in which we live). There are also some potential factual errors that will need to be addressed when translating. Additional challenges may rise from the fact that Donoso has coined several terms (which will be

referred to as "spiritual terminology") that are key elements of the *Alkymia* method, mostly in reference to the "journey" initiated by the activation of the pineal and pituitary glands, where the individual follows a guided visualization process and connects to a "superior" or "divine" being. These aspects of the book present unique translation challenges that may not have previously appeared as particularly relevant aspects of the translation of SHL per se. It is therefore important to clarify that this study of the translation problems – and proposed solutions – in *Sanaciones milagrosas* do not necessarily pertain to SHL in general, although they very well may overlap with self-help books of the same sub-type: those that draw on both spiritual and scientific concepts.

In order to determine how to effectively translate *Sanaciones milagrosas* for the U.S. market, this dissertation must follow a series of necessary steps. This process will include: understanding and comparing source culture and target culture in the context of self-help literature, including the genre's history, evolution, and present-day relevance (Chapters 1 & 2); providing an in-depth description and analysis of the corpus, which will cover the psychological influences and approaches that are relevant to the text, as well as the book's particularities which are likely to present translation challenges, and a discussion of its function(s) and purpose(s) –*skopos*– per Nord 1997 and Vermeer 1978 (Chapter 3); identifying other factors that will influence translation decisions, including the roles of the key "players" in the process –translation initiator, editors, translator, and author, per Nord 1997 and Hewson & Martin 1991–, and Even-Zohar's (1978) Polysystem theory (Chapter 4); and ultimately defining the specific translation problems (Nord 1997) in the text and determining the most appropriate solutions, implementing various translation strategies (Chesterman 1997; Newmark 1981; Nord 1997 & 2001; Vinay and Darbelnet 1958), and

providing translation excerpts to illustrate the methodology used in this process (Chapter

5).

CHAPTER 1: SELF-HELP LITERATURE IN THE UNITED

STATES

When embarking on a translation project, it is crucial to study the context of the text's intended destination (TC) as well as that of its origin (SC). This Chapter aims to provide a background of SHL in the United States in order to gain a thorough understanding of the target culture in question, the social context and evolution of the genre in this TC –including criticism and supporting arguments—, and the reason SHL is worthy of study. The Chapter begins with an overview of the genre's history, and then discusses the relevance of SHL today by addressing some key practices and environments where the presence of self-help values are apparent. Because these areas cover such diverse fields as Positive Psychology, Guided Imagery Healing and other alternative medicine approaches, spiritual and religious practices, and Academia, it becomes clear just how popular and widespread some of SHL's fundamental concepts are in the U.S., illustrating both the need to study this genre and the potential place for a book like *Sanaciones milagrosas* in the TC.

1.1 Brief History of SHL in the United States

While some might think of SHL as a relatively new genre, texts aiming at self-improvement, happiness and quality of life have actually been in existence in the United States since Benjamin Franklin's 1790 autobiography (Mur Effing 2009; Yilmaz-Gümüs 2012). Other early texts that can be considered SHL include *The Bhagavad Gita*, *Tao Te*

Ching (Lao Tzu 5th-3rd century B.C.), *The Consolation of Philosophy* (Boethius 6th century), *Walden* (Thoreau 1854), and *Self-Help* (Smiles 1859), among others. Butler-Bowdon signals that although it is commonly perceived that self-help is about dealing with problems, in reality "most of the self-help classics are about *possibilities*" (2003: 2). A deeper look into the extremely varied genre does seem to support this claim; however, there may also be characteristics that link certain types of SHL to certain periods of time in the United States. Mur Effing observes that SHL:

> can be divided into three distinct phases marked by a shift from a culture of 'industry and effort' – beginning with Benjamin Franklin until the mid-twentieth century – to a culture of 'leisure and ease' – especially after World War II – and the emergence, towards the end of the twentieth century, of a spiritually-oriented literature of partly Eastern influence devoted to the study of the mind and the concept of self-mastery and self-knowledge as basic factors in the achievement of happiness and success in life (2009: 125).

According to Mur Effing, the first phase (nineteenth century) is characterized by the values that Benjamin Franklin was famous for embodying and encouraging: success, hard work, and discipline (126-7). This is reflected in such books as Self-Help (Smiles 1859), Pushing to the Front, or Success Under Difficulties (Swett Marden 1894), and others (ibid). These books all display a "strong puritan-religious influence", according to Anker (1999), which was prevalent at the time, holding high regard for virtue and integrity (qtd. in Mur Effing 129). Indeed, in the late nineteenth century William James stated: "The greatest discovery of my generation is that a human being can alter his life by altering his attitudes" (qtd. in Butler-Bowdon 1).

In the second phase (early- to mid-twentieth century), there was a shift from Franklin's "ethics of character" to a new focus on the "ethics of personality", which Mur Effing explains led to an increased interest in "techniques of Positive Mental Attitude (PMA) and public relations or public image," in which individuals were encouraged to

pursue their goals, even if this meant manipulating or using others on the way (130).   This

is apparent in much of the SHL published during this period, such as How I Raised Myself

from Failure to Success in Selling (Bettger 1947), How to Have Confidence and Power in

Dealing with People (Giblin 1956), and many other "How to" books, where the focus tends

to be on providing quick fixes (Mur Effing 130-132). Indeed, this supports Warshauer's

assertion that after World War II, the idea of the American dream had begun to take on a

different light, often leaving behind the integrity previously so valued and replacing it with

the goal of "getting rich quick" (qtd. in Mur Effing 131). A growing fixation on material

goods and fomenting consumerism led to a boom in self-help books offering quick and

easy solutions to one's problems.

The third shift (mid-twentieth century) was closely linked to stress, with Vincent

Peale being one of the first authors, according to Mur Effing, to tell his readers that doing

something about this growing problem was "urgent" (1957; qtd. in Mur Effing). This

helped bring the concept of mental healing into mainstream U.S. culture, and soon it

became commonly known that health could be negatively impacted by stress. This, Mur

Effing explains, likely led to more attention being drawn to the type of SHL that focused on

"mind-body medicine," with claims that "happiness and success can only be gained when

there is physical, emotional, mental and spiritual balance inside" (130). This most recent

phase of SHL contains many different types of texts, from those that rely heavily on

scientific data, to the more spiritually-inclined approaches – all while still including some

of the "older" styles mentioned above: quick fixes, getting to the top by stepping on those

in the way, the 'How to' model, etc. A new trend in this third phase of SHL is the growing

influence of Eastern philosophies, along with a greater interest in psychology, science and

technology. One explanation offered by Mur Effing as to this shift in SHL is the desire to

"find answers in the midst of a world where traditional values and faith in community structure and religious guidelines are in question" (135). Indeed, economic struggles have created a situation where, faced with uncertainties regarding jobs, wages, and opportunities, people may be likely to turn to self-improvement as the only way up (ibid).

As for the Eastward inclination, Mur Effing points again to dissatisfaction with the "ever-growing interest in consumerism and the ego-driven, success-oriented Western culture" (135). The books aimed at showing readers how to achieve their dreams and goals for the future were largely replaced with texts that preached about living in the present moment and finding true contentment from within. A common theme in many self-help books in this most recent phase is the power and influence of one's own thoughts.

Many of these newer characteristics coincide with those of *Sanaciones milagrosas*, or SM from now on, which points to the power of one's thoughts and the importance of establishing harmony in mind, body, and spirit. The book incorporates a strong spiritual component which is also noticeably more common in recent SHL. In Anker's words (1999: 149), after the 1960s, Americans began to look towards new viewpoints which sought to "break through conventional spirituality to explore unknown regions of psyche and soul" (qtd. in Mur Effing). This included yoga and meditation, and an array of new approaches to connecting spiritually, both inwards and – often simultaneously – with higher being(s), like in SM. Further, in recent SHL, as well as in SM, one can observe a noticeable tendency to combine philosophical, scientific (particularly psychological) and spiritual discourse, which not only serves to legitimize the author's approach, as Mur Effing suggests (138), but also presumably appeals to the reader. Studies conducted by professionals in science and spirituality/religion, to be discussed below, are steadily increasing in presence and credibility and seem to be captivating a culture that perhaps

wants to believe in the power of spirituality but seeks proof. The following section will explore some of these key studies, many of which are conducted at the growing number of centers for spiritual and scientific studies in Academia.

1.2 Present-Day Social Context and Relevance

1.2.1 SHL Today; Criticism and Responses

Today, SHL includes a wide range of books, whose objectives and approaches vary enormously. Some focus on overcoming specific problems, such as Self Help for Nightmares (Burgess et al. 2001), Overcoming Grief (Morris 2008), and The Breakup Bible, (Sussman 2011), while others offer perspectives in a more general context, for example: Mindfulness: Choice and Control in Everyday Life (Langer 1989) and The Power of Now (Tolle 2004). *Sanaciones milagrosas* would also fall under this latter category, as it encompasses "healing" in all facets of life.

The number and variety of self-help books in the U.S. market continue to grow each year, and it can be observed that there are actually many books of the genre that extend beyond the "self-help" category. Boris Kachka's article observes that "Twenty years ago, when *Chicken Soup for the Soul* was published, everyone knew where to find it and what it was for. Whatever you thought of self-help—godsend, guilty pleasure, snake oil—the genre was safely contained on one eclectic bookstore shelf" (2013). He notes that today, in contrast, "every section of the store (or web page) overflows with instructions, anecdotes,

and homilies. History books teach us how to lead, neuroscience how to use our amygdalas, and memoirs how to eat, pray, and love" (ibid).

Gauntlett's study (2002) about self-help books – those explicitly labeled as such – offers a comprehensive list of the types of SHL currently available and concludes that their overall messages can be boiled down to a few general themes, including: "Believe in yourself and you can achieve anything"; "You can't let the world 'happen' to you; instead you must take control of your life"; "It may not be obvious what would make you happy in life… These things have to be worked out, and then you can strive to get them"; "Change is always possible" (22). While these messages may dominate the self-help market, there is no mention of the type of SHL with a spiritual component as the guiding force, which has some fundamental differences from what might be called the "mainstream SHL", and often does not share some of the above themes, as is the case in SM.

Gauntlett also suggests that it is rare to find "general" self-help books, explaining that his search for a book about "how to be a happy woman in modern society" proved unfruitful. This is an interesting observation, and his study clearly exposes that the majority of SHL seems to focus on a specific topic; however, a look at some recent SHL bestsellers reveals that there are a popular select few whose aim is to guide the reader towards overall happiness and well-being, rather than concentrating on one particular problem. This is true for SM, where the key being offered is "healing", not just physical but in any form. Examples such as Tolle's best-selling The Power of Now (2004) demonstrate this reality and also have a spiritual component, not unlike SM.

Turning now to the social context of SHL in the U.S., it has been established that sales are booming, but not everyone is buying it – indeed, the genre is heavily criticized by many. There is often an overlying stigma that dismisses SHL as useless "psychobabble".

In a book by Dr. Stephen Briers named just that, he argues: "The phenomenal growth of the self-help sector in the last century is a testament not only to our rising levels of insecurity and self-doubt, but to the stealthy psychologizing of our culture as a whole" (qtd. in Kachka 2013). In other words, according to Briers, the increasing amount of SHL on the market is nothing more than a sign of how weak people have become. However, Butler-Bowdon sustains that despite negative images of SHL, what it became over time was "a new source of life guidance and [readers] loved it" (2003: 2). He offers: "Maybe the genre took on its low brow image because the books were so readily available, promised so much and contained ideas that you were unlikely to hear from a professor or a minister" (ibid). He praises SHL for reaching people in need of guidance, and fomenting positive and encouraging ideals rather than sending negative messages about society and the world. Indeed, regardless of why certain societies have found themselves in this situation of high SHL consumption – be it fast-paced living, increasing levels of stress, pressure to make more money, or any of the other commonly heard arguments explaining the search for self-help today –, the fact is that this need undoubtedly exists. The demand for SHL is therefore continuously growing, and the supply follows suit.

Of course, some critics question this increasing demand and the value of SHL in general, arguing that the only thing readers get from self-help books is hope, rather than any real solution (T. Wilson 2011). Meanwhile, supporters point to studies that show how important hope is to a person's sense of well-being (Lyubomirsky et al. 2005: 119), and commend SHL for providing that possibility for readers, even in cases where "all they get" is hope. The idea is that hope is often a stepping stone towards fomenting positive thoughts and emotions, which is shown to make a difference in a person's sense of well-being (Seligman & Csikszentmihalyi 2000: 10, 13).

Another poignant criticism of SHL, expressed by Micki McGee in Self-Help, Inc., is that authors seem to have a tendency to offer bits of elusive advice here and there, "belaboring" the reader, rather than actually providing help (2005: 13). McGee, among others, suggests that what many self-help books accomplish is simply to leave their readers more overwhelmed than when they started, by essentially adding more obscure to-do lists to their already-overly-stressed minds. Lindsey Agness, who has worked in self-help for years as a life coach, agrees with this point: "There is a danger of being sold the dream [...] People get bombarded with suggestions for how they can do better, and end up with an endless wish list of vague aspirations, with no focus on any particular thing" (Jarvis 2011).

This is certainly true in some (or even many) cases; but as previously explained, the self-help genre cannot be generalized, as it includes varying styles, topics, and aims. In fact, SM benefits from the opposite approach: to simplify, rather than burden, with a singular, all-encompassing focus. The piece that unifies the entire book and theory is the activation method *Alkymia,* and the author's claim as to what practicing it will achieve is clear: healing of the mind, body and spirit. SM's structure, layout and key characteristics will be examined in more detail in Chapter 3, but this section's purpose is to discuss the panorama and social context of SHL today, and briefly where SM stands in this regard.

McGee goes on to warn about the danger of believing what she considers a common SHL concept: that a person is in control and therefore completely responsible for his/her own life, along with its successes and failures (ibid). "The idea that we are in control of our own lives offers up ideals which are simply unattainable," she says; explaining that "when we don't achieve them there is a sense of dissatisfaction, desire and envy" (ibid). The Jarvis article then refers to a study claiming that self-help can be detrimental rather than beneficial, especially for those with low self-esteem (ibid). These are interesting points

which, when approached from a different perspective, are worthy of questioning. First, we return to the fact that not all self-help books are the same, and that the idea described by McGee is not necessarily a central value in many of them. This is particularly true for books with a spiritual component, where some type of faith in a superior or divine being possessing ultimate control is inevitably a key value, such as in SM. These books aim to guide the reader towards well-being while taking into account the presence and role of "something greater". Second, when considering the "psychological pressure" McGee describes as resulting from the failure to achieve one's goals, it is important to remember that everyone is different, and the assumption that people would rather be told they are actually not in control of their lives may not be accurate for everyone. One reader may find inspiration and results in a guide about being present in "the now", while another might not be able to feel a connection with this concept – and then might feel frustrated, or simply put the book down, or seek out another approach, or any number of reactions. Jarvis's article seems to focus on the type of self-help that is found in mainstream media – in her words: with "potions promising all manner of glories: improved energy, a faster metabolism, shinier hair, a calmer disposition[…]" (ibid) –, where it is certainly more likely to find shallow tips that may invoke false hope in a reader, only to leave him/her disappointed when he/she fails. This is quite a different category from the type of SHL that encourages and proposes research-backed approaches to general well-being with more in-depth guidance, and even more so from the type whose focus is on a combination of spirituality and science, such as SM.

Another parallel point worth exploring is what type of reader purchases SHL. Heather Jackson, an editor at Harmony, points out that buyers of SHL are often striving to achieve an improved overall well-being, not necessarily struggling with a specific problem

(Kachka 2013). She describes the target of these current best sellers as "the worried well looking to optimize, to make their lives that much better" (ibid). Caroline Sutton, another editor, continues: "The whole idea of showing that there is a counter-intuitive way of looking at information, to make you understand yourself in a completely different way – that's been game-changing" (ibid). These are the concepts that have captivated much of U.S. society, opening up an ever-growing interest in finding ways to understand oneself better, to improve oneself or one's life. The article concludes that, in spite of modern spins on the classic concept of self-help, the focus remains "on a chronic and incurable American flaw: unhappiness" (ibid). If this state really is chronic in U.S. culture as claimed, turning to SHL is likely to continue being a popular decision for the foreseeable future, which serves to highlight the relevance of the genre and why it is worthy of study.

Others criticize what they claim is the "individualistic" nature of SHL, as observed by Gauntlett: "[Self-help books] are very individualistic, of course – they are about finding empowerment, success and happiness for yourself, not your community or social group" (2002: 22). This may seem like an obvious deduction, given the very name "self-help," and is certainly true in many cases (particularly the type described by Mur Effing at the beginning of this Chapter, where stepping on or manipulating others to get to one's desired place is the encouraged strategy). However, this is a very narrow view of SHL, and the reality is that many books, including SM, focus on ways to understand and improve the individual so as to spread positive values and ultimately create a more harmonious society or community. The notion of being aware of oneself as part of a whole – where the "whole" often includes a "divine being" – and of showing the same love and respect to oneself as to all other beings, is a central one in SM and in many other spiritually-inclined self-help books. Specifically, in the case of SM, the reader visualizes him-/herself sending

love out to the entire universe, starting with his/her intimate circle and ever-expanding from there on out, which illustrates how the greater goal is for an overall well-being that extends to the whole universe. In fact, there are free, open *Alkymia* sessions organized throughout the year with the purpose of practicing the method in groups: for the community, for the country, or for the world, particularly during times of crisis or instability. The idea is that coming together to spread positivity and love is a powerful tool, and should be applied not only on an individual level but outwards as well for a better world. These are characteristics shared by numerous religions and/or prayer circles, hence the definition of SM as a primarily spiritual approach, to be discussed in more detail later in this Chapter and in Chapter 3.

First, the following section will address a psychology trend that has some similar traits to SM, and whose popularity in the U.S. serves to indicate both the relevance of SM's method and its likely positive reception in the TC.

1.2.2 Positive Psychology

The SM practice, described above, of cultivating and spreading positive thoughts may indeed be linked to the "positivity" phenomenon that has become so popular in recent times. Granted, in the U.S. there seems to be a general value for positive thinking, which has undoubtedly influenced the spreading of "positive psychology" into virtually all areas of society – in the media, in advertising, in Academia, even in the workplace and, of course, in sessions with psychologists. James Coyne, a professor of Health Psychology at a Netherlands university, offers the following explanation, saying that the field of positive

psychology's "translation to practical applications has moved faster than the science and has been swept up by popular culture, self-help gurus and life coaches," going on to cite examples such as "FedEx, Adobe and IBM, that are hiring 'happiness coaches' to work with employees, schools that are embedding positive psychology in their curriculum and the Army, which is hoping to reach all its 1.1 million soldiers with its resiliency training" (Azar 2011). While it certainly seems true that the concept has caught on in popular culture perhaps at a higher rate than the science that supports it, there is a great deal of scientific evidence pointing to the effects of our thoughts – particularly positive thinking – on our brains and bodies, and hence on our lives. Kachka describes it as "a new era of mass self-help, wherein the laboratory and the writer work together to teach us how to change ourselves," citing positive psychology as a poignant example of this new reality (2013). "Positive psychology" is defined by Seligman as "the scientific study of positive human functioning and flourishing on multiple levels that include the biological, personal, relational, institutional, cultural, and global dimensions of life" (qtd. in Compton & Hoffman 2013: 2). Over the past thirty years, "scientific research has revealed how important positive emotions and adaptive behaviors are to living a satisfying and productive life" (ibid), which would indicate the same about approaches such as SM's. Compton & Hoffman highlight a 2005 study conducted by Sonja Lyubomirsky, Laura King, and Ed Diener which reviewed over 225 research papers on subjective well-being, and found that "people who reported feeling happier and more satisfied with life tended to be successful in a wide range of life domains" (54). In other words, those who considered themselves happier had better relationships, better health, better coping skills, and even a tendency to have higher incomes (ibid). And the logical next question the study sought to answer – which came first: "being happy", or success in various life areas? – was met with

findings that "*'being happy'* came first and was partially responsible for other positive outcomes in life" (ibid). If SM encourages positive thinking, then, it seems likely that at least for some, this would lead to feeling happier with life, and therefore generate other positive effects.

Positive psychology is a large umbrella category in the field which encompasses many characteristics and sub-categories, and which will not be dissected in further detail for the purposes of this dissertation. However, one such branch of positive psychology that is often referred to in SHL, and which shares many of the values discussed here, is Mindfulness, defined as "the intentional, accepting and non-judgmental focus of one's attention on the emotions, thoughts and sensations occurring in the present moment" (Zgierska et al. 2009). Studies show the positive effects of using Mindfulness for a range of conditions, with particularly significant results in combatting depression and anxiety (ibid). The concept of letting one's thoughts come as they will during a concentrated "meditation" state is central to the method used in SM, and research shows that this often leads to more acceptance, more positive feelings, and ultimately, healing.

Similarly, studies examining a phenomenon called "the placebo effect" may further indicate how thoughts can affect physical healing. The National Institutes of Health define the placebo effect as "a beneficial health outcome resulting from a person's anticipation that an intervention – pill, procedure, or injection, for example – will help them" ("NIH" n.d.). In response to skeptics, physician Dr. Martin Rossman clarifies that to "call an effect 'placebo' does not mean that the patient's response to the placebo isn't real. It simply means that the response stems from the patient's belief in the therapy rather than from the therapy itself" (2000: 4). He goes on to signal that "What is important about the placebo response is that it demonstrates beyond a doubt that thoughts can trigger the body's self-

healing abilities" (ibid), which could be the case for readers of SM. Here it is worth

mentioning that witchcraft, sorcery, and cults which claim to use supernatural powers to

influence people (whether favorably or adversely), often work as placebo and nocebo

effects. This raises the question of ethicality when using or attempting to use such

"powers", regarding which there are three important clarifications to be made in relation to

SM. First, contrary to witchcraft and sorcery, *Alkymia* is explicitly only practiced by and

on the reader. The book in fact discusses this aspect of the method and explains that it is

only for personal and voluntary use. Indeed, the second clarification is that *Alkymia* is a

completely voluntary practice. Donoso repeatedly asserts that her objective is to teach what

she believes is a powerful self-healing tool, but that it is entirely up to the reader whether

he/she wants to accept these "cosmic rules" and/or try *Alkymia*, clearly differentiating SM

from cult-like or sorcery activities where the subject of a "spell" can be unaware or

unwilling to participate in such practices. Third, as affirmed by Chilean sociologist

Cristian Parker, what distinguishes a sect from a self-help group is that in the former, a

psychological manipulation takes place that alters a person's free will, putting him/her in a

position of total dependency ("CNN Chile" 2013). Again, the difference lies between

voluntarily exercising a sort of freedom of religion or belief system, a right granted to all

individuals, versus being manipulated into practicing activities by another person (ibid).

1.2.3 Guided Imagery Healing; Spirituality; Religion

Another alternative healing approach that has shown powerful results in scientific

studies, of particular relevance to this dissertation as it is a fundamental aspect of the

activation method in SM, is "Guided Imagery Healing," or GIH from now on. The Academy for Guided Imagery defines GIH as "a wide variety of techniques, including simple visualization and direct suggestion using imagery […] where elements of the unconscious mind are invited to appear as images that can communicate with the conscious mind" ("ACADGI" n.d.). These techniques have gained scientific support over the past twenty years as to their effects on teaching psychophysiological relaxation, alleviating anxiety and depression, relieving physical and psychological symptoms, overcoming health-endangering habits, and helping patients prepare for surgery and tolerate procedures more comfortably (ibid).

Leslie Davenport, a psychotherapist and director of the Institute of Health and Healing Humanities Program at Marin General Hospital in California, uses GIH with patients to help them counter a variety of conditions, and has seen the results first-hand for more than twenty years, particularly in reducing pain and anxiety (2009: 33). Additionally, she refers to studies that show that guided imagery "can produce healing effects on the cardiovascular and immune functions, reduce pain, alter brainwave patterns… decrease headaches by 62 percent, enhance sleep by as much as 75 percent, and decrease pulmonary symptoms (such as asthma, allergies, emphysema), and there are more than seventy-five studies related to the benefits of guided imagery during cancer treatment" (ibid). The numerous findings confirming that "images in the mind bring about changes in the body" have long since been picked up by health care institutions all over the U.S., and GIH is currently implemented in hospitals nation-wide, including the California Pacific Medical Center in San Francisco, the Mayo Clinic in New York, the Washington Hospital Centers, and Hartford Hospital in Connecticut, among others (Davenport 2009: 32).

Certainly, all the scientific research supporting claims that visualizations and imagery are powerful tools in healing (of both physical and mental conditions) serves to show the relevance of SM and the *Alkymia* method, which uses guided visualizations to activate the pineal and pituitary glands, and from there, the individual begins the "healing process" by visualizing the dissolution of all negativity, illness(es), undesired condition(s), etc. In the U.S., GIH is not only used in hospitals and other health care institutions, as mentioned above, where a professional practitioner provides the patient with guidance and instructions, but also largely used by individuals on their own. Harvard studies conducted in 1990 and 1997 reveal two particularly interesting facts about GIH in the U.S.: first, that imagery techniques were in fact traditionally used as "self-care", although visits to practitioners increased by 50 to 65 percent in that seven-year time period (Rossman 2000: 218). Second, the studies show that there was a significant increase in insurance coverage for imagery techniques, jumping from 16.1 percent in 1990 to 51.5 percent in 1997, reflecting a "growing understanding in both public and professional circles that imagery can be an unusually powerful way to influence health and one that requires being handled with respect" (ibid).

A poignant aspect of GIH, which holds true both for the techniques described above and for those in SM, is that once a professional has provided guidance and instruction, "treatment" (or simply practicing the techniques) can be easily continued by the patient alone. The relevance of this technique in self-help is thus significant, as it benefits from scientific support and allows the individual to practice it on his/her own – and even comprises a spiritual component, to be discussed below. It also aligns with Donoso's belief that healing comes from within, although while she asserts that methods relying on an outer source (psychologist, psychiatrist, etc.) are not ultimately truly healing for the patient, some

studies in cancer patients show that those who used GIH in conjunction with chemotherapy or other medical treatments experienced best results (Davenport 2009: 95).

The connection between GIH and spirituality is not a difficult one to notice, although many who use GIH may not feel it is necessary to seek out this link. The similarities of GIH and prayer are addressed by Rossman, mentioned above, who founded "The Healing Mind," where he has trained professionals and patients alike in GIH for 30 years (2000: 6-7). He notes: "Imagery is often used in prayer, whether through rituals, music, poetry, or the icons we surround ourselves with in places of prayer. And yet imagery can also be effectively used outside a prayerful context" (195). He goes on to observe how, for those who so desire, using GIH is not unlike connecting spiritually to a higher force: "Perhaps the only real difference between thinking of this inner process we are working with as imagery or as prayer is whether you feel you are appealing to a higher power or God or to your subconscious mind for a response" (ibid). In other words, what an individual believes in and is comfortable with is what will prove most effective for him. This concept shows similarities with the placebo effect studies noted above, and serves to explain the numerous success stories related to *Alkymia* as described in SM.

Additionally, Rossman describes how the majority of patients misidentify their illness or problem, making it crucial to discover the underlying issue, and why GIH is an important option to keep in mind for treatment: "Studies in England and the US have found that from 50 to 75 percent of all problems that patients bring to their primary-care clinic are emotional, social, or familial in origin, though they are being expressed through pain or illness" (20). He also explains that "emotions are not only psychological but physical states that are at the root of a great deal of illness and disease. Rudolph Virchow, a 19th century physician and founding father of the science of pathology, remarked that 'much illness is

unhappiness sailing under a physiologic flag'" (20). Rossman argues that this is precisely

why GIH, which considers how the brain, mind, body, and behavior interact, is an effective

way to battle a great range of conditions. To further illustrate scientific proof that backs the

imagery technique, he cites Dr. Karen Olness, who found in 1996 that eighteen out of

twenty-two studies on whether imagery can affect the production and activation of T-cells

(which protect against cancer and viral infections) showed positive results (227). These

findings could suggest why readers of SM have experienced healing effects through the

visualization and activation method.

1.2.4 "Alternative" Approaches To Healing In Academia

As alternate paths to healing or happiness have continued to gain popularity and

scientific support, it is logical, then, that this reality would be reflected in Academia as

well, serving to illustrate the acceptance of alternative approaches in the mainstream and

therefore the relevance of books like SM in the TC. Today, numerous academic programs

exist that explore "alternative" psychology approaches – incorporating spirituality,

meditation, and, indeed, "happiness studies" – in universities worldwide, including in Ivy

League and other prestigious U.S. institutions. These alternate methods are closely linked

to some of the key elements found in SHL; particularly in the type that uses a combination

of science and spirituality, such as SM, thus attesting to the applicability of this type of

book in the U.S. market. Examples include Columbia University's Spirituality and Mind-

Body Institute (SMBI); the University of Pennsylvania's Center for Spirituality and the

Mind; Duke University's Center for Spirituality, Theology and Health; the George

Washington University's Institute for Spirituality and Health; the University of Florida's Center for Spirituality and Health; and the Johns Hopkins Center for Mind Body Research, among a growing list of others. A 2006 study explains that "several factors have driven this steady growth: most prominent is patients' increasing interest in self-care, wellness and alternative medicine, and their concomitant dissatisfaction with the success of allopathic medicine in preventing and treating chronic illnesses" (Brower 2006). However, another big factor came into play in 1992 when the U.S. government, prompted by the growing demand for alternative medicine, had NIH open an Office of Alternative Medicine (OAM), granting it a budget of US$2 million (ibid). Brower asserts that not everyone at NIH agreed with this decision, but that according to Eisenberg et al., demand was undeniably "enthusiastic", and that "when OAM was founded, more than one-third of Americans said that they used relaxation techniques and imagery, biofeedback and hypnosis, and more than 50% used prayer as a complementary or alternative therapy" (qtd. in Brower 2006). Mind-body approaches to medicine were clearly more popular than ever, and thus incorporated by universities like those listed above at a growing rate. The appeal of books that also draw on the mind-body-spirit connection, then – such as SM –, is similarly to be expected.

An article in Harvard magazine highlights Professor Ben-Shahar's extraordinarily popular course, "Happiness 101" (which in reality is "Positive Psychology"), where the "enrollment of 854 students was the largest of any course in the catalog [in 2004 and 2006], surpassing even introductory economics" (Lambert 2007). Ben-Shahar was featured on national and international media for this impressive feat, quickly becoming one of the most well-known positive psychologists in the world (ibid). The "Science of Happiness" is not only a topic that obviously captivates college minds, but also the name of a University of California Berkeley course that is making history. This "MOOC (massive open online

course)" was launched in September 2014 with more than 110,000 registrations and re-launched on December 1st ("UCBerkeley" n.d.). While this being an online, open course naturally raises enrollment exponentially, there are dozens of courses like it being offered at U.S. universities that are indisputably popular.

Dr. Lisa Miller, director of Columbia University's SMBI and a professor and director of Clinical Psychology, conducted a study with colleagues in 2013 that revealed that "spirituality or religion may protect against major depression by thickening the brain cortex and counteracting the cortical thinning that would normally occur with major depression" ("Columbia University" 2014). Subjects who considered religion or spirituality of high importance, and who engaged in practices such as regular meditation or other spiritual or religious activity, were those whose brains showed the most thickening in the cortex (ibid). These findings signal important revelations about healing capabilities related to spirituality – again, a pertinent indication in regards to the SM method – which has shaped the SMBI's approach to psychology. The Institute's course offering includes "Non-Traditional Psychotherapies," "Principles of Mind Body Unity," and "Psychotherapy, Religious Diversity, and Spirituality" ("SMBI" n.d.) which would seem to reflect key values shared with self-help, certainly in the SM category. Indeed, these courses consider alternative treatments centered around the link between mind and body, as well as the effects of spirituality as an important factor in cultivating well-being.

Similarly, studies conducted by Dr. Andrew Newberg, a University of Pennsylvania professor of radiology, psychology and religious studies and co-founder of the University's Center for Spirituality and the Mind, found the following: "Pray and meditate enough and some changes in the brain become permanent. Long-term meditators – those with 15 years of practice or more – appear to have thicker frontal lobes than nonmeditators. People who

describe themselves as highly spiritual tend to exhibit an asymmetry in the thalamus"

(Kluger 2009). While much of mainstream science still insists that religion is a separate

entity, which is undeniably true in many respects, there is also growing evidence that, in

Newberg's words, "the way the brain works is so compatible with religion and spirituality

that we're going to be enmeshed in both for a long time" (ibid). It can be inferred from this

assertion that although these pieces of scientific enlightenment are important and revealing,

there is still more to be studied in order to reach a true understanding of the connections.

Nevertheless, the fact remains that the existence of such studies, as well as of such

academic programs in prestigious institutions, is no doubt a reflection of the importance of

these topics, which are intricately linked to SM's approach, in the U.S. today.

CHAPTER 2: SELF-HELP LITERATURE IN LATIN AMERICA

– FOCUS ON CHILE

Now that the history, social context and present-day relevance of SHL in the U.S. – as pertains to SM – have been established, Chapter 2 will aim to provide the same insight in regards to Latin America, and Chile in particular, as SM's source country and culture. This will serve to garner a solid understanding of the context of the book's origins, and allow for an informed comparison and contrast with that of its destination, so as to lay the groundwork for a substantiated and thorough translation process.

2.1 Brief History of SHL in Latin America – Focus on Chile

An interesting SHL-related parallel can be drawn between the U.S. and Latin America given that Benjamin Franklin, one of the first to promote self-improvement values in the U.S., was said to have inspired the Argentine Domingo Faustino Sarmiento (Fernández n.d.). While Sarmiento was born a century after Franklin, they shared similar circumstances (largely self-educated in their youth and humble backgrounds) and values – namely, the power and importance of a good education, ultimately for the good of their respective nations – and a strong belief in the self-improving and self-educating benefits of reading (ibid), a philosophy expressed by Aristotle over two thousand years prior (Lamb-Shapiro 2013). Sarmiento's *Recuerdos de provincia* (1850) (published in English as

Recollections of a Provincial Past) was apparently inspired by Franklin's autobiography, and both works convey a conviction that the individual holds the capacity to overcome anything, and to become the best version of him-/herself (Mayer 2013).

Incidentally, Sarmiento's <u>Recuerdos de provincia</u> was first published in Santiago, Chile, although it is difficult to find more examples of self-help books published in Chile before 1950. The country's SHL history, however, is said to be divided into three stages ("Autoayuda Chile" 2014). The first period (1960-1973), labeled "Disappointment", occurred as a result of general discontentment and social riots, and was largely dominated by "spiritual gurus" (ibid). The next period (1973-1990), "Defense", was defined by the military coup and cultural repression, with most SHL coming from business-oriented writers in the U.S. (ibid). Finally, the "Impotence" period from 1990 to 2010 was characterized by the return to democracy and a Neoliberal economy, with a SHL market dominated by Chileans, particularly psychologists (ibid). This last phenomenon is also true of Argentina, where local authors, often psychologists, have contributed significantly to the SHL market (Mayer 2013).

In present-day Chile, most self-help books sold are products of local writers, according to a 2010 article about the SHL phenomenon, whose author points out that they differ from the style of many such books in the U.S. and the UK in that they do not offer "quick fixes" (Pérez Millas 2010). However, as mentioned in the previous Chapter, by 2010 this approach had largely been replaced in the U.S. by texts rooted in positive psychology, Eastern philosophies, science and technology (Mur Effing 2009). Still, the claim by Pérez Millas is understandable considering that much of the SHL translated into Spanish for the Chilean market seems to consist of the "quick-fix" type ("Antartica" n.d.).

2.2 Present-Day Social Context and Relevance

2.2.1 SHL Today; Criticism and Responses

A general overview of SHL in Latin America reveals that in 2003, one in every five most-sold books belonged to this genre (Papalini 2007: 2). Papalini's study also states that this statistic has been maintained in subsequent years, with Argentina slightly surpassing Mexico as the largest SHL market in Latin America (ibid).

In Chile, according to Emol newspaper (Vargas 2011), the best-selling self-help books in 2011 were written by Latin American authors, mostly Chileans (in four cases) and Argentineans (in two cases), although authors from the U.S., Canada, and other countries outside of Latin American also formed a part of the list (ibid). This is likely a reflection of a more fluid relationship with the U.S. economically and socially, resulting in a greater demand in Chile for books by foreign authors such as Deepak Chopra, Eckhart Tolle, Rhonda Byrne, etc.

Of the relatively scarce research published on SHL in Latin America, there seems to be a consensus that the SHL consumer is generally middle- to upper-middle class, with an overwhelming female majority (Mayer 2013). Mayer's article clarifies that men, too, purchase SHL, although they tend to choose books with approaches based on neuro-linguistic programming (NLP) and marketing, among others, rather than those found explicitly in the "self-help" section (ibid). A fitting example is the work of Estanislao Bachrach, Argentine molecular biologist: his *En cambio* (2014) was #1 best-selling book on Cuspide online in December 2014, with *Ágilmente* (2012) ranking #4 ("Cuspide" n.d.). Both books contain plenty of neuro-scientific support to Bachrach's claims that learning

how your brain works and how to alter it can allow you to change your life and live better (ibid). A parallel in the U.S. could be drawn to books such as Malcolm Gladwell's The Tipping Point (2000) and Outliers (2008), both best-sellers in the U.S. that examine aspects of society to explain how certain phenomena affect individuals in important ways (Gladwell n.d.). Despite using different approaches, both Bachrach and Gladwell have been extremely successful and could be categorized in sections other than self-help while still fulfilling that function for those who seek it.

When evaluating what will sell and what type of self-help book is worth taking on, Mayer explains that in Argentina, publishers consider it fundamental for the author to be connected to a network that circulates the content of the proposed book (Mayer 2013). That is; the ideal candidate for publication will offer sessions on the topic, have a presence in the media via the author's own program or a magazine/newspaper column, webpage, etc. – all factors that raise sales probabilities (ibid). This also seems to be the case in Chile, as illustrated by Donoso, whose "*Alkymia Global*" is an established network that offers workshops, courses, retreats, and occasional free public events, providing e-mail notifications for those who wish to remain informed about related activities ("Alkymia global" n.d.). The cases of many best-selling Argentine authors in the genre also seem to confirm this standard: Stamateas, for example, holds periodic conferences that are announced on his website, which in turn offers "success messages" to which one can subscribe via email, and he has a weekly column in a local magazine (Mayer 2013). In short, for publishing houses, having a system in place beyond the SHL author's book(s) indicates the possibility of greater sales.

A survey of psychiatrists and self-help specialists published in Chile's *La Tercera* newspaper concluded that the success of SHL can be attributed to five distinct factors (Pérez Millas 2010):

1. "Vital conflicts": they deal with conflicts that are part of a person's "vital development", which may include family relationships and the general societal belief in Chile that the only one who can solve a person's problems is him-/herself. The case of SM might not deal with a "conflict" per se, but the general concept of self-healing certainly applies to a variety of "vital" issues.

2. "Super-sale signatures": the concept that books often sell because of the name on the cover, rather than the content they offer. One psychiatrist says Chileans value the communicative agent more than the idea itself, and are therefore likely to accept or believe an idea without knowing much about it. While Donoso has only published four books relating to *Alkymia*, her name has become more and more recognizable in Chile, as has the method itself.

3. "The Zen Buddhist Idea": the view that "all the answers lie within you". Often shelved under "Spirituality," Pérez Millas asserts that this approach, shared by Donoso in SM, is the preferred one in Chile, as opposed to the "quick-fix" style she says dominates markets in the U.S. and England, although Mur Effing's study suggests otherwise (2009: 135; see Chapter 1).

4. "Chile 'Released'": the claim that "sex sells" in Chile and in fact contributed to the beginnings of the SHL market in the mid-1900s. Today, books about sexuality remain among the top-selling self-help titles.

5. "Direct wording": The simple, direct phrasing used in most SHL is what Pérez Millas claims is the most effective means to get across an honest – and sometimes

unpleasant – message. As for the popularity of SHL by Chilean authors, one psychiatrist notes that the familiar voice of a fellow Chilean provides a sort of comfort and closeness that helps the reader receive the message – perhaps an advantage for Donoso in Chile. This coincides with the case of SM, where Donoso's messages are indeed direct – despite her writing style often employing long sentences and "flowery" language, to be discussed in the next chapter –, and it is evident that she aims to be honest and straight-forward with her reader about the *Alkymia* method.

The self-help industry in Chile and Latin America has also been the subject of plenty of criticism. In a Chilean newspaper article featuring interviews with Argentine psychoanalyst Enrique Novelli, the main argument is that self-help simply does not work ("Cooperativa" 2012). Many of these books, it says, spread the illusion that anguish will be resolved quickly, when the problem might actually be more complex (ibid). This must certainly be true when the self-help book in question promises that the solution be quick and simple; however, as mentioned repeatedly here, SHL encompasses numerous different approaches, including many that offer neither quick nor easy fixes. SM, for example, proposes a method that Donoso says must be practiced regularly in order for the user to benefit from the results, and states with clarity that it may not be "easy" for some, as it requires discipline, concentration and patience to practice the activation method at least twice a day every day; and, more importantly, she says each experience is different and may be quick for some while it could take longer for others (Donoso 2011). Novelli signals that although some (positive) effects may be experienced by the reader, they are superficial, and therefore the deeper issue will eventually return to the surface ("Cooperativa" 2012). This is undoubtedly the case in the example cited in the article, which does not seem to

hold any credibility at all: Leonardo Stemberg, a "guru" whose website does not clearly indicate any credentials (Stemberg n.d.) and whose quick search on any search engine returns almost exclusively dubious reviews. In addition to being very poorly written and presented, there are no readily available studies cited to back his claims, nor does he have formal experience to that end (ibid), and even users of his exercises have published negative reviews online. In other words, while this example certainly illustrates the point being made, the fact that it shows virtually no signs of being a credible source does not reflect "self-help" as a genre, which comprises many different approaches.

Novelli also explains that happiness is not a permanent state, but rather occurs in certain moments when something desired is achieved, and that there is no such thing as absolute "happiness" or "unhappiness" without the grey area that each description entails ("Cooperativa" 2012). Novelli utilizes this point as a criticism of SHL in general, which again is relevant only up to a certain point; namely, where it fails to acknowledge that a permanent, constant, unwavering state of happiness is not what many self-help books promise to their readers. Even "quick-fix" type books, like Beck & Ablow's The 7: Seven Wonders That Will Change Your Life (2011), will often include friendly reminders such as "It isn't that fear or worry is absent from your heart or mind. You might well be terrified. You may only be slightly more willing to go further into that room than to bolt for the door. Such is the fine line we travel…" (2011: 38). In Dan Harris's self-help book aiming at "demystifying meditation," he asserts: "[…] meditation is simply exercise for your brain. It's a proven technique for preventing the voice in your head from leading you around by the nose. To be clear, it's not a miracle cure… it will [not] magically solve all of your problems. […] In my experience, meditation makes you 10% happier" (Harris 2014). He does reference scientific research that backs this claim, but also insists that there is no such

thing as a constantly unhappiness-free state of being, a concept shared by many authors of self-help books. Similarly, Donoso asserts to her reader: "This is not a secret, nor is it a magic trick. It is an instructive guide, but you are the one who will shape the result through your full awareness" (2011: 147). This serves as a reminder that what SHL comes down to, in the best of cases, is offering tools to cope with certain issues – some specific, some general – that may or may not help every type of reader. As Argentine psychologist Viviana Kelmanowicz says, "I think it's wonderful that [self-help books and authors] fill up theaters with positive ideas and nourish people with strategies. But they are generalizations; things that can be useful for some, but maybe not others" (San Martín 2012). To return to Novelli's point, some self-help books may promise immediate enlightenment or permanent happiness, but many propose resources to help the reader improve his/her life, acknowledging that there will inevitably be moments where negative emotions arise, and often suggesting methods to diminish them, but rarely ignoring the fact that a permanent euphoric state is not a realistic goal.

In the case of SM, while Donoso places much emphasis on the idea that many societies too readily accept pre-conceived notions – such as taking a doctor's fateful diagnosis for granted rather than looking into using self-healing methods – SM takes into account that every individual struggles with some type of negative situation, and the goal is to develop tools to deal with them in order to reduce and eventually eliminate them from one's life. Donoso's method strives to provide relief from various forms of negativity, but does not assume that the user will enjoy a permanent state of happiness without moments of negative feelings or circumstances and, indeed, reminds the reader that her method is not "magic".

Novelli also describes another aspect of SHL that he says comes up short: that these books do not go deep enough to deal with the very intimate, subconscious issues that even the subject does not know are present within him/her, and will therefore not be able to resolve ("Cooperativa" 2012). Similar to the psychoanalyst's previous advice, the degree to which this is true depends largely on what type of self-help approach is in question. Perhaps it seems obvious that a one-on-one session with a therapist might touch upon a patient's deeper issues, whereas reading a book is not a personalized experience and therefore might not, but some self-help approaches are specifically designed to create a space for the reader at strategic points, allowing deeper issues to arise from an inner place the individual may not have been aware of at all – especially in some meditation or visualization methods. Donoso's method aims to provide this space by first "silencing the mind," then guiding the individual through visualizations connecting him/her to a "higher being", and after visualizing the "healing" and elimination of negative aspects of the individual's life or current situation, having him/her "travel" to a place called *la caverna violeta* to create freely whatever it is he/she wishes. Likely due to the quiet concentration which converts into a state resembling that of deep meditation, there have been numerous cases of people reporting images that felt like experiences involving situations from their past, interactions with loved ones or people with whom they had unresolved issues, or the sensation in general that the activation process had given rise to experiences that allowed them to understand, cope, or otherwise resolve situations that needed closure, often "reliving" an experience of which they had no recollection (Donoso 2013: *Alkymia* course). While there are likely individuals who may feel nothing during the activation process, the point is that each person is different, and what may work for one may not for another. For

those who do benefit from relief, closure, or healing from a given method, this approach is no less profound than a session with a therapist.

Indeed, SM recounts several cases of people who came upon Donoso's method due to sessions with psychologists, psychiatrists, or other professionals that did not work for them, and many try this method out of an interest or curiosity in "alternative" approaches to well-being (ibid; Donoso 2011: 131-142). In summarizing the response to criticisms of SHL, first it is crucial to acknowledge the different types of self-help on the market and avoid generalizations; and further, it is clear that there are self-help approaches that work for some, which for those individuals is extremely significant. This top-selling genre, at the least, offers one thing that people are continuously willing to pay for and seek out, according to Forbes: "in a word: hope" (Lindner 2009). And, as discussed in Chapter 1, feelings of hope can lead to a more positive outlook, better living, and increased happiness (Seligman & Csikszentmihalyi 2000: 10, 13). In addition, Chile shows some signs of the phenomenon occurring in the U.S. explored above: namely, an overall growing interest in fields relevant to SM's approach, such as positive psychology, which will be examined next.

2.2.2 Positive Psychology

This section will focus on the popularity and evolution of the Positive Psychology phenomenon in the SC, with the aim of illustrating that this trend, which shares traits with SM's "fomenting positivity" approach, has been growing in popularity and relevance in

Chile – similar to the U.S. as discussed in Chapter 1, although on a much smaller scale and at a slower rate.

As observed by psychologist Alejandro Castro Solano in his 2014 publication on Positive Psychology (PP) in Latin America, the main challenge in identifying the beginnings of PP in this region of the world is that unlike in the U.S., "there was no foundational moment in the words of a renowned psychologist, as was the case of Martin Seligman in the United States" (2014: 3). Further, the "positive" label was not usually used in the case of works and publications that would have fallen under this category, and only recently has the term come into common usage – meaning that "many professionals in Latin America, now labelled 'positive psychologists', have unknowingly contributed to research and practice in this area" (ibid). Castro Solano's research asserts that PP was introduced in Latin America by Argentine psychologist Maria Martina Casullo, who was the first to publish an article exclusively on the topic in 2000 (5). A study shows that Argentina also holds the highest percentage of papers presented at Positive Psychology Ibero-American meetings from 2006 to 2011, and third in the ranking with 4.77% is Chile, behind Brazil with 11.14% (ibid), illustrating the prevalence of PP in this region today. Indeed, 80% of articles on PP topics in Latin America are from Mexico, Chile, Brazil and Argentina, according to Castro Solano, with these countries providing the most contributions in Psychology research in the region in general (12). Clearly, PP is a topic of interest worthy of study, a fact that is relevant to this dissertation given that SM's method employs some key elements of PP such as encouraging the cultivation of positive thoughts and emotions, in addition to the spiritual components of the theory.

Pilar Sordo, the Chilean best-selling SHL author, offers her opinion about why positive psychology and self-help approaches to positivity have grown in popularity in recent years (San Martín 2012). Acknowledging the success of her work, she says she loves that 1,500 people will fill a theater to see her speak, but that it is "absurd" that they go to hear something they should already know (ibid). She posits that human beings have lost confidence in their intuition, and that this insecurity drives them to seek external references to validate their decisions and answer their internal questions (ibid). Argentine psychologist and SHL author Miguel Espeche concurs, adding that he has observed more and more how an overwhelming insecurity has people thinking they are doing everything wrong – and according to him, 100% of the time people already know what they have to do, they just lack the confidence to do it (ibid). This growing phenomenon, explains San Martín, has fed the desire in this region for further studies of the brain to shed light on every aspect of well-being from love and jealousy to confidence and leadership, which over time have led to studies in happiness gaining popularity and importance (ibid). As countries all over the world began to measure these numbers to be used for socioeconomic development purposes, the effect locally was an expansion in this branch of psychology that focuses on positive features, rather than darker aspects of the mind – which is usually the case in psychoanalysis, for example (ibid).

Several figures and statistics are cited in the article in support of the continued interest and growth in PP. Viviana Kelmanowicz, for example, references a PP statistic that has circulated in many texts on happiness, psychological articles, the media, self-help books, etc.: studies show that 50% of an individual's perceived happiness is genetic; 10% is influenced by his/her circumstances in life, and the remaining 40% depends on intentional activity, or what the individual chooses to systematically do to feel good (ibid). This

statistic, published in a study conducted by Lyubomirsky and colleagues (2005), leaves

such a significant space for the individual to influence his/her own level of happiness that

for many it is difficult to ignore, and could certainly explain a growing interest in self-help

options towards well-being, happiness, and self-improvement such as SM.

The tendency to incorporate PP in diverse environments and institutions is

manifesting itself in higher education as well, although this phenomenon is more apparent

in Argentina (at the University of Palermo, for example, where a PP course forms a

mandatory part of the Psychology degree [Castro Solano 7]) than in Chile. Still, the

Chilean Association for Positive Psychology grants a certification in PP in conjunction with

the Argentine Center for Applied Positive Psychology ("Centro CPPA" 2015), and both

Associations organize events and seminars on PP in the region and contribute to the area

with scientific research. (ibid). PP is not only starting to appear in higher education but

also subsequently in hospitals and private practices, which is also the case for Guided

Imagery Healing (GIH) and other forms of "alternative" or complementary medicine,

discussed below. Although there is clearly not as much of a PP presence in Chile and Latin

America as in the U.S., it is evident that there has been significant growth in this area,

which might contribute to the popularity of SHL in this region, particularly the type that

focuses on positive thinking and emotions, such as SM.

2.2.3 "Alternative" or Integrative Medicine; GIH

In recent years, although alternative forms of medicine such as "integrative

medicine" have earned the respect of patients, conventional health practitioners, and

academics alike, it would seem that not as many advances have been made in Chile as in other parts of Latin America, i.e. Argentina, and certainly not as many as in the United States. However, Chile's Pedro de Valdivia University offers a degree in Integrative Health which includes such courses as Traditional Chinese Medicine, Mindfulness, Homeopathy, and Neural therapy, among other areas of study ("UPV" n.d.).

Additionally, and most notably for the purposes of this dissertation, Donoso and colleagues opened a health center called *Centro Médico Alkymia Salud* in Santiago, Chile in 2014, which offers both traditional medical treatments as well as alternative approaches that incorporate the *Alkymia* method via GIH ("Alkymia Salud" n.d.). What most stands out at this center is a space called the *caverna violeta*, a concept described earlier which is a key part of the healing "journey" in the visualization method, and has been constructed as a physical "cavern" that radiates violet lights and plays music created by a transpersonal composer, emulating the experience of the *Alkymia* practice for patients who choose to take part in it in a more tangible form (ibid; Schüller 2014). Patients with conditions such as cancer and fibromyalgia have been said to experience proven improvements through the complementary treatments offered there, particularly in reducing pain and anxiety, and allowing for a smoother and quicker recovery process (ibid). Indeed, most patients choose not to suspend the traditional medical treatment provided by practitioners at this center or others, but rather take part in the *Alkymia Salud* offerings as an accompaniment to them (ibid), much like in the GIH approaches discussed in Chapter 1 in U.S. health centers.

Still, it is evident that there is much less of a contribution to these fields in Chile when comparing to the U.S.: while search results indicate there are many GIH books and studies published in Spanish, the majority seem to be translated from U.S. editions, with a select few originating in Spain. SM and the various forms of *Alkymia* systems are therefore

relatively novel concepts in the SC, particularly the health center, which seems to be at least among the first of its kind to implement such alternative practices alongside traditional medical approaches.

2.2.4 Relevance Today; Prevalence & Cultural Concepts of Therapy, SHL & Happiness

Cultural aspects of well-being are, naturally, an important factor to keep in mind when understanding the "psychology" or tendencies of a given group, which is relevant for this dissertation in establishing the SC's traits in this aspect. It is also important to note that Chile, like Argentina, possesses a high volume of professionals in mental health, and Castro Solano's study reveals that the Latin American countries with the greatest concentration of practicing psychologists per capita are Brazil, Argentina, Colombia and Mexico (2014: 4). A Wall Street Journal article discussing the phenomenon states that Argentina has the most psychologists per capita in the world (Moffett 2009). Modesto Alonso's 2005 study, which focuses on holders of Psychology degrees as opposed to practicing psychologists, states that there were 2,000 inhabitants per Psychology degree-holder in Chile that year, and in the U.S. this ratio was 2,213:1 (Alonso 2005: 12). While there is some discrepancy depending on the focus of the study being used, there is no doubt that Chile is recognized as having a high concentration of psychologists, close in ratio to the U.S., both of which are higher than many other parts of the world and might indicate a common tendency in seeking professional counseling.

Still, there seems to be an apparent preference for traditional sessions with psychologists (or psychoanalysts, especially in Argentina) according to a CNN article comparing norms in both regions (Landau 2013). One interesting theory as to why this might be the case is the sharp contrast between a psychoanalytic approach on the one hand, which continues to be popular particularly in Argentina and coincides with the cultural concept of time – in that, as Rolón describes, "the slowness of psychoanalysis in particular may make it unattractive in other cultures" – and the self-help phenomenon so popular in the U.S. on the other, where there is no dependency whatsoever on another person, it can be practiced at any time, and, certainly, it feels more "private" (ibid).

In Chile, whose score on the Happy Planet Index surpasses that of the U.S. ("HPI" n.d.), "The Psychology of Happiness: What South Americans Know" is the name of a course offered to students studying abroad at the University Studies Abroad Consortium in Santiago ("USAC" n.d.). The topics covered include "up-to-date scientific research on what makes individuals happy" and "global perspectives on happiness," ultimately aiming to answer the question: "How can we be happy and what might South Americans know about it that we (as Americans) do not?" (ibid). The synopsis of the course provides some direct insight as to where U.S. ideals fall short on the happiness scale: "American college students are typically taught that financial success will lead them to a fulfilling and happy life. The problem is that, empirically, this is not quite true" (ibid).

The mere existence of this course, of the CNN article above, and of the high therapy rates in both the TC and SC illustrate how, while the formats or approaches may vary, U.S. and Chilean populations undoubtedly seem to be seeking happiness and well-being in both traditional and alternative ways. On the other hand, it is also clear that the increased prevalence of non-traditional self-care methods and institutions in the U.S. continues to

grow at a much faster rate than in Chile, which is likely to indicate a positive reception of a book like SM in the TC.

Now that Chapters 1 and 2 have explored the foundation of both the text's source and target cultures, the next Chapter will analyze the corpus in detail in order to ultimately define the best translation strategies to employ in SM.

CHAPTER 3: DESCRIPTION AND ANALYSIS OF CORPUS

The aim of this chapter is to provide an in-depth description and analysis of the

corpus, so as to gain the most complete understanding possible of the ST. As such, it will

first address psychological and spiritual influences and approaches in relation to the text,

then raise some characteristics of the book that could present translation challenges,

including potential text deficiencies and the writing style, structure and layout employed by

Donoso. The chapter will then conclude with an analysis of the book's *skopos* – purpose(s)

and function(s) –, utilizing the theoretical framework of Nord 1997 and Vermeer 1978.

These are all essential aspects of any source text that need to be defined before moving

towards the translation process, so as to be able to make the most informed decisions

possible.

Prior to describing Donoso's experience and influences in Psychology, it is worth

providing a brief background about her as an author. Donoso has published five *Alkymia*-

related books: *El Método* (2009 & 2010); *El Método II: El fin de la era del miedo* (2010);

Sanaciones milagrosas (2011); *Alkymia para la nueva era* (2012); and *Alkymia del amor y*

la pareja (2013). The first is the most all-encompassing of the five, while the others focus

on more specific aspects of the *Alkymia* method as indicated in their respective titles. None

of Donoso's books have been translated, which implies one less factor to take into

consideration when evaluating the best translation decisions for SM, particularly regarding

terminology, writing style and other aspects of the text discussed in this Chapter. In 2014,

as mentioned in Chapter 2, Donoso and colleagues opened a health center in Santiago,

Chile: the *Centro Médico Alkymia Salud*, where positive results have been reported in the treatment of patients who take part in alternative treatments such as *Alkymia* as well as traditional medical procedures.

3.1 Psychological and Spiritual Influences and Approaches in SM

Donoso states that she spent 25 years practicing Clinical Psychology after graduating from the University of Chile, a period which ended when she created *Alkymia* and says that her "search" was complete (2011: 33; 115-127). Donoso later explains that upon creating the *Alkymia* method, which she describes as the convergence between what she learned in her spiritual studies and her training as a psychologist, she felt that this self-sufficient method was the healthiest and most efficient way to heal from both psychological and physical "wounds" without depending on a psychologist or physician (115-116). As discussed in the previous Chapters, SM uses a combination of mostly spiritual and scientific (particularly studies of the brain and mind) approaches. Presumably due to the fact that she abandoned traditional psychology practices and emphasizes the spiritual nature of the method, she does not mention psychologists or theories that may have influenced her in the past, although in my personal interviews with the author, she did refer to Dr. Andrew Newberg (mentioned in Chapter 1) as a source of inspiration in the scientific realm – as well as a colleague with whom she has been working on her newest book (Donoso 2014: personal communication). As for spiritual influences, Donoso names the Saint Germain Foundation's teachings ("SGF" n.d.) as an approach that shares many of the same fundamental beliefs and concepts as *Alkymia* (Donoso 2014).

Newberg's studies are best recognized for their encompassing the intersection of science and religion, as discussed in Chapter 1. His main work as co-founder of the University of Pennsylvania's Center for Spirituality and the Mind includes studies showing that human "brains and bodies contain an awful lot of spiritual wiring" (Kluger 2009). He proposes: "Even if there's a scientific explanation for every strand of it, that doesn't mean we can't put it to powerful use. And if one of those uses can make us well, shouldn't we take advantage of it?" (ibid). He has also conducted studies that found how changes in the brain result from prayer and meditation (ibid).

The spiritual beliefs propagated by the Saint Germain Foundation are based in part on the healing powers of the "violet flame", also used in *Alkymia*, which is "put into action" via visualizations and decrees as described on the Foundation's website ("SGF" n.d.). Some of the terminology is similar to that used in *Alkymia* – discussed below – particularly in reference to a "Divine Source" and the self-healing capacities enabled by "connecting" to this source (ibid). Another similarity is the importance of "Light" as a powerfully positive resource, often mentioned in both Saint Germain "decrees" and the *Alkymia* method and visualization guide (ibid). One of the main differences between the two would seem to lie in activities referred to as "'I AM' discourses" and "decrees", defined on the Saint Germain website as "a thousand times more powerful than the ordinary prayer. You are recognizing—accepting a 'Presence' and Intelligence that is all Authority and Dominion; while in prayer you are asking and looking to an omnipresence to help you" (ibid). Decreeing is described as central to Saint Germain practices, but is not mentioned in SM nor is it a characteristic of the *Alkymia* method.

As for psychological influences, one approach that has similar traits to Donoso's vision is that of Carl Rogers', particularly for his "person-centered" theory, which was

developed during the 1940s and '50s (Jordan 2008: 63). Corsini and Wedding state that the main hypothesis of this theory "postulates that individuals have within themselves vast resources for self-understanding and for altering their self-concepts, behavior, and attitudes towards others" (2010: 190). Of course, an important discrepancy is that in Rogers' approach, the psychotherapist plays a key role in creating a climate for the patient in which the professional must be "empathic, caring, and genuine" (ibid), whereas Donoso asserts that while the patient does benefit from therapeutic sessions by recovering from his/her psychological dysfunctions, the patient will never be able to go beyond his/her own deeper-rooted limitations and the new-found stability resulting from these sessions is temporary, as they do not reach the true roots of the subject's issues (2011: 117). She maintains that traditional psychological therapy does not provide the patient with the necessary tools to attain a "permanently-growing" level of happiness, harmony and health (ibid). Still, a crucial aspect of Rogers' theory that does overlap with Donoso's point of view is that it places "emphasis on the client's self-direction and self-resources" (Jordan 2008: 67), empowering the patient rather than the psychotherapist with these capacities.

Indeed, Donoso describes what she believes to be a problematic pattern in therapy: that the patient places whole responsibility for his/her recovery in the psychologist's hands, reclining into the position of a passive, scared spectator facing his/her situation (2011: 116). Donoso goes on to point out some common practices that she recognizes many people accept without thinking to question; for example, when a therapist takes charge of a patient's process for months or years of treatment, until signs of recovery begin to appear that indicate that he/she can continue in stability on his/her own (ibid). Meanwhile, she says, the darkest, most pained aspects of the patient begin to wear away at the therapist as a result of dealing with these issues regularly (ibid), a reality that may lead to the partial

recovery of the patient, but that simultaneously produces something of an erosive effect on the therapist over time (ibid). This perspective provides further insight as to Donoso's theory that the *Alkymia* method is more healthful and effective for all involved, as it is practiced alone and promotes what she says is a more profound, complete healing without causing any negative impact on a second party.

3.2 Description of Corpus Characteristics Likely to Raise Translation Problems

3.2.1 Lack of Citations

First it is important to clarify that the function(s) and purpose(s) of SM, both crucial points that entail a series of significant effects on producing a successful translation, will be discussed in the next part of this Chapter. This sub-point appears here only to describe one of the particularities of the source text that needs to be addressed before delving further into the analysis of the corpus.

It becomes apparent when reading SM that Donoso makes some assertions, particularly of a scientific nature, without citing them. This is an important aspect of the source text to recognize and acknowledge, not necessarily in order to include citations in the translation, but rather to gain a better understanding of the text and the reason why this might be. After analyzing the text, my conclusion regarding the three main motives for the absence of citations are as follows.

First, the target reader is neither likely to be looking for citations nor affected by their absence, nor is SM the type of text that is meant to be taken as academic or similar. In

Mur Effing's words, this type of SHL offers research and scientific support to the reader,

but "rather than addressing academia, the objective [is] to address the general public by

using a simplified discourse that [is] easy to understand, yet [provides] practical

applications of research which could not have reached the mainstream otherwise (2009:

133). See the "Function(s)" and "Purpose(s)" section below for an in-depth analysis of this

point.

Second, SM was published after *El método* (2009), whose aim was to present and

describe the activation method in detail. The main theme in SM is to focus on the "self-

healing" aspect of *Alkymia*, an important feature of the method but only a part of it, and as

such, employs a different focus, including for example personal stories from people who

have used the method for healing (Donoso 2011: 131-139). Therefore, as a follow-up to *El*

método, SM is not intended to present the method with references to the scientific support

to the theory. This is not to say that Donoso's first book does so, nor that including

citations in SM would not have been appropriate, but rather to put that decision in context.

Third, by not including references, Donoso is essentially practicing what she

preaches. The book places significant emphasis on a key aspect of the method: that in

order to begin to heal and live better, it is fundamental to give up paradigms that are often

"held onto blindly", as many of them allow negativity into people's lives and prevent them

from creating the reality they desire (Donoso 2011: 37-38). One such paradigm is the

belief that only what is material, tangible and verifiable via scientific proof is real, and that

what lies beyond is a figment of one's imagination. In Donoso's words, people are so used

to looking for answers provided in the "physical world," that they miss or do not pay

attention to the truths that surround them constantly in the realm that lies beyond (ibid).

She urges the reader to detach him/herself from the need to seek answers and proof in the

"physical world" as opposed to the "divine realm" with which the reader connects upon

practicing *Alkymia* (ibid). During the process, the individual connects with a "divine

source," which is where Donoso insists that the truth lies. In introducing the method, she

writes:

> *Alkymia es la correcta aplicación de leyes cósmicas que rigen todos los sistemas de mundos: materiales y energéticos. [...] Sólo quien no tenga ojos para ver ni oídos para escuchar ha de perderse el glorioso espectáculo de transformación total al que estamos asistiendo*" (30).

She asserts that much of the information that helped her create this method "came to her"

from this divine source, and combined with her traditional scientific background to produce

Alkymia (35). Donoso acknowledges that this will be a big "leap of faith" for most people,

given that society is accustomed to thinking and operating in a very different way, but

invites any and all to try this method and see for themselves, asserting that everything a

person thinks and feels inevitably takes form; life; substance – whether he/she is aware of it

or not (42). She says it is about no longer accepting limitations that, in reality, only exist

because people believe that they do (34), and encouraging the readers that by looking

beyond human struggles, they can overcome them. Regarding the choice not to cite studies

that back the theory, Donoso is easing the reader into letting go of old paradigms and

beginning to change his/her mindset to one that she says will open up endless possibilities.

In response to criticisms that methods such as these fail to recognize certain

limitations on social mobility – i.e. are unrealistic in asserting that anyone can overcome

their struggles regardless of their social circumstances or disadvantages—, Gauntlett's

study on SHL points out that books in this genre often "ignore social constraints […] which

makes them bad as social analyses; but they are not intended as sociological studies, they

are meant to encourage and empower individuals to believe in themselves regardless of

their social category or background, so the books cannot really be criticised on that basis"

(2002: 23).

Propositions about how to deal with these issues when translating will be discussed

in Chapter 5.

3.2.2 Factual Errors

Another aspect of the source text that needs to be addressed is the presence of what

seem to be some factual errors. For instance, Donoso makes an assertion – one that

circulates widely in the media, on television, even in articles with a scientific basis – which

albeit not entirely incorrect, is an incomplete and therefore misleading notion: that only

10% of the human brain is in use at any given time (2011: 22). Neurologist Richard

Cytowic says that "two thirds of the population believes [this] myth that has been

propagated for over a century" (2014). He explains that "our neuron-dense brains have

evolved to use the least amount of energy while carrying the most information possible – a

feat that requires the entire brain" (ibid). The reason may be evident as to why this false

fact is so widespread, but the reality according to experts like Cytowic seems to be more

complex. Donoso does not cite a specific study here, but rather introduces the concept as a

"simple fact that does not resist analysis", leading to her point that there are ways to use the

brain to one's advantage via the *Alkymia* activation method (2011: 22). Despite the

factually inaccurate lead-in, in this case the impact of this misconception is minimal, since

Donoso does not elaborate nor does she use it to illustrate any other points. It is essentially

a self-standing comment that perhaps would be best clarified, corrected or removed when translated. This decision will be analyzed in Chapter 5.

Another example of a potential confusion is that Donoso introduces the concept of "love" as used in the method as "*Amor/A-MOR (sin muerte)*" (16). This could be misleading, as it might be interpreted as asserting that the meaning of the word *amor* is "without death" – indeed, a simple search shows there are many false claims stating that this is in fact the origin of the word, perhaps even more so in Chile than in other Spanish-speaking countries ("Etimologías" n.d.). On the other hand, it can be argued that the phrasing in SM is direct enough in not implying that the Latin origin of the word actually means "without death", but rather that the *Alkymia* method refers to the concept as meaning both "love" and "without death", and is one of many terms used in this method that do not hold meaning outside of the book's context (see Terminology section below).

The reader may find another seemingly inaccurate reference in SM when Donoso says that a person's thoughts and feelings have physical manifestations and consequences, attributing Einstein as saying that everything is energy vibrating at different frequencies (65). When searching for a source to this quotation, there does not seem to be confirmation that Einstein in fact spoke these words. The idea that everything is energy does appear in some potentially reputable sources citing his work (Hermanns 1983: 64), but it is difficult to track down the actual quotation without a reference. Furthermore, when restricting the search to Books on Google, all ten of the first results are found in self-help-type books. This would seem to indicate that this phrase has gained popularity without being thoroughly verified – much like the myth about the brain above. However, the theory that Donoso quotes immediately following the aforementioned assertion is well-documented as part of the Law of Conservation (Ford 2005: 18-21) – namely, that energy cannot be

destroyed and is instead transformed – which provides a solid alternative when determining the best strategy in handling this situation, to be discussed in Chapter 5.

3.2.3 Terminology ("Scientific" and "Spiritual")

This section is divided into two sub-categories, named "scientific terminology" and "spiritual terminology" for the purposes of this dissertation. It should be clarified that defining the former as "scientific" is not meant to convey that the reference is precisely a term of science, but rather that the phrase, word, or even style in question is "scientific-sounding" in a less rigorous sense, or "quasi-scientific", like some of the text itself. The main objective here is to identify terminology used in SM that is likely to raise challenges in translating, either due to terms deriving from mixed approaches or other issues on a case-by-case basis. Translation strategies for dealing with these issues will be proposed in Chapter 5.

While there are many **"scientific" terms** used throughout SM, most of them do not seem to be of concern here due to their having a straight-forward equivalent in English. (For example: "*circuito energético*" as "energetic circuit"; "*transmutación*" as "transmutation"; "*glándula pineal*" as "pineal gland"; "*glándula pituitaria*" as "pituitary gland"…). However, one of the terms from which varying approximations can be inferred and which, as Donoso states, most target readers will likely have come across before is "Ego" (2011: 70). Although the term itself is often attributed to Freud, who defined "ego" essentially as the "conscious part of our brain" (S. Wilson 2009), with time the term began to adapt and take on different meanings, often "referring to [a person's] self-esteem" (ibid).

In SM, Donoso addresses this issue by immediately stating what she means when referring

to this term, providing the following definition:

> *Aquí nos vamos a referir al ego como el resultado creativo de todo lo que soy, lo que hago,*
> *pienso, siento y realizo desde mi «yo humano», considerando los aciertos y los errores*
> *creativos, provenientes de todo acto realizado en el plano visible o invisible, mi historia y*
> *su peso en mi toma de decisiones, etc. Es, en fin, todo, absolutamente todo lo que hice en el*
> *pasado y lo que haré en el presente fuera de mi vinculación con la divinidad* (66)

Donoso acknowledges that this word currently tends to be interpreted as referring to a kind

of narcissistic complex, lack of humility towards others, excessive valuation of oneself,

egocentrism, etc., to clarify exactly what the word's significance will be for the purposes of

SM (ibid). Illustrating that the concept is more important than the term itself, in this same

chapter Donoso uses four different variations of the word: "*Ego*" (70), "*Yo humano*" (70),

"*Personalidad*" (72), and "*Yo exterior*" (72). Because she clearly defined her use for the

term, it is easy for the average target reader to follow the concept throughout the chapter

and recognize the synonyms as such. The terms she uses to convey what would essentially

be the opposite of those mentioned above are "*yo superior*" or "*Ser-Energía*".

Another **"scientific" term** used particularly in Psychology is the "self". Freud

again contributed significantly to the usage of this word, which, like "ego", is commonly

heard in the mainstream, and technically can have slightly different meanings depending on

which theory's definition is being used. In SM, Donoso does not specifically define what

she means when she uses the term, and it can be argued that it would not be necessary for

her to do so in the context of this chapter and book. However, the particularity of Donoso's

first usage of the term is that it appears in English, later switching in the next paragraph to

"*el sí mismo*" (as a noun) (71-72). It is not clear why the term would be used in English,

although perhaps it is recognizable enough in the source culture – to its target audience, at

least – to be introduced as such before using the Spanish-language term.

Turning now to the **spiritual terminology** in SM, there are abundant examples, ranging from relatively common terms – such as *Divinidad; Creador; Padre-Madre; Dios; Fuente* – to rarer words that in most cases are neologisms – such as *Arquetipo Uno; Ser-Energía; Fuego Sagrado; Luz Violeta;* to name some of the most frequently-used terms. Donoso capitalizes all the spiritual terms throughout SM, even those that do not refer directly to a higher "being" (which would be common in many religions), but any word relating to the spiritual realm of *Alkymia*. It should be noted that SM features a glossary at the end of the book, providing definitions for mostly the spiritual terminology used throughout, which is a useful tool for the reader and helps maintain an organized structure.

It quickly becomes apparent that certain terms are used interchangeably, such as *Divinidad; Creador; Padre-Madre; Dios; Fuente; Arquetipo Uno*. The effect produced by this strategy is undoubtedly intentional on Donoso's part: the reader gradually becomes accustomed to associating one concept with different words, distancing its meaning from its "physical" manifestation, ultimately opening the reader's mind to the limitless possibilities of what "God" is according to *Alkymia*. Additionally, this technique allows for a smooth transition into "spiritual" or "religious" concepts, which might not be as well-received by readers with a specific established belief system – whether of a certain religion or generally non-believing – should Donoso have chosen to use only one term to refer to a "superior being" throughout. In other words, the approach is extremely open and versatile in its reference to some sort of "higher being", offering several synonymous options that would presumably appeal and adapt to most readers regardless of religion. A potential exception might be very religious people, but they are probably less likely to read self-help books in general, especially those of a spiritual nature. The multi-term approach ultimately creates a space where the reader can develop an interpretation and visualize the concepts in whatever

way is most comfortable and natural to him/her, which, as previously noted, is fundamental in a successful GIH experience (Rossman 2000).

3.3 Style; Layout; Structure

When analyzing Donoso's **writing style** in SM, it becomes apparent that the book has many similarities with others in the self-help genre. Mur Effing's study describes how self-help writers "often express themselves adopting a friendly, easy-to-understand and 'reachable' tone" (133). She asserts that SHL has always had this characteristic, with growing frequency in the second half of the twentieth century, when it became more common for authors of self-help books to "take on the role of the psychologist, priest or counsellor" (ibid). These features are apparent in SM, although Donoso's style is more concerned with being clear and "easy-to-understand" than it is with being "friendly" per se. The language does not quite evoke a sense of someone "talking to a friend who lets you in on a secret," which Mur Effing says is a common trait in SHL (ibid). Rather, the overall tone is one of reassurance – that this method can and will help those who want to try it – but also of direct realism rather than "cheerleader"-type encouragement: for instance, Donoso repeatedly reminds the reader that exercising this activation method can offer genuine and lasting well-being when practiced correctly, but that it is the reader's choice to accept that as a fact or not (2011: 95). SM may share the implicit "anything is possible" message of many self-help books, but delivers it in a way that clarifies that making "anything" possible does not occur on its own – it takes a disciplined dedication to the *Alkymia* activation process, according to Donoso (89).

Another important characteristic of Donoso's writing style is the use of "flowery",

decorative language. Her "flowery" style is apparent particularly when expressing spiritual

components of the method, where she frequently uses embellishing adjectives that may

seem excessive such as *maravilloso, fabuloso, glorioso, fantástico,* etc. This style is almost

always present in instances where Donoso introduces "spiritual" or "quasi-scientific"

information regarding the method, and particularly when the information contrasts with

commonly held beliefs or "paradigms". For example: *"Tenemos maravillosas noticias*

respecto de nuestras posibilidades: somos seres energía libres, armónicos, capaces de

recuperar el vínculo original con el Creador" (29). This writing characteristic is apparent

throughout the book, and contributes to the development of a reassuring, encouraging tone

as described above. While Donoso does not emit typical self-help-type phrases such as

"You can do it!" or "Anything is possible!", this "flowery" language seems to serve the

same function: to foster a relationship with the reader through a sort of dialogue, often

describing a commonly accepted belief, then explaining why it is actually not a "real"

limitation, providing the reader with "wonderful news", while at times addressing him/her

directly in second person. For example: *¨Tengo el enorme privilegio de constatar, a través*

de experiencias directas, que el tiempo no es más que una de las limitaciones

dimensionales de nuestro plano de mundos. Más allá de él no existe. No al menos como lo

experimentamos aquí" (28). As part of the reading experience, this style presumably aims

to create a comfortable link between the author and reader, where the reader feels he/she

can trust her and the information being conveyed. The implications of translating this style,

which is essentially Donoso's voice, will be discussed in Chapter 5.

Similarly, Donoso at times uses long sentences as part of her style, and again this

trait often appears when she is explaining a spiritual or "scientific"/"quasi-scientific"

concept of the method. More specifically, the length is usually a consequence of using several different synonyms or explicative phrases within one sentence (e.g. see example cited above in "scientific terminology", from p. 66 in SM). As such, this aspect of her writing serves the purpose of providing a complete description, much in the sense described above regarding "spiritual terminology". Because the concepts may be abstract or invoke religious connotations, Donoso chooses to include several explanations in the same sentence, opening the definition to interpretation and allowing the reader to infer meaning as he/she feels most comfortable. Here, this style contributes to an overall reading experience that slows the reader down and makes him/her go through several synonymous definitions with different wording, absorbing the information as he/she goes. In other parts of the text that do not aim to define new or unknown concepts, Donoso is often more direct and concise in her sentence structure (e.g.: *Vamos a definir atención como el foco de nuestra conciencia dirigido hacia un evento. Pero al definirlo de este modo, no estoy diciendo que nuestra atención sea siempre consciente. Todo lo contrario. El foco puede ser indómito con todas las consecuencias que ello implica"* p. 49). This also serves a purpose: to convey background or descriptive information in a straight-forward way that flows more quickly, allowing the reader to slow down only when necessary, i.e. when the more abstract definitions are being presented.

The book's **layout** is structured such that the reader can follow easily, explaining the key concepts of *Alkymia* and then the practice itself one step at a time. The book begins with an Index, which presents each of the seven parts into which the book is divided (7). These sections follow a logical sequence that begins with introductory concepts about how the method works ("*Introducción: antes del viaje"; "Buscando el Método"; "Un gran salto al vacío");* followed by a section on fears, sickness and other "enemies" of well-being

(*"Los cuatro enemigos de la realización"*)*;* then a more detailed explanation of the process

(*"Alkymia para el alma"*)*;* a reflection on Donoso's views regarding therapy (*"Reflexiones*

milagrosas")*;* all culminating in a final chapter which recounts personal stories of people

who have used *Alkymia* to heal in varying ways (*"La Luz y su poder sanador"*) (ibid).

There is then an Appendix section at the end, which includes the step-by-step guide to

activating the pineal-pituitary center, as well as the Glossary mentioned above (145-157).

Almost every other page features a grey square in the middle of the page

highlighting a given concept outside of the regular format of a sequential book (i.e. p. 19).

These "breaks" from a traditional format often provide specific explanations, clarifications,

or general "bits of wisdom" that are meant to guide, and also help highlight points that

Donoso considers are important for the reader. Additionally, this format visually breaks up

each chapter, almost like pictures in a text book or children's book, creating an effect that

helps the new information be internalized and simultaneously keeps the reader focused on

the most important ideas.

Another pertinent aspect of SM's **structure** is a characteristic that it again shares

with other self-help books: that of using inspirational stories to convey its message. Mur

Effing explains that this technique has been common in SHL since its beginnings: "Story

writing was the method most self-help authors used, and still use, to communicate their

messages best to a wide, mostly under-educated public. In fact, the style of teaching

through stories is one of the characteristics of most self-help literature books throughout

time" (133). Examples include Franklin's autobiography, Henry Ford's My Life and Work

(1922), and Napoleon Hill's Think and Grow Rich (1937), among others (ibid). In SM,

Donoso dedicates a chapter – *La Luz y su poder sanador* – to the "testimonies" of people

who used *Alkymia* to heal, as mentioned above. She begins by thanking those who wished

to share their stories, and introducing the experiences briefly as cases where the individual either suffered from physical illness and was told by doctors that surgery would be necessary for survival, or from psychological disorders or difficulties that prevented them from living as they desired, or both (131). The stories are indeed powerful, and naturally recount successful results by overcoming unimaginable circumstances. Donoso places this chapter at the end of the book, following it only with the section dedicated to providing the step-by-step activation process itself. This strategic location for the "story-telling" chapter plays an important part in the structure of the book, instilling maximum inspiration in the reader just before finally describing the method piece by piece.

3.4 Function(s); Purpose(s); *Skopos*

As previously mentioned, a corpus analysis becomes truly relevant when the characteristics of the text can be considered in the context of a functional approach. This section will explore the corpus using a functional perspective to define the purpose(s) and function(s) of the text, and will also take into account the theory's limitations, below.

Vermeer's skopos theory, *skopos* being Greek for "purpose", considers that translation is an action and, as such, "has an aim, a purpose" (1989 qtd. in Venuti 2012: 191). Given, then, that every text is produced with a certain purpose in mind, not only should the text itself serve this purpose, but so should the target text, in its respective culture and situation (Reiss & Vermeer 2014). An indispensable factor in setting the skopos is to determine the target audience, considering that "if the target audience is not known, it is impossible to decide whether or not a particular function makes sense for

them" (ibid). Logically, the theory takes into account that "any 'familiarity' with the target audience can only be relative" (ibid), with the best of cases possessing a close approximation both to the target audience as well as to the source text's culture and author.

In the case of SM, the TT's audience constitutes a U.S. public with average educational attainment ("Census" 2014), regardless of gender – although some studies say most consumers of SHL in the U.S. are women (Lindner 2009) – and mostly adults. The approach is likely to have some appeal for young adults and even teens as well as elderly adults, as it does in the source culture, but the book is aimed more at adults in mid-life stages, as is the case in the ST (Donoso 2014: personal communication). A characteristic of self-help books in general, as stated by Yilmaz-Gümüs, is that "the target audience expects easily understandable and easily applicable solutions from the author" (2012: 121). This is certainly relevant for SM's target audience as well, irrespective of the particular demographics of this group as described above. An additional common trait in self-help books that holds in SM's case is that they "serve the function of a sort of guide that offers effortless solutions", and are all-encompassing in the sense that they do not "entail further research and thinking" (ibid).

There are also some limitations and criticisms of skopos theory that are worthy of consideration in relation to the case of SM. Indeed, Nord acknowledges points of criticism to the theory in a chapter of her 1997 book, <u>Translating as a Purposeful Activity:</u> <u>Functionalist Approached Explained</u>, including the three following arguments (cited in Jabir 2006: 6-7):

- That "not all actions have an intention"; for example, a work of art, which could encompass a literary piece. This proves irrelevant in the case of SM, as a non-fiction text that possesses the clear intention of providing guidance via a self-healing method.

- That "not every translation can be interpreted as purposeful". As described above, the translation of SM not only has a distinct purpose, but it shares the same aim as the ST.
- That "human actions are guided by their purposes" and therefore this is not an original theory, but rather an obvious aspect of human nature. That something is obvious in relation to human nature, does not necessarily make it obvious in the context of a specific action such as translation. Additionally, this argument contradicts the first point of criticism that "not all actions have an intention" – if the above notion were so obviously part of human nature, then would it not apply to everything humans do?

Further, arguments supporting "blindly loyal" translation strategies regardless of function and/or purpose of the ST fail to adequately demonstrate how a translator is to avoid critical issues such as TTs that are incomprehensible, confusing, or involuntarily offensive in the TC, to name just a few potential consequences. Problems with the client and/or target audience notwithstanding, a professional translator would be hard-pressed to justify decisions made when not translating "consciously and consistently in accordance with some principle respecting the target text", in Vermeer's words (qtd. in Munday 2012).

While Vermeer uses words such as *aim, purpose, intention,* and *function* to be equivalent, other approaches such as Nord's consider purpose/intention to be a separate concept from that of function. Purpose, according to Nord, "is defined from the sender's viewpoint, whereas function is seen from the receiver's perspective" (2006a: 45). This functionalist approach therefore calls for both aspects to be determined before embarking on a translation project, done below using Nord's terminology, and adhering to the assertion that "texts are not normally intended for one function only. On the contrary, we find that most texts present indicators of all four or at least three of the described [functions], although we may assume that very often one of them is supposed to be dominant" (Nord 2006b: 138-9).

Using Nord's functionalist approach, which combines models by Bühler (1934) and

Jakobson (1960), in the case of SM it has been determined that the main functions involved

are:

- Appellative – in that it calls on the reader's previous experience (i.e. unhappiness or "un-wellness" in any form) and disposition to act (i.e. to improve his/her reality)
- Phatic – in that it connects and engages with the reader
- Referential-directive – in that it informs about the method and provides directive step-by-step instructions (Nord 1997a: 48)

The fourth type – known as the Expressive function (ibid) – is present to a certain extent, as

the text does express a view of the world, but the dominant function would be Appellative,

followed by Phatic and Referential-directive, when looking at the text as a whole. Nord's

theory also posits that there is a correlation between each function and a particular

characteristic on which it relies in order to achieve the same function in the TT as in the ST,

if that is the translation type in question (1997a: 52-53). For example, the referential

function relies on "correctness and comprehensibility", where the translator must

compensate for any discrepancy in the amount of previous knowledge in SC and TC (ibid).

Nord sustains that the phatic function relies on conventionality, and the appellative function

on the audience's cooperation, in that it is necessary to assess whether the evaluative

aspects of the text convey the same connotations in the TL as in the SL (ibid).

When taking a "micro-level" approach, it should be noted that sub-sections,

paragraphs, or even single sentences that might present translation challenges can be

analyzed individually using this approach, and their particular functions may differ

(Munday 2001). Even so, it would be rare for functions to vary greatly from a micro level

to the book as a whole. Chapter 5 will include examples of the need to determine

function(s) for individual sentences or sub-sections in dealing with translation challenges in SM.

Now turning to the Purpose(s) of a text, in the case of SM it is able to maintain congruence with the established functions above. Nord explains why this is not always the case; namely, that particularly in "intercultural communication", certain texts may not be able to fulfill the same function as that which was intended in the SC (1997a: 45-46). However, because the main purpose of SM is to serve as a "guide" with instructions on how to practice a given method, and the cultural differences are not significant enough in this case – as described in Chapters 1 & 2 – to give rise to comprehension problems, the TT will have this same purpose, aiming to provide this same guide and instructions to its target audience in the TC. The translation of SM is an example of a text that is "intended to serve as a communicative 'instrument' in its own right, fulfilling the same or a similar function for a particular target-culture readership or a general target-language audience" (Nord 1997a: 49). Per Nord, there are two "translational types": the documentary and the instrumental translation types, with the determining factor lying in whether the text is a "target-culture text informing about a source-culture text or any of its aspects and dimensions" in the former case – essentially, a metatext – or "an object-text in its own right", in the latter case, which can fulfill the same function in the TC like a non-translated text (ibid). It is apparent that the case of SM classifies as an instrumental translational type, where both the ST and TT share the same function of providing a guide on a self-healing method with instructions, characterizing it as an "equifunctional translation" according to Nord (ibid).

Finally, Nord notes two further limitations of skopos theory that are important to mention: "One concerns the culture-specificity of translational models; the other has to do

with the relationship between the translator and the source-text author" (2001 qtd. in Du 2012: 2193). In translating SM, the former point is not particularly problematic due to the scarce cultural references in the ST and, indeed, the cultural similarities – insofar as the text is concerned – between the SC and TC (see Chapters 1 & 2). The latter point is less still of an issue in this case, given my having access to Donoso and being able to consult her when appropriate and necessary. Looking beyond situations where the aforementioned limitations are moot, Nord proposes "the loyalty principle" as a solution, incorporating into the functionalist model an improved relationship between the various involved parties – "translator, source-text sender, target-text addressees, and initiator": roles that will be defined in the next chapter – in order to balance function and loyalty for a more successful translation process and outcome (ibid).

CHAPTER 4: OTHER FACTORS THAT WILL INFLUENCE TRANSLATION DECISIONS

The question of intentionality is crucial not only for understanding and evaluating the texts (ST and TT) themselves, as discussed in Chapter 3, but also for defining the "players" in the translation process, where each one executes a key role. Of particular importance here is the "translation initiator" or TI, who possesses the ability to identify the intentions involved and must be clearly established before embarking on any translation project (Vermeer 1989; Hewson & Martin 1991; Zabalbescoa Terran 1992; Nord 1997b). The first part of this chapter will define these players and their roles according to the theorists cited above, and apply these concepts to the case of translating SM. The second part of the chapter will explore the Polysystem theory and its implications for the SM translation project.

It should be noted, when considering factors that will influence translation decisions, that translating self-help literature into English for the U.S. market is very rare – indeed, publishing foreign literature in the U.S. in general is a recognized challenge, whose contributing factors will be discussed in more detail in this chapter. With regards to SHL, as noted earlier, the U.S. is by far the greatest producer and consumer of SHL in the world, and the domestic market is so vast, varied, and dominant that it might be difficult to comprehend the need to translate a foreign self-help book for this market. The motivating factors are important, just like in any translation project, and will be described below. In addition, this anomaly contributes to the value of this dissertation, as the little existing

research on SHL translation overwhelmingly deals with the insertion of U.S. texts into

other cultures and not the other way around (Yilmaz-Gümüs 118).

4.1 Implications of a Translator-Initiated Project

Taking into account Kruger's affirmation that "Translation does not occur in a

vacuum" (qtd. in Simms 1997: 77), first it is important to define the participants in the

translation process, so as to gain an accurate understanding of the factors that influence a

translation. Essentially, the difference between most communicative events – which entail

the producer of the message and the receiver – and a translation is that the latter implies

two additional roles: that of the translator, and that of the initiator: the one who "orders" the

translation; who "starts the ball rolling" (Zabalbescoa Terran 1992: 36). This player's role

implies more than the act of initiating, however: Hewson & Martin (1991) define the TI as

the "driving force behind the act of translation, and whose identity and expressed wishes

have a fundamental influence on the translation operations" (qtd. in Al-Hmeedawi 2011: 3).

Nord signals the importance of the TI as the one who "starts off the translation process and

determines its cause by defining the purpose for which the TT is needed" (ibid). In short,

the TI's role is crucial in that he/she is the one that has identified the need for the

translation, as well as the skopos. Most common cases involve a "client" or "employer" as

initiator of the project, although the TI – called the "commissioner" by Vermeer and others

– may also be the source text author, the translator, an agency, the editors, etc. (Nord

1997b). In the case of SM, the TI is the translator, with particular circumstances to be

described in more detail in a moment.

As observed by Hewson & Martin, in cases where the translator is the TI, it is normally due to this individual foreseeing a communication problem, or acting on the objective of making a given work accessible to a readership in another culture and language that would not otherwise be able to discover that work or gain the knowledge contained therein (cited in Al-Hmeedawi 2011: 3-4). The latter is indeed true in the case in question here.

4.1.1 The _Sanaciones milagrosas_ Translation Project: How it Came About; Who Are The Players

In 2012, upon completing the coursework for the Master's program, I was told of Donoso's _Alkymia_ method by an acquaintance, who mentioned that Donoso was from Chile, with growing success for her method in Argentina, Spain, and most recently in Florida and California – with a Spanish-speaking public in the latter two. Having done my final paper for the Research Methodology course on the challenges of translating a self-help book, I was intrigued by Donoso's situation and read _Sanaciones milagrosas_ and _El método_. My acquaintance knew Donoso personally from having attended several of her _Alkymia_ courses, and offered to put us in contact when I expressed interest in translating SM, the shorter of the two books, and presenting it as my final project for the Master's degree. My principle motivations were 1) the possibility of having personal contact with the book's author – a significant advantage in translation; 2) an interest in the topic of translating self-help books and relatively solid foundation in this area; and 3) knowing

people who had benefited from using the *Alkymia* method, and the assurance that translating SM could bring something positive to at least some people's lives.

I exchanged emails with Donoso, who had been interested in having her books translated into English for some time. She accepted the proposal and expressed her appreciation both for my experience as a translator and knowledge of the *Alkymia* approach. Indeed, she invited me to participate in her upcoming Buenos Aires sessions, to gain a deeper understanding of the concepts in her books and discuss the project and circumstances. I attended two *Alkymia* courses (see: Donoso 2013) and spoke with Donoso about the translation project, clarifying that the time-frame could not yet be confirmed, as the Master's program was undergoing a change in director at the time and there were currently no professors available to take on my dissertation. She agreed that we would be in touch as the situation evolved, while in the meantime she would seek out the possibility of her editors publishing the translation. Over a period of approximately one year, we remained in contact via email and Skype conversations regarding this thesis and the subsequent translation of SM.

In mid-2014, at the same time that my dissertation proposal was approved and adviser confirmed, Donoso informed me that she had signed a contract with a new publishing house of international acclaim that was eager to release new editions of some of her books, including SM, as well as its translation into English for the U.S.; and she affirmed that she already had the translator she wanted for the project (Donoso 2014: personal communication). Currently, Donoso is working on a new book – in conjunction with Dr. Newberg, as mentioned in Chapters 1 & 3 – and upon its completion she will discuss plans for the publication of SM's translation with the editors (ibid). In addition to having editors on board for the translation, which is important as it means we do not have

to search for a publishing house, another more subtle advantage is that co-authorship with a U.S. doctor – who is prominent in his field – is very likely to give Donoso some public attention in the TC before the translation of SM is released, thus most certainly allowing for a smoother entrance of the TT into the market.

Because the project was initiated by me, the translator, but Donoso was simultaneously already seeking to embark on that same mission – namely, to provide people of a different culture and language with a self-healing guide – it will become apparent that in this particular case, some characteristics of the TI role are shared by the translator and the ST author, as well as the editors who have ordered the translation. It should also be noted briefly here that economic factors are indeed motivating aspects of this (and any) translation project as well, which will be conveyed later in this chapter.

Now that the circumstances in initiating the translation of SM have been described, the next section will provide some insight as to the key players in the project, particularly the TI and the translator.

4.1.2 The Roles of the Initiator and Translator

The importance of the TI is well summarized by Zabalbeascoa Terran, who highlights that 1) the TI is the first person to interpret the ST, and knows at least something about it – minimally, who/where it comes from; and 2) the TI decides "whether the text is to be translated, why and what for" (1992: 39). This "why and what for" is essentially another way of phrasing the concept of skopos.

Keeping the goal of rendering a high quality translation consistently in mind, it is pertinent to refer back to Nord's concept of loyalty as a key aspect of the functionalist approach to translation. Nord (1997) defines loyalty as "a moral category which permits the integration of culture-specific conventions into the functionalist model of translation" (qtd. in Simms 84). As explained in Chapter 3, Nord's theory of "function-plus-loyalty" strives to achieve a balance between any discrepancies that may arise from the various players in the translation project and their potentially varying needs, desires, or perceptions with regards to the function and purpose of the text. Indeed, Nord's principle of loyalty:

> […] takes account of the legitimate interests of the three parties involved: initiators (who want a particular type of translation), target receivers (who expect a particular relationship between original and target texts) and original authors (who have a right to demand respect for their individual intentions and expect a particular relationship between their text and its translation) (1997b)

Nord's theory asserts that in the event of a conflict among the translator's "partners", the one who must mediate and ultimately make any necessary decisions taking into account the interests of all parties is the translator (ibid), although a more pragmatic resolution would also involve the publisher, as the project's financial sponsor and therefore an entity with influence on decision-making as necessary. Still, while Nord sustains that the translator is the one who has the ability to evaluate whether the "transfer process" has been carried out satisfactorily, she insists that a fundamental variable which must never be "lost sight of" is the target reader (ibid). Herein lies the challenging yet necessary mission to consistently strive to establish an adequate balance between function and loyalty.

Further illustrating the importance of the translator's role in the process, Vermeer (1989) reminds his reader that translation is not simply "transposition" – indeed, given that a ST is written for the SC and source-culture audience, the translator must interpret the necessary factors to convert it into a TT for the TC (cited in Simms: 192). He asserts that

this duty is equally present and important even in cases where "a source text […] has been composed specifically with a transcultural communication in mind" (ibid), which to a certain extent is the case in SM, where although Donoso did not write the book with that specific purpose, she did always have in mind the potential expansion of the book's audience to beyond her country's – and, eventually, continent's – limits (Donoso 2014: personal communication). Vermeer further clarifies that even in cases where the TT and ST share the same skopos, such as with SM, the translator's responsibility still holds, summarizing the crux of his theory about the translator to one clear point: "that one must know what one is doing, and what the consequences of such actions are, e.g. what the effect of a text created in this way will be in the target culture and how much the effect will differ from that of the source text in the source culture" (qtd. in Simms: 193). In other words, his comments could be taken as a response to criticizing claims that the translator can do whatever he/she wants – particularly when the translator is also the initiator – as affirmed by Hewson & Martin (cited in Zabalbeascoa Terran 1992: 37). Indeed, Vermeer rejects that notion and insists that the translator is responsible for determining how he/she will go about the translation process based on clear and consistent factors, including the skopos (cited in Simms: 193).

When seeking to determine how the TI can influence a translation, Zabalbeascoa Terran makes a pertinent point about the relationship between the TI and the target language readership and culture: "When the TI is closely identified with, or a part of, the TT readership he or she can be very helpful in guiding the translator when the readership is not simply the whole target language community but a strictly-definable group within that community" (1992: 42). This advantage is pertinent in the SM translation project, given that I could be considered close to the target readership as defined in Chapter 3: composed

of U.S. adults, mostly women, with an average educational attainment or higher. This connection to the target audience certainly leads to a better understanding of the reader's potential reception and interpretation of the text, in turn facilitating more appropriate decisions in the translation process.

4.1.3 Translation Market; Role of the Editors

As mentioned at the beginning of this chapter, when considering the translation market of the TC, it is important to acknowledge the reality that in the U.S., there is a "translation gap" in publishing, which Emily Williams explores in her article on this topic (2010). To summarize the issues that have created this gap, Williams begins by declaring that it is a complex phenomenon with "a number of explanations, very few of which have to do with stereotypes of American readers as being culturally insulated or lacking curiosity about the outside world" (ibid). Indeed, Williams names various attributing factors, including:

- the "unforgiving economic calculations" affecting publishers when taking a translation to market – here she refers to an article by Chad Post (2008) for further insight;
- the language barrier: that it generally is not as common for U.S. editors to speak or read foreign languages as it may be for foreign editors to have enough knowledge of English to read a book proposal – and to have good sample translations prepared, which is crucial when proposing a book for a foreign market, is costly;
- "a vicious cycle develops where the difficulty of placing books in the US makes it less likely foreign publishers and agents will invest in packaging their authors to submit [in the US], which makes it harder for US editors to develop an understanding of foreign markets and what authors might be the best match for their audience";
- particularly less of a chance for authors who do not have a U.S. agent and are therefore less likely to know how to package their book for a U.S. sale, making most success stories the product of luck and/or connections (Williams 2010).

It would seem that these points are all the more pertinent when dealing with literature of the fiction- or heavily source-culture-specific variety, and perhaps slightly less so for non-fiction or cases where the general type of text already exists and is successful in the U.S., such as SM, making it more easily identifiable to the editor as to what market niche might be most appropriate for it. Still, a translator seeking publishing in the U.S. is largely warned, such as in the ALTA Guide "Breaking into Print", that the biggest challenge he/she might face in this endeavor is precisely the difficulty of publishing foreign literature in the U.S. ("ALTA" n.d.).

To look more closely at how tendencies in publishing are relevant in relation to the TI and other players in the translation process, Zabalbeascoa Terran signals the importance of "market factors both as a driving force for the translation to be ordered in the first place and, consequently, a priority that must be kept in mind at all stages of the translating process" (1992: 40). In the case of SM, it is clear that there is a market need for the book's translation, as evaluated by the publishing house that has expressed interest in the project. Of course, the existence of a market "need" does not necessarily imply a lack of the TT type in the TC – evident in this case due to the plethora of self-help books on the market in the U.S. as discussed in Chapter 1 – but rather evidence that there is demand for the type of book being proposed. Indeed, this is an affirmative response to the key question – "Would I make profits out of marketing this translation product?"– that every player in the process must pose (Al-Hmeedawi 2011: 12), given that economic factors always bear importance in the publication process.

4.2 Polysystem Theory

When taking into account additional factors or approaches that may influence the decisions made in translating SM, Even-Zohar's Polysystem theory is worthy of consideration, particularly due to its impact in translation studies. Before this theory – to be described in a moment – was developed in 1978, an evaluative comparison of ST and TT was a common approach to studying translation, isolating the texts from their respective contexts of literary production (Baker & Saldanha 2009). The Polysystem approach, however, is pertinently summarized by Munday (2012) as emphasizing that "translated literature operates as a system[1] in itself: (1) in the way the TL culture selects works for translation; and (2) in the way translation norms, behavior and policies are influenced by other co-systems" (Munday 2012: 7.1). Even-Zohar's work regarded relationships between the various systems, coining the term "polysystem", defined as "a multiple system, a system of various systems which intersect with each other and partly overlap, using concurrently different options, yet functioning as one structured whole, whose members are interdependent" (Even-Zohar 2005: 3 qtd. in Munday 2012: 7.1). Within this polysystem, Even-Zohar maintains that there is a constant flux and evolution, and that "innovatory" and "conservative" systems are always in competition for dominance (ibid).

In regards to translated literature, Even-Zohar's theory sustains that this system is also flexible and constantly changing, at times occupying a primary position in the polysystem – i.e. when it "participates actively in shaping the center of the polysystem" (qtd. cited in Munday 2012) –, and other times a secondary position – representing a peripheral system within the polysystem (ibid). Essentially, this approach paved the way

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[1] A "system" was originally defined by Tynyanov in 1929 as: "a multi-layered structure of elements which relate to and interact with each other" (Baker & Saldanha 2009).

for a critical view of what relationships exist among target texts, rather than focusing only on a comparison of the ST and TT as self-standing pieces void of a context within a greater system (Baker & Saldanha 2009).

A key aspect of the theory that is particularly pertinent for our purposes is that any literary genre is applicable here – not only "high" or "canonized" forms which are traditionally "accepted as legitimate", but also the "low" or "non-canonized" genres, those that are often rejected as "illegitimate" (qtd. in Baker & Saldanha 2009). This more inclusive perception was an important advance for translation studies at the time, and its relevance in the SM translation project is evident in this respect, as the self-help genre would certainly be considered part of the latter category above. Another innovatory concept of this approach refers back to the theory that these systems and the polysystem are ever-changing, which Even-Zohar maintains occurs as a result of the constant competition among the systems themselves, where one text that reaches a "primary" position eventually is moved to the periphery by a newer, more relevant or updated system in time, and so on (ibid). By shifting the focus from a concern for equivalence – which is limited to a relationship between the ST and TT – to a wider definition of the TT that places it "as an entity existing in the target polysystem in its own right" (ibid), this shift also widens the perspective as to the most adequate translation strategies to employ in SM. It has already been established that the skopos of both the source and target texts are the same, which plays an important part in determining our approach, but the position the TT will occupy in the polysystem must also be taken into account in order to arrive at more complete and informed decisions in the translation process.

Turning now to the question of which position SM occupies in the target polysystem, first a clarification should be made. It must be stressed for the reasons

explained in Chapters 1 & 2 that SM is neither very characteristic of SC norms (in that the

book is not reflective of methods that are "common" or even generally known in the SC),

nor particularly "foreign", "strange", or source-culture-specific in the TC context (in that

the SHL market contains a plethora of different approaches, and although SM's may not

quite exist there, it is likely to be seen in the TC as another method – a different method,

but one more among so many existing ones, and not as a recognizably "foreign" approach).

This point should be kept in mind particularly for the remainder of this Chapter with

regards to SM's place in the polysystem.

Even-Zohar defines three ways that a polysystem can occupy a primary position

(qtd. in Munday 2012), which will be assessed to define SM's case, as follows:

1. "**When a 'young' literature is being established** and looks initially to more established literatures for ready-made models"
2. "**When a literature is 'peripheral' or 'weak'** and it imports those literary types which it is lacking"
3. "When there is a critical turning point in literary history at which established models are no longer considered sufficient, or when there is a **vacuum in the literature** of the country. Where no type holds sway, it is easier for foreign models to assume primacy". Munday cites the example of India, where science-fiction writing recently became popular as a result of English models being imported (ibid).

As for the secondary position, Munday asserts that translated literature assuming this

position represents a peripheral system, evoking no major influence over the central system,

and becomes "conservative" in that it preserves both conventional forms and literary norms

in the target system (ibid). Even-Zohar affirms that "the 'normal' position assumed by

translated literature tends to be the peripheral one" (1990: 50), although he also states that

translated literature itself is a stratified system (ibid).

It is discussed that genres generally considered "lower" forms, among which SHL

would belong, often occupy a peripheral position (Baker & Saldanha 2009). However, this

approach also leaves room for each text or system to be evaluated beyond its "genre" (ibid).

In the case of SM, the following conclusions can be made regarding its position in the polysystem, in reference to the points summarized by Munday above. Firstly, content similar to that of SM (i.e. SHL in general – not specifically any similar method) already exists in the target polysystem, so while the existing forms are somewhat different from SM – explained below –, this is not the case of a new or "young" literature being established (point 1 above). Secondly, it cannot be said that SM will be importing literary types that are lacking in a "peripheral" or "weak" literature (point 2).

Thirdly, as mentioned above, it is difficult to find books similar to SM in that it is targeted at an educated audience and proposes a quasi-scientific/spiritual method to activate the pineal gland. Information about the pineal gland can be readily found on the Internet – although rarely with reputable sources or any credible support—, and the GIH approach described in Chapter 1 has some fundamental similarities in its visualization method, but a book written by a professional psychologist (or physician) who discusses this particular aspect of the brain and proposes a method to activate the "pineal-pituitary center" does not seem to exist, and if it does it may for some reason have become obsolete given how difficult it is to find. Because this precise format does not exist, SM would then fill a void within a genre – as in point 3 above – and therefore could not be said to have *no* major influence over the central system, which is characteristic of the secondary position.

Still, SM will adhere to norms that are conventional in the literary genre of the target polysystem – a trait of the secondary position – in the sense that the literary norms visible in U.S. SHL in general will be seen reflected in the TT. Here it must be clarified that this is not because I as the translator will seek for this parallel to occur, but rather because the ST already employs many of the norms, forms and styles that are also conventional in the TC. This dissertation therefore posits that the system in question

should be described as **leaning towards the center from the periphery.** Indeed, as asserted by Even-Zohar, characterizing a system as "central" or "peripheral" "does not imply that it is always wholly one or the other" (1990: 49). This certainly reflects the theory's key notion that systems should not be regarded as "static" but rather as part of a "dynamic", ever-changing polysystem (1990: 48-50). Translation, affirms Even-Zohar, "is no longer a phenomenon whose nature and borders are given once and for all, but an activity dependent on the relations within a certain cultural system" (1990: 51), allowing for systems to be defined in various ways, and due to these reasons above, the case of SM does not fit into one distinct position in the target polysystem, but rather in a center-leaning secondary position as described.

What, then, are the implications or consequences of SM occupying this position in the target polysystem? First, the characteristics of systems occupying a **peripheral position** as defined by Even-Zohar should be addressed. One of his points mentioned above, but that is worth emphasizing as it does not precisely apply to SM's case, is that of peripheral systems implying that the translator "looks for ready-made models in [the] home repertoire into which the source texts would be transferable" (qtd. in Munday 2012). While it is true that the appropriate place for the TT within the U.S. SHL market is considered and many SHL norms followed, in this case the translator does not "feel constrained to follow target literature models", as put by Munday (2012), but rather does so because the ST already employs these norms. In other words, the motivation is attributed to loyalty rather than an attempt to erase foreign aspects or norms present in the ST.

Another aspect of the secondary position to be discussed is Even-Zohar's claim that in these cases, the translator is seeking out a ready-made model in the TC, resulting in what he says "often turns out to be a nonadequate translation or […] a greater discrepancy

between the equivalence achieved and the adequacy postulated" (1990: 51). As stated

above, this does not apply in the case of SM, where a parallel between TC norms and ST

norms arises from a consideration for loyalty (per Nord discussed earlier in this chapter).

Furthermore, a "nonadequate translation" as defined by Even-Zohar would in fact result

from the opposite approach in SM's case: i.e. changing the ST's norms and style for the

sake of trying to create something new and non-existent in the TC, disregarding loyalty to

the ST and SC as well as to the TC.

As for how this case relates to systems occupying a **central position** and its

implications, it is interesting to note that by respecting ST norms – despite their being TC

norms as well – in translating SM, one consequence might be similar to what Even-Zohar

considers a result of systems that are centrally positioned: that of "opening the system

gradually" (1990: 51), in the sense that SM's insertion into the U.S. may contribute to an

"opening" in the SHL genre. He explains that this consequence eventually "brings certain

literatures closer and in the longer run enables a situation where the postulates of

(translational) adequacy[2] and the realities of equivalence may overlap to a relatively high

degree" (ibid). While it is true that SHL encompasses many different styles and

approaches, and is already perhaps relatively "open" – in that the genre is flexible, varied,

and difficult to define – it is possible that per Even-Zohar's theory, a text like SM could

contribute to further opening the genre, by offering a different method, one that will

certainly work for some although maybe not for others, and expanding the definition of

SHL even just slightly. I do not claim that the TT will be a "revolutionary" text – and

indeed define it as peripherally positioned with an inclination towards the center, and not

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[2] Where Even-Zohar defines adequacy as "a reproduction of the dominant textual relations of the original" (1990: 50).

the other way around – but recognize that albeit to a small degree, it has the potential to

contribute to an opening of the target polysystem.

CHAPTER 5: TRANSLATION PROBLEMS & STRATEGIES PROPOSED TO RESOLVE THEM

This Chapter begins by providing an overview of what types of translation problems exist, how they can be identified, and why the approach explained below is the most appropriate one for this translation project. It will then discuss translation strategies that stem from this same approach, and their corresponding characteristics which must be considered before the strategies are employed. The next part of this Chapter will apply these concepts to the ST in question and propose translation excerpts from the text to illustrate the mentioned points.

5.1 Defining and Identifying Translation Problems and Strategies

5.1.1 Translation Problems

In the 1960s, 70s and 80s, it was common for translators to use a linguistic approach to translation, which aimed to achieve "equivalence" between the source-language text and the target-language text (Schäffner 2001: 7-8). However, the main problem with this approach was the concept of equivalence. In Schäffner's words, "since we do not translate words or grammatical forms, but texts with a specific communicative function, the limitations of a narrow linguistic approach soon became obvious" (9). As previously

explained, the functional approach employed here views translation as a purposeful activity, rather than (exclusively) a linguistic activity (Nord 1996 & 1997).

Another functionalist concept pointed out by Schäffner is the importance of the translator's knowledge of cross-cultural similarities and differences pertaining to genres and genre conventions, which is considered key in producing an appropriate TT (11). Having discussed these similarities and differences in depth in Chapters 1 & 2, the dissertation can now move forward to the translation problems in the text with a solid theoretical framework to make appropriate translation decisions.

First, then, it must be established how "translation problems" will be defined and identified. Following Nord's functionalist model, this methodology will use her classification of four types of translation problems (1997), keeping in mind that per Schäffner, it is not always easy or possible to match a problem type with an identified problem, and often the categories will overlap (2001: 32). The four types according to Nord are as follows (cited in Schäffner 2001: 32-42):

    i.   **Pragmatic translation problems**, which result from discrepancies between the ST situation and TT communicative situation, i.e. references to time and place; proper names; culture-bound terms; etc.
    ii.   **Intercultural translation problems**, which arise from differences in conventions between the SC and TC, i.e. measuring conventions; forms of address; etc.
    iii.   **Interlingual translation problems**, which concern structural differences in the vocabulary and/or syntax in the source- and target languages.
    iv.   **Text-specific translation problems**. Those which arise in a specific text and cannot be generalized into a larger category. Examples per Nord include metaphors, puns, neologisms, rhyme, alliteration, etc.

It should be noted here that interlingual translation problems will not be a focus of this chapter, as they relate strictly to the linguistic systems of the source- and target languages – problems which naturally are present in virtually all texts – and here the greater concern lies with studying challenges that are more unique to this ST. Indeed, this chapter will focus on text-specific problems for this reason.

5.1.2 Translation Strategies

Once the translation problems in a text have been identified, deciding on the appropriate translation strategies to resolve them is the next step towards, in Nord's words, allowing the "communicative act" of translation to take place (qtd. in Schäffner 26). This approach takes into account Chesterman's "pragmatic strategies" (1997) as well as Nord's "choice for documentary or instrumental translation" (1997; see also Chapter 3 regarding characteristics of an instrumental translation), which are similar in essence and align with what Schäffner calls "macro-strategies" (30). All three share the perspective that, as asserted by Chesterman, "the choice of a strategy is determined first of all by the translation skopos" as opposed to the specific problem type (qtd. in Schäffner 31). Chesterman proposes three groups of strategies – 1) mainly syntactic/grammatical, 2) mainly semantic, and 3) mainly pragmatic – clarifying that they overlap to a certain extent, and can be applied for all types of problems and are not limited to the specific label assigned to the problem in question. Given that the chosen approach resonates with Chesterman's in that the translator seeks to make global decisions concerning the appropriate way to translate the text as a whole, we will hence be dealing with mainly pragmatic strategies, which "concern the message of the text itself", and tend to incorporate syntactic and semantic strategies as well (qtd. in Schäffner 30). This category includes ten strategies (Cultural filtering; Explicitness change; Information change; Interpersonal change; Illocutionary change; Coherence change; Partial translation; Visibility change; Transediting; and Other

pragmatic changes), which will be expanded upon individually in cases where they prove

relevant.

As mentioned, this methodology will also take Nord's and Schäffner's functionalist

approaches into account regarding certain translation problems, and additionally,

Newmark's theory (1981 cited in Schäffner 2001) will be raised in the case of metaphors,

to be discussed in more detail below.

5.2 Translation Problems in SM and Proposed Strategies

For the purposes of this dissertation, four translation problem categories will be

addressed as they pertain to SM: lack of citations; stylistic characteristics; factual errors;

and scientific and spiritual terminology. It should be noted that these categories are named

as such for descriptive purposes; each problem will be classified using Nord's terminology

above. Let the reader be reminded that these translation problems are described in Chapter

3, and will be further broken down and analyzed in this section to ultimately determine the

most appropriate translation strategy for each case.

Using a functionalist approach as explained, the methodology will follow the steps

listed below. Each problem category will begin with a description of the general context

within SM, and then each section will:

    i.   cite the relevant example(s), quoting the ST;
    ii.   identify the example's principal function (per Nord);
   iii.   identify the example's sub-function (per Nord);
   iv.   describe the specific translation problem the example presents (using
          Nord's terminology);

v.   propose translation strategy A (per Chesterman and/or Nord and/or Newmark);

vi.   propose translation strategy B (same as above; and in some cases there will be a third proposed translation strategy C);

vii.   explain the chosen strategy and justification

The aim of this process is to analyze each problem on a micro level in order to identify its key functional characteristics (as described in Chapter 3), while always bearing in mind the macro-level aspects of the text – in particular the skopos – in choosing the appropriate translation strategy.

5.2.1 Lack of Citations

There are some clear motivations behind the lack of citations in SM, i.e. instances where Donoso mentions studies or scientific findings without including a reference, as described in Chapter 3. The overarching reason relates to the skopos of the text; that is, that the purpose of the book is not to address academia, but rather a more general public, aiming to provide this readership both with 1) instructions to the method that are easy to understand, and 2) "practical applications of research which could not have reached the mainstream otherwise", which is also a common characteristic in SHL (Mur Effing 2009: 133). These motivations must be kept in mind when tackling this matter, as well as Gauntlett's point that self-help books are not intended as sociological studies (2002: 23), and should therefore not be evaluated as such. However, the translation problem arises when considering that if the text is intended principally as a guide towards well-being, it needs to be credible to the target readership and in the target culture, which is why it is

necessary to evaluate the possibility of taking measures regarding the lack of citations so as to respect this aim.

5.2.1.1

Example A appears in Part III, *Buscando el Método*, in the chapter titled *El cerebro*, where Donoso has just explained that in order to experience the benefits of the *Alkymia* method, one must let go of the paradigms imposed in society such as the concept of "no pain, no gain". She introduces this chapter following up the idea of accepting different "rules" with how this relates to a person's perception of energy:

i. Quotation:

> *"**Ya es un hecho comprobado científicamente que la realidad que percibimos es sólo una de las infinitas manifestaciones que toma la energía**. Los científicos saben hasta cierto punto por qué la energía se manifiesta de tal o cual manera. Para un conocedor de las ciencias espirituales, todo lo que existe fue «pensado» por su Creador. Y en verdad me parece fantástico que ya existan muchos científicos que se han «encariñado» con este principio y están **realizando experimentos fabulosos al respecto**. Porque todo lo que pensamos y sentimos, ha de tomar vida, forma, substancia, lo sepamos o no. Nuestra ignorancia nunca ha impedido que esto sea así, desde el Origen"* (40)

ii. Principal function: Referential in that it intends to inform. This excerpt aims to illustrate to the reader that in addition to being based on the author's "spiritual knowledge", there are also aspects of the method that are "proven to be true" by scientific studies. The greater aim of informing the reader of this "reality" is to open his/her mind to concepts that are not mainstream beliefs.

iii. Sub-function: Expressive in that conveys the author's feelings and point of view.

iv. Translation problem: Text-specific in that it exposes a potential deficiency in the ST: i.e. a "scientifically-proven fact" confirmed by whom/what studies?

v. <u>Translation strategy A</u>: Explicitness change per Chesterman, i.e. where components are either added or removed in the TT in order to make the text more or less explicit, respectively (1997: 108). In this case, the following reference is added in order to make the citation more explicit:

> **It has been scientifically proven by X, Y, and Z[3] that the reality we perceive is only one of infinite manifestations of energy.** Scientists know only to a certain extent why energy manifests itself in the ways that it does. For those who know about spiritual sciences, everything that exists was "thought up" by its Creator. And I find it fantastic that today, many scientists have "warmed up" to this principle and are conducting fabulous experiments on the topic. Indeed, everything that we think and feel inevitably takes life, form, substance; whether we know it or not. Our ignorance has never prevented this from being true, since the Origin.

vi. <u>Translation strategy B</u>: Information change per Chesterman; similar to explicitness change but here, new information (deemed relevant or necessary for the TT reader but which is not present in the ST), is added, or ST information deemed irrelevant omitted (1997: 109). Here this strategy is employed by replacing ST vagueness with a quotable scientist's words (Kenneth Ford is a physicist and now-retired director of the American Institute of Physics), so as to be able to include a reference:

> **Physicists such as Kenneth Ford have affirmed that our everyday view of the world is a limited one based on what we directly perceive[4], illustrating that it is a scientifically proven fact that the reality we perceive is only one of infinite manifestations of energy.** Scientists know only to a certain extent why energy manifests itself in the ways that it does. For those who know about spiritual sciences, everything that exists was "thought up" by its Creator. (etc.)

vii. <u>Translation strategy C</u>: No pragmatic/semantic/syntactic changes.

> **It is a scientifically proven fact that the reality we perceive is only one of infinite manifestations of energy.** Scientists know only to a certain extent why energy manifests itself in the ways that it does. For those who know about spiritual sciences, everything that exists was "thought up" by its Creator. (etc.)

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[3] "X, Y, and Z" being the names of scientists who have conducted said studies

[4] Insert footnote to the reference here. Donoso uses footnotes when citing her own work (see p. 16) and a footnote is less invasive here than citing in the body of the text

viii.   <u>Chosen strategy and justification</u>:

Putting this problem in context, the references to "scientifically-proven facts" and "studies" are part of a paragraph that aims to open the reader's mind to a different concept of "energy", i.e. that there is much more out there than we think we perceive. However, while studies and science are mentioned, Donoso then immediately refers to the "spiritual sciences" and "greater truth" that she says exists and has always existed in a realm beyond our physical world, expressing the overall paragraph with a clear mix of science and spirituality, as she does throughout the book.

While she combines both approaches, this is done in a consistent way that is clear and easy to follow. Indeed, there are many references throughout the text to the idea that this method is based on "cosmic laws", with concepts that are scientifically proven, but emphasis is always placed on the idea that these "truths" lie beyond science, and are true whether an individual decides to believe them or not. Because this theme is present from the beginning, the target reader is not likely to find this sentence or paragraph confusing or distracting; he/she might feel curiosity towards the idea, but more in the sense of reading further within the book than researching the scientific studies in question. It is worth repeating that this assessment regards a specific target readership, which is not academia but rather a more general public of average educational attainment, as described previously.

It is important here to return to the description of the problem above that if the book is intended to be a guide, it needs to be credible to the TR and in the TC. While this is true, a more accurate assessment is that the TT needs to be *as*

credible to the TR as to the SR, and *as credible in the TC as in the SC.* In other words, it is not the translator's duty to try to make the book *more* credible, but rather to ensure that the translation decisions maintain the functions of the original, and neither make the text more nor less credible to the TR and in the TC as it is to the SR in the SC. Therefore, I choose **Strategy C** in maintaining the same functions and style as the ST excerpt, avoiding the unnecessary addition or omission of information, and respecting the fact that like in most self-help books, citations to scientific or academic references are not included for the reasons described above.

Example B also appears in Part III, *Buscando el Método*, in a later chapter titled *Habilidades creativas*, which covers *Sentimiento* and *Pensamiento* before discussing *Intención* and *Atención*. The overall message of this chapter is that the individual possesses great power via these abilities, and should be aware of how to use them, and of their potential effects and benefits. Donoso introduces the concept of intention by explaining that it is directly linked with an individual's desire and what one decides to do with that desire, and then uses the following example to illustrate her point about the power of intention. Here it should be noted that there are two distinct translation problems that must be dealt with in the same excerpt: 1) a lack of citation; and 2) the question of how to tackle Donoso's lengthy sentence style. Further examples regarding the latter problem will be covered in the next section on "Stylistic characteristics". Both aspects of Example B here will be analyzed below, labeled respectively as B (1) and B (2).

5.2.1.2

EXAMPLE B (1):

i. Quotation:

> *"Hay experiencias científicas irrefutables que dan cuenta de cómo una máquina, diseñada para dar un resultado binario al presionar una palanca cuya probabilidad es de 50% para el resultado A y 50% para el resultado B, puede ser intervenida con la sola intención del sujeto experimentador para obtener uno de los dos resultados.* En estos casos se ha visto una tendencia de al menos 51% para la obtención de la alternativa «intencionada» por el sujeto de la experimentación, más allá de las variables sexo, edad, profesión, etc."* (48)

ii. Principal function: Referential; it aims to illustrate scientific backing of a concept used in the method (similar to Example A).

iii. Sub-function: Informative.

iv. Translation problem 1: Text-specific in that it exposes a potential deficiency in the ST; i.e. mentions studies without citing them.

v. Translation strategy 1A: Explicitness change per Chesterman (defined above) in that a reference is added:

> **There are irrefutable scientific experiments , such as X's 200Y[5] study, that show** how a machine, designed with a 50% probability of producing result A and a 50% probability of producing result B when a lever is pulled, can be intervened with the mere intention of the subject to obtain one of the two results. Scores of at least 51% were observed when subjects willed a particular result to happen. This was regardless of variables such as sex, age, profession, etc.

vi. Translation strategy 1B: No pragmatic changes:

> **There are irrefutable scientific experiments that show how a machine, designed** with a 50% probability of producing result A and a 50% probability of producing result B when a lever is pulled… (etc.)

vii. Chosen strategy and justification: Similarly to the previous example, a key factor is that the target readership will not be looking for nor expecting references to be cited. While strategy 1A is not particularly "invasive" in that it only adds the reference without elaborating or distracting the reader with additional details, it is a significant addition that is not present in the ST, which like many self-help

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[5] "X's 200Y study" being the name of the scientist and the year of the study

books does not specifically cite any of the studies referenced. Here the question

of the study's validity is also raised, as a score of 51% instead of 50% is not likely

to satisfy the p-value of less than 0.01, but given that the citation is not provided,

the original source is very difficult to track down and therefore the ideal option of

verifying the figures in the study is unavailable. However, studies such as those

conducted by Dr. William Tiller – professor emeritus of Materials Science and

Engineering at Stanford University and author of Science and Human

Transformation (1997) – have shown significant proof regarding the ability of

intention to affect matter (Tiller 2002), providing the alternative to expand or

change the reference to include his findings.

Nevertheless, the functions of the excerpt identified above can be maintained

without the addition of a citation, the TR's experience is not affected by its

absence, and it is not the translator's place to assess whether including an explicit

reference would make the passage more credible. I therefore choose to employ

Strategy 1B instead of modifying the source excerpt in dealing with the absence

of a citation.

These examples of the lack of citations in SM are representative of the text as a

whole in its purpose, style, and target readership. Hence, as observed in Chapter 3, it is

important to recognize this characteristic of the book and analyze excerpts of the text that

exemplify it, but not necessarily in order to change them and include citations in the

translation; rather, the goal is to gain a more complete understanding of the ST in relation

to TT and TC, and to be able to justify translation decisions, always bearing in mind the

skopos on both a macro- and micro level.

5.2.1.3

Example B (2) deals with the same excerpt but tackles a different translation

problem: that of the author's use of long sentences in her writing style:

<u>EXAMPLE B (2):</u>

i. <u>Quotation</u>: Same as above

ii. <u>Principal function</u>: Same as above.

iii. <u>Sub-function</u>: Same as above.

iv. <u>Translation problem 2</u>: Text-specific in that the writing style poses a problem for

translating clearly and effectively into English; i.e. lengthy, somewhat convoluted

sentence structure.

v. <u>Translation strategy 2A</u>: Coherence change per Chesterman (rearranging the

information in a text) and Transediting (re-editing by the translator, especially in

the case of a deficient ST) (Schäffner 2001: 31). Here the passage is divided into

separate, more concise, more direct sentences:

> There are irrefutable scientific experiments that use a machine designed with a 50%
> probability of producing result A and a 50% probability of producing result B.
> When a lever is pulled, the result can be influenced with only the subject's intention
> to obtain one of the two results. Scores of at least 51% were observed when
> subjects willed a particular result to happen. This was regardless of variables such
> as sex, age, profession, etc.

vi. <u>Translation strategy 2B</u>: Coherence change, where the information is reorganized

but the long sentence structure is largely maintained:

> There are irrefutable scientific experiments that show how a machine, designed
> with a 50% probability of producing result A and a 50% probability of producing
> result B when a lever is pulled, can be influenced with the mere intention of the
> subject to obtain one of the two results. In these cases, at least 51% of results were
> shown to be those willed to happen by the subjects of the experiment, regardless of
> variables such as sex, age, profession, etc.

vii. <u>Chosen strategy and justification</u>:

The sentence structure in this passage is problematic in that it is convoluted and arguably prevents a clear delivery of the intended message. However, the author's use of long sentences, as discussed in Chapter 3 and in more detail in the next section, has the purpose of slowing down the pace of the text – particularly when it comes to quasi-scientific/spiritual concepts – and therefore slowing down the reader as well, to encourage a better absorption of the ideas being expressed. Therefore, while it is necessary to implement a coherence change to a certain degree, it would be imprudent to modify the writing style to such an extent that the author's voice is completely eliminated, which is the case in Strategy 2A. The short sentences are clear, but they clash with the rest of Donoso's writing style, which through a slow and somewhat wordy approach seems to convey more "patience" with the reader, so to speak.

Strategy 2B, on the other hand, revises the information in order to express the message with more clarity, but preserves the author's voice in the long sentences, aiming to provide the TT reader with the same "supportive" writing style as the ST reader has in the ST.

It is also worth briefly mentioning the choice to use the word "intervened" (Strategy B) rather than "influenced" (A). While the principal message of this excerpt is of a quasi-scientific nature ("quasi" as it cannot be categorically verified without a reference, as discussed above), it is important to recall that everything in SM and in the method places spiritual concepts above scientific ones. Therefore, to whatever small degree, using a word like "intervened" as Donoso does in the ST connotes the spiritual or "other-worldly" aspect of what she is trying to tell the reader here, and thus should be maintained. Replacing it

with "influenced", certainly more common in the scientific world, would deliver

the same message but remove the connection that Donoso has placed between this

scientific experiment and the spiritual, cosmic forces she describes in the method.

As seen in the examples above, there are some instances in the book where

Donoso's writing style raises questions about how best to approach translating it, in this

case due to her use of long sentences. At times this serves as part of the skopos, as

explained in Chapter 3, but in other cases it produces the contrary effect, conveying an

otherwise clear message in a convoluted way. Indeed, Donoso's writing style is a matter

worth analyzing on its own, as follows.

5.2.2 Stylistic Characteristics

Chapter 3 provided context regarding the reasons behind Donoso's writing style

choices, as well as the potential problems they might give rise to in the translation of the

text. Here, the two main aspects of Donoso's style as described earlier – long sentences

and "flowery" language – will be examined more closely and examples provided to

illustrate the process of determining the best translation strategies in this regard.

5.2.1.1 Long Sentences

5.2.2.1.1

Example A appears in the chapter on the "ego", which was described in Chapter 3

and will be covered in more detail in the section on Terminology below. Leading into the

excerpt in Example A, Donoso has just explained what she says is a common pattern: that

people often tell themselves they have certain talents or accomplishments because they

think it proves the worth of their work or efforts, so when she teaches the *Alkymia* concept

of letting go of those feelings or attachments to the "ego" and instead focusing on

connecting to one's "higher self" through the method, where none of those

"accomplishments" matter, they start to ask questions like: what about their intelligence,

their hard work to achieve X or Y, their innate talent for Z, etc. – none of that matters?

 i. Quotation:

> *"En verdad, no se trata de lo que nos sirve o no nos sirve, si no de que todos los talentos y habilidades que hemos ganado en esta vida, o heredado de incorporaciones anteriores, tienen una incidencia siempre limitada al ensayo y al error en cada tarea que emprendemos y cuyos resultados son inciertos al ser manifestados desde nuestra condición de seres físicos, densificados, fuera de nuestra verdadera esencia"* (67)

 ii. Principal function: Referential: to explain the concept of letting go of the "ego"

   and why this is important in *Alkymia*.

 iii. Sub-function: Informative; Expressive of the author's views.

 iv. Translation problem: Text-specific: long sentence containing several consecutive

   points; potentially problematic for a clear and effective translation into English.

 v. Translation strategy A: Coherence change & Transediting per Chesterman; i.e.

   divide the one long sentence into several separate sentences and modify the style:

> In truth, it is not about what matters or does not matter. Rather, the point is that all the talents and skills we have won in this life, or inherited from previous incorporations, are always limited by trial and error. This is true for any task we undertake, whose results will always be uncertain because they are manifested from our condition as physical, densified beings, outside of our true essence.

 vi. Translation strategy B: No pragmatic/semantic/syntactic changes:

> In truth, it is not about what matters or does not matter, but rather that all the talents and skills we have won in this life or inherited from previous incorporations, or any task we undertake, will always be limited by trial and error; and the results will always be uncertain because they are manifested from our condition as physical, densified beings, outside of our true essence.

vii. <u>Chosen strategy and justification</u>: First it should be mentioned briefly that references which may not be clear outside of the book's context, such as "winning" talents/skills or the concept of previous lives or "incorporations", are left as such here, as they relate to ideas that are raised and explained previously in SM. For the purposes of this excerpt, only the long sentence structure will be analyzed, as the "flowery" language aspect of Donoso's style will be discussed in the next part of this section.

Regarding the sentence length, this excerpt is a clear example of three main characteristics described in Chapter 3; namely: 1) it is used in the context of explaining a spiritual/quasi-scientific concept related to the method; 2) the length is a consequence of choosing to link several thoughts together, some of which are synonyms or different ways of expressing the same concept; and 3) the resulting effect is a lengthy, complete description of Donoso's point with multiple parts and commas, which slow down the reader as he/she absorbs the information. Additionally, it is important to keep in mind that in this excerpt, the author is delivering a message that is presumably unpleasant or difficult for readers to accept: that all their achievements and hard work are completely irrelevant to true well-being, which Donoso says comes from looking beyond all of that. Therefore, read in that context, the more concise sentences in Strategy A take on a choppy, potentially even condescending or patronizing tone. **Strategy B**, however, despite being quite a run-on sentence, uses this length to fulfill the function of reassuring the reader, by connecting the "bad" or "difficult" news with the prospect of something better through *Alkymia*, as in the ST.

5.2.2.1.2

The characteristics of **Example B** are similar to the excerpt above in both style and content. Here, Donoso describes the possibilities she says are available to all human beings through the *Alkymia* method, in a chapter called *"Las opciones: Siguiendo la huella del futuro"* (28). This excerpt aims to "teach" the reader one of the fundamental concepts of the method, so as to later explain the "wonderful alternatives" available when one changes his/her way of thinking. Let it be noted here that the metaphorical *huella del futuro* is one of very few metaphors in the book, which will not be discussed here as there is a more complete analysis dedicated to metaphors and images in the Spiritual Terminology section at the end of this chapter.

    i.   Quotation:

> *"Afirmamos que nuestra vida es el resultado de innumerables decisiones, de opciones que tomamos, pero en realidad estamos obedeciendo a un recorrido preestablecido por nosotros mismos y que no recordamos haber trazado, como parte de un olvidado pacto con nuestra propia divinidad. Es algo así como seguir la huella del futuro"* (28)

    ii.   Principal function: Referential; to explain a concept of the method that requires a change in mindset.

    iii.   Sub-function: Appellative/Directive; it calls on the reader's previous experience (conventional way of thinking) and suggests a different reality according to the method.

    iv.   Translation problem: Text-specific: long sentence style.

    v.   Translation strategy A: Coherence change/Transediting: divide the one long sentence into several separate sentences and modify style:

> We claim that our life is the result of countless decisions and options that we choose. However, in reality we are following a pre-established path that we do not remember having designed ourselves. It is like part of a forgotten pact with our own divinity; something like following our future's footprint.

vi. <u>Translation strategy B</u>: No pragmatic changes:

> We claim that our life is the result of countless decisions and options that we choose, but in reality we are following a pre-established path that we do not remember having designed ourselves, like part of a forgotten pact with our own divinity. It is something like following our future's footprint.

vii. <u>Chosen strategy and justification</u>: Both translation strategies convey the message in such a way that the main functions described above are fulfilled. However, given that this excerpt appears in the beginning of the book, the reader has only just begun to learn about the method, and a concept like this one, which claims that we have all created our own life journeys in conjunction with a higher being before even being born, is almost certain to produce some difficulty in the absorption of the message. It is therefore extremely important to closely follow the author's voice and style, which is still in the early stages of establishing itself. Here, that voice employs another long sentence structure to introduce this decidedly unconventional idea about life according to *Alkymia*. The length, as above, slows the reader down and almost seems to produce an effect of accompanying the reader along this part of his/her "path". It is therefore more appropriate to select **Strategy B** and replicate Donoso's original style and tone, rather than Strategy A which would break up these budding concepts into separate pieces, making them even harder to internalize and potentially even turning off the reader.

It should also be noted that instead of "pre-established by us", which would be too redundant and awkward in English, both strategies choose to use "a pre-established path … having designed **ourselves**", so as not to lose the emphasis in the ST but by placing it in a more natural place in the sentence.

5.2.2.2 "Flowery" Language

The type of language labeled "flowery" for the purposes of this dissertation has been described in detail in Chapter 3, as well as in examples above. This section will examine two further instances of Donoso's use of this type of language and the potential translation problems it may cause.

5.2.2.2.1

Example A appears immediately after the excerpt covered above in 5.2.2.1.2, Example B ("Long sentences"), closing the chapter dedicated to affirming that the limitations people believe exist are actually "not real", and which also contains descriptions of commonly held beliefs such as in the example above and the one to be analyzed below. I have marked the "flowery" references in bold:

i. Quotation:

> "***Atrapados** en lo físico y sus variables —entre ellas el tiempo y el espacio— aceptamos, por ejemplo, que la vida transcurre dentro de **una unidad temporal que llamamos años**, comprendida entre los eventos que **identificamos como nacimiento y muerte.** Estas son verdades incuestionables a la luz de **lo que conocemos como la realidad** de todo ser humano*" (28)

ii. Principal function: Referential: aims to introduce key concepts of *Alkymia* by first illustrating the common perception of life and the world for most people.

iii. Sub-function: Expressive of the author's views.

iv. Translation problem: Text-specific: the use of "flowery" language may seem excessive or exaggerated at first glance; it is worth further analyzing to determine the best way to translate this ornate style.

v. <u>Translation strategy A</u>: Transediting per Chesterman: i.e. removing seemingly

exaggerated phrasing:

> Trapped in all things physical – among them, time and space – we accept, for
> example, that life takes place within a time frame of years, between the events of
> birth and death. These are unquestionable truths given what all human beings know
> to be their reality.

vi. <u>Translation strategy B</u>: No pragmatic changes; i.e. maintain "flowery" style:

> Trapped in all things physical – among them, time and space – we accept, for
> example, that life takes place within a temporal unit that we call years, between the
> events we refer to as birth and death. These are unquestionable truths in light of
> what all human beings know to be their reality.

vii. <u>Chosen strategy and justification</u>: This example illustrates that Donoso's

"flowery" language does not always appear in the form of adjectives, as seen in

other examples, but also in other grammatical constructions as above. This

excerpt coincides with the characteristic established in Chapter 3 that the

"flowery" style is often used when contrasting an *Alkymia* concept with a

commonly held belief or "paradigm". In this case, Donoso is leading up to the

Alkymia principle, first providing a slow, relatively wordy introduction that

includes the description above. The seemingly "decorative" style (marked in bold

in the ST excerpt) also contributes to the slow pace, intentionally extending

thoughts that can be expressed in fewer words into longer phrases.

Even more apparent, though, is Donoso's need to emphasize that these ideas

of the "physical world", which are so ingrained in most people's mindsets, are

"not real" and not part of her method. Therefore, by expanding her references to

years, birth, and death via "flowery", descriptive phrasing, Donoso draws more

attention to them and encourages the reader to really think about those concepts,

and start to absorb the idea that they are not real – as this is crucial to the rest of the method and the rest of the book.

The best strategy is thus the one that respects and enables these ST functions in the TT, which in this case is **Strategy B**. The message itself is not compromised in Strategy A, but when the references present in the original (and Strategy B) are removed, the extremely explicit emphasis on Donoso's view that these commonly held beliefs are erroneous is lost.

5.2.2.2.2

Example B is an excerpt from much later in the book, and contains aspects of the text that will be analyzed later in this chapter, such as the *Alkymia* term A-MOR, which in this section will not be discussed further for this reason. It should be taken into account that unlike the previous examples covered above, which appear in the beginning of the book and have more introductory purposes, this excerpt contains more references to spiritual aspects of *Alkymia* that have been defined and discussed previously in SM. This example is part of Donoso's description of her belief that psychologists who practice traditional therapy should practice the method, not only to take care of themselves but also to provide the best care for their patients (through *Alkymia*), as mentioned in Chapter 3. The particularly "flowery" parts are marked in bold by me.

   i. Quotation:

> *"Por mi parte, sigo **maravillada** ante esta **espléndida** realidad [...]. Cada día una tarea, cada día la posibilidad de una **victoria** más. El camino del terapeuta no es distinto al del paciente, ni al de ningún ser que **encarnó** en este mundo para realizar la única tarea **ineludible** de un individuo: **crear con A-MOR al amparo de la Luz de Dios** que **jamás, jamás falla** [...]"* (123)

ii. <u>Principal function</u>: Referential: aims to explain an aspect of *Alkymia* that Donoso says applies for everyone, here referring particularly to the case of psychologists.

iii. <u>Sub-function</u>: Expressive of the author's views; here she even explicitly expresses her personal experience in the first person.

iv. <u>Translation problem</u>: Text-specific: as above. The use of "flowery" language may seem excessive or exaggerated at first glance; it is worth further analyzing to determine the best way to translate this decorative style.

v.   <u>Translation strategy A</u>: Transediting per Chesterman: i.e. removing seemingly exaggerated phrasing:

> As for me, I still marvel at this magnificent reality […]. Every day a new task, every day the possibility of another victory. The therapist's path is no different from the patient's, nor from that of any other being incarnated in this world to perform every individual's unavoidable task: to create with Love under the Light of God's protection, which never, ever fails […].

vi. <u>Translation strategy B</u>: No pragmatic changes; i.e. maintain "flowery" style:

> As for me, I continue to be in awe of this magnificent reality […]. Every day a new task, every day the possibility of one more victory. The therapist's path is no different from the patient's, nor from that of any other being incarnated in this world to perform the one unavoidable task shared by all individuals: to create with Love under the protection of the Light of God, which never, ever fails […].

vii. <u>Chosen strategy and justification</u>: This excerpt clearly aims to express a strong conviction about the power of *Alkymia*, which is characterized here particularly in three aspects: 1) Donoso's use of the first person; 2) the emphatic reference to the Light of God "never, ever" failing; and 3) the flowery language used throughout, especially in the form of adjectives and spiritual references. It is also apparent that the long sentence structure and drawn-out phrasing serve to produce the same effect, which was maintained in chosen **Strategy B** (e.g. "I continue to be in awe of…"; "the one unavoidable task shared by all individuals") to a greater extent

than in Strategy A (e.g. "I still marvel at…"; "every individual's unavoidable task").

It should also be noted that condensing the sentence structure as in Strategy A ("…under the Light of God's protection") versus Strategy B ("…under the protection of the Light of God") would compromise the concept of the "Light of God", which is used throughout SM and is also present in the Saint Germain teachings described in Chapter 3. Indeed, it is important to keep the term as a unit and not break it up, and Strategy B's version might lead to the interpretation that "God's protection" is separate from the concept of "Light", whereas the reference is to the "Light of God" and the protection it provides. As in any text, but particularly one like SM that contains unique or invented terminology that the reader must learn in order to follow along, consistency is key in the translation of these concepts that are central to the method.

5.2.3 Factual Errors

Another translation problem introduced in Chapter 3 is the presence of what seem to be some factual errors in the ST. The main difference between this type of problem and the lack of citations in 5.2.1 lies in that the latter concerns an absence of something (a reference), whereas the former, to be discussed below, pertains to the presence of something problematic: a potential inaccuracy. This difference will be reflected in the consequent translation decisions.

5.2.3.1

Example A appears in Part I, *Introducción: Antes del viaje*, an introductory section

that covers some of the basic ideas of *Alkymia*, and discusses the brain in particular as a

potential tool to be used according to the theory behind the method. As explained in

Chapter 3, the "simple fact" that Donoso uses to make a point about how to use the brain to

one's advantage is actually a common misconception:

i.   Quotation:

> *"Un hecho simple y que no resiste análisis. Hemos vivido durante miles de años portando un órgano extraordinario que se llama **cerebro y que sin embargo funciona en un 10% de su potencial**. ¿Error de la naturaleza o ignorancia respecto de cómo activar **el resto de sus facultades**?"* (20)

ii.   Principal function: Referential; it aims to illustrate a "scientific fact" that shows

how little of our brain's potential capacity we use on a regular basis, so as to lead

in to an explanation of the pineal activation method.

iii.   Sub-function: Informative.

iv.   Translation problem: Text-specific in that it exposes a potential deficiency in the

ST; i.e. states a "fact" that is inaccurate or misunderstood, and misleading in the

way it is phrased.

v.   Translation strategy A: Information change per Chesterman (defined above):

> A simple fact that cannot be denied. For thousands of years we have possessed an extraordinary organ, **the brain, unaware that there are ways to access an even greater level of its potential.** An error of nature, or ignorance regarding how to activate **this higher capacity**?

vi.   Translation strategy B: No pragmatic/semantic/syntactic changes:

> A simple fact that cannot resist analysis. For thousands of years we have possessed an extraordinary organ called **the brain, which uses only 10% of its potential**. An error of nature, or ignorance regarding how to activate the rest of its functional capacity?

vii.   Chosen strategy and justification:

The truth about the way the human brain works, according to neurologist Richard Cytowic and as discussed in Chapter 3, is much more complex than the ST statement above, and probably more complex than is relevant for the target reader to know for the purposes of SM. One way to clarify the workings of the brain in relation to this "10% myth" is that the brain is an extremely neuron-dense and efficient organ, and does not "activate" the entire brain at all times because that would not be sustainable, nor would it be necessary for a fully-functioning human (Cytowic 2014). Therefore, the pertinent parts of the brain are "activated" as needed, using between 1-16% of the brain's cells at any given time – again, for efficiency purposes (Cytowic 2014: 4:04-4:30). Since this clarification goes beyond the function of the paragraph in question, the only appropriate approach to this problem would be to employ an "Information change", modifying the statement per **Option A** while maintaining the function and aim of the original, so as not to alter the tone or the overall message and distract the reader. This entails removing the claims "based on science" and instead conveying the message through concepts of the method itself, as suggested above.

As addressed in Chapter 3, the misguided "fact" stated in the original has minimal impact in that it is not further elaborated on, nor is it mentioned again in the book, which allows us to make a change that can correct the misconception without modifying its function, and with the advantage that this problem does not arise again after this excerpt.

To further clarify the reasoning for not choosing strategy B, it should be mentioned that while that option allows the functions of the ST to persist, it might lead to an undesired consequence for readers who either know or suspect the

inaccuracy of the 10% myth (i.e. skepticism regarding the theory and/or the

author's credibility). This may be cultural in that studies and books about the

brain – both of a strictly scientific nature as well as quasi-scientific and SHL – in

the U.S. have become quite common in the mainstream, increasingly so in recent

years, as covered in Chapter 1. However, since this trend has also manifested

itself in the SC (see Chapter 2), the problem could more likely be attributed to the

displacement of time (Nord 2006a: 43-44) between the ST's publication in 2011

and today, 2015. In other words, rather than the potential consequences of

keeping this inaccuracy being a cultural matter, it is more likely due to the time

that has passed between ST and TT that has made this "myth" become at least

slightly more recognized as such, in both the SC and TC. Of course, the

probability is high that many target readers would not be aware of this inaccuracy,

but the translator's duty is to act on the recognition that at least some of them

would. Therefore it would be a risk to maintain the misconception in the TT,

principally due to its erroneousness, but also as it seems to be more commonly

known in the mainstream today than in 2011 that this is not an accurate portrayal

of the brain's functioning capacity.

5.2.3.2

Example B appears in the very beginning of the book, on the second page of the

Visiones milagrosas chapter which introduces how *Alkymia* and SM were created, and

names some of the method's key concepts for the first time. Among these key concepts is

the central theme of "love" as an eternal, limitless healing power. The book's first mention

of this concept is described as "*el único y verdadero poder de curación que existe dentro de*

cada individuo: el Poder Ilimitado del Amor/A-MOR universal" (15). The second time the concept is raised, it appears as follows:

    i.   Quotation:

> *"Mi propósito es reafirmar que el nuevo paradigma de los tiempos une ciencia y espíritu en una armónica tarea, donde el **Amor/A-MOR (sin muerte)** nos es revelado como la fuerza cohesionadora del Universo y cuya propiedad principal en relación a la vida humana es activar patrones lumínicos que al ser «encendidos» conscientemente, y por un acto de libre albedrío, nos permiten intervenir el plano físico desde esas altas frecuencias, que nos devuelven a nuestro verdadero Origen: la casa del Padre Madre, a la cual todos retornaremos en algún momento"* (20)

   ii.   Principal function: Referential; the purpose here is to introduce and explain the concept of "love" as it is used in the *Alkymia* method, stressing that "love" is eternal and synonymous with "without death".

  iii.   Sub-function: Expressive of the author's views.

  iv.   Translation problem: Text-specific: potentially misleading phrasing. As posed in Chapter 3: does the author mean that "*sin muerte*" is the actual origin of the Spanish word "*amor*", or that this is the significance assigned to the word within the context of *Alkymia*?

   v.   Translation strategy A: Borrowing (Vinay and Darbelnet 1958 cited in Schäffner 2001: 28) of the ST term; no pragmatic changes. Here the strategy is to borrow the ST term "A-MOR", leaving it alongside the literal translation of "*Amor*" as "Love" and the parenthetical explanation "without death" as well. There are no pragmatic changes, but the potential consequence of this decision is that the reader might interpret this three-part definition as indicating that A-MOR is a word that actually means "without death" (i.e. outside of *Alkymia*):

> My purpose is to reaffirm that the new paradigm of the times combines science and spirit in one harmonious task, **where Love – or A-MOR (without death) –** is revealed to us as the unifying force of the Universe, whose principal property in relation to human life is to activate patterns of light which, upon being consciously

"switched on" by an act of free will, allow us to intervene in the physical realm from higher frequencies, and return us to our true Origin: the house of the Father Mother, to which we all return in time.

vi. <u>Translation strategy B</u>: Information change per Chesterman (defined above). In this case, the omission is not as much due to irrelevance – although it is as well – as to a potential confusion leading to misunderstanding; i.e. a micro-level form of transediting via information change. By omitting the ST term and leaving it as "Love ('without death')" with the presence of quotation marks, the reader is more likely to infer that this is the meaning assigned to the word "love" within *Alkymia*:

> My purpose is to reaffirm that the new paradigm of the times combines science and spirit in one harmonious task, **where Love ("without death")** is revealed to us as the unifying force of the Universe… (etc.)

vii. <u>Chosen strategy and justification</u>: In this case, rather than *correcting* an error, the objective is to *avoid* causing an unnecessary confusion or misunderstanding. In other words, there is no good reason to include a potentially confusing term that comes from the SL and can be avoided. However, the idea of love as eternal in that it could be synonymous with "without death" is crucial throughout the book, and cannot be removed without affecting the reader's experience in an unfavorable way – i.e., making it incomplete. This is why my choice of strategy, **Option B**, reflects the goal of avoiding a misunderstanding while maintaining the complete meaning assigned to the ST's "A-MOR", omitting the term entirely.

The only potential "loss" caused by this removal is that of a misleading phrasing that could evoke the same misinterpretation as it might in the ST – although we reiterate here as in Chapter 3 that most ST readers would likely interpret this reference as an *Alkymia* term, and not necessarily as the origin of the word. There is nothing "gained" per se – save perhaps some clarity – but the goal

is accomplished as the functions of the original are maintained, the overall message remains clear, and the term "Love" can be used throughout to signify precisely the same concept as the ST's "*Amor/A-MOR*". Here it should be noted that the excerpt's long sentence style is also maintained in the translation, rather than being separated into shorter sentences. This decision was based on the function of the passage discussed in 5.2.2 above ("Stylistic Characteristics"), as this is another example of the author's choice to connect several thoughts regarding the method's spiritual use of a concept (i.e. "Love") into one long sentence, allowing the reader to visualize the process and virtually "travel" through each step as he/she reads.

5.2.3.3

Example C appears in Part IV of the book, which deals with what Donoso calls "*Los cuatro enemigos de la realización*": fears, altered emotional states, ego, and illness. In the section regarding the emotional realm, the aim is to teach the reader one of the principles of *Alkymia*: that according to the method, a person's thoughts and feelings have manifestations beyond the "physical world" and which take place as a result of a chain of connections that is activated in the brain in the moment that the thought or feeling is produced (61). Donoso then offers the following information as support from physics mixed in with *Alkymia* principles to illustrate her point about energy and the power of a person's thoughts or feelings:

i. Quotation:

> "*A partir de las leyes de la física es sabido que, **como lo enunciara Einstein, todo es energía vibrando en distinta frecuencia**. También sabemos que la energía no es descartable sino transformable. Por lo tanto, cuando se libera energía de cualquier*

tipo, a través de cualquier actividad en este plano de existencia, esta puede acumularse, transformarse o transmutarse. Así, cuando sentimos o pensamos también liberamos energía, cuya frecuencia vibratoria estará en directa relación con la del estímulo que desencadenó el evento" (61, 63)

ii. Principal function: Referential; to illustrate a point about energy as it relates to *Alkymia* with scientific backing.

iii. Sub-function: Informative.

iv. Translation problem: Text-specific: potential inaccuracy.

v. Translation strategy A: Explicitness change per Chesterman (defined above). Again, this option is partly motivated by relevance or lack thereof, but even more so by the component in question being potentially inaccurate. Specifically, this option entails removing the Einstein reference (which would make it citation-free like the rest of the book and avoid inaccuracy) and instead referring to "physicists/scientists…"; making it less explicit to avoid including an imprecision and maintain the book's overall tone:

> It is known by the laws of physics that, **as affirmed by scientists, everything is energy vibrating at different frequencies**. We also know that energy cannot be destroyed, but rather is transformed. Therefore, when energy of any kind is released by means of an activity in this realm of existence, it can be accumulated, transformed, or transmuted. So when we feel or think, we also release energy, whose vibratory frequency is in direct relation with that of the stimulus that triggered the event.

vi. Translation strategy B: No pragmatic changes. Leave the Einstein reference exactly as-is and risk the inaccuracy, as original quotations or reliable sources confirming or discrediting this citation cannot be found:

> It is known by the laws of physics that, **as affirmed by Einstein, everything is energy vibrating at different frequencies**. We also know that energy cannot be destroyed, but rather is transformed. (etc.)

vii. Chosen strategy and justification: Before describing the process of identifying the best translation strategy here, it is worth clarifying that the last sentence in this

excerpt refers to Donoso's application of the previously-described "scientific fact" to the *Alkymia* method. In other words, the first part of the paragraph aims to explain what physics says about energy, and the last part applies this interpretation to the method according to Donoso.

Dealing with this translation problem entailed first searching for a reliable source that could confirm whether the above affirmation – that "everything is energy vibrating at different frequencies" – was indeed Einstein's, or that it was not. To summarize, most of the results accrediting Einstein with this quotation appeared in self-help articles or books, New Age texts, or generally non-academic or rigorously scientific sources. It was therefore difficult to confirm whether this exact claim – the first of the two in the above excerpt – should be attributed to Einstein, a mix of approaches and/or theories (Niels Bohr and Max Planck in particular), or exactly what the true scientific findings on the subject entail. One helpful source is a book by physicist Kenneth Ford, previously mentioned in 5.2.1 "Lack of Citations", who describes the complexity of the matter by asserting that "what troubles physicists about quantum theory is that it[…] leaves the boundary between the quantum realm and the realm of human perception quite vague" (2005: 221). This led to the conclusion that while there is scientific confirmation regarding the greater concept of energy taking on forms that may be perceived differently by humans, it is simply not clear without conducting in-depth research exactly who said that "everything is energy vibrating at different frequencies" or, indeed, if those exact words were said at all. What *is* clear, and useful in this case, is that the subsequent point made by Donoso (that energy cannot be

destroyed) is unquestionably supported by the Law of Conservation, as previously

mentioned in Chapter 3 (Ford 2005: 18-21).

Therefore, this is another example of a case where the translator must avoid

causing unnecessary confusion or misunderstanding, rather than correcting an

unquestionable error. It is crucial to bear in mind that citing references does not

align with the style or aim of the book. Hence, the decision to remove a citation

(especially a debatable one) and choose **Option A** maintains the overall style,

fulfills the functions above, and avoids causing misunderstanding; indeed, to the

reader this will simply be another point credited to "scientists" in general.

Similar to the case of Example B above, there is no good reason to include a

potentially inaccurate reference that can be avoided. Looking at the greater

context it should be noted that, as mentioned above, Donoso's reference leads into

a point that can be easily verified for any readers (though it would be atypical of

the target readership) that do choose to search for it: that energy cannot be

destroyed, and is instead transformed (Ford 2005: 18-21). It is therefore clear that

this translation problem ends with the questionable reference and does not further

affect the text.

5.2.4 Terminology ("Scientific" and "Spiritual")

As discussed in Chapter 3, there are several terms used in SM that need to be

addressed when evaluating the most appropriate translation strategies. This "Terminology"

section has been divided into two categories: "scientific" and "spiritual". Let the reader be

reminded that these sub-categories are named as such for descriptive purposes, and that the terms in question, respectively, may vary in how rigorously they belong to science, or to what degree they might be considered "spiritual" by some (i.e. others might interpret the latter references as "religious", "cosmic", etc.). The labels chosen here are not meant to disregard other related interpretations, but rather to encompass them under these descriptions.

5.2.4.1 Scientific Terminology

5.2.4.1.1

The main concern here regarding **Example A,** a reference to "ego", is actually not the term itself but rather the synonyms that the author proposes as equivalent in meaning. As previously noted, since Donoso immediately defines "ego" for *Alkymia* purposes when the term first appears, its meaning is clear and need not be modified to avoid confusion. This is therefore also the case in the translation, where translating *"ego"* as "ego" does not present a problem in that it is defined according to the method's context upon first being mentioned. However, the synonymous terms that Donoso uses raise some important questions and the translation options must be assessed so as to maintain the same meaning and connotations as in the ST:

    i.   Terms: *«yo humano»; «yo exterior»*

        Context: *"Aquí nos vamos a referir al ego como el resultado creativo de todo lo que soy, lo que hago, pienso, siento y realizo desde mi «yo humano», considerando los aciertos y los errores creativos, provenientes de todo acto realizado en el plano visible o invisible, mi historia y su peso en mi toma de decisiones, etc. Es, en fin, todo, absolutamente todo lo que hice en el pasado y lo que haré en el presente fuera de mi vinculación con la divinidad"* (66); and

*"Una vez decididos a terminar con el ego, trabajamos en la transmutación de nuestra personalidad o **yo exterior** llamando en acción al A-MOR de la Luz Violeta"* (68)

ii. <u>Principal function</u>: Referential; to introduce and define the term "ego" and its synonyms as used in the *Alkymia* method.

iii. <u>Sub-function</u>: Expressive of the author's views.

iv. <u>Translation problem</u>: 1) Text-specific: neologism. As these are invented terms that the author uses to convey her use of "ego" in the book, it is important not to use words that will associate them with any existing theories in the fields of psychology/sociology, to be discussed below (i.e. "I" or "me"?). 2) Interlingual: "*yo*" in Spanish as "I" or "me"?

v. <u>Translation strategy A</u>: A sort of modulation per Vinay and Darbelnet (1958 cited in Schäffner 2001); a linguistic approach that entails a change in point of view:

The "human me"; the "outer me"

vi. <u>Translation strategy B</u>: Modulation as above:

The "human I"; the "outer I"

vii. <u>Translation strategy C</u>: Modulation as above:

The "human self"; the "outer self"

viii. <u>Chosen strategy and justification</u>:

The first issue to be taken into account here is the existence of (at least) two theories, belonging to the fields of Psychology and Sociology (in particular, social philosophy), that use the terms "I" and "me" to refer to specific concepts related to one's identity. Mixing terminologies or potentially confusing the reader should be avoided, especially since these terms appear in the section about "Ego", and a solid understanding of what these theories entail is key before making a

translation decision. In brief, the "Psychology of self" posits that the self is composed of the "I" ("subjective knower"), and the "me" ("object that is known") (Tapu 2001). In turn, Mead's social philosophy defines the "I" as "the response of the organism to the attitudes of the others", whereas the "me" is "the organized set of attitudes of others which one himself assumes" (Aboulafia 1991: 9). While these are separate ideas, they would seem to broadly overlap in considering that there is a difference between the biological nature of the organism and a person's sociocultural context. Still, it would be neither particularly functional nor relevant to attach a certain theory to our translation choice, as the aim here is for the term to be easily understood, simple, and evoke a clear, direct meaning free of implications that the words may possess in the context of Psychology or Sociology studies. Therefore, based on these existing theories, the appropriate choice is one that employs uniformity, i.e. neither explaining nor mixing scientific approaches, and therefore denotes the concepts with clarity to the reader, as the original terms do in the ST. Either Option A or Option B could then be adequate choices up to this point.

Before turning to Option C, the Interlingual problem presented above should be addressed and the grammaticality of both options considered, so as not to create confusion or distraction in this sense either. Obviously, the Spanish "*yo*" can refer to either "I" or "me" in English in certain contexts such as this one, so to determine which would be most appropriate, let us observe the usage of these terms in the text. In both excerpts above and throughout the book, most uses of these terms call for the object pronoun, "me", rather than the subject pronoun "I", which would therefore make "me" or Strategy B the more appropriate of the first

two options up to this point. Indeed, while using "I" could be justified beyond the grammar analysis since it would be part of a term that has been invented by Donoso for the purposes of her method and therefore does not necessarily need to follow grammatical rules, it would also attract more attention that way, rather than fulfilling its function relatively inconspicuously as it does in the original.

However, perhaps with the exception of readers who may have some knowledge of the psychological and sociological concepts above, "the human me" does not quite evoke a sense of duality as "the human self" does. The "self" is a term that has taken on meaning in the mainstream to signify something like "identity", with the implicit connotation that there is more than one type of "self", each representing one "facet" of a person, or the "role" he/she might play in a given time or situation. Examples that illustrate this interpretation include common expressions such as "true self"; "sense of self"; "private self"; etc. The "human self" and "outer self", then, would be closer in conveying the same message and connotations as the ST terms, while "human me" and "outer me" would fall slightly short in that the "me" itself is more limited and the implicit reference to duality/multiplicity is not as present. In addition, a simple search of these terms shows that other self-help-type methods utilize expressions such as "human self" and "outer self" – particularly in compatible theories such as that of the Ascended Masters, which is closely related to the Saint Germain teachings that Donoso considers an inspiration (discussed in Chapter 3; see also "ARC" n.d.). Therefore, choosing **Strategy C** results in maintaining the pertinent functions, avoiding confusion regarding existing psychology/sociology terms, and

providing clear terms that are as easy to understand and associate with the

concepts in question as they are in the ST.

5.2.4.1.2

Example B is closely related to the terminology addressed in Example A; indeed,

here the question is how to best deal with the references to the term "self", which appear

within Donoso's explanation of the term "ego". As mentioned in Chapter 3, Donoso first

introduces this concept with the actual word "self" in English and in italics, a decision that

would seem to be based on her assessment that the SC target reader would recognize (or at

least not be confused by) this reference. It is important to note that later in the chapter

Donoso refers back to the same concept using "*el sí mismo*" as a noun, but now that the

word "self" has been used in the TT in the expressions "human self" and "outer self" (see

5.2.4.1.1 Example A), it will be crucial to take that into account when evaluating the

translation strategy options below.

    i.   Terms: *«self»; «el sí mismo»*

       Context: *"...históricamente se ha relacionado el término «ego» con un aspecto enfermo o dañado de nuestro* self…" (66); and

       "Frente a este panorama tan lamentable y amenazante de la existencia, nos consolamos en el camino con los aspectos del sí mismo *más favorables al momento de autoevaluarnos: nos vemos bondadosos, generosos, inteligentes, agraciados y un largo listado de cualidades que el mismo ego se encarga de rescatar, para poder dormir más tranquilos por la noche"* (67)

    ii. Principal function: Referential; Donoso has just defined the term "ego" for

       Alkymia purposes, and now uses references to the "self" and "*sí mismo*" as part of

       a greater context she is providing about the ego. This concept is key to the

       method, she explains, in that the reader must learn to separate him-/herself

entirely from the ego and accept that his/her "true essence" is what she calls "*Ser-energía*", i.e. the opposite of what she refers to as the "ego" or the "human/outer self" (discussed later in this chapter).

iii.   Sub-function: Expressive of the author's views.

iv.   Translation problem: Text-specific in that a scientific term is raised, which warrants an analysis on its own, and furthermore this term is then referred to using different words. The problem is thus how to determine a consistent and effective way to render this term, accurately and without mixing approaches.

v.   Translation strategy A: Modulation per Vinay and Darbelnet as described above; a change in point of view:

> "…the term 'ego' has historically been associated with a sick or damaged aspect of **our being**…"

> "Faced with such a pitiful and threatening outlook on our existence, we comfort ourselves along the way by highlighting the most favorable aspects of **our being**: we are kind, generous, intelligent, funny, and a long list of attributes that the ego itself takes care of retrieving, to help us sleep at night"

vi.   Translation strategy B: Modulation per Vinay and Darbelnet; a change in point of view:

> "…the term 'ego' has historically been associated with a sick or damaged aspect of **the self**…"

> "…we comfort ourselves along the way by highlighting the most favorable aspects of **our 'self'**: we are kind, generous, intelligent, funny…"

vii.   Chosen strategy and justification:

Both options fit into their respective contexts and convey the desired message, but Strategy A's "being" clashes with another key *Alkymia* term, *Ser-energía* (to be analyzed below), which is not just different but actually the exact opposite of what Donoso means by ego, outer self, human self, and self in the above

contexts. Indeed, "being" bears the connotation of being part of a person's essence, which again conflicts with the description here of "ego". Additionally, while it is true as discussed earlier that Donoso often uses a variety of synonyms when referring to a concept so as to expand the reader's interpretation of it, it is evident that adding "being" as a synonym in this case would likely not serve this function, since it evokes meaning that could potentially contradict the point in question.

In fact, Donoso does not seem concerned with spending too much time on defining "self" and rather uses it almost as a synonym of "ego" for her purposes. This would point to **Strategy B** as the most appropriate rendering of the ST terms, especially given their context where they are clearly attached to values of the "physical world". Donoso's focus here is on defining the term "ego" and explaining why people's tendencies to feel proud of an accomplishment or sad about a failure are useless, and that the answer is connecting to one's "higher being" where all decisions, desires, and solutions can be created "harmoniously". **Strategy B** not only aligns with this aim and fulfills the functions above, but is also the best response to the problem of not mixing terminology – not scientific this time, but rather "internal" terminology of Donoso's in SM.

5.2.4.2 Spiritual Terminology

Prior to analyzing examples of spiritual terminology in SM, some important observations must be raised about metaphors as a translation problem. A metaphor is defined as a figure of speech, or symbol used to denote a given concept, idea, object, etc.

This is relevant here given that the nature of the terminology that Donoso uses as an essential aspect of the Alkymia method – and which in some cases are terms she has coined, while in others they will not be particularly foreign to the reader – is such that each word evokes quite a clear image for the reader, functioning like a symbol of a larger concept. The concept is open to interpretation and the mental image that comes to the reader may certainly vary, depending particularly on his/her spiritual beliefs or values. However, while the terms refer to ideas or entities that might be subjective (in how they are interpreted and visualized), they are in fact concrete in the sense that they can generate a mental image quite easily and become associated to the term(s) in question without much thought or effort. For example, Donoso uses the words *Creador, Divinidad, Dios, Fuente* all as synonymous of the same concept, and while one reader might imagine something very different from another upon interpreting these words, all readers are able to follow and attach some meaning to the terms without much pondering, which is the purpose here.

It is apparent how important the imagery is in these key terms and concepts, and this is essential to the method, which depends largely on the reader's personal visualization during the guided steps provided to "connect" with "the source", "God", etc. Because the images the reader associates with each term or "symbol" is of utmost importance, this presents a translation problem that is similar to that of the metaphor, and so an appropriate procedure is to turn to Schäffner's and Nord's theories in dealing with this type of issue, and Newmark's proposed strategies (1981 cited in Schäffner 2001), to be discussed below. Nord classifies the metaphor as a text-specific translation problem, and asserts along with most in translation studies that its main function is the stylistic embellishment of the text (cited in Schäffner 2001: 43). This is indeed true in the case of metaphors present in SM; for example, when feelings are described as "*el gran **motor** de la creatividad*" (46), or

illness as "*una **enemiga** pertinaz*" (70). Both are examples of what Schäffner describes as

"a linguistic expression which is substituted for another expression (with a literal

meaning)" (43) – in other words, metaphors – which are used as symbols to express ideas

in a stylistically embellished way. This function is precisely where the metaphor differs

from the symbolic terminology in SM, and therefore where the strategies proposed here

will differ as well. Indeed, the word "motor" easily evokes the same meaning as "*motor*",

also the case for "enemy" and "*enemiga*", so there is not a significant or unique challenge

to discuss in terms of metaphors in SM. However, a more problematic situation arises

when deciding how to translate the spiritual terminology, whose functions are not to

embellish the text but rather to assign visually-imaginable terms to concepts that are key in

Alkymia. Despite the difference in functions, the imagery aspect of metaphor translation

strategies are helpful in dealing with this characteristic in SM's spiritual terminology.

5.2.4.2.1

Example A encompasses the six main terms that Donoso uses to convey a "higher

power" or "god". They are used throughout the book and activation method, and defined in

the Glossary as the source or origin of all that is created, of which all (everyone and

everything) are a part:

i. <u>Terms</u>: *Divinidad; Origen; Creador; Padre/Madre; Dios; Fuente; Arquetipo Uno*

    <u>Context</u>: *"La información, así como el ejercicio, son comunes a todos los sistemas que hoy se imparten para activar la Pineal. Más que un instructivo tiene como finalidad romper las barreras de frecuencia que nos mantenían separados de la de **Origen, Arquetipo Uno, Padre/Madre, Dios o como se quiera definir**"* (146)

ii. <u>Principal function</u>: Referential; to explain the concept of a higher "divine" source,

    and assign several different terms to the same concept so as to distance the words

themselves, of lesser importance to the author, from their meaning, which on the other hand is of utmost importance in the book.

iii.   Sub-function: Expressive of the author's views.

iv.   Translation problem: Text-specific: symbols/images evoked

 v.   Translation strategy: Newmark's (1981) translation procedure for metaphors: reproducing the same image in the TL (cited in Schäffner 2001: 43):

     Divinity; Origin; Creator; Father/Mother; God; Source; Archetype One

vi.   Justification:

Here the approach of choice recognizes the terms in question as "images" or "symbols", and therefore turns to metaphor translation strategies to determine the best procedure. While Newmark's strategies belong to a more linguistic approach, they prove useful in this case where the SL terms are simple, direct, and clear in the images they evoke. The main aim is to maintain this function by using the same respective images in the TL, keeping the terms as simple and direct as possible, so that the TT reader can have the same seamless experience in reading and absorbing the concept behind these terms as the ST reader.

As described above, this procedure hence follows Newmark's first proposed strategy to deal with the translation of a metaphor: by reproducing the same image in the TL (cited in Schäffner 2001: 43). In the case of all the terms referring to a higher being, a literal, direct translation of each term proves effective in fulfilling the functions of the original, aligning each image with its respective ST symbol, and keeping each term simple and direct, which in turn allows the TT reader to incorporate the concept at hand easily as in the ST.

5.2.4.2.2

In **Example B**, the term in question, "*Ser-Energía*", is defined in the book's glossary as:

> *el yo superior de cada individuo que contiene toda la información de la Fuente y que se activa una vez que conocemos las claves correctas para ello. Nos permite acceder directamente a la Fuente y co-crear con ella, como expresión de nuestro libre albedrío. Está presente en cada corriente de vida, tengamos o no acceso a él* (156-7)

The term is used throughout the book in reference to what every person is in his/her essence – i.e. the opposite of the "ego", "human self" and "outer self", as established above – and is fundamental in that Donoso says one must access this "being" in order to experience the benefits of *Alkymia*.

i. <u>Term</u>: *Ser-energía*

Context: For example, in Step 3 of the instructions on practicing the method via activation of the pineal gland: *"activado nuestro ser-energía que es quien vive la experiencia"* (99)

ii. <u>Principal function</u>: Referential; assigning a name to the state of being "connected" with "the Source"/God/etc.

iii. <u>Sub-function</u>: Expressive of the author's views.

iv. <u>Translation problem</u>: Text-specific: neologism. Donoso has created a new term by joining two known words to signify a key concept in the method. It is direct in meaning, evoking two strong ideas: "being" and "energy".

v. <u>Translation strategy A</u>: Newmark's image reproduction:

"Energy-being"

vi. <u>Translation strategy B</u>: Distribution change per Chesterman, i.e. where the "same" semantic components are distributed over more items (expansion) (1997: 104):

"Being of energy"

vii.   Chosen strategy and justification:

The concepts conveyed in the ST term are very clear and produce images that are easy to associate with the term: namely, "being" and "energy", both central to the method. Indeed, not having to add or remove anything from the combination of just these two words for an effective translation is ideal. The succinct unification of the two ST words into one term, connecting them with a hyphen, is also subtly effective in evoking the close relationship between the two ideas, and therefore should be maintained in the TT if possible. This leads to discarding Option B, where the term is "expanded" into a descriptive format. **Option A** achieves the principle translation goals of 1) maintaining the original image and reproducing it in the TL; 2) using the same format which in turn contributes to the significance of the term; 3) providing the TT reader with the same experience and opportunity to absorb this key concept as the ST reader.

5.2.4.2.3

Example C deals with the terms *Luz violeta, Llama violeta*, and *Caverna violeta*. Donoso explains that the *caverna violeta* is entered "*para realizar nuestros procesos creativos de sanación, purificación, armonización del cuerpo físico, emocional y mental*" (151), and that this is the place where the *luz* or *llama violeta* is put into action, purifying the individual's mind, body, and soul and eliminating whatever the person considers to be an imperfection in his/her life (151). This is the same concept that inspired the construction of a physical structure emulating the *caverna violeta*, which is currently in use at the *Alkymia* health center in Chile (see Chapter 3). The terms "*luz*" and "*llama*" are essentially

used interchangeably. Here the previously mentioned concepts of energy (see 5.2.1 "Lack of Citations", and 5.2.3 "Factual Errors") are also exemplified within the context of the method, which asserts that since energy is never destroyed but rather transformed or transmuted, so is the case with the "energy" that Donoso calls "imperfections", which the individual uses the "violet light" to correct and convert into higher frequency energy.

i. Term: *Luz violeta; Llama violeta; Caverna violeta*

Context: "*Al aprender a transmutar lo que se denomina campo emocional, llamando en acción a la Luz Violeta (o Llama Violeta) y su Poder de Amor/A-MOR, logramos no solo eliminar el error creativo en todas sus dimensiones, si no que además lo convertimos en una irradiación de alta frecuencia. En otras palabras, transformamos la imperfección en perfección*"(64)

ii. Principal function: Referential; assigning a name to the tool (*luz/llama violeta*) used in *Alkymia* to eliminate all unwanted conditions from the individual's life, and the place (*caverna violeta*) where this "cleansing" or transformation of energy is carried out.

iii. Sub-function: Expressive of the author's views.

iv. Translation problem: Text-specific: neologism; symbol. These terms are not as direct in meaning as the previous example, and cannot be deduced easily for someone who has not read about the method. However, the imagery here is strong, particularly in the color repetition.

v. Translation strategy A: Newmark's reproduction of SL image:

Purple light; Purple flame; Purple cavern

vi. Translation strategy B: Newmark's reproduction of SL image:

Violet light; Violet flame; Violet cavern

vii. Chosen strategy and justification:

The main goal here is to produce TT terms that evoke the same images as the ST terms, which can essentially be achieved with either Option A or B. It is of course crucial to use the same choice of color throughout and not interchange adjectives, just as in the ST, but that objective alone could be fulfilled with the use of either "purple" or "violet".

As for connotations of the colors purple and violet in spiritual or religious texts, in Christianity, for example, these colors hold an array of symbolic associations, from love and truth to suffering and penance (Anderson Feisner & Reed 2014: 190). In Alice Walker's 1982 novel "The Color Purple", this color is described as one of God's wonders (2011). The "violet hour" in T.S. Eliot's poem "The Waste Land" has been interpreted as symbolizing "the sacred hour" that in modern times is completely overlooked as simply the end of the work day (Tiwari 2001). But certainly the most pertinent presence of the color violet for the purposes of this dissertation can be found in numerous books and articles about the "healing power" of the "violet flame", including mostly sources related to the Saint Germain teachings described in Chapter 3. This parallel is very useful in this case, as Donoso's inspiration in some of the elements of Saint Germain includes much of the powerful imagery related to the color "violet". This comes to be the deciding factor in choosing **Option B**, which aligns with the Saint Germain use of the "violet flame" in ridding the individual of any unwanted feelings, conditions, thoughts, etc. Therefore it is clear that the concepts behind the terminology are not conflicting, and that the functions of the ST terms will be maintained while also respecting the author's influence and original intentions.

CONCLUSION

I embarked on this translation project with one clear aim: to determine how to successfully translate *Sanaciones milagrosas* for the U.S. market. Quickly, it became apparent that arriving at the answers to the question of how to achieve this goal would entail a considerable amount of research: it would be necessary to lay down a solid foundation composed of many key factors, such as a profound understanding of the cultural context of SHL in the SC and TC; a thorough analysis of the corpus itself –including its potential deficiencies as well as its skopos, style, and structure—; a clear definition of the roles played by the key participants in the translation process, of the translation market, and of the position the ST and TT would occupy in their respective polysystems; and finally, the application of a sensible and solid methodology to identify specific translation problems and propose strategies to resolve them. These steps have provided the groundwork necessary to make well-founded decisions in translating SM, as well as to be able to explain and justify these decisions to other players in the process as needed.

Of course, assessing the quality of a translation is recognized by many as an inevitably subjective task (Chan 2004: 186). Nevertheless, functionalist approaches suggest that a helpful tool in measuring translation quality is to evaluate whether a TT achieves the intended communicative function(s) (Nord 1997a: 41). This is precisely what Chapter 5 aimed to accomplish on a micro level through the analysis of ST excerpts and their respective translations, a process which – along with the assessment carried out in Chapters 1 through 4 regarding the contextual position and functions of the ST and TT – would pave the way for the same goal to be achieved on a macro level. Indeed, one of the

discoveries that resulted from this process was that the translation problems identified and their respective solutions seemed to be reflective of similar problems and solutions in regards to the text as a whole. Most problems, for example, could best be resolved with information or explicitness change strategies (per Chesterman 1997), which would allow for inaccuracies, misconceptions, or misunderstandings to be corrected, removed or otherwise avoided, while simultaneously preserving the author's voice and style so as to serve the same functions as they set out to serve in the ST. These approaches to specific, micro level problems would lead to similar effects on the text as a global unit, upholding the integrity of the translator's role in producing a text free of inaccuracies and other problematic characteristics, while respecting the original's overall communication style and functional intentions. Additionally, a macro level perspective (as described in Chapter 4) established that the case of SM entails an "equifunctional translation" pertaining to an instrumental translation type, where the ST and TT share the same skopos in aiming to serve as a tool for the reader to attain a state of well-being. This understanding holds a key role in shaping the TT as such, in order to fulfill this function and provide the TT readership with an experience as similar to the ST's as possible within the context of the TC.

Indeed, as discussed above and in great detail in Chapters 3 & 5, the ST does have deficiencies that are crucial to address, including some flawed information and references or lack thereof. However, the book also has several strengths that are an integral part of the reader's experience, such as the author's consistency in defining terminology pertinent to the *Alkymia* method – both in the form of neologisms and existing spiritual or "scientific" terms – and then using these terms and their established synonyms accordingly and in a clear way for the purposes of understanding and practicing the method. Donoso's

consistency is also apparent in her writing style throughout the text, often using long sentences and flowery language as part of the aim to foster a relationship of trust and encouragement with the reader, and then utilizing concise, direct sentences when the purpose is to provide background or descriptive information of a more conventional nature. These characteristics of the book are crucial to maintain in the TT. Indeed, several of the issues identified in Chapters 3 & 5 as potentially problematic for translation are not a result of text deficiencies, but rather aspects of the text that pose a unique challenge for the translator and therefore are worthy of examining. At the same time, the text's flaws must of course also be corrected in the most effective way possible in the TT, as reflected in the analysis carried out in Chapter 5.

These measures all contribute to the rendering of a text that is appropriately adjusted and prepared for insertion into the U.S. market. On a broader level, the theoretical approaches that led to the above decisions are an important factor in dealing with the other players in the process, particularly the author and publisher, in collaborating on marketing the final product. Indeed, I am now in a position to illustrate – through the research conducted in Chapters 1 & 2 – how important it is that SM incorporates approaches that are popular in the TC such as: Positive Psychology values, "alternative" healing methods including guided visualization or imagery techniques, and other ideas about finding happiness and cultivating well-being that are becoming more and more commonly acknowledged in mainstream spheres such as Academia nationwide.

Additionally, the analysis of both critics' and supporters' perspectives of SHL in the TC, as carried out in Chapter 1, is helpful in determining the right place for SM in the market and how it is likely to be received in the target society at large, as well as in the more specific target readership established in Chapter 3. It also serves to enforce the

conclusions drawn from Polysystem Theory about how the book plays both a central and peripheral role in the target context, and the strengths and weaknesses of that position. For example, the unique proposal the TT has to offer – i.e. a pineal activation method that is not available in the market as a book written with both spiritual and scientific components – should be highlighted; and on the other hand, the fact that so many other self-help approaches *do* exist in the market – placing it on the periphery – should also be considered in determining marketing strategies.

Furthermore, the research from Chapter 2 revealed that publishers place great value on an author's "network", which in Donoso's case is well established in the SC, including several published books, international (source-language-speaking) followers, retreats, courses, and perhaps most importantly, a health center that offers methods based on *Alkymia*. While these factors will be of less immediate value in the TC, the author's upcoming book written in conjunction with U.S. neuroscientist Dr. Newberg as discussed in Chapters 2 & 3 will play an important role in establishing Donoso's name and "network" in the culture of SM's destination, also serving to boost the book's marketing potential.

Regarding the often controversial topic of self-help literature itself, as seen in Chapters 1 & 2, there is considerable debate over whether the genre contributes positively to the societies which, in many cases, so copiously consume it. Indeed, skeptics compare the purchase of a self-help book to that of a lottery ticket, arguing that the only thing the buyer gets in return is hope (T. Wilson 2011), while supporters point to studies indicating that when something instills hope in a person, this often contributes to developing a positive attitude that can make a difference in his/her sense of well-being (Seligman & Csikszentmihalyi 2000: 10, 13). As suggested by Lyubomirsky, if 40% of a person's happiness comes from intentional activity, focusing on that rather than the other 60% does

not mean that the SHL reader will not still improve his/her well-being. As for my choosing the topic of SHL for this dissertation, skeptics and supporters alike would have to agree that at the very least, SHL and the translation of this type of literature is worthy of study for its undeniable popularity in both the SC and TC in question, and at best, for the positive value it brings to readers worldwide.

Indeed, even if SHL is not considered a "high" or "canonized" form of literature, it still represents a polysystem in its own right with a significant readership in both the SC and TC, as discussed in Chapter 4. It is worth highlighting that applying a polysystem perspective to the case of SM, it becomes apparent that the TT could potentially contribute to further "opening" the genre of self-help, by offering a method that is different in its focus on activating the pineal gland, and unique in aspects such as its target readership and an approach that combines spirituality and science. It should be recognized that the TT could contribute to expanding the definition of SHL even just slightly, while providing the TR with a different method that is likely to provide positive results for some, even if it may not for others.

As for the small way in which this dissertation might contribute to translation studies, perhaps a slight "opening" could be formed there as well. The principal value of this project is the light it sheds on the role of translated SHL in society at large, a topic which has not produced much research considering the size of the market for this type of literature. As happiness studies rise in popularity and individuals continue to seek out methods to attain increased well-being worldwide, it is only logical that a cross-cultural network has formed where the translation of self-help books is in demand. Further studies aimed at accurately and adequately defining SHL sub-types and their characteristics would prove useful for eventual research from a translation perspective, which could establish the

best translation procedures and marketing approaches for other sub-categories in the genre. For the purposes of this dissertation, however, by addressing here the unique challenges regarding terminology, neologisms, symbols, and text deficiencies that may be likely to appear in "quasi-scientific spiritual SHL" aimed at the U.S. market, and proposing solutions based on relevant factors such as target readership, style, genre and genre sub-type, among others, the observations made here could potentially prove useful in translation projects involving texts with similar characteristics.

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