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*ESSAY COVER SHEET AND DECLARATION*

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## **1. Introduction**

This paper is a commentary on my translation, the target text (TT), of an article titled, “Principled Communication,” from English, the source language (SL), into Arabic, the target language (TL). The source text (ST) is written by Steven Covey in 1992 and cited on the website of Franklin Covey, a global professional-services firm and specialty-retailer selling both training and productivity-tools to individuals and to organizations. Steven Covey is the author of several best-selling books including “The Seven Habits of Highly Effective People” and his books have been translated into many languages including Arabic.

Along with mono-lingual and bilingual dictionaries, idiom, collocation and electronic dictionaries were used while translating. In addition, several translated books from the same genre as well as an Arabic translation of Covey's book “The Seven Habits of Highly Effective People” were referred to. Also the sentences in ST, TT, and the back translation (BT) are numbered for easy reference.

The translator’s agenda is introduced to cover the rationale of the text selection and the objectives to be achieved by the translation. To discuss the translation process, the ethnolinguistic theory and textuality standards are adopted to cover the linguistic and metalinguistic features of the texts and to support the domesticating translation of the text. Meanwhile main translation problems are discussed in relation to these theories.

## **2. Translator's Agenda**

Mohammed Abu-Risha (2008) considers that,

The translator is an ethnographer because he or she deals with the experience of the source language and that of the target language. The translator according to this view is a comparative agent who tries to match the experience of the ST to that of the TT.

Based on this understanding, the translator is the mediator between two cultures and two experiences whose knowledge, vision, ideology and most importantly targets are

reflected in his/her production. As a translator, my agenda for translating this particular article is prominently demonstrated in two main points: the rationale of the text selection and the objectives to be achieved by the translation.

### **2.1. Rationale of Text Selection**

Two reasons were behind selecting this article for translation. First, the article's genre, professional and personal development, is part of the interests of the target audience, which includes local, non-specialized readers in Saudi Arabia. Saudi Arabia, as one of the biggest oil producing countries and for being located in the heart of the Middle East zone, is living economic, social and informational growth. This growth has motivated the trend of seeking development, which includes the interest in attending seminars and workshops and reading books on professional and personal development. In addition, there is a tendency towards reading the translated Western versions of these books rather than reading the books of the same genre written in Arabic (the TL). This is because the target audience tends to believe that what is written originally in the target language within this genre is built on Western literature and knowledge.

Second, the preference for translated books has allowed the translation industry to flourish, which has resulted in the domination of commercial translation by the private sector. Al-Khatib (2007:108 in Harbi 2007) notes that, “the high costs of printing and publishing in Saudi Arabia compared to the competitive costs in the other Arab countries accentuates also the inflow of the imported Arabic translated books”, which leads the private sector in Saudi market to do the translation in Arab countries like Egypt and Syria. Furthermore, the Arabic translation introduced into the local market has increased between 1994 and 2004 when the social sciences and humanities had the lion share of the translation focus to feed the demand of the market (ibid). Private publishers like Jarir and Obaikan are on the top private translation centers in Saudi Arabia in terms of cultural, political and literature translation that target wide non-specialized readers. All the above factors along with the translation industry's negligible contribution to the Saudi economy somehow result in modest national interests to regulate translations for their quality (ibid).

The popularity of professional development literature and the current status of the translation industry in Saudi Arabia encouraged me to select this article for the purposes of this paper.

## **2.2. Objectives to Be Achieved by This Translation**

As mentioned previously, most of the translated material, within the genre of the ST that is available in the local market can be evaluated as incompatible for two reasons: the outsourcing of translation to cut costs and the relative lack of national regulation of translation. Therefore, my first objective behind this translation is to introduce a different translation which is adapted to the target culture in terms of content and style; I also wanted to demonstrate that this particular genre needs to be domesticated into the target culture.

To domesticate the text, I worked within the frame of the ethnolinguistic theory proposed by Mohammed Sa'Adeddin (1990) and the seven standards of textuality proposed by Beaugrande (1980 in Bell 1991). So my second objective is to explore how dealing with the text as an ethnographer can be successful in domesticating the text. As an ethnographer-translator who is aware of how this particular genre should be presented, I sought to produce a text that answers the target audience's expectations and interests, using an easy and popular language namely the journalistic discourse.

Therefore, my agenda plays critical role in determining my translation approach which is discussed in the following sections.

## **3. Translation Process and Strategy**

The translation approach that I adopt in this translation is domestication to "allow the translation to work as a literary text in its own right, excreting its force within native traditions" (Venuti 2000:16). From an ethnographic standpoint, domestication is essential in this particular genre, because the target audience who seeks useful information about effective communication, need to read comfortably in a language that does not violate

their linguistic or cultural norms. So the TT is domesticated to be adapted into the TL linguistically and functionally. To match the TL's linguistic and functional features, the TT went through two stages of reconstruction based on a deep and careful reading of the ST (Bell 1991:161).

The two main stages of the translation process are: 1) expression for expression (literal translation), and 2) text for text (dynamic translation). These two stages represent Hatim and Mason's (1990) model of discourse-based approach of translation, where the first stage stands for the lexico-grammatical comprehension of the ST and the second stands for the utilizing of the textual and structural dimensions of the TT realized in its cohesion, coherence and thematic structure (Jaber 2001:308). In the first stage, sentences are complete yet may contain unacceptable expressions, weak sentence structure, or lacks of cohesive and coherent links with other sentences. The focus at this stage is on finding equivalents at semantic and syntactic levels, endeavoring to fully comprehend the ST with little regard as yet to the pragmatic or cultural TL norms. At this stage there was an overlap between the phases of translation process, i.e. ST comprehension and TT processing.

In the second stage, I looked to "explore the ways in which forms of language, from individual words to complete structures, encode something of the beliefs and values held by the language user" (McCarthy & Carter 1994:150 in Abu-Risha 2008). The purpose of this stage was to synthesize the outcome of the first stage and produce a TT that holds the basic standards of TL textuality and pragmatics. Also, to produce a text-for-text equivalent, the tenor and the mode of the TT were modified. The tenor of the TT shares with the ST the same level of politeness and accessibility but has a higher level of formality and impersonality; the mode of the TT shares the same level of channel limitation, participation, and privateness as the ST, but a lower level of spontaneity. These differences in tenor and mode created some translation problems which will be further discussed.

For a comprehensive discussion of the translation process, a combination of the ethnolinguistic theory and the seven standards of textuality is adopted in the discussion. First, the ethnolinguistic theory aims to “reach a viable theory that can account for the various cultural barriers of translation across language communities” (Abu-Risha 2008:55). It shifts the focus from the text to the translator as an ethnographer in handling translation problems, especially those that relate to cultural aspects of languages and communities (ibid). The theory categorizes the source text features into two main elements: the message content, i.e. formative elements, and the message form constituents. The former includes the metalinguistic features of the text - experiential, interpersonal and textual - and the context description while the latter highlights the linguistic features of the text and the micro and macro grammatical dependencies.

Second, the seven standards of textuality as identified by Beaugrande are 1) cohesion, 2) coherence, 3) intentionality, 4) acceptability, 5) informativity, 6) relevance, and 7) intertextuality (Beaugrande 1980 in Bell 1991:164). Most of these standards are included in the ethnolinguistic theory and will be referred to in the discussion of translation problems.

#### **4. Translation Problems in the ST**

The main translation problems are discussed based on the ethnolinguistic theory to highlight the main differences between the ST and TT since “problems related to the reading phase in translating process can be ascribed to failure on the part of the translator or the trainee to account for such areas as addresser-addressee, norm of interpretation, intertextuality and text acts” (Abu-Risha 2008:55). This theory covers five of the textuality standards: cohesion, intentionality, informativity, relevance and intertextuality.

##### **4.1. Translation Problems and Ethnolinguistic Theory**

Appendix 4 provides a detailed description of the ethnolinguistic elements of the ST regarding which the translation problems will be discussed. However, the two following subsections will focus, rather, on the elements that were different in the TT and which created translation problems.

#### **4.1.1. At Message Content Formative Element**

##### **Norm of Interaction**

The norm of interaction stands for the informativity standard of textuality because it is composed of the probable or predictable information provided in the text (Bell 1991:167). The norm of interaction in Arabic is quite different for the higher level of formality. To elaborate, being a diglossic language, the everyday spoken language of the target culture differs drastically from the version used in writing. In TL writing, standard Arabic, which is more formal in nature, is used. Therefore, translation into standard Arabic imposes a distance between the writer and the reader and accordingly affects the interpersonal metafunction of the TT. On another level, the spontaneity of the TT is affected as many culture-bound and colloquial expressions disappear. For example, the culture-bound expression of ‘motherhood and apple pie’ in S (30) was replaced with an idiomatic verse from the Qur’an implying a message of uselessness<sup>1</sup>. The TT equivalent more or less provides the same connotation as the ST cultural expression but at a higher level of formality and lower level of spontaneity. Likewise the colloquial expression ‘get out there and milk like crazy’ in S (46) statement was replaced by a TL expression that conveys the same meaning avoiding using ‘crazy’ to harmonize with the formality and ‘there’ to match the high impersonality of the TT’s tenor (refer to Appendix 3).

##### **Variety of Expression**

Because the Standard Arabic is free of colloquial expression, the variety of expression of the TT does not match that of the ST. Most of the ST’s colloquial expressions were either deleted or modified. To illustrate, S (13) was rewritten differently for the colloquial word use of ‘fool’ and ‘make the team’. The TT’s tenor and mode pertain rewriting at the syntactic and semantic level. Syntactically the sentence was translated as a clause subordinating the previous sentence referring generally to the players, the subject of the previous sentence. Semantically, S (13) was generalized to exclude any reference to the speaker in order not to violate the impersonality level of the TT and to keep the distance between the producer and the reader quite large (refer to Appendix 3). Another example

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<sup>1</sup> The idiomatic verse is “which will neither nourish nor avail against hunger” (Al-Hilali and Khan 1993).

is the collocation of 'social norms reinforce' in S (17) which was rhetorically rewritten using a phrase quoted from one of the Prophet Mohammed's (PBUH) well-known sayings<sup>2</sup>. This type of quoting is very common and rhetorically valuable in the journalistic discourse of the TL.

### **Text Act**

Standards of intentionality and relevance can be derived from the text act. A text act is the illocutionary force of the text that varies from culture to another (Hatim and Mason 1990:76) and in which the author's intentions for the text play a critical role in determining this force. Intentionality may not be achieved unless it has communicative links to a situation or social context (Bell 1991:170). The text structure of the ST is argumentative where the thesis is not forcefully stated at the beginning but supported with examples - "substantiation" (Hatim and Mason 1990) - throughout the text to gradually arrive at the conclusion. The text act of the ST is to indirectly criticize some social practices in order to emphasize the rationale that these practices are built on false principles. The ST text act was maintained in the TT mainly because "Arabic and English may display differences in their paragraphing conventions, yet it is not unusual that the same compositional plan can be found in the two languages in certain texts" (Jaber 2001:318).

However, minor illocutionary effects of some paragraphs were lost for the use of colloquial or figurative expressions. For one thing, the illocutionary effect of S (11 and 12) (Table 1) was problematic for the use of the cultural metaphorical expression 'pay the price' accompanied with the compound noun 'off-season' and the colloquial 'out of

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<sup>2</sup> عن عبدالله بن عمرو بن العاص رضي الله عنهما قال : قال رسول الله صلى الله عليه وسلم : ( لا يُؤمن أحدكم حتى يكون هواه تبعا لما جئت به )  
On the authority of Abu Muhammad Abdullah bin Amr bin Al-Aas, who said : The messenger of Allah, said: "None of you [truly] believes until his inclination is accordance with what I have brought."  
(<http://www.islamicafrica.com/Quran And Hadith/Selected Hadith/Forty Hadith Nabawiyyah An Na wawi.htm Sep 5th, 2008>)

shape.’ The proposition refers to the fact that when players do not exercise outside of the regular sport season and then join the team physically unfit, they pay the physical price of pain and sore muscles. This extra information has to be added to the TT in order to produce a clause understandable for the TT readers. Therefore the clause’s illocutionary effect, created by the use of coaching words which painted a vivid picture of the actual scene, was lost.

ST	TT	BT
The head coach of a professional football team once told me that some players don't pay the price in the off-season. 12-“They come to camp out of shape,” he said.	11-مرة قال لي رئيس المدربين في فريق كرة قدم محترف بأن بعض اللاعبين يهملون التدريب في خارج الموسم 12-ثم يلتحقون بالمعسكر التدريبي في حال مزرية	11-Once a chief-couch in a professional football team told me that some players neglect training off season 12-then they join the training camp in a shameful condition

**Table 1: The Colloquial and Figurative Expressions in S (10-12)**

Another example, when the idiom ‘we will whip the baby out’ in S (21) (Table 2) was completely omitted and replaced by its referential meaning, the illocutionary effect of the idiom was lost. The idiom was deleted because it does not imply the same cultural impact within the target audience. But referring to the task of writing the vision statement as whipping a baby out reflects how executives do not appreciate the seriousness of the task. Therefore, when the idiom was deleted, the illocutionary force of the entire paragraph was negatively affected.

ST	TT	BT
20-When I invited one executive to involve all his people and take six months to write a corporate mission statement, he said, “You don’t understand, Stephen. 21-We will whip this baby out this weekend.” 22-I see people trying to do it all over a weekend – trying to rebuild their marriage on a weekend, trying to change a company culture on a weekend, trying to pump out a major new business proposal.	20-عندما طلبت من أحد المديرين أن يكتب مع فريق عمله رسالة مؤسسته و ذلك خلال ستة أشهر أجاب متهمكاً: "ما بالك يا ستيفن؟ 21-هذه المهمة لا تأخذ أكثر من عطلة نهاية الأسبوع." 22-إن الناس يحاولون فعل جميع الأشياء في عطلة نهاية الأسبوع فهم يعيدون بناء زواجهم وتغيير طبيعة عملهم و تطبيق مبادرات جديدة في شركاتهم كله في عطلة نهاية الأسبوع	20-When I ask a manager to write with his work team the mission of his organization in six months, he sarcastically replied: “what is wrong with Stevenson?, 21-this task does not take more than a weekend.” 22-People try to do all things during the weekend. They rebuild their marriages, change the nature of their work, and apply new initiatives in their companies, all in the weekend.

**Table 2: The Idiom in S (21)**

To sum up, at the level of message content formative elements, most of translation problems were created out of the difference between the ST and TT in formality and

impersonality. Consequently deletion or semantic and syntactic paraphrasing of some colloquial and figurative expression of the ST slightly affected the illocutionary force at paragraph level, but the main text act of the whole text was maintained. In addition, informativity, textuality, intertextuality and intentionality standards are almost similar in both texts because conveying the intended message of the ST was my focus as an ethnographer.

#### **4.1.2. At Message Form Constituents**

##### **Paragraphing and Punctuation**

The paragraphing system of texts translated into Arabic is quite similar to the English, especially within the journalistic discourse. The TT paragraphs are organized in a way that is very similar to the ST except that some of the TT paragraphs may be written as only one or two sentences because “it is not unusual for Arabic paragraphs to consist of one sentence” (Baker 1992:193).

For punctuation, in Arabic, “unfortunately, but not surprisingly, punctuation marks almost without exception are ignored, random or misused in all types of texts and contexts, especially in classical books — let alone translated works into Arabic — for no good reasons” (Ghazala 2004). Out of this ignorance, the TT is very much similar to the ST except in few places. For example, the Arabic markers ‘wa’ and ‘fa’ are used to punctuate sentences - in S (2) for example ‘wa’ was repeated six times either as a punctuation marker or conjunction - because they are used extensively to “mark the boundaries of anticipatory constituents” (Sa’Adeddin 1990: 29).

##### **Macro-Grammatical Dependencies**

There is a noticeable difference in the cohesive patterns between the ST and TT. First, as a language that differentiates gender and number, Arabic favors personal pronouns as cohesive devices as it reduces the chance of ambiguity (Baker 1992:182). In S (17) (Table 3) below, the number of personal references in the TT is higher than the ST’s because Arabic nouns, verbs, adverbs and adjectives are inflected for case, gender and number. In addition, these personal references are repeated throughout the TT since

“Arabic cohesion is described as context-based, generalized, repetition-oriented, and additive” (Mohammed and Omer 2000:53).

ST	TT	BT
17-And when some hero – an actor, entertainer, athlete, or other professional – suggests that we can get what we want by practicing hardball negotiation, closing win-lose deals, and playing by our own rules, we believe them, especially if social norms reinforce what they say.	17-وإصدق أي ممثل أو مذيع أو رياضي أو أي مشهور آخر إذا أكد بأننا نستطيع تحقيق ما نريد طالما مارسنا النقاشات الحادة وبتربنا الإتفاقيات الخاسرة و لعبنا اللعبة بقوانيننا و فرضنا أسلوبنا خاصة إذا جاء ما يقولونه موافقا لهوى المعتقدات الإجتماعية السائدة.	17-and we believe any actor, presenter, athlete or any other celebrity if he assures to us that we can achieve what we want as long as we practice sharp discussion, cut off losing agreements, play the game with our rules, and impose our approach, especially if what they are saying come in accordance with the common spread social believes.

**Table 3: The Personal References in S (17)**

In terms of demonstrative references, the TT is denser than the ST. These references are used extensively as retrospective labels to anaphorically “encapsulate or package a stretch of discourse” (Francis in Coulthard 1994:85). But in S (41) (Table 4), for instance, the ST’s non-retrospective demonstrative ‘there’ was not translated. This is due to the impersonality of the TT which prefers generalization and not direct reference to the external world by using a demonstrative reference. In contrast, in S (40-42), the Arabic ‘this’ was repeated twice as retrospective label.

ST	TT	BT
40-These are problems that common approaches can’t solve. 41-Quick, easy, free, and fun approaches won’t work on the “farms” of our lives because there we’re subject to natural laws and governing principles. 42-Natural laws, based upon principles, operate regardless of our awareness of them or our obedience to them.	40-هذه مشاكل لاتحل بالطرق الشائعة والسهلة و السريعة والممتعة، 41-هذه الطرق لاتجدي نفعا مع مزرعة حياتنا التي تتأثر بقوانين الطبيعة الحاكمة، 42-هذه القوانين تعتمد على المبادئ و تعمل سواء علمنا بوجودها أم لم نعلم وسواء أطعناها أم ولينا مدبرين عنها.	40-These are problems that are not solved with the common, easy, quick enjoyable ways. 41-These ways do not work with our life farm which is affected by the controlling laws of nature. 42-These laws depend on principles and work either we know of their existence or and either we obey them or give them our backs.

**Table 4: The Demonstrative References in S (40-42)**

Furthermore, in S (31) (Table 5), the TT begins with the retrospective ‘those people’ to avoid the ambiguity that might be created out of using ‘they.’ To illustrate, if ‘they’ were used in the TT, the reference can refer to both ‘people’ and ‘motivational speakers’ in S

(30), so the reference was replaced instead with the demonstrative added to the noun. On the other hand, there is no ambiguity in the thematic structure of the ST (themes are underlined in the table below) in the paragraph in which ‘they,’ referring to ‘people,’ is the theme for all five sentences (30-32). In the TT, however, the five sentences are translated into three sentences whose themes are: ‘back off,’ ‘because’ and ‘they,’ respectively. In addition, the second and third ‘they’ in S (31, 32) are redundant in the TT because both sentences were translated into one sentence that is highly inflected.

ST	TT	BT
30- <u>Most people</u> are turned off by “motivational” speakers who have nothing more to share than entertaining stories mingled with “motherhood and apple pie” platitudes. 31- <u>They</u> want substance; <u>they</u> want process; <u>they</u> want more than aspirin and band-aids for acute pain. 32- <u>They</u> want to solve their chronic problems and achieve long-term results.	30- يتراجع كثير من الناس عندما يستمعون إلى متحدثين متحمسين لا يتكلمون إلا عن قصص و حكايا لاتسمن و لا تغني من جوع، 31- لأن هؤلاء الناس يريدون محتوى و حلاً و ليس مسكن و ضمادة لألم شديد، 32- هم يريدون حلاً ناجعاً لمشاكل عميقة و تحقيقاً لنتائج بعيدة المدى	30-Many people <u>back off</u> when they listen to enthusiastic speakers talking about nothing except about stories and tales that do not fatten and substitute hunger 31- <u>because those people</u> want content and solution but not painkiller and band-aid for a severe pain. 32- <u>They</u> want a solution for deep problems and achievement of long-term results.

**Table 5: The Demonstrative, Personal References and Themes in S (30-32)**

In terms of junctives or conjunctives, according to Al-Kufaishi (2008: 365), coordination, as a cohesive link, can stand for intentionality and acceptability. The TT is denser in terms of cohesive devices because “Arabic uses more explicit markers of cohesion than English. These cohesive markers render the underlying semantic relationships explicit, contribute to information dynamics and preserve thematic unity” (ibid). Throughout the TT the Arabic conjunctive ‘wa’ has the highest occurrence due to its versatility as a conjunctive that can be used at the phrase, clause, sentence and discourse level (Al-Batal (1994) in Al-Kufaishi 2008). In Table (6) below for example, ‘wa’ is cohesive at the phrasal level in S (7), at the clause level in S (5), at the sentence level in S (8) and at the discourse level in S (10).

ST	TT	BT
5-Let me share with you some examples of the problem. 6-Then I will suggest the principle-centered solution. 7-Some executives justify heavy-handed	5- دعوني أسرد لكم بعض الأمثلة على المشكلة 6- ومن ثم سأقترح الحل ذو المبادئ. 7- بعض المديرين يبررون الطرق القظة و الغليظة	5- Let me narrate to you some examples of the problem 6- <u>and</u> then I will suggest the solution principles. 7-Some managers justify the rude <u>and</u> boorish ways

<p>means in the name of virtuous ends. 8-They say that “business is business” and that “ethics” and “principles” sometimes have to take a backseat to profits. 9- Many see no correlation between the quality of their personal lives at home and the quality of their communications at work. 10- Because of the social and political environment inside their organizations and the fragmented markets outside, they think they can abuse relationships at will and still get results.</p>	<p>بالنهايات الفضيلة لأن الغاية في نظرهم تبرر الوسيلة 8- و يقولون بأن العمل هو العمل و أن الأخلاقيات يجب أن تأخذ المقعد الخلفي في حساب الأرباح. 9- هم يرون بأنه لا توجد علاقة بين جودة حياتهم الشخصية و جودة تواصلهم في العمل، 10- و نتيجة للمناخ الاجتماعي و السياسي داخل منظماتهم و السوق المفكك خارجها ظنوا أن بإمكانهم الإساءة للعلاقات ما دامت هناك نتائج يمكن تحقيقها.</p>	<p>with virtuous ends because the aim, in their perspective, justifies the means 8-and the say that business is business and morals should take the back seat in profit calculation. 9-They see that there is no relation between the quality of their personal lives and the quality of their communication at work. 10-And as a result of the social and political climate inside their organizations and the fragmented market outside them (organization), they thought that they can wrong to relationships as long as there are achievable results.</p>
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**Table 6: the Arabic Conjunctive ‘wa’ in S (5-10)**

### Micro-Grammatical Dependencies

For phrases, apart from most of the Arabic phrases are nominal and free of modals, translating some of the adjective phrases was difficult particularly the compound ones. The compound adjectives ‘principle-centered’ in S (6) and S (65), and ‘heavy-handed’ in S (7) were problematic as most of English compound adjectives. On one hand, ‘principle-centered’ and ‘principled’ share the same contextual meaning so they translated using one TL equivalent which is ‘has principles.’ On the other hand, ‘Heavy-handed’ was translated using two synonyms, ‘rude’ and ‘boorish,’ which collocate together in the TL (refer to Appendix 3). The use of two TT adjectives reflects the tendency of repetition of the TL (Mohammed and Omer 2000:53) and at the same time transfers the sense of the ST expression.

To synthesize the above discussion, although there are some differences in the macro-grammatical dependencies, cohesion of the TT was maintained using the TL cohesive ties. At textual level, the change of cohesion patterns in the TT resulted in a higher frequency of some cohesive devices like the personal references that are inflected through out the text and a change of thematic structure like in S (30-32). On the contrary, the high versatility of coordination device ‘wa’ caused relative redundancy of other references and sentences that two or more ST sentences were translated into one sentence. Repetition

and generalization tendencies of the TL served the TT in terms of finding equivalents at phrasal and syntactic level and meeting interpersonal metafunction namely formality and impersonality.

In general, handling the translation problems from the ethnolinguistic angle shows that although the ethnolinguistic theory emerges “as a suggestion by Sa’Adeddin to deal with the translating problem by placing more emphasis on the role of the translator as an ethnographer” (Abu Risha 2008:73), it presents a comprehensive basis for translation, particularly for genres that need to be domesticated. Intentionality and intertextuality standards were not discussed above because on one hand, intentionality stands for the goal and the sub-goal of the text within the ethnolinguistic theory. The goals and subgoals of both texts are almost identical for the domestication approach adopted. On the other hand, the intertextuality standard refers to “the relationship between a particular text and other texts which share characteristics with it” (Bell 1991:171), which can generally be understood as genre. The ST genre was translated into the same genre within the TL. However, the ethnolinguistic theory does not extensively tackle coherence and acceptability as much as the other standards of textuality. Therefore, translation problems related to coherence and acceptability standards are discussed separately below.

## **4.2. Translation Problems and Textuality Standards**

### **4.2.1. Coherence Standard**

Most of the coherence of the ST was maintained in the TT, sometimes by using different pronominal means. Also, once the text act is maintained in the TT the coherence will be maintained too (Hatim and Mason 1990:77). To elaborate, as mentioned before under macro-grammatical dependencies, there are some gains and losses for the change of the grammatical systems through which coherence is achieved (Hatim and Mason 1990:196). For example, in S (39) ‘center on principle’ was translated using ‘concentration.’ Due to the high impersonality of the TT, most of the text address is indirect. Therefore, the subtitles of the articles were generalized using a nominal sentence (sentence starts with noun) rather than a verbal one (sentence starts with verb). Yet as ‘concentration’ and

‘center’ share the same tri-literal root (r. k. z), both words share a partial meaning, thereby the coherence was relatively maintained.

‘True north’<sup>3</sup> in S (65) was problematic for its metaphorical meaning, which had been previously introduced by the author in other publications and which has since become a well-known concept within the field of training and personal development. The ‘true north’ Principles metaphor gets its name from the true north of the compass that always points in the correct direction, regardless of the environment. It holds symbolic meaning for personal development: “because the compass represents the eternal verities of life, we must develop our value system with deep respect for “true north” principles” (Covey 1989). The expression was translated literally and a footnote was added to explain the metaphorical use of the expression in order not to lose the coherent effect of the expression.

Similarly in S (61), ‘personality’ and ‘character’ have one TL equivalent, which literally means ‘personality.’ Both terms were translated differently in the Arabic version of “Seven Habits of Highly Effective People” in which ‘personality’ was translated as the personal ethical traits and ‘character’ as the ideal ethical traits. Although this translation is quite complicated, it still does not reveal the difference between both terms. Thus, to maintain the coherence link of the whole paragraph in the TT, ‘personality’ was translated using the TL equivalent but ‘character’ was translated as ‘being’ to evoke the deeper meaning of ‘character’ and to validate the difference between the two terms.

#### **4.2.2. Acceptability Standard**

The textuality standards may relate to producer, text or text users. Intentionality, for example, is a producer-related standard, cohesion is a text-related and acceptability is a text-user-related. Therefore, there are some parts of the ST were problematic when translated into Arabic for being unacceptable. For example, from the very beginning of the text, the title of the article was problematic for the use of ‘principled’ as an adjective.

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<sup>3</sup> Literally means “the direction from any point along a meridian towards the North Pole” (Collins English Dictionary 2006)

'mabda?ii', the Arabic adjective equivalent of 'principled', does not carry the same meaning of the original, but it literally means 'primarily'. The best translation of the word is 'duu mabaadi?' (d is pronounced like the first sound of 'the') literally means 'has principles.' This translation was not used because of the stylish solidity of the sound of the first word 'duu'. Therefore, the title was translated as 'Communication and Principles' that emphasizes the relation between communication and principles, the field of the article, with describing neither of both words using 'wa', the multi-functional cohesive device.

Likewise the noun phrase of 'motivational speakers' in S (30) was modified for the use of the adjective. The TL equivalent for 'motivational' is not as widely used as the equivalent of 'enthusiastic'. Another reason for using 'enthusiastic' rather than 'motivational' is the collocation of 'enthusiastic' and 'speakers' which is more natural and common in the TL. Another example is the use of 'tawaasul' rather than 'ittisal' as an equivalent for 'communication.' 'tawaasul' has the sense of mutual understanding and refers to the purpose of any type of communication. In addition, 'ittisaal' gives the sense of physical communication. In TL every 'tawasul' includes 'ittisaal' but not visa versa and using 'tawasul' rather than 'ittisaal' serves the domestication approach because the former is highly used as an equivalent for 'communication' within the target culture.

## **5. Conclusion and Recommendation**

The choice of the approach to be used in translation, whether domestication or foreignization, is likely dependent on the type of genre. Culture-bound and communicative genres, like the human and professional development genre, need to be domesticated to meet their intentionality within the target culture. In other words, maintaining the text act and message content formative constituents of the ethnolinguistic theory helped in producing a communicative TT because Hatim and Mason consider that "at discourse level, communicative failure (relatively speaking) of a translation may be attributed to failure to represent speech acts adequately" (1990:76).

When the translator deals with the text as an ethnographer by handling the textual features as well as utilizing the sociolinguistic aspects of the context, the success of the TT primarily depends on a deep comprehension of the ST at the lexico-grammatical and discourse level. Through an integrated understanding of the ST, the construction of a domesticated TT is a matter of rephrasing the message applying the TL's linguistic and metalinguistic norms. However, coherence and acceptability standards are the only textual standards that can be vulnerable when act as an ethnographer-translator. Thus an ample combination of ethnolinguistic theory and textuality standards can be effective in producing domesticated texts within socio-cultural genres, one of which is the genre of this paper.

In addition, translator's knowledge within the same genre helps to interpret some cultural and metaphorical expressions. There were some expressions in the ST that would be difficult to be domesticated unless there is a deep understanding of the social and intertextual context.

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### **Appendices**

#### **Appendix 1**

The Source Text ST

#### **Principled Communication**

**Stephen R. Covey**

July 1992

1-If our motive is to manipulate, our communication and our leadership, in general, will prove to be ineffective over time.

2-In recent years, since the publication of my book, *The Seven Habits of Highly Effective People*, I have worked with many wonderful individuals who are seeking to improve the quality of their communications, relationships, products, services, organizations, and lives.

3-But sadly, I see many people using a variety of ill-advised approaches. In effect, they try to apply short-cut, manipulative practices learned in academic and social systems to natural systems, the “farms” of their lives.

#### **4-The Problem: Alternate Centers**

5-Let me share with you some examples of the problem. 6-Then I will suggest the principle-centered solution. 7-Some executives justify heavy-handed means in the name of virtuous ends. 8-They say that “business is business” and that “ethics” and “principles” sometimes have to take a backseat to profits. 9-Many see no correlation between the quality of their personal lives at home and the quality of their communications at work. 10-Because of the social and political environment inside their organizations and the fragmented markets outside, they think they can abuse relationships at will and still get results.

11-The head coach of a professional football team once told me that some players don’t pay the price in the off-season. 12-“They come to camp out of shape,” he said. 13-“Somehow they think they can fool me, make the team, and play great in the games.”

14-When I ask in my seminars, “How many of you would agree that the vast majority of the workforce possess far more capability, creativity, talent, initiative, and resourcefulness than their present jobs allow or require them to use?” the affirmative response is about 99 percent. 15-We all admit that our greatest resources are being wasted.

16-Our heroes are often people who make a lot of money. 17-And when some hero – an actor, entertainer, athlete, or other professional – suggests that we can get what we want by practicing hardball negotiation, closing win-lose deals, and playing by our own rules, we believe them, especially if social norms reinforce what they say.

18-Some parents don't pay the price with their kids, thinking they can fake it for the public image and then shout and slam the door. 19-They are then shocked to see that their teenage kids experiment with drugs, alcohol, and sex to fill the void in their lives.

20-When I invited one executive to involve all his people and take six months to write a corporate mission statement, he said, "You don't understand, Stephen. 21-We will whip this baby out this weekend." 22-I see people trying to do it all over a weekend – trying to rebuild their marriage on a weekend, trying to change a company culture on a weekend, trying to pump out a major new business proposal. 23-Some things just can't be done over a weekend.

24-Many executives take criticism personally because they are emotionally dependent on their employees' acceptance of them. 25-A state of collusion is established where executives and employees need each other's weaknesses to validate their perceptions of each other and to justify their own lack of production.

26-In management, everything goes to measurement. 27-July belongs to the operators, but December belongs to the controllers. 28-And the figures are manipulated at the end of the year to make them look good. 29-The numbers are supposed to be precise and objective, but everyone knows they are based on subjective assumptions.

30-Most people are turned off by "motivational" speakers who have nothing more to share than entertaining stories mingled with "motherhood and apple pie" platitudes. 31-They want substance; they want process; they want more than aspirin and band-aids for acute pain. 32-They want to solve their chronic problems and achieve long-term results.

33-I once spoke to a group of executives at a training conference and discovered that they were bitter because the CEO had "forced" them to "come and sit for four days to listen to a bunch of abstract thoughts." 34-They were part of a paternalistic culture that saw training as an expense, not an investment. 35-Their organization managed people as things.

36-In school, we ask students to tell us what we told them; we test them on our lectures. 37-They figure out the system, and then they party, procrastinate, and

cram to get the grades. 38-They think all of life operates on the same short-cut system.

### **39-The Solution: Center on Principles**

40-These are problems that common approaches can't solve. 41-Quick, easy, free, and fun approaches won't work on the "farms" of our lives because there we're subject to natural laws and governing principles. 42-Natural laws, based upon principles, operate regardless of our awareness of them or our obedience to them.

43-Often habits of ineffectiveness are rooted in our social conditioning toward quick-fix, short-term thinking. 44-In school, many of us procrastinate and then successfully cram for tests. 45-But does cramming work on a farm? 46-Can you go two weeks without milking the cow, and then get out there and milk like crazy? 47-Can you "forget" to plant in the spring, goof off all summer, and then hit the ground real hard in the fall to bring in the harvest?48- We might laugh at such ludicrous approaches in agriculture, but then in academic environments, we might cram to get grades and degrees.

49-The only thing that endures over time is the law of the farm: I must prepare the ground, put in the seed, cultivate, weed, water, and nurture growth. 50-So also in a business or a marriage there is no quick fix where you can just move in and magically make everything right with a positive mental attitude and a package of success formulas.

51-Correct principles are like compasses: they are always pointing the way. 52-And if we know how to read them, we won't get lost, confused, or fooled by conflicting voices and values. 53-Principles such as fairness, equity, justice, integrity, honesty, and trust are not invented by us: they are the laws of the universe that pertain to human relationships and organizations. 54-They are part of the human condition, consciousness, and conscience.

55-People instinctively trust those whose personalities are founded upon correct principles. 56-We have evidence of this in our long-term relationships. 57-We learn that technique is relatively unimportant compared to trust, which is the result of our trustworthiness over time. 58-When trust is high, we communicate

easily, effortlessly, instantaneously. 59-We can make mistakes, and others will still capture our meaning. 60-But when trust is low, communication is exhausting, time-consuming, ineffective, and inordinately difficult.

61-Most people would rather work on their personality than on their character. 62-The former may involve learning a new skill, style, or image, but the latter involves changing habits, developing virtues, disciplining appetites and passions, keeping promises, and being considerate of the feelings and convictions of others. 63-Character development is the best manifestation of our maturity. 64-To value oneself and, at the same time, subordinate oneself to higher purposes and principles is the paradoxical essence of highest humanity and the foundation of effective leadership.

65-Principle-centered leaders are men and women of character who work with competence "on farms" with "seed and soil" and who work in harmony with natural, "true north" principles and with the law of the harvest. 66-They build those principles into the center of their lives, into the center of their relationships, into the center of their communications and contracts, into their management processes, and into their mission statements.

## Appendix 2

### The Target Text

التواصل و المبادئ

ستيفن كوفي يوليو 1992 م

1- إذا كان دافعنا هو المناورة و التحايل فإن تواصلنا و أسلوب قيادتنا سيوءان بالفشل مع مرور الوقت.

2- خلال السنوات القليلة الماضية وعقب إصدار كتابي "العادات السبع للناس الأكثر فاعلية" عملت مع أفراد رائعين يسعون لتحسين جودة تواصلهم و علاقاتهم وإنتاجهم وخدماتهم ومنظماتهم و فوق كل ذلك حياتهم.

3-ولكن للأسف أرى أناساً آخرين يستعملون أساليب مبنية على توجيهات رديئة و هم في الحقيقة يحاولون تطبيق ممارسات ومناورات مختصرة تعلموها من أنظمة تعليمية و اجتماعية مختلفة حاولوا تطبيقها على أنظمة طبيعية أخرى في مزرعة الحياة.

#### 4-المشكلة في تبديل المراكز

5-دعوني أسرد لكم بعض الأمثلة على المشكلة 6-ومن ثم سأقترح الحل ذو المبادئ. 7-بعض المدبرون يبررون الطرق الفظة و الغليظة بالنهايات الفضيلة لأن الغاية في نظرهم تبرر الوسيلة 8-و يقولون بأن العمل هو العمل و أن الأخلاقيات يجب أن تأخذ المقعد الخلفي في حساب الأرباح. 9-هم يرون بأنه لا توجد علاقة بين جودة حياتهم الشخصية و جودة تواصلهم في العمل، 10- و نتيجة للمناخ الاجتماعي و السياسي داخل منظماتهم و السوق المفكك خارجها ظنوا أن بإمكانهم الإساءة للعلاقات ما دامت هناك نتائج يمكن تحقيقها.

11-مرة قال لي رئيس المدبرين في فريق كرة قدم محترف بأن بعض اللاعبين يهملون التدريب في خارج الموسم 12-ثم يلتحقون بالمعسكر التدريبي في حال مزرية 13-ظناً منهم بأن باستطاعتهم تلافي الأمر و اللعب بشكل رائع في المباريات.

14-عندما أسأل في ندواتي: "من منكم يوافق على أن الكوادر العاملة تملك القدرة و الإبداع و الموهبة و المبادرة والطاقة أكثر مما يسمح لهم عملهم أو يتطلب منهم؟" 99% من الإجابات تفيد بالموافقة، 15-فكلنا يعتقد بأن معظم طاقاتنا مهدرة أو غير مستغلة.

16-فكل من جمع ثروة كان بطلاً في نظرنا 17-و نصدق أي ممثل أو مذيع أو رياضي أو أي مشهور آخر إذا أكد بأننا نستطيع تحقيق ما نريد طالما مارسنا النقاشات الحادة و بترنا الإتفاقيات الخاسرة و لعبنا اللعبة بقوانيننا و فرضنا أسلوبنا، خاصة إذا جاء ما يقولونه موافقاً لهوى المعتقدات الاجتماعية السائدة.

18-بعض الآباء لا يدفعون الثمن مع أبنائهم الصورة الخارجية بينما يوصدون باب المنزل على صراخ و شجار، 19- و في نهاية الأمر يتفاجؤون بتجارب أبنائهم المراهقين مع المخدرات و الخمر و الجنس لتماًلاً فراغ حياتهم.

20-عندما طلبت من أحد المدبرين أن يكتب مع فريق عمله رسالة مؤسسته و ذلك خلال ستة أشهر أجاب متهمكماً: "ما بالك يا ستيفن؟ 21-هذه المهمة لا تأخذ أكثر من عطلة نهاية الأسبوع." 22-إن الناس يحاولون فعل جميع الأشياء

في عطلة نهاية الأسبوع فهم يعيدون بناء زواجهم وتغيير طبيعة عملهم و تطبيق مبادرات جديدة في شركاتهم كله في عطلة نهاية الأسبوع 23- و لكن عطلة نهاية الأسبوع لا تكفي لإتمام جميع الأمور.

24-معظم المدراء يأخذون الانتقاد على محمل شخصي لأنهم يعتمدون عاطفياً على تقبل موظفيهم لهم ، 25-فحالة من التوازن تُخلق عندما يحتاج كل من المدير وموظفيه لنقاط ضعف الآخر ليكتمل تصور كل منهم عن الآخر و بالتالي يتبرر ضعف إنتاجه.

26-ففي الإدارة كل شئ يدخل ضمن الحساب، 27-فشهر يوليو من نصيب الموظفين و شهر ديسمبر من نصيب المديرين 28-و الأرقام يمكن التلاعب بها في نهاية العام لتجميلها، 29-ولكن الأرقام لن تكون دقيقة و صحيحة مادامت تُبنى على افتراضات شخصية و غير موضوعية.

30-يتراجع كثير من الناس عندما يستمعون إلى متحدثين متحمسين لا يتكلمون إلا عن قصص و حكايا لاتسمن و لا تعني من جوع، 31-لأن هؤلاء الناس يريدون محتوى و حلاً و ليس مسكن و ضمادة لألم شديد، 32-هم يريدون حلاً ناجحاً لمشاكل عميقة و تحقيقاً لنتائج بعيدة المدى.

33-مرة تحدثت في مؤتمر تدريبي مع مجموعة من المديرين فكتشفت أنهم متعصبين لأن المدير التنفيذي أجبرهم على الحضور و الجلوس لأربعة أيام متتالية يستمعون لحفنة من الأفكار النظرية، 34-هؤلاء هم جزء من الثقافة السلطوية إلا تكاليفاً زائدة و ليس استثماراً 35-لأنهم يعتقدون أن مؤسساتهم تتعامل معهم و كأنهم أحد مقتنياتها.

36-و في المدرسة نطلب من الطلاب إعادة مانقوله و نختبرهم في ما نزودهم به، 37-و لكن سرعان ما يفهمون النظام فيحتفلون و يماطلون وفي الأخير يضغطون أنفسهم ليحصلوا على الدرجات، 38-و عند ذلك يعتقدون أن كل ما في الحياة يعمل بهذه الطريقة المختصرة.

### 39-الحل: التركيز على المبادئ

40-هذه مشاكل لاتحل بالطرق الشائعة و السهلة و السريعة و الممتعة، 41-لأنها طرقٌ لاتجدي نفعاً مع مزرعة حياتنا التي تتأثر بقوانين الطبيعة الحاكمة، 42-هذه القوانين تعتمد على المبادئ التي تستمر في العمل سواء علمنا بوجودها أم لم نعلم و سواء أطلعناها أم ولينا مدبرين عنها.

43- غالبًا ما تتجذر عادات عدم الفاعلية في وضعنا الاجتماعي الذي يميل إلى التفكير في الحلول السريعة و القصيرة المدى. 44- ففي المدرسة كثيرًا ما نأمل و نسوف ثم نضغط أنفسنا لنجح في الاختبار. 45- ولكن هل ينجح ضغط أنفسنا في مزرعة الحياة؟ 46- هل بإمكانك أن لا تحلب البقرة لمدة أسبوعين ثم تحلبها دفعة واحدة؟ 47- هل من الممكن أن تنسى أن تزرع في الربيع و تتناقل عن الزراعة في الصيف ثم تضرب الأرض بقوة في الخريف لتجني المحصول؟ 48- قد نسخر من مثال الزراعة و لكن لا نسخر من مثال الحياة الأكاديمية، حيث لا مانع من المماثلة والتسوية ما دمنا سنضغط أنفسنا في وقت قصير لننال أعلى الدرجات و نحمل أعلى الشهادات.

49- الشيء الوحيد الذي يدوم على مر الزمان هو قانون المزرعة: لأنه يجب أن نحرق الأرض و نفلحها و نضع البذور و نسقيها و نرعها لتنمو، 50- وبالمثل في العمل والزواج لا توجد طريقة سريعة لتفهم المشكلة و الوصول إلى حل سحري ناجح يجعل كل شيء على ما يرام و يخلق عالمًا محفوظًا بالسلوكيات الإيجابية و الأساليب الفعالة.

51- المبادئ السليمة كالبوصلية: دائمًا ما تشير إلى الطريق الصحيح 52- و لكن المهم هو أن نقرأها بشكل صحيح حتى لا نتخبط أو نضيع أو حتى نتشتت بالأصوات و القيم المضادة. 53- فالحزم و المساواة و العدل و الإستقامة و الأمانة و الثقة ليست من صنع أيدينا و لكنها قوانين كونية تتعلق بالعلاقات بين البشر و المنظمات 54- و تدخل في تحديد وضعهم و وعيهم و ضميرهم.

55- الناس بفطرتهم يثقون بمن شخصياتهم مبنية على المبادئ السليمة، 56- فالعلاقات الطويلة الأمد خير دليل على ذلك 57- لأنها تُظهر أن الأسلوب غير مهم إلى حد ما و لكن ما يهم هو الثقة التي تُبنى مع مرور الوقت، 58- فعندما تكون الثقة مرتفعة تتواصل بسهولة و بتلقائية و بدون جهد 59- حيث أن الأخطاء مقبولة بما أن 60- و لكن عندما تكون الثقة منخفضة يكون التواصل مجهدًا و مستهلكًا للوقت و غير فعال و صعبًا بشكل كبير.

61- معظم الناس مستعدون للعمل على شخصياتهم و ليس ذواتهم، 62- حيث أن الأولى تتضمن تعلم مهارات و طرق و صور جديدة أما الثانية فتتضمن تغيير عادات و تطوير فضائل و كبح شهوات و عواطف و التزام بوعود و احترام للمشاعر و حزم في تقبل نظرة الآخرين لنا، 63- فتطوير الذات هو مظهر من مظاهر النضوج، 64- كما أن تقييم النفس و في نفس الوقت دفعها إلى العمل بالمبادئ الرفيعة هو أحد مفارقات الإنسانية الراقية و قاعدة متينة للقيادة الفعالة.

65-القادة أصحاب المبادئ هم رجال و نساء ذوو ذات راقية وقدرة فاعلة يفلحون المزرعة بالبذور و التربة و يعملون بانسجام مع قواعد الطبيعة و مبادئ الشمال المطلق<sup>4</sup> و قانون الحصاد، 66-هم غرسوا مبادئهم في مركز حياتهم و مركز علاقاتهم و مركز تواصلهم و مركز عقودهم و مركز عملياتهم الإدارية و رسالة منظماتهم.

### Appendix 3

#### The Back Translation

### Communication and Principles

1-If our motive is to maneuver and to manipulate, our communication and leadership approach will fail with passing of time.

2-During the few last years and after issuing my book “The Seven Habits of Highly Effective People”, I worked with wonderful people who are trying to improve the quality of their communication, their relationships, their production, their services, their organizations and above all their lives.

3-But unfortunately I see other people using means built on bad directions and they are in fact trying to apply short-cut practices and maneuvers that they learnt from different educational and social systems and they try to apply them on other natural systems in life farm.

#### 4-The problem is in switching centers

5- Let me narrate to you some examples of the problem 6-and then I will suggest the principled solution. 7-Some managers justify the rude and boorish ways with virtuous ends because the aim, in their perspective, justifies the means 8-and they say that business is business and morals should take the back seat in profit calculation. 9-They see that there is no relation between the quality of their personal lives and the quality of their communication at work. 10-And as a result of the social and political climate inside their organizations and the fragmented market outside them (organization), they thought that they can wrong to relationships as long as there are achievable results.

11-Once a chief-couch in a professional football team told me that some players neglect training off season 12-then they join the training camp in a shameful condition 13-thinking that they can avert the issue and play wonderfully in matches.

14-When I ask in my seminars: “who (of you) does agree that the working calibers possess more of ability, creativity, gift, initiative, and energy than what their jobs allow

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<sup>4</sup> إشارة إلى مبادئ الشمال المطلق كما يسميها ستيفن كوفي و هي المبادئ التي تدل على الطريق الصحيح مهما كانت الظروف المحيطة و قد بنى هذه التسمية على الشمال المطلق الذي تشير إليه إبرة البوصلة.

them or require from them?" 99% of answers state agreement. 15-We all think that our potential is wasted or unused.

16-Everyone collects wealth is a hero in our eyes and 17-we believe any actor, presenter, athlete or any other celebrity if he assures to us that we can achieve what we want as long as we practice sharp discussion, cut off losing agreements, play the game with our rules, and impose our approach, especially if what they are saying come in accordance with the common spread social believes.

18-Some parents do not pay the price because they always beatify the external image while slamming the house door on screaming and quarrels 19-and at the end they are surprised of their teenaged children's experience with drugs, alcohol and sex to fill in their empty lives.

20-When I ask a manager to write with his work team the mission of his organization in six months, he sarcastically replied: "what is wrong with you Stevenson?", 21-this task does not take more than a weekend." 22-People try to do all things during the weekend. They rebuild their marriages, change the nature of their work, and apply new initiatives in their companies, all in the weekend. 23-But the weekend is not enough to finish all matters.

24-Most of managers take criticism personally because they emotionally depend on their employees' acceptance. 25-A condition of balance is created when the manager and his employees need each other's weaknesses to completer everyone's perspective about the other and eventually to justify his weak production.

26-In management, everything enters within the calculation, 27-so July is for employees and December is for managers. 28-And numbers can be manipulated at the end of the year to beautify them. 29-But numbers can not be precise and accurate as long as they are built on personal and subjective assumptions.

30-Many people back off when they listen to enthusiastic speakers talking about nothing except about stories and tales that do not fatten and substitute hunger 31-because those people want content and solution but not painkiller and band-aid for a severe pain. 32-They want a solution for deep problems and achievement of long-term results.

33-Once I spoke in a training conference to a group of managers and I discovered that they are displeased because the CEO forced them to attend and sit for four progression days listening to punch of theoretical thoughts. 34-They are part of the authoritative culture that see training as not more than extra cost not an investment, 35-because they believe that their companies deal with them as they are one of their (companies) properties.

36-and in school we ask students to repeat what we say and we test them in what we provide them with. 37-But very quickly they understand the system and they celebrate

and procrastinate and at the end they cram themselves to get the marks. 38-At that point they think that everything in life works in this short way.

### **39-The Solution is concentrating on Principles**

40-These are problems that are not solved with the common, easy, and quick enjoyable ways. 41-because these are ways that do not work with our life farm which is affected by the controlling laws of nature. 42-These laws depend on principles which continue to work either we know of their existence or and either we obey them or give them our backs.

43-Mostly the habits of ineffectiveness root in our social position which tends to think of quick and short-term solutions. 44-In schools we often procrastinate and put off and then we cram ourselves to succeed in exams. 45-But does cramming ourselves succeed in life farm? 46-Can you not milking the cow for two weeks and then milk it all at once? 47-Is it possible to forget to plant in spring, slacken from farming in summer and strongly strike the land in fall to gain crops? 48-We may mock the example of farming but not mock the example of academic life where there is no object to procrastinate and putt off, and then cram of ourselves for short time to obtain the highest degrees and hold the highest certificates.

49-The only thing that last through time is the farm law because we have to cultivate the land, till it, put seeds, water it, and nurture it to grow. 50-Similarly with work and marriage, there is no quick way to understand the problem and reach an effective magical solution that makes everything fine and creates a world fraughted with positive behaviors and effective approaches.

51-Correct principles are like compass: always points to the right direction, 52-but what is important is to read it in a right way so we do not stray or get lost or get distracted by opposite voices and values. 53-Firmness, equality, justice, straightness, honesty and trust are not our hand made but they are universal laws that relate to relationships between people and organizations 54-and interfere in determining their position, consciousness and conscience.

55-People by instinct trust whose personalities built on correct principles 56-and long-term relations are best example of that 57-because they reveal that the approach is not important to a certain extent but what matters is the trust that is built with passing time. 58-When the trust is high, we communicate easily, spontaneously, and effortlessly 59-where mistakes are accepted as long as the other understands what we mean. 60-But when the trust is low, the communication becomes exhausting, time consuming, ineffective and difficult in a big way.

61-Most people are willing to work on their personalities but not their beings 62-where the former includes learning new skills, ways and images and the latter includes change of habits, development of virtues, reining of emotions and desire, commitment of promise, respect for feeling, and firmness in accepting others' perspective about us63-

and being development is a manifestation of maturity. 64-And self evaluation and at the same time self pushing to work with elite principles are one of the paradoxes of high humanity and thick base for effective leadership.

65-Principled leaders are men and women with high beings and effective ability; they are tilling the farm with seed and soil and working in harmony with laws of nature, principles of absolute north<sup>5</sup> and harvest law. 66-They plant their principles in the center of their lives, the center of their relationships, the center of their communications, the center of their contracts, and the center of their management operations and the mission of their organizations.

#### Appendix 4

##### The Ethnolinguistic Analysis of the ST

<b>Ethnolinguistic Theory</b>	
<b>Message Content Formative Element</b>	
1. Norm of Interpretation	The writer uses examples from the real life to lead audience understand the base on which communications should built.
2. Norm of Interaction	Expert writer to non-expert readers who seeks improvement of their communications. However, the distance is close and the language is intimate. American style of writing.
3. Text End	
3.1. Main Goal	Raise the awareness of principled communication and prove with examples that principles are the base of effective communications.
3.2. Sub-Goal	People should build their principles in the center of all aspects of communications
4. Genre	Personal and professional development published on the internet to be read and it is part of series articles and books.
5. Key	Serious. Soft and full of advices and colloquial expressions.
6. Topic	Principled communication
7. Text Situation	
7.1. Setting	An article published on Franklin Covey website.
7.2. Scene	Modern article using modern and colloquial incidents
8. Participants	
8.1. Sender	Franklin Covey website- The sender by definition is the

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<sup>5</sup> Referring to the principles of the absolute north as named by Stephen Covey which are the principles that always point to the right direction regardless of the circulated circumstances. He built this name after the absolute north that is pointed to by the needle of the compass.

	transmitter, “who codes the signal that is sent through the communication channel to the receiver” (Renkema 1993: 33 in Sa’Adeddin).
8.2. Addresser	the writer.
8.3. Receiver/Audience	The receiver’s role is not to passively receive the text but to decode. The receivers of this given text are the same as the addressees.
8.4. Addressee	- Immediate Audience: All internet readers of the website along with any internet users. - Intended audience: people seeking personal and professional development especially within the field of communication
9. Channel	Written to be read.
10. Variety of Expression	American English- direct and simple full of colloquial expression
Text Act Structure	indirectly criticize some social practices to emphasize the rationale that these practices are built on false principles.

<b>Ethnolinguistic Theory</b>	
<b>Message Form Constituents</b>	
1. Print Substance	
1.1. System of orthography:	English
1.2. Paragraphing	The text divided into paragraphs where every paragraph revolves around one theme or one example.
1.3. Punctuation	Standard English punctuation
2. Text grammatical dependencies	
2.1 (Macro) grammatical dependencies – Cohesion	
2.1.1 References	First and second references are common for the spoken language and the tenor of the text. Giving realistic examples increases the use of personal references especially first and second.
2.1.2. Junctives	Less use of conjunctions for the colloquial language use and when conjunctions are used, direct and simple ones are used. Spoken conjunctives are used in direct quotations
2.1.3. Ellipsis and Substitutions	Many example of ellipsis for the colloquial style.
2.2. (Micro) grammatical dependencies	

2.2.1. Sentences	Short and simple sentences. Less compound sentences but sometimes long as spoken ones.
2.2.2. Clauses	
2.2.3. Phrases	NP (D+ADJ+N) (D+N+N) VP (PFRASAL) (passive) (modals) AP (COMPUND)