

Exploring The Worldviews of Self-Help Books: A Rhetorical Analysis Through Burke's Dramatistic Pentad

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Abstract: *This research is meant to rhetorically explore the application of Burke's dramatistic pentad elements to the texts of four chapters taken from three self-help books in order to discover their authors' worldviews. These elements were introduced by Burke in 1945 in his book A Grammar of Motives as part of the Dramatism Theory of Motives are Act, Scene, Agent, Agency and Purpose. It is important to determine and apply the dominate ratios of these elements when analyzing the texts to get to the conclusion of discovering the analyzed chapters' worldviews. These ratios are "scene-act, scene-agent, scene-agency, scene-purpose, act-purpose, act-agent, act-agency, agent-purpose, agent-agency, and agency-purpose" (p. 15). The textual written language of each of the four chapters was distinctively analyzed. The chapters are mainly concerned with the person's self-intrinsic development. The research concluded that, based on Burke's dramatistic pentad elements and ratios, each chapter adopted different approaches in introducing their worldviews in their writing. However, they all have the same goal, which is to encourage the development of the person's intrinsic source.*

Keywords: self-help rhetoric, writers' worldviews, textual analysis, dramatism, pentad elements

INTRODUCTION

Self-help characteristics in texts have been available in books and essays since the Roman Empire times, such as in the *On Shortness of Life* by Lucius Annaeus Seneca around 49 AD and *Meditations* by Marcus Aurelius between 161 and 180 AD. Smiles (1859) argued that "the spirit of self-help is the root of all genuine growth in the individual; and exhibited in the lives of many, it constitutes the true source of national vigor and strength" (p. 15). Since the early 1800s when self-help gained recognition as a genre, it has attained growing popularity in the western world and, nowadays, it still maintains high popularity among diverse audiences all around the world. According to Starker (1989), "the self-help book, particularly in its inexpensive, omnipresent paperback edition, has become a highly visible and powerful force in American society." (p. 1). These self-help books are more of solution-focused and moral books that motivate their audience to positively boost their mental health and psychological and practical experiences and educate them on their theological and cultural beliefs. Moreover, these books tell the readers how to behave, how to think, and what to choose to manage their concerns. Most importantly, they might persuade the readers into behaving according to what the writers mention in their texts. These books have their rhetorical motivational effects that might persuade the audience into analyzing and reshaping their personality and culture in order to formulate a deeper understanding of how the writers of those self-help books construct their viewpoint of the world. Dolby (2005) explained

the writers' goal from these books and emphasized that "their task is a rhetorical one; they must persuade their readers to adopt the new and cast off the old" (p. 93).

The writers of self-help books persuade their audience through their texts, and analyzing their texts rhetorically needs tools. In this study, I attempt to use these tools with the lens of the theoretical Pentad elements that Kenneth Burke presented in his book *A Grammar of Motives* (1945), which presented a rhetorical analysis of the Self-help books *The 7 Habits of Highly Effective People: Powerful lessons in Personal Change* by Stephen R. Covey (2020), *Atomic Habits: An easy & proven way to build good habits & break bad ones* by James Clear (2018), and *You Are a Badass: How to stop doubting your greatness and start living an awesome life* by Jen Sincero (2013). These Pentad elements are Act, Scene, Agent, Agency and Purpose, which form the foundation and the principles of a motivational text according to Burke (p. xv). This perspective of how texts become motivational and persuasive through the foundation of these principles resulted in what Burke called "dramatism" (p. xxii). Moreover, according to Dolby (2005), the writers of these self-help books have constructive specific worldviews, and "these writers are, in effect, giving back to their readers the worldview they and the readers already share" (p. 2). Therefore, this study will textually analyze the rhetorical persuasion elements in these Self-help books and how self-help books' writers use them through applying Burke's dramatisitic pentad, and this textual analysis aims at exploring the specific worldviews of those writers. This rhetorical analysis and its attempt to investigate the persuasion tools used by those writers to demonstrate their worldviews will develop a deeper understanding of communication. According to Foss (2018), "the final outcome of rhetorical criticism is an improvement of our abilities as communicators" (p. 8).

THEORETICAL FRAMEWORK

Dramatism was introduced by Kenneth Burke in 1945, and he presented it as a concept that "suggests a procedure to be followed in the development of a given calculus, or terminology. It involves the search for a "representative anecdote," to be used as a form in conformity with which the vocabulary is constructed" (p. 59). Based on this definition, it can be suggested that Burke is bringing a definition of a rhetorical communicative approach with his dramatisitic theory in which words construct act for self-experiences and real incidents. According to Burke, "for the vocabulary developed in conformity with this form can possess a systematically interrelated structure, while at the same time allowing for this discussion of human affairs and the placement of cultural expressions in such typically human terms as personality and action" (p. 60). This means that that a text or story does not have to be real or based on a true story of the protagonist. Rather, what matters is that the story or text should be related with what the audience are feeling and experiencing in their lives in order for them to be motivated. Burke believed that a text should connect to the audience and what they are going through or what they are searching for, and this can help them go into the directions that they want to pursue. Therefore, the text should include constructive words that are interactive with the readers and directly connect them to the purpose of the message that writers are communicating. Similarly, the Self-help books in this study are constructive writing where writers have a purpose of changing and directing the readers' behavior.

Burke explained that the dramatism theory includes rhetorical elements, which he called Pentad elements, that are crucial to apply on texts of self-help genres in this study. These elements are brought up from the basics of humans' thoughts (p. xv), and they are connected in our everyday communications. They are not implemented in the form of linguistics devices that are barely understood. Moreover, they are rhetorical tools with a communicative function, and that is why employing them in a text can lead to motivating the reader. According to Burke, "we sought to formulate the basic stratagems which people employ, in endless variations, and consciously or unconsciously, for the outwitting or cajoling of one another" (p. xvii). This is theoretically logical because for a text to be

motivated it needs to be understood. Therefore, its rhetorical elements must be commutatively in accordance with what humans use in their conversations or writings. According to Burke, these Pentad elements are Act, Scene, Agent, Agency, and Purpose (p. xv). Burke defined each of these elements. Act is what happened, Scene is the place or the situations where things are happening, Agent is the person or the actor who's doing the action, Agency is the tools that this person is using, and, finally, the Purpose is the reason why this person is doing the action (p. v). Each of these Pentad elements can be individually extracted from a text, but then, according to Burke, "we must remain aware of the many guises which the five terms may assume in the various of casuistries" (p. 11). This is why these elements have connections that Burke described as "ratios" (p. 3) because "they are the principles of determination" (p. 15). Accordingly, understanding the relationship ratios included in a text will help us accurately determine the text's main message and its writer's worldviews. Burke categorized these ratios based on how they might show consistency and uniformity with each other (p. 7). In this way, he categorized them as "scene-act, scene-agent, scene-agency, scene-purpose, act-purpose, act-agent, act-agency, agent-purpose, agent-agency and agency-purpose" (p. 15). Also, Burke's mentioned the term "container and contained" (p. 20) because some of these elements can contain other elements, while the opposite might not apply all the time. For example, according to Burke, scene naturally contains act and agent, but the opposite is not true, because "it is a principle of drama that the nature of acts and agents should be consistent with the nature of the scene" (p. 3). Another example of this categorization is with the ratio of act-agent and their relationship in which act is the container of agent but not the opposite, because, according to Burke, "the agent is an author of his acts, which are descended from him" (p. 17).

Self-help books can be analyzed through their rhetorical effects on the society because, according to Dolby (2005), "in the context of self-help books, personal narratives have proved to be very effective, given that the desired effect is rhetorical persuasion rather than scientific demonstration" (p. 121). On the other hand, the effects of these self-help books can be analyzed through the modal of pragmatism because we can find out about the rhetorical effects of those self-books' ideas on the readers. In this regard, pragmatic analysis is crucial because understanding human actions can help us understand the truth about them. According to James (1909), "truth happens to an idea. It becomes true, is made true by events" (201). However, before using pragmatism to learn about the effects of self-help books on the readers, a question that might arise is what particular ideas those self-help books have to explore that rhetorically motivate the readers to do actions or create true situations in the first place as a result of what they learned from these books. More specifically, the question is what types of worldviews are available to explore in these books that motivate the readers to change. It is true that the writing of the self-help books' writers is considered a true action according to pragmatism. However, their dramatistic tools of motives still need to be uncovered to understand their viewpoints of the world that they revealed in their writing and that motivated the readers to change their behaviors. This explains the significance of the dramatism theory and its Pentad elements for understanding the motivational tools that the writers of self-help books use to reveal their worldviews in order to persuade their readers to take true actions. By analyzing the books *The 7 Habits of Highly Effective*, *Atomic Habits*, and *You Are a Badass*, this study is focusing on the dramatism model to analyze the most significant rhetorical elements separately used by each writer in order to reach out to the most dominant ratio among those elements. Eventually, this will help to explore the writers' worldviews that most effectively motivate their audience to do certain self-improvement practices.

LITERATURE REVIEW

The concept of self-help as a genre has its well-established roots since it was evidently produced in different shapes and forms during ancient times, whether orally or in a written form. According to

Skrzypczak (2024), this genre started as an oral literary form whose purpose was to provide advice, and it later developed into its written form until it reached its recognizable advice-giving genre that is used today. According to Skrzypczak (2024), “the origins of the genre can be traced back to ancient civilizations, where philosophical texts and religious scriptures often contained guidance on how to live a fulfilling life” (p. 192). Skrzypczak (2024) provided historical examples of self-help literature, including *Sebayts*, which is “a genre of Egyptian pharaonic literature aimed at teaching and giving instructions” (p. 192). Some of these *Sebayts* took the form of letters to provide advice as for self-improvements practices. Moving to ancient Europe, another example that Skrzypczak listed was an elegy titled *Ars Amatoria* written by Publius Ovidius Naso in 2 AD, which instructed men on how to attract women (p. 192). In the Middle Ages, many writers adopted the self-help genre in their books, an example of which was a book written by Andreas Capellanus in the 12th century, which Skrzypczak described as “a source of thoughts on love, marriage and relationships” (p. 193). In the 19th century, Smiles introduced his *Self-Help; with Illustrations of Character and Conduct* book in 1859, where he emphasized the self-help genre and defined it as practices which English people were advised to do to keep improving themselves with the continuously flourishing Industrial Revolution that emerged in the previous century. By the beginning of the 20th century, advanced printing technologies led to a wide spreading of self-help books worldwide, making 'self-help' the nonfiction genre known today. According to Dolby (2005) “the last half of the twentieth century may well represent a unique period in publishing history, one that fostered this boom in nonfiction paperbacks” (p.20).

The argument towards the influence of self-help books on cultures can begin by considering whether these books are directed towards developing individual members of the community or the community as a whole. Dolby (2005) investigated the self-help books that were directed towards improving individuals as a form of self-improvement, although some of these books might balance their directions. Dolly argued that “the selves that read these books are presumed to be taking up these readings because the authors speak to their personal worries or needs” (p. 24). This might raise a concern that these self-help books might weaken cultural values among individuals and make them less concerned with improving their communities. However, Williams (1958) emphasized the community aspect of the self-help concept since improving the community is largely beneficial for developing the culture, and it is practically difficult for anyone with specific skills be improved without putting the community first. According to him, “there can be no effective participation in the whole culture merely on the basis of the skill which particular man acquire” (p. 333). Language itself also could play a role in dramatizing cultural values, especially when considering the closeness of the language used in self-help books to the audience. Kaminer (1993) explored codependency books and argues that “speaking a common language is part of what holds a group together, and one measure of the success of any cultural phenomenon is the extent to which its language enters the vernacular” (p. 24). According to her language can develop a counterculture (p. 24), and this implies that self-help books can ultimately have the right intervention to change people because of its language. Otherwise, these books might have been created just as a commodity for people to own, and their popularity might be attributed to effective marketing. Inspired by Adorno (2001), Urhan (2023) claimed that “the popularity of self-help literature is not a consequence of a genuine use value for the reader but rather a result of the creation of artificial use values through marketing” (p. 195). Whether the popularity of these self-help books results from their simple language, cultural effects, or effective marketing, the need for exploring the writing of those self-help writers is critical because they have already communicated their thoughts and beliefs to their audience through these books, and these thoughts and beliefs need to be investigated.

It was practically difficult to find studies that applied the dramatistic methods on self-help books. Raign (1992) conducted a comprehensive review to determine if teaching the Burke's dramatism method could help develop students' writing. Raign taught all the pentad elements to her students, and she

trained them on how to apply these elements in their writing because she wanted them to see their writing through the eyes of the readers. Raign assumed that “the pentad will allow students to play the role of reader for their own writing” (p. 5). Consequently, she used this teaching method as a self-help instruction practice that could help her students improve their writing for themselves through these rhetorical elements. Raign (1992) concluded that teaching these pentad elements can have a tremendous impact on some students’ writing, and she emphasized that this method of teaching “enables students to put their verbal skills to work in a graphic medium” (p. 15). However, this raises a question of why some other students may not experience a similar development in their writing even when they learn about the pentad elements. Eventually, there might be a chance to relate this to the writers of the chosen self-help book in this study. When reading Raign’s study, it might be thought that the use of pentad elements might effectively work with more nonfictional drama, storytelling or narratives, rather than with instructive writing such as the self-help books discussed in this study. However, the present study argues that these books are popular because they are very well written, and that is why they reached many audiences and they are all New York Times bestsellers (Clear, n.d.; Sincero, n.d.; Simon & Schuster, n.d.). Therefore, whether the writers of these books consciously or unconsciously used the pentad elements, their perspectives of the world, which they expressed through their rhetorical written language, have reached many readers. This specific aspect needs to be investigated to determine how the pentad elements can help writers change their audience’s perspectives of the world.

RESEARCH METHODOLOGY

The qualitative method was adopted to analyze the texts of the self-help books selected for this study, and the method was based on analyzing the texts deductively. This deductive approach was applied because based on a prior theory to base its theoretical categorization on the analysis of these texts. According to Bingham (2023), “deductive analysis can be used to organize data or sort data into predetermined categories created from literature or theory” (p. 2). The categories under the Dramatism Theory of Motives by Burke emerged from the pentad elements, namely Act, Scene, Agent, Agency, and Purpose, and these were used to analyze the selected texts. Taking each of these elements into consideration, I looked at each text closely and conducted my analysis of what is happening, when and where the ideas of these texts were supposed to be happening, who is supposed to execute the action and which instruments the writers wanted the reader to take. Based on this analysis, I investigated the reasons beyond the constructed motivational language used by each writer in each text. Finally, certain questions arose regarding the dominant elements in these texts and their relationships with each other. Certain other questions arose, mainly those asked by Foss (2018): “does the nature of the first term in the ratio require that the second term be a certain way?”, “does the first term affect or determine the nature of the second term in this ratio?”, and “does the first term cause the second term to be the way that it is?” (p. 374). These questions were necessary to infer the final rhetorical results and explore those writers’ worldviews.

The dramatism theory by Burke is concerned with understanding the meaning of a language that is constructed to motivate the readers to act. Benoit (1996) defined motive in Burke’s works as “an internal, private, mental state that impels an actor to perform an act (that guides and shapes the performance of an action)” (p. 67). The textual analysis of the selected self-help books in this study was based on chapters that are fundamentally concerned with the significance of internal rhetorical motivation to the readers rather than the empirical significances. In these chapters, which are first chapters in the selected books, the writers were addressing intrinsic talks to motivate the readers for the self-improvements, compared to the following chapters where the writers were addressing more instructional and practical self-improvement teachings. The first chapter is *Habit 1: Be Proactive – Principles of Personal Vision* (p. 73) in the book *The 7 Habits of Highly Effective People* (2020) by

Stephen R. Covey. The second chapter is *How Your Habits Shape Your Identity (and Vice Versa)* (p. 29) in the book *Atomic Habits* (2018) by James Clear. The last two chapters are *My Subconscious Made Me Do It* (p. 18) and *The Big Snooze* (p. 41) in the book *You Are a Badass* (2013) by Jen Sincero.

RESEARCH LIMITATIONS

In this study, the analysis of the texts from the chapters mentioned above is concerned with the actual messages that the writers are directly communicating to the readers through their construction of words and rhetorical motivation writing, whereas the analysis will exclude passages that were concerned with historical events or stories from the writers' personal lives or the lives of others, because such passages might have been used to persuade the readers into proving the writers' points. According to Hanh (2013), "sometimes you can begin by telling another story, the story of someone else whose situation is similar to the person you are speaking to, so that he or she can get accustomed to the idea" (Chapter 3). Moreover, the stories that the self-help writers narrated in the texts involved other people's words and stories, which implies that their perspectives of those stories could be different from what the writers inherently wanted to communicate to the readers, which is what this study is concerned with. This study seeks to explore the worldviews of the writers through their rhetorical language that they used to motivate the readers.

TEXTUAL ANALYSIS

a) *The 7 Habits of Highly Effective People – Habit 1: Be Proactive*

The name of the chapter is *Proactive* which is an integral part of a mental thinking behavioral agency which Stephen R. Covey wanted the readers to develop for the actual act of raising self-awareness. The concept of self-awareness is an internalized consciousness behavior that is concerned with the internal motivation that grows in a human being before acting externally. Acting in self-awareness is concerned with preparing the consciousness for development in responding to difficult situations meaningfully. According to Covey, "because of the unique human capacity of self-awareness, we can examine our paradigm to determine whether they are reality- or principle-based or if they are a function of conditioning and conditions" (p.75). Consequently, being self-aware means focusing on how the behavior can control emotion-related issues or real-life problems for the overall personal and emotional growth. As explained by Covey, "it is also the essence of our growth" (p. 99). At the same time, it can mean conscious negligence of problems that are out of the behavior's control ability (Covey, 2020, p. 93). In essence, self-awareness is the fundamental base to influence behavioral motivations towards effective use of the practical skills of self-improvement. According to Covey, self-awareness is "the most fundamental paradigm of effectiveness. It affects not only our attitudes and behaviors, but also how we see other people. It becomes our map of the basic nature of mankind" (p.74). The degree of self-awareness determines the possibility of achieving the self-improvement skills and the improvement of the personal life in general. With this act, Covey (2020) illustrates the scenes that define the contexts in which individuals should practice self-awareness. He composed these scenes in a particular spectrum where they could emerge in social, psychological, or physical situations in the reader's life. For example, they involve facing difficulties in different places and with distinctive people, such as managing family matters, coping with sickness, or dealing with workplace conflicts that could affect work performance.

The role of the agent or actor, the one supposed to be considered for the communication in this chapter, is that of the reader themselves who want to be proactive and change their habits for the sake of developing their own self-awareness. In his communication, Covey mentioned both genders, as well as

job titles and workplaces of the readers, such as employees and leaders in businesses or corporations, people working in education, those working for the government, and others working in many different sectors. Most importantly, there are several ways how those people can improve their self-awareness. The first of these ways is, as the title of the chapter suggests, to be proactive. According to Covey, proactivity refers to being mentally and consciously prepared by accepting what went wrong, correcting the mistakes, and moving on to develop the needed skills, and Covey called this way of thinking behavior as thinking towards the “Circle of influence” (p. 90), which contradicts behavioral thinking towards “Circle of Concern” (p. 91) that a reactive person may adopt. According to Covey, the concept of proactivity can be used as a tool for reinforcing the reader’s self-improvement and awareness, especially when demonstrating this proactivity through evaluating problems and through taking the right decision based on the person’s free intrinsic feelings, integrity, values, and belief. Based on this explanation, the agency for achieving and improving self-awareness is the inner proactive practices that Covey emphasized throughout this chapter, and this essentially made act-agency the most dominant ratio in this chapter, mainly because self-awareness needs proactive attitude practices from the reader to be self-aware. Therefore, the proactivity attitude influences achieving self-awareness. The reader needs to do certain proactive practices in order to develop self-awareness to be motivated.

Once the proactive attitude is practiced successfully by the person, this will have a positive impact on his/her self-awareness and real-life development. Covey refers to a person with a proactive attitude as “a Transition Person” (p. 105), and he described this person as “someone who stops the negative tendencies, habits, and patterns of the past... and instead passes on to their family, friends, and associates more positive habits, patterns, and tendencies” (p. 105). In essence, self-awareness as an internal behavioral criterion that has a purpose upon achieving it and, according to Covey, the concept revolves around understanding ourselves as human beings and understanding the behaviors and attitudes of others. In particular, when people become more powerful from the inside, this makes them stronger from the outside and more capable of controlling any issues through differentiating between problems based on their attention priority and degree of concern. This is a clear indication that the second dominant ratio is act-purpose, because the self-awareness concept that Covey demonstrated in this chapter influences the readers’ motivational purposes to become productive, inspiring, and advanced learners, as well as to reflect positively on themselves and their work performances so that they can be improved. Moreover, by reinforcing self-awareness through practicing proactivity, the person will be able to create strong relationships with the world around them by understanding their responsibilities, sustaining their opportunities, sharing their honest values, and living with positive thinking (Covey, 2020).

b) Atomic Habits – Chapter 2: How Your Habits Shape Your Identity (and Vice Versa)

As the chapter *How Your Habits Change Your Identity (and Vice Versa)* by James Clear starts, it moves towards the actual act, which is to encourage the readers for self-improvement by asking them to change their beliefs and identity for the better, and this necessarily requires behavioral changes through doing new habits and changing existing ones. The act of the change of identity or the change of beliefs is a crucial inner act because the targeted people in this chapter were in challenging scenes where they practiced wrong habits, and this led to a major downfall for their beliefs and identity. According to Clear, “we try to change the wrong thing and (2) we try to change our habits in the wrong way” (p. 2). Additionally, Clear assumes that “Your behaviors are usually a reflection of your identity” (p. 34), which means that behaviors and self-image are integral parts of the person’s identity. The targeted agents in this chapter are people who were doing bad habits in different scenes in their lives, because they are attached too much to a certain identity that is not allowing them for self-improvement or behavioral change. According to Clear, “the more deeply a thought or action is tied to your identity, the

more difficult it is to change it” (p. 35). Clear pointed out that changing habits can be difficult for some people who do not have enough time or are exhausted. However, the only way these people can act rightfully is to change their beliefs and identity through changing their current habits (p. 36). Accordingly, Clear is combining two dominant ratios in this chapter. The scene-act ratio is concerned with describing the act, which is acting in good self-image, and scenes where Clear is describing the bad habits that the target audience filled their lives with. The scene-act element ratio is strongly emphasized by Clear as he sees that people who want to improve their self-image are already in struggling scenery situations of bad habits, and that these people have to act accordingly by changing their identity. According to Clear says, “if you’re proud of the scarves you knit, you’ll be more likely to spend hours knitting each week” (p. 34).

Moreover, the agents that Clear addressing are those struggling to change their current behaviors because they want to become someone. However, to achieve their purpose of becoming someone, they need to work towards the agency of starting with small behavioral changes because, as Clear argues, the goal here is not to change the habits only one time but it is to repeat the good habits in small portions at the beginning. According to Clear, “the more you repeat a behavior, the more you reinforce the identity associated with that behavior” (p. 36). Additionally, repeating these valuable habits must be accompanied with the virtue of continuation, which is an integral purpose of an identity change to be shaped inside the person. According to Clear, “your habits are not the only actions that influence your identity, but by virtue of their frequency they are usually the most important ones” (p. 37). The agency-purpose can be clearly seen as the dominant pentad ratio that Clear used in his chapter to connect the tools he brought to his readers in order for them to achieve his/her goal. Clear wanted to mention that the procedures taken for changing the habits will purposefully cultivate new beliefs. According to Clear, “becoming the best version of yourself requires you to continuously edit your beliefs, and to upgrade and expand your identity” (p. 36). Starting by the agency for identity and behavior change, it comes down to the point where the audience need to reach new outcomes to successfully achieve them and change their process, which includes the habits they need to adopt in order to achieve their purpose of changing their identity and, accordingly, their beliefs and worldview. According to Clear, the change of identity is strongly related to the inner motivation and, subsequently, behaviors for self-image improvements, which is the ultimate purpose. Clear states that “the ultimate form of intrinsic motivation is when a habit becomes part of your identity” (p. 33). Another tool that Clear mentioned in this chapter is that before considering changing their habits, a person needs to fully understand the identity change they are targeting as this will help them act based on it to achieve the ultimate goals of improving their self-image. According to Clear, “The first step is not *what* or *how*, but *who*. You need to know who you want to be” (p. 40).

c) *You Are a Badass – Chapters 1 & 4: My Subconscious Made Me Do It / The Big Snooze*

The two chapters *My Subconscious Made Me Do It* and *The Big Snooze* have both strongly demonstrated how their writer Jen Sincero believed in the self, and they have both attempted to elevate our consciousness and disregard our inherent subconscious to recognize how powerful humans can be when we disregard the ego that lived within us. The scenes took a major part of both chapters as Sincero attempted to demonstrate the way how people might have grown up in wrong situations where their subconscious has wrongfully accepted incorrect things or things that had been enforced by other people and were hard to change as someone became an adult, as well as new situations where someone needs to make an extreme choice that goes against their subconscious and could change their lives to the better. Sincero brought scenes where people with such subconscious could develop their own minds through believing that the world is dangerous and that they were deceived by some information that had entered their minds when they were kids without adequate refining. According to Sincero, “our

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subconscious mind contains the blueprint for our lives. It's running the show based on the unfiltered information it gathered when we were kids, otherwise known as our "beliefs" (p.23). Sincero claimed that our conscious mind is controlled by our subconscious mind and our previous beliefs (p.23), such as believing that traveling could be wrong after our conscious mind had told us to travel and, therefore, this would result in not travelling at all and not exploring the world (p. 26). On the other hand, when she talked about the ego that can lead to negative actions and could result in not changing people's subconsciousness and experiences, she brought scenes of those living in big snooze situation where the ego is damaging their self-improvement and consciousness, and she used phrases such as "creating chaos" and "new territory". According to Sincero, "the Big Snooze is creating chaos in an attempt to self-sabotage and keep everything as is, instead of moving forward into unknown, yet desperately wanted, new territory" (p. 45). Consequently, Sincero believes that acting with ego could destroy people's lives because it bases these lives on false decisions backed by social forces and makes them less powerful. At this point, Sincero depicts another scene where "the Big Snooze operates according to your limiting false beliefs. This is the garbage that was stuffed into your subconscious as a kid that doesn't ring true for you" (p. 42). Accordingly, the Big Snooze disconnects us from the world as it did in our past lives (p. 42) and, to change this way of life, the perfect act will be to turn the conscious mind into a working device and to stay away from using the subconscious belief to solve these struggles or making false few powering decisions.

In both chapters, Scene-agency was the first dominant pentad ratio. Sincero connected these struggling scenes by providing different major self-improvement agencies and self-awareness tools for people or agents who are facing different struggles, such as not making enough income, being unable to quit smoking or drugs, or being affected by their old lives. These agencies and tools revolved around finding out different sources, such as meeting people who are supportive and staying away from people who are against or are bothered by your development although they already love you as a person. In this case, you need to take charge of your life, keep going, and, as Sincero said, "seek out those who are already totally kicking butt, or people who you know will be supportive, and confide in them" (p. 44). Sincero also emphasized the importance of keeping faithfulness and being confident that the current life is much greater than the old one (p. 47). Also, Sincero stressed the importance of accepting new ideas to our belief system, as well as accepting experiences that we love to do (p. 27). Moreover, Sincero added agencies to fight the Big Snooze, connecting to "Source Energy" (p.42) such as trusting and believing in ourselves. It is important to note that the agencies in Sincero's two chapters have a specific purpose and, therefore, these agencies or tools have to bring results and a purpose to those who achieved them, and this leads to an important conclusion that another dominant pentad ratio is agency-purpose. According to Sincero, the purpose of overcoming the problems associated with the subconscious' wrong beliefs is to enhance awareness to change the negative beliefs and actions in the subconscious mind and start changing our life to the better. Moreover, taking control over our conscious mind will result in a significant growth of the person's self-improvement and proactivity. According to Sincero, "it gets validation from within, it's proactive, loved-based, and is committed to creating a reality based on your limitless potential – as soon as you wake up from the Big Snooze" (p. 42).

DISCUSSION

Based on my analysis of the above chapters, "*Habit 1: Be Proactive – Principles of Personal Vision*", "*How Your Habits Change Your Identity (and Vice Versa)*", and "*My Subconscious Made Me Do It*" and "*The Big Snooze*", the Burke's dramatist pentad elements are clearly applicable to these chapters. Some elements were explicitly included, such as first act (since the authors stated that the readers should act in self-awareness), self-improvement, and acting with full consciousness. This pentad element is crucial because all the other elements revolve around it and without applying it to see what these actions

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are based on the authors' perspectives, it would be difficult to navigate the other elements since some questions will arise, such as what the readers should do or what specific action the authors are supposed to take. Additionally, when applying the scene pentad element, it is quite evident that the writers are providing the readers with some examples of when they are involved in struggling life situations. For example, in one of her chapters, Sincero discussed readers who were grown up in wrong situations where they can act consciously to move on out of their struggles. This discussion echoes Burk's explanation of this specific element as the real or mental place of the experience and when or where the readers are having that experience. On the other hand, when applying the agent element to these texts, it brings more awareness of who the authors are talking to, mainly the readers who are working in different sectors and involved in different situations where they have the ability to improve, such as being employees who want to improve their salaries. Another category of these addressed readers is those who are doing bad habits to their own bodies, such as smoking. This is also relevant to Burk's claim that a very important element to focus on in a text is agents, who the authors are actually sending the message to. When applying agency, an important pentad element emphasized by Burk, it is clear that the authors provided it in a different way, mainly focusing on the act that they are requesting the readers to be able to do. For example, based on the chapters, one of the main tools is for the readers to be proactive, which means forgetting the past and what went wrong with it and continuing for future development. Another tool is requesting the readers to start with small positive habits to improve. An additional tool is taking initiative, mainly that the readers should surround themselves with people who can lift them up to improve. Finally, when looking at the purposes of the above chapters from Burk's dramatist perspective, I found that these chapters encouraged the readers to become aware of the purposes of the act or the agency, and that they request their readers to know the reasons behind the requested actions. For example, acting in our self-awareness makes us much stronger, acting consciously can change our negative thinking to a more positive one, and acting towards improving ourselves and our habits can change our identity and belief system to the better.

In terms of the dominate ratios that were applied and analyzed through in the text, I found the above-mentioned chapters have different dominant element ratios. Among the dominant pentad elements are act-agency and act-purpose, scene-act and agency-purpose, scene-agency, and agency-purpose. Based on my analysis of these dominant elements, I found that they are crucial in connecting the ideas provided by the authors. For instance, the texts would be very difficult to understand without the recognition of connecting the elements together. For example, when one of the chapters mentioned a struggling scenery that is similar to an experience I had, I would search for the effective tools or agencies in the same chapter, as I needed to get out of those struggling situations where I could not improve my teaching skills at the beginning of my career. Additionally, when analyzing one of the chapters where the dominant element was scene-agency, I remembered that I truly had to surround myself with teaching assistants who are more qualified and experienced to consult them and find solutions. Therefore, these dominant elements are very important to have in mind to create strong relationships with what these texts provide and to comprehensively understand these texts.

CONCLUSION

Burk's pentad elements have shaped the conclusion that answer the question of the worldview of the above chapters. It is clear that all of the above chapters took different approaches to introduce their worldviews. For example, one chapter talked about negative thoughts that can develop from the young age and could affect our adulthood. Another chapter talked about difficulties in changing bad habits to good habits. However, after applying Burk's pentad elements to the above chapters to find out about their dominant ratios, it can be seen that all these chapters have the same goal and the same worldview, which is developing people's life in the real world through finding solutions to the struggling situations

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that each person might face. Among the actions that were introduced in these chapters is that without holding the right tools, there will be no purpose of developing oneself. It would be difficult to discover the authors' worldview in their chapters and texts without reading them out through the lens of Burke's dramatist elements, and having these elements in mind leads to a more effective reading of these texts. For example, the chapters are pushing the idea of requesting the readers to take a step forward to change to the better, and this step is considered the true action that they should take. According to this way of reading the chapters using Burke's elements, discovering this action becomes effective and easy to remember and to do. Other examples can be seen when those authors bring struggling scenes to the readers and what they can do to overcome their problems. Burke's pentad elements helped categorize these struggles and determine solutions and tools that can work best for each problem. For example, when it comes to corporate challenges, we choose values over feelings (Covey, 2020, p. 79). Finally, thinking of Burke's pentad elements and understanding what they mean while reading these texts, especially the agency element, helped me understand that these chapters are talking to the readers themselves who are the main part in the intrinsic self-developing process, alongside the tools suggested by these chapters to achieve goals.

FUTURE RESEARCH

The potential research topics that can be built based on the demonstration of this research include how applying the Burke's dramatic pentad to self-help books written in different languages, such as Arabic, can help analyze them to compare how the Arabic writers may have different rhetorical worldviews from those of their counterpart English self-help books writers. Moreover, in terms of learning English as a second language, future research might be developed to investigate how teaching the Burke's pentad elements to non-English speakers can improve their writing, which is similar to the study by Raign (1992), yet this particular study was not intended for non-English writers. This type of research can show how understanding these Burke's elements may help improve students' writing in English as a second language.

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