



## Research Article

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# A Positive Discourse Approach to the Arabic Facebook Posts of Two Egyptian Relationship Skills Coaches

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## Abstract

*Relationship skills coaching is a kind of psychotherapy that helps people to communicate in a healthier way. It helps with personal problems and issues such as, for example: trust, lying, respect, anger-management, communication, conflict, power struggles, abuse, jealousy, romance, intimacy, parenting, in-laws, divorce, loneliness, stress, fear, anxiety, depression, and so on. Currently, relationship skills coaching is becoming a trendy profession in Egypt and many coaches are becoming famous. Many of these coaches communicate with people using their Facebook pages. This paper focuses mainly on a selection of the Facebook posts of two coaches, namely, Howayda Aldemerdash and Waleed Khairy. The study provides a positive discourse analysis (PDA) (Martin, 1995, 2004, 2006) of the selected posts. PDA emphasises the function of discourse construction in motivating change into a better world. The theoretical basis of PDA is Appraisal theory, which focuses on the evaluative resources in discourse and is comprised of three sub-systems: Attitude (people's feelings and evaluations), Engagement (the voices of the author and texts) and the Graduation system (the different levels and gradability of evaluation). The study provides a significant application of PDA to Arabic discourse and sheds light on the nature of relationship skills coaching in Egypt. The analysis shows that Waleed Khairy deals with issues related to love and trust; whereas Howayda Aldemerdash focuses on the relationship between couples and marital problems. However, both coaches employ the three sub-systems of Appraisal theory to reach out to their followers and construct themselves as authoritative, expert, engaged, and emotional.*

**Keywords:** Positive Discourse Analysis (PDA), Appraisal theory, Relationship skills coaching

## 1. Introduction

In contrast to clinical psychology which presents a medical model, positive psychology advocates a person-centred approach which views patients as people having problems with living not disorders or diseases (Joseph, 2006; Maddux, 2004). Positive psychology highlights people's goals, happiness, well-being, satisfaction, responsibility, and interpersonal skills (Kauffman, 2006; Joseph, 2006; Palmer and Whybrow, 2014; Seligman, 2007). Coaching is a methodology in positive psychology that focuses on helping others, through empowering them with positive resources, abilities and strengths (Kauffman, 2006; Seligman, 2007). Coaching is generally considered a method for helping people to function

adequately and improve their skills (Nelson-Jones, 2006), and for promoting their positive emotions, mental wellbeing, happiness, personal growth, resilience, strengths, and hope (Driver, 2011; Seligman, 2003; Seligman et al., 2005). It is seen as an activity that aims to help each person “to fulfil their potential”, “to feel more directional” and thus, “to reach higher performance levels” in his/her everyday life” (Irving et al., 2010: 5).

Coaching is defined by the International Coaching Federation (ICF) as “partnering with clients in a thought-provoking and creative process that inspires them to maximize their personal and professional potential”<sup>1</sup>; and as “a life-changing experience that dramatically improves their outlook on work and life while improving leadership skills”<sup>2</sup>. Rogers (2016: 7), on the other hand, defines coaching as:

*“the art of developing another person’s learning, development, wellbeing and performance. Coaching raises self-awareness and identifies choices. Through coaching, people are able to find their own solutions, develop their own skills, and change their own attitudes and behaviours. The whole aim of coaching is to close the gap between people’s potential and their current state” (Rogers, 2016: 7).*

Based on these definitions, ICF states that coaches strive to “to discover, clarify and align with what the client wants to achieve, encourage client self-discovery, elicit client-generated solutions and strategies, and hold the client responsible and accountable”<sup>3</sup>.

The 19<sup>th</sup> century scholars linked the term coaching to the notion of help (Gray et al., 2016), and more recently to the works of the 20<sup>th</sup> century psychologists Adler, Jung and Rogers who emphasized self-improvement techniques and viewed each person as unique, whole and capable of change and growth (Williams and Davis, 2002). However, Anthony Grant declared coaching to be an independent field of psychology, termed *coaching psychology* (Grant, 2003). Coaching psychology is described as “enhancing performance in work and personal life domains with normal, non-clinical populations, underpinned by models of coaching grounded in established therapeutic approaches” (Grant and Palmer, 2002); and, according to the Australian Psychological Society, it is “the systematic application of behavioral science to the enhancement of life experience, work performance and wellbeing for individuals, groups and organizations who do not have clinically significant mental health issues or abnormal levels of distress”<sup>4</sup>.

Coaching focuses on the person’s potential and desires, exploring and clarifying goals, evaluating possibilities, using questioning to help people to find answers to their problems within themselves, and motivating them to move toward action (Beck, 2011). In addition, coaches strive to encourage hopes, visions and aspirations (Clutterbuck, 2010), help people to set specific and attainable goals (Bandura, 2013; Cuddy, 2016; Edleson, 2010; Locke and Latham, 2017), and mobilize action, purpose and self-directed change (Grant, 2016).

The literature focuses on goal-setting in the workplace (Boyatzis and Howard, 2016; Kegan and Lahey, 2001; Jinks and Dexter, 2012), the role of coaches and their relationship with clients (de Haan, et al., 2013; Kimsey-House, et al., 2018; Stelter and Law, 2010; Sonesh et al., 2015; Stober and Grant, 2006), and establishing trust and rapport with clients (Rogers, 2016; Whitmore, 2017). There is a lack of studies that adopt a linguistic approach to the analysis of coaching communication. There is no study, to our knowledge, that has tackled coaching communication in Arabic language, and hence, this study fills this gap. It is difficult, of course, to get access to the private communication between a coach and his/her clients. The solution was to examine the coaching communication accessible in the public domain, such as for example, coaches’ posts on social media. The current study adopts a

<sup>1</sup> <https://coachingfederation.org/about>

<sup>2</sup> [https://becomea.coach/?utm\\_source=ICF-site&utm\\_medium=nav-link&utm\\_campaign=bac-traffic-direction](https://becomea.coach/?utm_source=ICF-site&utm_medium=nav-link&utm_campaign=bac-traffic-direction)

<sup>3</sup> <https://werhope.org/about-mental-health/what-is-coaching/>

<sup>4</sup> Australian Psychological Society. Definition of coaching psychology. <https://groups.psychology.org.au/igcp/>.

positive linguistic approach to the analysis of the Facebook posts of two Egyptian relationship coaches, namely Howayda Aldemerdash and Waleed Khairy.

As the study conducts a PDA analysis, the following section provides an overview of PDA and its theoretical framework, Appraisal theory.

## 2. Positive Discourse Analysis (PDA) and Appraisal Theory

Critical Discourse analysis (CDA) “studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context” (van Dijk, 2001: 352). It is mainly concerned with “opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language” (Wodak and Meyer, 2009: 10). According to Wodak and Meyer (2009: 10), CDA researchers are particularly interested in investigating “critically social inequality, as it is expressed, signaled, constituted, legitimized and so on by language use”. Critical discourse approaches tend to focus on exposing power as it normalises itself in discourse. Positive Discourse Analysis (PDA), on the other hand, which has recently emerged as a field of “critical approaches” to discourse studies, provides a complementary perspective (Martin and Rose, 2003). Different from CDA, PDA, which has Appraisal theory serving as its theoretical basis, strives to make the world a better place by focusing on the discourses we like rather than the discourses we wish to criticise (Martin, 2006).

PDA is based on Appraisal theory (Martin and White, 2005). A writer/speaker tends to share his/her emotions, opinions and value judgements and construct his/her own identity while actively engaging with recipients of their discourse. The way “writers/speakers approve and disapprove, enthuse and abhor, applaud and criticise, and with how they position their readers/listeners to do likewise” is at the main focus of *Appraisal* (Martin and White, 2005: 1).

Appraisal theory, which is derived from Systemic Functional Grammar (SFG), was developed in the mid-1990s by James Martin and others at the University of Sydney (see Martin, 2000; Martin and Rose, 2003; Martin and White, 2005). SFG identifies three metafunctions of language, namely: the experiential, interpersonal and textual functions. “[L]anguage is a stratified semiotic system involving three cycles of coding at different levels of abstractions” (Martin and White, 2005: 8), namely phonology, lexico-grammar, and discourse semantics. Appraisal is concerned with “meaning beyond the clause” (Martin and White, 2005: 9). It is mainly concerned with the evaluative resources in discourse. Hunston and Thompson (2000b: 5) defines evaluation as:

*“the broad cover term for the expression of the speaker’s or writer’s attitude or stance towards, viewpoint on, or feelings about the entities or propositions that he or she is talking about. That attitude may relate to certainty or obligation or desirability or any of a number of other sets of values” (Hunston and Thompson, 2000b: 5).*

The phenomenon of the expression of a writer/speaker’s opinion is “variously known as evaluation, appraisal and stance within linguistics” (Bednarek, 2006: 3). According to Bednarek (2006: 3-4), attitude can be related a number of sets of values, or “evaluative parameters”, including: the parameter of EMOTIVITY (good or bad), the parameter of IMPORTANCE (important or unimportant), the parameter of EXPECTEDNESS (expected or unexpected), the parameter of COMPREHENSIBILITY (comprehensible or incomprehensible), the parameter of POSSIBILITY/NECESSITY ((not)possible or (not)necessary), the parameter of RELIABILITY (genuine or fake), the parameter of STYLE (evaluation of language), the parameter of MENTAL STATE (other social actors’ mental states), and the parameter of EVIDENTIALITY (source of knowledge).

Appraisal is interested in the question of “how evaluation is established, amplified, targeted and sourced” (Martin and White 2005: 9). The term ‘appraisal’ is defined as “the semantic resources used to negotiate emotions, judgements and valuations, alongside amplifying and engaging with these evaluations” (Martin, 2000: 145). Appraisal primarily focuses on the choices that writers/speakers

make to convey their personal feelings, attitudes, and evaluations and/or to negotiate relations of solidarity and power with their audiences (Martin, 2000; Martin and White, 2005).

In contrast to other theories of stance which focus on lexico-grammatical features (see Biber, 2006; Biber et al., 1999), appraisal is more interested in the functions of the expressions of stance and evaluation rather than in linguistic forms. The theory is oriented “towards meanings in context and towards rhetorical effects, rather than towards grammatical forms” (Martin and White, 2005: 94). Appraisal encompasses three semantic systems for “the systematic analysis of evaluation and stance as they operate in whole texts”<sup>5</sup> (White, 2020: www). According to Martin and White (2005), these semantic systems include attitude, engagement, and graduation (see Figure 1 below).

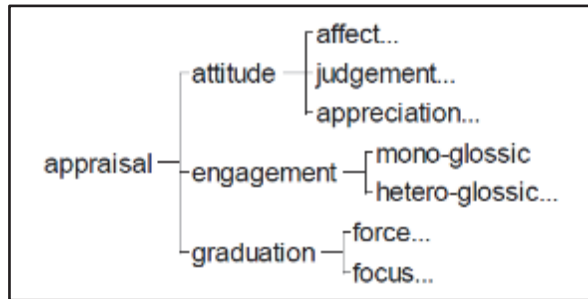


Figure 1. The Appraisal systems (Martin and White, 2005: 38)

Attitude is associated with how feelings are mapped within a discourse. It is subdivided into three subcategories: *affect* (i.e., resources that express positive and negative emotional reactions), *judgement* (i.e., resources that relate to the assessment of human behaviour and ethics on the basis of social norms, and can include praise, condemnation, and criticism), and *appreciation* (i.e., resources that relate to the evaluation of ‘things’ according to aesthetic standards) (Martin and White, 2005: 42-69).

The Judgement system can be classified into “social esteem” and “social sanction”. Social esteem, on one hand, “tends to be policed in the oral culture, through chat, gossip, jokes and stories of various kinds” (Martin and White, 2005: 52). Social sanction, on the other hand, relates to “civic duty and religious observances”, i.e., law, rules and regulations (Martin and White, 2005: 52). Social esteem is comprised of three subsystems (Martin and White, 2005: 53): *normality* (“how special?”, e.g., lucky, familiar, fashionable, celebrated, cool, helpless, eccentric), *capacity* (“how capable?”, e.g., powerful, vigorous, robust, healthy, fit, expert, insane, naïve, stupid), and *tenacity* (“how dependable?”, e.g., heroic, patient, loyal, timid, unreliable). Social sanction, on the other hand, comprises two subsystems (Martin and White, 2005: 53): *veracity* (“how honest?”, e.g., credible, honest, frank, candid, dishonest, deceitful, lying) and *propriety* (“how far beyond reproach?”, e.g., moral, ethical, fair, respectful, bad, immoral, corrupt, snobby, greedy).

Appreciation is concerned with assessing objects, products as well as “human individuals” by reference to their “aesthetic qualities, their potential for harm or benefit, their social salience, and so on” (White, 2020: www). Appreciation can be divided into three subcategories (Martin and White, 2005: 56): *reaction* (impact “did it grab me?” and quality “did I like it?”, e.g., arresting, captivating, engaging, dull, boring, tedious), *composition* (their balance “did it hang together?” and complexity “was it hard to follow?”, e.g., balanced, harmonious, simple, elegant, bad, nasty, discordant), and *valuation* (“was it worthwhile?”, e.g., profound, innovative, original, unique, shallow, reductive,

<sup>5</sup> White’s Appraisal Website (last updated in January 2020) <http://www.grammatics.com/appraisal/>.

insignificant, untimely).

Realisations of attitudinal meanings are not tied to particular grammatical structures and they may refer to a quality, a mental process, a behavioural process, or a comment, (Martin and White, 2005: 46). White (2008: 570) differentiated between affect, appreciation and judgement on the basis of “lexico-grammatical” relations:

*“[A]ffect is most directly realized by verbs (“I loved this film.”; “Mary annoys me.”), while judgements and appreciations are qualities which attach to entities and actions, and hence are most typically realized as adjectives (“She is illiterate and insensitive.”; “It is a sweetly romantic movie.”) or adverbs (“The sword is richly and exquisitely carved and inlaid.”)” (White, 2008: 570-571).*

Martin and White (2005: 45) realised the complexity of the relationship between the three attitudinal systems and expressed their concern for having a “less-clear-cut” line of division between them. Consider, for example, the adjective ‘disgusting’ which can be an indication of both affect and judgement.

Martin and White (2005: 92) state that ENGAGEMENT is related to “the linguistic resources by which speakers/writers adopt a stance towards the value positions being referenced by the text and with respect to those they address”. It can be seen in terms of writers/speakers’ orientation in modality since it is concerned with “sourcing attitudes and the play of voices around opinions in discourse” (Martin and White, 2005: 35) and with “evidentiality” (Martin and White, 2005: 40). It reflects how writers/speakers position themselves “with respect to the value position being advanced” and convey their commitment to their own viewpoints (i.e., monoglossic) and to the viewpoints of others (i.e., heteroglossic) (Martin and White, 2005: 36). Hence, it encompasses two categories: monoglossia (speakers/writers do not include/allow for other positions) and heteroglossia (speakers/writers allow for other dialogic positions). Heteroglossia can be divided into two subcategories (Martin and White, 2005: 97-98): dialogic contraction (i.e., restricting the existence of another position and voice) and dialogic expansion (i.e., providing space for the difference between speaker’s viewpoints).

Dialogic contraction is represented by *disclaim* (i.e., refusal or substitution of a comment) and *proclaim* (i.e., query, refute, subvert or reject an opinion). Disclaim is composed of *deny* and *counter* (i.e., using one proposition to replace or oppose another). Proclaim is composed of *concur* (i.e., when the speaker shows publicly his/her agreement with others’ opinions), *pronounce* (i.e., when the speaker emphasizes, intervenes or alters certain ideas obviously) and *endorsement* (i.e., when the speaker describes the opinions of others as correct, effective, undeniable or entirely valid). Dialogic expansion, on the other hand, can be divided into *entertain* and *attribute*. In the case of *entertain*, modal auxiliaries are used to indicate that the speaker’s standpoint is only one possible one. As for the category *attribute*, it has two subclasses *acknowledge* (i.e., being neutral) and *distance* (i.e., the speaker clearly distances himself/herself from the quotative proposition).

Graduation is concerned with “grading phenomena whereby feelings are amplified” (Martin and White, 2005: 35). It may be seen as “turning volume up or down” (Coffin and O’Halloran, 2005: 148) through the values of “FORCE” or “FOCUS” (Martin and White 2005: 37). Gradability is indispensable for the entire attitude system to show different levels of evaluation. Graduation has two categories: force and focus. Force involves two aspects: intensification (which is mainly concerned with quality and process) and quantification (which is applied to entity). Focus, on the other hand, can be divided into two categories: *sharpen* (when the author maximizes the value position, positively or negatively, to get readers’ empathy, sympathy, or approval) and *soften* (which is a placatory method for communicating with readers holding different opinions).

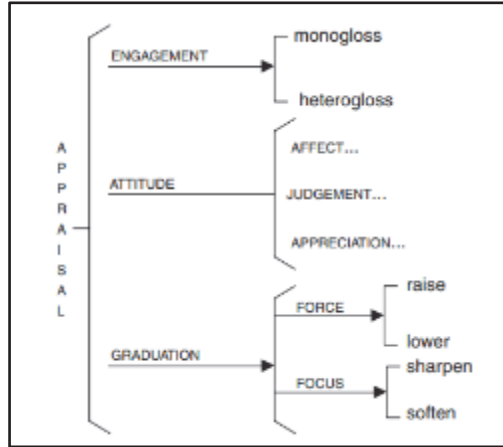


Figure 2. An overview of appraisal resources (Martin and White, 2005: 38)

Appraisal theory has been used to examine casual conversation (Eggins and Slade, 1997), conversational humour (Knight, 2013), translation and interpreting research (Munday, 2012, 2018; Pérez-González, 2007; Wang and Munday, 2021; Zhang, 2009, 2013), news media studies (Cavaliere, 2018), corporate discourse (Fuoli 2012; Merkl-Davies and Koller 2012), corpus-based studies (Drasovean and Tagg, 2015; Yuchen, et al., 2022), and critical discourse studies (Bednarek and Caple, 2010; Fuoli, 2012; Hart, 2014: 59-65; Tavassoli, Jalilifar, and White, 2018).

Appraisal theory has also been applied to online discourse which is relevant to the purposes of this study. It has been applied to online discussion forums (Delahunty, 2012), Internet messaging humour (Knight, 2008), Youtube discourse (Derewianka, 2008), Twitter discourse (Zappavigna, 2011, 2012), and TED talks (Drasovean and Tagg, 2015). Studies applying appraisal to the discourse of life-skills coaching are scarce. This adds to the impact of the current study which examines the Facebook posts of two relationship coaches. The fact that the posts are in Arabic adds to the importance of the study as it contributes to the field of Arabic discourse studies, which needs more academic attention since it is far behind its English language counterpart.

### 3. Material and Methods

A survey using the query “خبير علاقات أسرية” *khabir ‘ilāqāt ‘usariyyah* [family relationship expert] was conducted on Facebook on 1<sup>st</sup> April 2021. It yielded 90 personal accounts, 12 groups, 21 pages and a very large number of relevant posts. I have surveyed all the suggestions, identified the Egyptian pages, and from them selected the two pages with the highest numbers of followers: Howayda Aldemerdash (an expert in marriage therapy and family counselling) and Waleed Khairy (a screenplay writer, relationship coach, and defender of women’s rights).

Table 1. Selected Facebook pages and number of followers (6<sup>th</sup> May 2022)

Relationship Coach	Facebook page	Number of Followers
Howayda Aldemerdash	<a href="https://www.facebook.com/HowaydaAD/">https://www.facebook.com/HowaydaAD/</a>	1,678,974
Waleed Khairy	<a href="https://www.facebook.com/wkhairywriter/">https://www.facebook.com/wkhairywriter/</a>	589,463

I extracted the 20 most recent posts of each page as they appeared when the pages were accessed on April 1<sup>st</sup>, 2021. No official consent seems to be required for using public access posts/pictures (Henderson et al.,



2013; Whiteman, 2012). Then, I selected the top 10 posts of each page in terms of the number of “likes” they had received, following the model of other studies (e.g., Hunt, 2015: 74; Lam, 2013: 15).

To conduct a positive discourse analysis of these posts, I drew upon Martin (2000) and Martin and White (2005) in order to provide an insight into the nature of Arabic relationship coaching discourse through examining the following issues:

- What are the topics dealt with in the posts of the two relationship coaches?
- How do both coaches use the three systems of Appraisal theory (Attitude, Engagement, and Graduation) to reach out to their followers?

#### 4. Results

The selected posts are provided in Tables (2 and 3) below. Each post is transliterated and translated into English.

Table 2. Howayda Aldemerdash’s posts

Post	Translation
1 <i>'āyiz ti 'īsh qīṣṣit ḥub ma' a shirikak 'izzāy winta kul tafkirak fi nafsak wi raḥtak wi sa' ādtak liwahḍak fūq baqā fakkar fih zay mā bitfakkar fi nafsak</i>	How come you want to live a love story with your partner and all you think about is yourself, your comfort, your happiness on your own. Wake up. Think of him as you think of yourself.
2 <i>ilnagāh fi il' amal shay? rā?i' 'illā law kāna thamanahu 'ilsa' ādah ilzawjiyyah 'ihtam bi' amalak wi 'ihtam bisharik ḥayātak</i>	Success in work is awesome except if its price was marital happiness. Take care of your work and take care of your life partner.
3 <i>mā tiqulsh niṣfi tihibbinī zay mā bahibbahā qaddim ḥub wi hiyya hatḥibbak liwahḍahā ilḥub biyji bil' aṭā? ilmustamir mish bil' intizār</i>	Don't say I wish she loves me as I love her. Give love and she will love you. Love is brought about by constant giving not by waiting.
4 <i>mā ti' tibirsh raghabāt shirikak tafāhah mā dām raghabātuh dī ḥalāl 'ihtam bihā wi shajja' uh' aṣhān tikūn 'aqrab ilnās linafsuh wi 'aḥab ilnās lahu</i>	Don't consider the desires of your partner trivial as long as his desires are ḥalāl (permissible in Islam).. Care for them and encourage him so you would be the closest and dearest person to him.
5 <i>'iltizām ilmar?ah bimaṣārīfahā ilshakḥiyyah yush 'irhā 'annahā ilmas'ūlah 'an nafsahā wi 'annahā lā taḥtāj lilrajul 'iddihā maṣrūf shakḥi' lahā</i>	Women's commitment to her own personal expenses like her clothes and her personal demands makes her feel that she is responsible for herself and that she doesn't need a man. Give her a personal allowance.
6 <i>tajannab jumlat 'inta mikashshar kiha lih dī mish jumlat 'ihtimām zay mā 'inta fakir iljumlah dī shitimah wi ma' nāhā ilḥaqiqi yā kaḥib</i>	Avoid the sentence “why are you gloomy/sad (not smiling)?” This is not a sentence showing concern as you think. This sentence is an insult and its true meaning is “you are depressing”.
7 <i>'iyyāka walkadhīb 'alā sharīk ḥayātak wi law marrah wāhidah la?anna ilthiqah ba' dahā hatḍi' lil?abad wi ṭab'an rafḍ ilkadhib dah marfūḍ minnuh huwwa kamān</i>	Never lie to your life partner even once because after it trust will be lost forever. Rejecting lying is of course expected from the other partner too.
8 <i>huwwa fih ḥājah 'ismahā 'itāb lā tab'an mafish ḥājah 'ismahā 'itāb ilmuḥibbin la?in kul il' itāb marfūḍ wi sām wi qātil likul mā huwa jamil bayna ilsharikayni illi 'inta bit' ātbuh biyaqūl fi nafsih ya' nī 'anā mafish fiyya ḥilw 'ājbuḥ khāliṣ</i>	Is there something called blame/reproach? Of course not. There is nothing called lovers' reproach because all reproach must be refused. It is poisonous and lethal to every beautiful thing between partners. The one you reproach will be saying to himself “don't I have anything nice that he or she likes?”
9 <i>mushkilah bitjili kitir 'awī wi bildhāt ilzawjāt bitishtiki li wi taqūl li ṣuḥābi 'itṭalaqū wi kānū miṭjawwizīn 'an qīṣṣit ḥub qawīyyah jiddan 'anā khāyfaḥ jiddan 'izzāy mākhāsh law 'intī kamān khāyfaḥ min kidah rūḥi lijūzik wi qūli luh innahārdah shuft zūjin 'infaṣalū 'an ba' ḍ bitṭalaq wi khuft wi qalaqt 'alā sa' ādatnā wi ḥubbinā baṭālib nafsī wi baṭālibak 'in 'aṭā?nā liba' ḍ yizid kul yūm la?in ilyūm 'illi tanfaṣil 'anni fih 'akīd 'akthar 'ilṭayyam 'ilāman wi 'aṣhān kidah mish hasmah 'in dah yihṣal 'abadah baqullak innahārdah baḥibbak wi haḍḍal 'aqlahā lak bikul ṭariqah 'a rafḥā</i>	A problem that comes to me quite a lot particularly from wives. They complain to me saying that “my friends got divorced though they were married after a very strong love story. I am so scared. How can I not get scared?” If you are scared of this too ... go to your husband and tell him: “Today I saw a couple getting a divorce and I got scared and concerned for our relationship and our love.. I ask myself and you that our giving to each other increases everyday because if you get separated from me one day it would be the most painful day. That's why I will never let this happen. I am telling you today I love you and I will always tell you this using all the ways I know of”.
10 <i>ilnās bitqūl lā yu?assas ilbayt 'alā il?arḍ bal' alā ilmar?ah falnisā? 'a' midat ilbiyūt 'idhan famā huwa dawr ilrajul shārikunā bi?arā?ukum</i>	People say “homes are not erected on the ground but on the woman. Women are the pillars of homes.” Then, what is the role of the man? Share your opinions with us.

Howayda Aldemerdash employed various attitude resources while providing relationship advice in her posts, to convey emotions and construct a positive interpersonal relation with her followers. The affect subsystem is particularly prominent. She mentioned a number of negative things that are better to be avoided in a relationship: thinking only of one's own comfort and happiness and ignoring those of the partner (1), sacrificing marital happiness for work (2), considering the partner's desires trivial (4), asking the partner why he/she was gloomy while thinking of this as a sign of showing concern (6), lying to the partner (7), blaming the partner (8), and being scared of divorce without taking action to fix the relationship problems (9). She inspires some positive feelings, however, in her recommendations on how to fix the problems or make the relationship better. She recommends that a person should think of his/her partner's happiness and comfort (1), take good care of his/her work as well as his/her life partner (2), understand that love is brought about by constant giving (3), care for his/her partner's desires and encourage them to be the closest and dearest person to the partner (4), and increase giving between partners and expressing love for each other every day (9).

Positive words or expressions are used in *āyiz ti 'ish qiṣṣit ḥub* [want to live a love story] (1), *ilnaḡāḥ* [Success], *rāʔi* [awesome] (2), *qaddim ḥub* [Give love], *bil'aṡāʔ ilmustamir* [constant giving] (3), *shajja 'uh* [Care for them] *'aqrab ilnās linafsuh wi 'aḡab ilnās lahu* [the closest and dearest person to him] (4), *'iltizām* [commitment], *ilmasʔūlah 'an nafsahā* [responsible for herself] (5), *'aṡāʔnā liba 'd yizid kul yūm* [our giving to each other increases everyday], *baqullak innahārdah baḡibbak wi haḡḡal 'aḡūlahā lak* [I am telling you today I love you and I will always tell you this] (9), and *yuʔassas* [erected], *falnīsāʔ 'a'midat ilbiyūt* [Women are the pillars of homes] (10). Negative words or expressions, on the other hand, include *kul tafkīrak fi nafsak wi raḡtak wi sa'adtak liwaḡḡak* [all what you think about is yourself, your comfort, your happiness] (1), *thamanahu ilsa 'adah ilzawjiyyah* [its price was marital happiness] (2), *tafāḡah* [trivial] (4), *lā taḡtāj lilraḡul* [she doesn't need a man] (5), *mikashshar* [gloomy/sad], *shitīmah* [an insult], *kaʔib* [depressing] (6), *ilkadhib* [lying], *ilthiqah ba'dahā hatḡi' lilʔabad* [trust will be lost forever] (7), *'itāb* [blame/reproach], *marḡūḡ* [refused], *sām* [poisonous], *qātil likul mā huwa jamīl bayna ilsharikayni* [lethal to every beautiful thing between the partners], *mafīsh fiyya ḡilw* [I have anything nice] (8), and *mushkilah* [problem], *bitishtiki* [complain], *'ittalaḡū* [got divorced], *khāyḡah jiddan* [so scared], *khāyḡah* [scared], *'infaṡalū 'an ba'd bitḡalāḡ* [separated by a divorce], *khuft* [got scared], *qalaḡt* [got concerned], *tanfaṡil 'annī* [get separated from me], *'ilāman* [painful] (9).

She tends to use material processes that may be translated into actions: *fūḡ baḡā fakkar fiḡ zay mā bitfakkar fi nafsak* [Wake up. Think of him as you think of yourself] (1), *'ihtam bi'amalak wi 'ihtam bisharik ḡayātak* [Take care of your work and take care of your life partner] (2), *qaddim ḥub wi ḡiyya hatḡibbak liwaḡḡahā* [Give love and she will love you] (3), *'ihtam biḡā wi shajja 'uh* [Care for them and encourage him] (4), *'iddihā maṡrūf shakḡṡi* [Give her a personal allowance] (5), *tajannab jumlat 'inta mikashshar kiḡa liḡ* [Avoid the sentence "why are you gloomy/sad (not smiling)?"] (6). The required action is expressed using a conditional *law* *'intī kamān khāyḡah min kidah rūḡi lijūzik wi qūli luh* [if you are scared of this too ... go to your husband and tell him] (9). The required action is expressed using a nominal not a process, a warning in *'iyyāka walkadhib 'alā sharik ḡayātak wi law marrah wāḡidah laʔanna ilthiqah ba'dahā hatḡi' lilʔabad* [Never lie to your life partner even for once because after it trust will be lost forever] (7), and a statement in *kul il'itāb marḡūḡ wi sām wi qātil likul mā huwa jamīl bayna ilsharikayni* [all reproach must be refused. It is poisonous and lethal to every beautiful thing between the partners] (8). She used one verbalisation process [go to your husband and tell him] (9), and one mental process to express an emotive state or ongoing mental process: *mā ti'tibirsh raḡḡabāt shirikak tafāḡah* [Don't consider the desires of your partner trivial] (4). It is noticed that most of Howayda Aldemerdash's processes tend to be positive actions aiming to improve relationships and save marriages.

The major sets of feelings she used include: the un/happiness variable which covers emotions concerned with 'affairs of the heart': love (1, 3, 4, 8, 9), marital happiness (2, 9), and sadness (6); the in/security variable which covers emotions concerned with eco-social well-being: lying (7) and fear of divorce (9); and the dis/satisfaction variable which covers emotions concerned with (the pursuit of



goals): success at work (2), women’s work and responsibility for their expenses (5), and respecting the role of women and enquiring about the role of men to foreground man’s role in the family too (10).

Howayda Aldemerdash employs both categories of judgement resources: “social esteem” (normality, capacity, tenacity) and “social sanction” (veracity, propriety). However, she used more social esteem resources than social sanction resources. The three subsystems of social esteem are used. Normality is evoked in *‘aqrab ilnās linafsuḥ wi ‘aḥab ilnās lahu* [the closest and dearest person to him] (4), *kaṯīb* depressing (6), *mafīsh fiyya ḥilw* [don’t I have anything nice] (8), and *qiṣṣit ḥub qawiyah jiddan* [a very strong love story] (9). Capacity is evoked when the addressees’ misunderstanding was highlighted with the question *‘āyiz ti ṯish qiṣṣit ḥub ma ‘a shirikak ‘izzāy* [How come you want to live a love story with your partner] (1), and *dī mish jumlat ‘ihtimām zay mā ‘inta fakir* [this is not a sentence showing concern as you think] (6). The acknowledgment of women’s capacity and tenacity is realised in *lā yuṯassas ilbayt ‘alā ilṯarḍ bal ‘alā ilmarṯah falnisā? ‘a ‘midat ilbiyūt* [homes are not erected on the ground but on the woman. Women are the pillars of homes] (10). The two subsystems of social sanction are also employed. Veracity is used in the warning against lying *‘iyyāka walkadhib ‘alā sharik ḥayātak wi law marrah wāḥidah laṯanna ilthiqah ba ‘dahā hatḍi ‘lilṯabad* [Never lie to your life partner even for once because after it trust will be lost forever] (7). Propriety, on the other hand, is used when she recommended being fair to the partner and thinking of his comfort and happiness (1). It should be noted that Hoywada Aldemerdash’s use of the social sanction and social esteem resources tends to be positive. She successfully manages to construct an interpersonal relation with her followers and her judgement resources are all advice for a better life and a better relationship.

The Appreciation subcategories of reaction and valuation are also used in Howayda Aldemerdash’s posts. Reaction is evoked when she assessed success in work as *rāṯi* ‘ [awesome] (2). Valuation is used in *tafāḥah* [trivial] *ḥalāl* [halal - permissible in Islam ](4), *ilmasṯūlah ‘an nafsaḥā* [responsible for herself] (5), *ma ‘nāḥā ilḥaqīqī* [its true meaning] (6), *marfūd* [refused] (7), *marfūd* [refused], *sām* [poisonous], *qātil likul mā huwa jamīl bayna ilsharikayni* [lethal to every beautiful thing between the partners] (8), and *falnisā? ‘a ‘midat ilbiyūt ‘aqrab ilnās linafsuḥ wi ‘aḥab ilnās lahu* [Women are the pillars of homes] (10).

As for the engagement system, all Howayda Aldemerdash’s posts are written in the second-person, using directives as a kind of advice. The majority of her posts belong to the category (1-9). Only the 10<sup>th</sup> post is a heterogloss, and more particularly, a dialogic expansion since she provided a statement about women, a question about the role of men in families addressed to her followers and an invitation to followers to participate with their opinions, thus providing them a space to express difference with the speaker’s viewpoints and among themselves. Clearly, monoglossic resources outnumber heteroglossic resources since Howayda Aldemerdash is a professional expert on relationships who wants to provide her own views and advice to the followers.

Finally, concerning the graduation system, Howayda Aldemerdash used force and focus to grade the feelings towards the higher valued end of a scale of intensity. The intensity of the feelings is sharpened through using superlative adjectives as in *‘aqrab* [the closest] (4), *‘aḥab* [the dearest] (4), and *‘akthar* [the most] (9); intensifiers as in *jiddan*, and *‘awī* [very] (9); and the expression *kul* [all] (1, 8, 9). It should be noted that Howayda Aldemerdash does not use any softened focus but only employs up-scaling force resources with a sharpened focus.

Table 3. Waleed Khairy’s posts

Post	Translation
1 <i>ilḥub fi ‘absaṯ ta rifātih huwa il ‘ihtiyāj wa ‘illā lima nuḥib ‘in kunnā lā naḥtāj ‘ashān kida jumlat (I need you) min ‘ajmal wi ‘aṣdaq ‘ibarāt ilḥub</i>	Love in its simplest definition is need. Why do we love if we don’t need. That’s why the sentence ‘I need you’ is one of the most beautiful and truthful love expressions.
2 <i>ilḥub huwa fan ‘itqān ilmasāfāt ‘aw bima ‘na ‘absaṯ ‘izzay tirkin ṣah</i>	Love is the art of the mastery of distances. Or to put it simply, how to park (your car) correctly.

Post	Translation
3 <i>lammā tihis bilfashal fi ilhub wi 'in ilsawwāq (ilsharik) 'illi ma 'āk ghashim wi biylawwish wi 'akid nihāyit ilmishwār il 'ātifi dah hatilbis fi hiṭā sad mish lāzim 'alā fikrah tikammil ma 'ah li 'akhir ilkhāṭ qūl lahu bikul hudū? 'alā janb yā 'ustā</i>	When you sense failure in love and that the driver (the partner) you have is a brute and drives badly and that for sure at the end of this emotional trip you will smash into a wall/dead-end. It is not necessary that you remain with him till the end of the line. Tell him quietly "Stop at the side (of the road), Driver <sup>6</sup> ."
4 <i>'awwil mā ilsit tiskut khālīs wi tibaṭṭal titkhāniq lāzim taqlaq</i>	Once the woman becomes completely silent and stops arguing you have to worry.
5 <i>'aqsā ḥājah 'alā ilsit 'innahā tisma 'rajulahā wahuwa yaḥki lahā shay?an wi yakdhib wahiya ta 'lam 'innahu yakdhib</i>	The cruelest thing for a woman is to listen to her man telling her something that is a lie and she knows that he is lying.
6 <i>ilmar?ah yā 'azizī tastaṭi 'an taktasib qalbahā bikalimāt wi 'ashyā? basīṭah jiddan lākin 'idhā khasirtahu bi?af 'alak ilghabiyyah lan tastaṭi 'isti 'ādathu walaw ji?ta lahā bikunūz il 'alam malfūfah fi waraq ḥadāya</i>	The woman, dear, you can get her heart with words and very simple things. But if you lost it with your stupid actions, you will not be able to get it back even if you bring for her the treasures of the world wrapped in gift wrapping paper.
7 <i>matishshinsh rašid ḥad faqadt ilthiqah fih la 'annahu fi ilghālīb hayḍayya 'ilrašid dah tāni</i>	Don't recharge the credit of someone in whom you lost your trust because mostly he will waste this credit again.
8 <i>ilmu 'allim il 'akbar lil 'insān huwa 'aktar shakḥḥ waja 'uh wi 'ādḥāh 'ashān kida matinsāsh tib 'atluh jawāb shukr wi tiqūm taqif wi 'inta bitkallimuh</i>	The biggest teacher for man is the person that harmed him and caused him pain. That's why don't forget to send him a thanking letter and stand up while talking to him (In our culture, we stand up when we talk to somebody in a superior position or to show respect – also there is a recent popular song called <i>Stand up while talking to me</i> ).
9 <i>limādhā lā tusajjal il 'awjā 'fi mawsū 'at il 'arqām ilqiyāsiyyah la 'anna ilwaja 'lā yash 'ur bihi siwā ṣāhibih</i>	Why are pains not registered in the encyclopaedia of world records? Because pain is only felt by the person who suffers.
10 <i>yāmā qābilt nās mawjū 'in wishushhum mariḥah famatuḥkumsh 'alā ḥad min diḥkituh</i>	Frequently I met people in pain with cheerful faces ... so don't judge anyone by his laugh.

Waleed Khairy tends to talk about love, trust, and pain in his posts. Positive feelings may be triggered in recipients when he explains what love is: need (1) and the mastery of distances (2). Negative feelings, on the other hand, are evoked in the majority of the posts: he advises people to quit relationships when they don't trust the partner's capacity (3); he informs men to get worried when women stop arguing with them (4); he describes how cruel it is for a woman to know that her man is lying to her (5); he advises men on the nature of women stating that if a man loses a woman's heart due to his stupid actions he will never be able to get it back (6); he advises people not to give their trust for a second time (7); he states that a man's greatest teacher is the person who harmed him and caused him pain (8); he stresses the severity of pain and admits that it is only felt by those who suffer (9); and he advises people not to judge a person's happiness by appearances and states that many people in pain have cheerful smiling faces (10).

Waleed Khairy tends to use more negative than positive words or expressions to convey his emotions. Positive words used are *'ajmal* [most beautiful], *'aṣḍaq* [truthful] (1), *fan* [art], *'itqān* [mastery], *ṣaḥ* [correctly] (2), *bikul hudū?* [quietly] (3), *yā 'azizī* [dear], *taktasib qalbahā* [get her heart] (6), *ilmu 'allim il 'akbar* [The biggest teacher], *jawāb shukr* [a thanking letter], *wi tiqūm taqif wi 'inta bitkallimuh* [stand up while talking to him] (8), and *mawsū 'at il 'arqām ilqiyāsiyyah* [encyclopaedia of world records / Guinness Records] (9). Negative words or expressions include *tihis bilfashal* [sense failure], *ghashim* [brute], *biylawwish* [drives badly], *niḥāyit ilmishwār il 'ātifi* [the end of this emotional trip], *hatilbis fi hiṭā sad* [you will smash into a wall/dead-end] (3), *tiskut* [becomes silent], *titkhāniq* [argue], *taqlaq* [worry] (4), *'aqsā* [The cruelest], *yakdhib* [lies] (5), *khasirtahu* [lost it], *ilghabiyyah* [stupid], *lan tastaṭi 'isti 'ādathu* [you will not be able to get it back] (6), *matishshinsh*

<sup>6</sup> The expression "To the side of the road, driver" is always said in Egypt when you are in a taxi and asking the driver to stop so you can get out of the car.

*raṣīd* [Don't recharge the credit], *faqadt ilthiqah fih* [in whom you lost your trust], *hayḍayya ' ilraṣīd* [he will waste this credit] (7), *waja 'uh* [caused him pain], *'ādhāh* [harmed him] (8), *il'awjā'* [pains], *ilwaja'* [pain], *lā yash 'ur bihi siwā ṣāhibih* [only felt by the person who suffers] (9), and *mawjū 'in* [people in pain] (10).

Waleed Khairy uses nominative sentences, which do not need a verb in Arabic language, in his definitions of love: *ilḥub fi 'absat ta 'rifātih huwa il'ihṭiyāj* [Love in its simplest definition [is] need] (1), and *ilḥub huwa fan 'itqān ilmasāfāt* [Love [is] the art of the mastery of distances] (2), *ilsawwāq (ilsharik) 'illī ma 'āk ghashīm* [the driver (the partner) you have [is] a brute] (3). The use of these sentences as categorical non-modalised sentences evokes the impression that the speaker is an expert and assigns truth value to his statements.

He uses material processes in *tirkin* [park (your car)] (2), *hatilbis fi ḥiṭā sad* [smash into a wall/deadend] (3), *tikammil ma 'āh li 'ākhir ilkhaṭ* [you remain with him till the end of the line] (3), *taktasib qalbahā* [get her heart], *khasirtahu* [lost it], *jiṭta lahā* [bring for her] (6), *matishhīnsh raṣīd* [Don't recharge the credit], *hayḍayya'* [will waste] (7), *waja 'uh* [caused him pain], *'ādhāh* [harmed him], *tib 'atluh* [send him], *tiqūm taqif* [stand up] (8), *tusajjal* [registered] (9), and *qābilt* [met], *famatuḥkumsh* [so don't judge] (10). He used mental processes in *tiḥis bilfashal fi ilḥub* [When you sense failure in love] (3), *taqlaq* [worry] (4), *faqadt ilthiqah* [lost your trust] (7), *matinsāsh* [don't forget] (8), and *yash 'ur* [is felt] (9). He uses verbalisation processes in *qūl lahu* [tell him] (3), *tiskut* [becomes completely silent], *titkhāniq* [argue/fight] (4), *yaḥki lahā shayʿan* [tell her something], *yakdhib* [lie] (5), and *bikallimuh* [while talking to him] (8). Clearly, most of Waleed Khairy's processes are negative conveying a pessimistic view of feeling pain, losing trust in people's potential to change for the better, and/or losing hope in fixing a relationship rather than quitting it.

Waleed Khairy employs two major sets of feelings. The un/happiness variable is used when Khairy tackles themes of love (1, 2), failure in relationships (3, 4, 6), and sadness and pain (8, 9, 10). The in/security variable, on the other hand, is tackled when he deals with issues such as lying (5) and loss of trust (7).

Waleed Khairy's realisations of attitudinal meanings include the use of metaphors. He depicts a love relationship as mastering distances and being able to park a car correctly (2), a failing love relationship as being in a vehicle with your partner as the driver who drives badly and will end up smashing the car in a wall (3), depicts trust as a kind of credit to be charged (7), depicts the person who harms and causes pain to others as a teacher (8), and depicts pain as something to be measured and wonders why it is not included in Guinness Book of Records (9).

Waleed Khairy uses both of the two categories in the Judgement system: "social esteem" and "social sanction". However, he uses more social esteem resources than social sanction resources. He employs all three subsystems of social esteem. Normality is evoked when he states that *la 'anna ilwaja' lā yash 'ur bihi siwā ṣāhibih* [Because pain is only felt by the person who suffers] (9). Capacity is evoked in the expressions *'izzay tirkin ṣaḥ* [how to park (your car) correctly] (2), *ilsawwāq (ilsharik) 'illī ma 'āk ghashīm wi biylawwish* [the driver (the partner) you have is a brute and drives badly] (3), and *'idhā khasirtahu biʿaf'alak ilghabiyyah lan tastaṭī' 'isti 'ādathu walaw jiṭta lahā bikunūz il'alam malfūfah fi waraq hadāyā* [if you lost it with your stupid actions, you will not be able to get it back even if you bring for her the treasures of the world wrapped in gift wrapping paper] (6). Finally, tenacity is evoked in *mish lāzim 'alā fikrah tikammil ma 'āh li 'ākhir ilkhaṭ* [It is not necessary that you remain with him till the end of the line] (3). Waleed Khairy employs the two subsystems of social sanction. Veracity is used in *yaḥki lahā shayʿan wi yakdhib* [tells her something and lies] (5), and in *la 'annahu fi ilghālib hayḍayya' ilraṣīd dah tānī* [because mostly he will waste this credit again] (7). Propriety, on the other hand, is evoked when he refers to people harming and causing pain to others: *'aktar shakhṣ waja 'uh wi 'ādhāh* [the person that harmed him and caused him pain] (8), and *yāmā qābilt nās mawjū 'in wishushhum mariḥah famatuḥkumsh 'alā ḥad min dīḥkituh* [Frequently I met people in pain with cheerful (smiling) faces ... so don't judge anyone by his laugh] (10). It should be noted that nearly all of the social sanction and social esteem judgement resources, used by Waleed Khairy, are negative. He successfully constructs an interpersonal relation with his followers, although

he conveys to them rather gloomy and pessimistic feelings particularly in relation to pain and loss of trust.

Appreciation, and more particularly, the subcategory of valuation, is used by Waleed Khairy in expressions such as: *'absaṭ ta 'rifātih* [its simplest definition], *'ajmal wi 'aṣdaq 'ibarāt ilḥub* [the most beautiful and truthful love expressions] (1), *ṣaḥ* [correctly] (2), *ghashīm* [brute] (3), *'aqṣā* [cruellest] (5), *basīṭah* [simple], *ilghabiyyah* [stupid] (6), and *il'akbar* [biggest] (8). Reaction is used only once *mariḥah* [cheerful/smiling] (10).

Khairy uses both second-person and third-person address in his posts. The majority of posts employ second-person address to engage recipients (2, 3, 4, 6, 7, 8, 10). Only third-person address, however, is used in three posts (1, 5, 9), which gives the impression that the speaker is an expert informing recipients of facts.

Khairy employs the engagement system resources: monoglossic (7 times) and heteroglossic (3 times). He uses monoglossia to convey his commitment with his own viewpoints: he provides a definition of love without giving space for any other options (2), advises men to worry when women become silent and stop arguing (4), describes the cruellest feeling for a woman being when she knows that her man is lying to her (5), stresses that a man cannot regain a woman's love if he lost it by stupid acts (6), states that people learn from being harmed or suffering pain at the hands of others (8), and that pain is only felt by those who suffer (9), and that people should not judge based on appearances since many people in pain don't show their suffering (10). He uses heteroglossic resources to convey his commitment to the viewpoints of others. More particularly, he employs dialogic expansion since he provides a space for the presence of other definitions of love (1), of other ways of dealing with a bad relationship including ending it (3), and other possibilities such as that one may not betray trust again, though in most cases one would (7). Clearly, monoglossic resources, which reflect subjectivity, are used more than heteroglossic resources to express the speaker's voice and convey his ideas to the followers.

As for graduation, Waleed Khairy also uses force and focus to grade feelings towards the higher valued end of a scale of intensity. The intensity of feelings is sharpened through using superlative adjectives *'absaṭ* [simplest], *'ajmal wi 'aṣdaq* [most beautiful and truthful] (1), *bima'na 'absaṭ* [in simpler meaning] (2), *'aqṣā* [cruellest] (5), *il'akbar* [biggest], *'aktar* [most] (8); intensifiers *'akīd* [sure] (3), *khāliṣ* [completely] (4), *jiddan* [very] (6); and the expression *kul* [all] (3). He uses force through quantification only once *yāmā* [many times] (10). It should be noted that Waleed Khairy does not also use any softened focus. The up-scaling force resources and sharpened focus are prominent in the graduation system.

## 5. Discussion

The topics dealt with in the posts of the two relationship coaches are different depending on their attitudes. Howayda Aldemerdash, being a professional expert in relationships and a marriage consultant, focuses more on the relationship between couples, continuity of marital happiness, and things to avoid to improve relationships including lying. Waleed Khairy, on the other hand, being a writer and an advocate of women's rights beside being a relationship coach (not a professional marriage or relationship consultant), deals with more general personal feelings and suffering tackling issues such as love, loss of trust, pain, and people hurting other people. It is noted that Howayda aims at improving relationships and fixing marital problems, whereas Waleed is aiming more for personal comfort and welfare which may involve quitting a relationship rather than working on it to fix it. Also, Howayda tends to convey hope for improving relationships if people follow advice and work on it themselves while Waleed conveys a pessimistic attitude that people rarely change for the better.

Considering the attitude system, the analysis shows that Waleed's posts include more *Negative* affect than Howayda's posts which are generally more *Positive*. Both of them use the judgement resources of social esteem and social sanction, with social esteem more prominent. However, Waleed's judgement is more *Negative* (for example, people are hurt by other people, people are

deceptive and bad to others, etc.) compared to Howayda's more positive judgements. As for appreciation, both appreciate things and phenomena and tend to use valuation resources.

Only Waleed Khairy uses metaphors in his posts. He tends to depict emotional situations in terms of everyday life images such as for example, depicting the marital relationship with a bad partner as a car trip with a brute driver and depicting loss of trust as wasting mobile credit.

As for the engagement system, both tend to use monoglossia more than heteroglossia. Waleed Khairy, however, tends to use more heteroglossia, particularly, dialogic expansion, than Howayda. Both use second-person address to engage their followers and construct an interpersonal relationship with them. It should be noted, however, that Howayda uses this device in all her posts, while Waleed employs third-person address in some of his posts. Both use imperative verbs. However, Howayda uses imperatives to give positive advice while Waleed tends to use imperatives in a negative sense as a kind of warning. Also, only Howayda expresses good will for people in the end of her posts.

As for the graduation system, both use superlative adjectives, intensifying adverbs, and the expression 'all'. They agree on employing up-scaling force and sharpened focus graduation resources.

Both life-skills coaches use the three sub-systems of Appraisal theory (Attitude, Engagement, and Graduation) to reach out to their followers and construct themselves as authoritative, expert, engaged, and emotional.

## 6. Conclusion

Arabic Discourse Studies is a (sub-)discipline of linguistics only now fully emerging. While multiple theoretically-grounded discourse-analytic frameworks have been established, and proven profoundly influential, since the 1980s, the application of these frameworks to texts in the Arabic language is a much more recent trend (to which the author of this paper has contributed: see Abaalalaa & Ibrahim 2022, Hardie & Ibrahim 2021, Ibrahim 2014, 2019, 2020, 2021a, 2021b, 2022, Ibrahim & Hardie 2019, and Ibrahim, Abaalalaa & Hardie. 2022).

One aspect of Discourse Studies where Arabic particularly lags other languages is the combination of PDA with Appraisal Theory. To date, and to my knowledge, there has been no research published that applies PDA and Appraisal Theory to the modern Arabic language. This paper provides a model for further work in Arabic linguistics, that will push the state of the art forward and substantially close the gap between the situation for Arabic and the situation for other languages (especially, but not only, English).

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