

**Re-framing Gender Relations: A Positive Discourse Analysis
of life coaching and family counseling narrative posts on Facebook**

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Abstract

Gender relations have been an arena of extensive Critical Discourse Analysis (CDA) and Feminist studies as part of the "naturalized" power struggle in discourse. This paper aims to re-examine, hence re-frame gender relations within the perspective of Positive Discourse Analysis (PDA). Rather than the "deconstructive" activity of CDA that targets the revelation of various forms of sociopolitical and sociocultural power struggle, PDA has emerged as a complementary perspective. It is an attempt of a "productive activity" towards solidarity, in place of dominance and hegemony. PDA considers how people get together and make room for themselves to make "a better world". The data examined includes selected life coaching and family counseling narrative posts on Facebook. The tools employed include narrative frameworks and lexico-grammatical choices that contribute to the positive reconstruction of social actors as the main components of gender relations.

Key words: Positive Discourse Analysis, Life Coaching, Facebook Discourse, Gender Relations

Introduction

Discourse refers to "actual instances of communicative action" (Johnstone, 2010, p.2). Further quoting Blommaert (2005) discourse can be broadly defined as "meaningful symbolic behavior in any mode" (p.5, cited in Johnstone, 2010, p.2). Discourse Analysis attempts to examine both structural as well as functional aspects of language in use. Examining discourse, analysts do not merely focus on the linguistic profile of the text. Rather, they attend to language use pertaining to sociopolitical/sociocultural as well as interpersonal aspects as reflected in and shaped by discourse (Alba-Juez, 2009). Accordingly, Discourse Analysis follows different approaches according to the specific aspect(s) focused on: the relationship between language and the sociocultural contexts in which it is produced and used; purpose(s) of discourse; the way language demonstrates different visions and of the world and enactment of different understandings, relationships between participants in discourse and; how discourse reflects and shapes particular social identities and relations (Paltridge, 2012).

Critical Approaches to discourse aim to detect, expose and resist various forms of social inequality, power abuse and dominance in terms of politics, class distinction, racism and ethnicity as well as gender relations (van Dijk, 1993; Fairclough and Wodak, 1997; Fairclough 2003) Gender relations and gender inequality Positive Discourse Analysis has emerged as complementary approach to discourse analysis, demonstrating

a constructionist, rather than the deconstructionist proclivity of Critical Discourse Analysis. Such concepts as dominance, hegemony, control and power abuse are replaced with visions of solidarity and integration. Different modes of production are examined to depict how social power is or could be jointly shared, how discourses and sites are renovated to enact a better world (Martin, 2004). Calling for a constructive social action, PDA focuses on positive social values, the use of evaluative language and narratives for alignment and harmony.

The paper aims to develop a Positive Discourse Analysis of selected life coaching and family counselling Facebook posts as new discourse type to voice positive values pertaining to gender relations, namely husband-wife relationship. Lexicogrammatical choices of social actor presentation are detected in an attempt to positively re-frame the husband-wife social identities. Additionally, the paper inspects the narrative patterns in the selected posts as a cognitive milieu and discursal framework endorsing the called-for social/interpersonal tenets of husband-wife relationship.

Theoretical Background

1. Positive Discourse Analysis (PDA): Critique of the Critique

The Critique: Critical Discourse Analysis

Critical approaches to language and discourse, assembled in the arena of Critical Discourse Analysis (CDA), are based on the assumption that there exists a dialectical relationship between discourse(s), ideologies and social power. Discourses both construct and are constructed by ideologies. Ideologies are representations of "basic social characteristics of a [particular social] group, such as their identity, tasks, goals, norms, values, position and resources" (van Dijk, 1995, p.18). As such, discourses become "particular ways of representing and constructing society which reproduce unequal relations of power, relations of domination and exploitation" (Fairclough & Wodak, 1997, p. 275). In other words, textual practices and interactions have become embodiments of particular sociopolitical ideological formations of class, gender, culture, and power relations. In an attempt to unravel the invisible ideological assumptions and opaque asymmetrical power relations underlying discourse and language use, CDA has served as "a critique of discursive practices" (van Dijk, 1995, p.22). Its main goal is to "describe and explain how power abuse is enacted, reproduced or legitimized by the text and talk of dominant groups or institutions" (Van Dijk, 1996, p. 84). Despite Toolan's (1997) emphasis of the double-fold

deconstructive/constructive task; to investigate "how a particular control-revealing, hegemony-eliciting, *manipulative* text might have been constructed, so as to more nearly attain the status of being a *non-manipulative* and *non-hegemonic* text" (pp.88-89), CDA continues to track how power is materialized, naturalizing social struggle. Fairclough's (2003) Critical Approach relies on Systemic Functional Linguistics (SFL) as tool of linguistic analysis. This approach addresses such themes as: "the government or **governance** of new capitalist societies", "**hegemonic** struggles to give a '**universal**' status to particular discourses and representations, **ideologies**, citizenship and 'public space'", "the **legitimation** of social action and social orders", and "the dominant **character** types of contemporary societies (bold as in source) (Fairclough, 2003, p.7). Wodak's (2001) Discourse-historical Approach "considers intertextual and interdiscursive relationships between texts, genres and discourses, as well as sociological variables, and situational frames" (Jahedi, Abdullah & Mukundan, 2014, p.31). In analyzing texts related to races, ethnicities, nations, or national identities, Reisigl & Wodak, (2001, p.xiii) present five discursive strategies:

- **Referential Strategies:** How are persons named and referred to linguistically?
- **Predicational strategies:** What traits, characteristics, qualities and features are attributed to them?
- **Argumentation Strategies:** By means of what arguments and argumentation schemes do specific persons or social groups try to justify and legitimate the exclusion, discrimination, suppression, and exploitation of others?
- **Perspectivation, and framing strategies:** From what perspective or points of view are these namings, attributions and arguments expressed?
- **Mitigation and intensification strategies:** Are the respective discriminating utterances articulated overtly, are they even intensified or are they mitigated?

Van Dijk's (2000) socio-cognitive approach views ideology and power as a determining factor underlying all textual instances and structures. The ideological dimension of "Us versus Them" is reflected as he maintains "to demonstrate the discursive structures and strategies used in exercising the dominant power" (Jahedi et al, 2014, p.33)

Van Dijk (2000) introduces four principles for the analysis of ideology, which he calls "ideological square":

- 1-Emphasize positive things about Us;
- 2- Emphasize negative things about Them;
- 3- De-emphasize negative things about Us;
- 4- De-emphasize positive things about Them" (p. 44).

As elaborated by Jahedi, Abdullah & Mukundan, (2014), "Van Dijk's ideological square contributes to polarization of in-groups versus out-groups to represent Us favorably but Them unfavorably" (p.33)

Critique of the Critique: Positive Discourse Analysis

In a salient critique of Critical studies of language, Kress (1996) maintains, "CL [Critical Linguistics] or CDA have not offered (productive) accounts of alternative forms of social organisation, nor of social subjects, other than by implication" (p. 16). He calls for the development of "apt plausible theories ... [that] would be able to move from critical reading, from analysis, from deconstructive activity, to productive activity" (pp.15-16)

Whereas CDA sees discourse as an arena of power struggle, Martin and Rose (2003) argue for a complementary perspective to 'de-demonize' power that focuses on "how people get together and make room for themselves in the world in ways that redistribute power without necessarily struggling against it" (p.264).

For Martin (2004), PDA is a constructive process against the prevailing "apparently pathological disjunction" of CDA that steadily disheartens the study of social and interpersonal attempts of solidarity and integration. Hence, "instead of heartening accounts of progress, we get discouraging analyses of oppression". Whereas deconstructive CDA helps dismantle worlds of oppression and hegemony, constructive PDA delineates and highlights inspiring ingenuities that attempt to design other possible worlds.

Furthermore, The absence of positive discourse analysis (PDA) hampers a personal/social vision and understanding of how change happens or even might possibly happen, for the better, And this impedes design of a better world as "analysts would rather tell us how struggle was undone than how freedoms were won" (Martin, 2004).

Positive Discourse Analysis involves "looking at discourses we don't typically associate with CDA, and in addition considering whether new kinds of analysis are required" (Martin, 2004). He introduces three sites for PDA;

* Voice: refers to "the emergence of new genres as agents of social change".

* Feeling: refers to evaluative language, "resources for re/alignment", i.e. the ways how social values are encoded as well as ways of representing social actors/actions.

* Narrative: "aligning values around the social significance of re-countable events".

2. Life Coaching

Historically, coaching relates to sports discourse. Eventually, the concept and process has stretched to the fields of education, business and health. Some might view coaching as a kind or subgenre of psychotherapy. Others might equate it to mentoring and counseling. Based on Williams & Menendez (2007) exploration of the various forms of helping professions, a psychotherapist diagnoses an emotionally- traumatic problem of the patient providing healing guidelines; a mentor is a guide who, via observing behavior, provides answers to specific situational questions; a counselor deals with information rather than emotions to identify a specific problem and provides evaluation and methodologies. Coaching is a kind of partnership that 'naturalizes' and 'normalizes' emotions and challenges seeking to reach more desirable situations, goals and answers.

In other words, coaching is basically a strategy, "to build the capacity of the individual to improve existing abilities, develop new skills, and gain a deeper understanding of his/her practices" (Katsikis, et al, 2016, p.3).

Western (2012) claims that coaching bridges the gap from "the wounded self" to "the celebrated self". The wounded self is "the self that is damaged, fragmented or emotionally hurt" (p.3) is the concern of psychology and psychotherapy. In order to heal the wounded self, we need to "face the past, repair and reintegrate ourselves" and deal with constant life concerns that remain shaping and wounding us. For the wounded self, we are always reminded "to work on ourselves" (p.4); to have better health, to appear happier, better-looking, and more appealing. This would lead to a "narcissistic, selfish and introspective society" (p.4). On the other hand, the celebrated self reflects "a more positive view of the individual" stressing a plea towards "self-actualize". The celebrated self is a complementary, rather than a reverse alternative to the wounded self. It "produces a self-reflective society, with growing emotional articulation of how we feel and how we relate to each other" (p.7). Hence, coaching helps individuals reach 'extrinsic' as well as 'intrinsic' solutions to help themselves and help others collaboratively, focusing on 'performance' and 'potential' equally (Cope, 2004). It can be concluded that this intrinsic/extrinsic collaborative perspective of Self and Others goes in harmony with the calls of Positive Discourse Analysis of solidarity and social and interpersonal alignment.

Stelter (2014) argues for the role of life coaching in individual and societal development through "expanding the coachee's reflective space" by means of three vital aspects: value focus, dialogues as opportunities for meaning making, and the narrative collaborative perspective.

*** Value focus**

Coachers should encourage coachees to see values as guiding markers that can help them organize their life. Despite being timeless and universally acknowledged, values have to be based on local community customs and events. Particular significant values are milestones for navigating in life" (Stelter, 2014, p.54).

*** Coaching Dialogue as Opportunities for meaning making**

"Meaning-making is based on previous experiences and expectations for the future and is a holistic way of integrating past and present experiences as well as ideas about what the future brings" (p.54). Meaning-making relates fundamentally to attributing specific values to personal experiences and social interactions; "an integration of individual and socio-cultural processes" (p.54).

"Coaching as a form of dialogue offers the coachee a space for self-reflection; for revising and refining positions and self- concepts. Identity should be understood as a relational process where the coachee is invited to see him/herself in a new light" (Selter, 2014, p.52). In a coaching dialogue, as a meaning-making opportunity, the focus is on the embedded extents of particular personal and socio-cultural situations and actions with other individuals. This may "shed light on essential and existentially meaningful experiences and values of past memories – especially uplifting moments – and of what feels right and important to oneself" (p.55).

***Narrative**

Within life coaching and counseling,, narratives stimulate the reflective space of the coachee by "integrating the embodied-experiential concept with the relational-discursive concept" (p.55). In other words, narratives articulate particular mental and emotional experiences into vivid events and scenes as functionally meaningful. Narrative practice in coaching adopts the metaphor of the 'landscape of identity' (or 'landscape of consciousness') and the landscape of action. The landscape of identity reflects the actor's thoughts, feelings, convictions or beliefs (Bruner, 1986) and "thus on the coachee's self-concept and self-perceived identity" (Stelter, 2014, p.56). Unlike in the social constructionist position, identity in this framework is also a concept that expresses the individual's special convictions and values. The landscape of action reflects the coachee's capacity to choose among a variety of possible actions based upon individual reflections and mobilized potentials. Through narratives, individuals are prompted to engage in proactive practices "expressed in personal values [identity] and unfolded in meaningful action" (p.56).

The following sections focus on Facebook discourse and narrativity. Facebook is examined as both a new "site" to effect a positive social change, as recommended by PDA, as well as a dialogic meaning-making life coaching platform providing a dialogic context. Narrativity not only constitutes as a basic tool of coaching, but one of the endorsed tools of PDA.

Facebook Discourse

In order for life /family coaching to achieve an optimal target, a broad platform is required to construct an expanded reflective space for a wide range of coachees. Such platform is provided by the emergent Facebook pages through which meaning-making opportunities are embedded in the form of posts that are viewed, shared and/or interactively threaded. Facebook discourse belongs to the wider 'social media' arena that embraces "all web-based applications which allow for creation/exchange of user-generated content and enable interaction between the users" (Taprial & Kanwar, 2012, p. 8).

With the development of mobile technology and the ubiquity of internet access, social media such as Facebook and Twitter have increasingly become part of everyday lives. These social media sites have been extensively explored for various applications in recent years. Facebook, for instance, is not only a site for interpersonal exchanges among friends, classmates, colleagues, and families, but also provides new opportunities for other domains such as business marketing, education, as well as news (Chau & Lee, 2017). Facebook pages range widely from personal private webpages to public webpages of social figures.

As Androutsoupoulous (2011) sets forth, social media could be regarded as a particular language variation enabling users to "approximate conversational interaction" (p.279). This kind of "co-mingling of commentators and creators" is achieved actively and/or passively through shared viewing, commenting and sharing of content. Lillquist et al (2015) emphasize the same idea maintaining that "Dialogue and participation is what social media is all about" (p.68). They argue that this typical feature of interaction allows the realization of Bakhtin's (1981) notions of dialogism and polyphony.

Dialogue in social media discourses stands as a favourable form of discourse "that is relativized, de-privileged and aware of competing definitions (Bakhtin 1981, p.427). A dialogic interactive text demonstrates polyphonic open relationship between differing voices other than the author's. Dialogism/polyphony is related to the concept of 'carnivalization', coined by Bakhtin (1981). A carnival is a literary genre characterized by depicting "the de-stabilization or reversal of power

structures, albeit temporarily" (Oxford Reference). Carnavalesque describes polyphonic discourses as depicting the inclusion of carnival, as a symbol of power relations disturbance subverting the regular authorial hierarchy as well as its shaping effect on literary as well as non-literary discourses (Cuddon, 2013).

Facebook posts life coaching posts are similar to a carnivalesque, a polyphonic, multi-voiced arena, where the life coach and the audience, as coachees, are similar to the author, the receivers and the characters in a dialogic context. The voice of the author is never of a controlling nature. The audience or receivers, who could be represented as the characters depicted in the narrative post, "answer back" with great freedom". They stand along the side of the author, listen to the author, respond to him, agree or disagree with him. The audience is "self-conscious" enjoying "the capacity ...to comprehend reality about oneself as well as others out of which one forms oneself" (Shodhganga, p.5). In other words, the receivers or viewers of the posts are fully self-conscious and allowed maximum independence for a full flowering of their self-consciousness in the light of social/interpersonal value-loaded narratives in the posts.

* **Narrativity**

Narrativity refers generally to "Theory, discourse or critique of narrative or narration" (Cuddon, 2013, p.259). According to Abbott (2011), the term demonstrates a variety of conceptual roles as it has witnessed "a general shift away from the formalist constraints of structuralist narratology" towards "the transaction between narratives and the audiences that bring them to life". In a more detailed account, Ryan (2007) argues that narratives could be delineated in syntactic, semantic and pragmatic terms. The syntax of a narrative is a challenging tool to define a narrative upon its basic constituents. Attempts have yielded "vastly different catalogs of basic elements". Nevertheless, there is a consensus among narratologists on particular implicit elements to be included in their definitions of narratives, such as: representation, sequence, events, agents, temporality, causality. Briefly, "Narrativity may be understood as an aspect of texts, experiences, and action" (Hyvärinen, 2007, p.448) In semantic terms, a narrative is a "cognitive construct"; a "mental image" evoked by a particular text to be accepted as narrative (p.25). Accordingly, a comprehensive definition of a narrative would entail such cognitive elements as problem solving, conflict, interpersonal relations, human experience, as well as a temporality of existence (p.24).

Pragmatically, narrative itself can be employed in a variety of contexts to achieve different functions: an entertaining narrative joke; an informative news report; a court testimony, a sin confession (Ryan,

2007). Such contexts and communicative situations require "a text that fulfills the abstract pattern constitutive of narrativity". A story is not tied to any particular medium, rather to a particular pragmatic scope or function in discourse. This has led to an alternative functional view of broader "narrative practices" instead of a constricting formal perception.

Functionally, "emphasis is on narrative activity as sense-making process rather than as a finished product in which loose ends knit together into a single story-line" (Ochs and Capps 2001, p.15, cited in Hyvärinen, 2007, p.452).

Accordingly a reformulated definition of narrative would be "Narrative meaning + semiotic encoding = narrative text" where narrative meaning refers to the story, semiotic coding is the discourse in which the story is embedded, both incorporate to form the cognitively accepted narrative text (Ryan, 2010, p.314).

Pertaining to coaching, narratives draw upon the concept of 'praxis' "as a dialectical process of bringing out people's story and then the teaching story in a liberating dialogue that fosters a new level of consciousness and action"(Drake, 2015, p.2). Narrative material would be "the source of and catalyst for change" (p.2).

Review of Literature

To exemplify a systematic methodology of PDA, Martin (2004) examines Australia's (1998) report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families, *Bringing Them Home*, released in support of reconciliation among Indigenous and migrant Australians.

The report gives voice to Indigenous Australians employing a multimodal strategy, a mixture of 'spoken' testimony with official documents as well as a photographic image (Martin, 2004). Upon a textual analysis of the report, Martin (2004) argues that "Indigenous voices are foregrounded, by occupying initial positions in the various sections of the report". As per feelings, Martin (2004), claims that the way feelings are expressed in discourse determines how receivers will "empathize, and so align themselves with our feelings". Hence, evaluative language through which values are coded and rhetorical strategies to achieve readers alignment are indispensable. Overt demonstration of affect includes vivid portrayals of emotions and emotional behavior. Adopting Labov's (1972) oral narrative structure, Martin (2004) stresses the impact of evaluation in narrative closure on underscoring socially significant values in the recounted events of particular popular story genres.

In a similar vein of research, Macgilchrist (2007) counter news media discourse and Agustin (2011) examination of the construction of solidarity with immigrants present further PDA attempts. Macgilchrist (2007) argues that Positive Discourse Analysis is triggered by a demanding positive influence on the social world. One main difference between CDA and PDA lies in the principle that PDA analyses "the discourse we like rather than the discourse we wish to criticize" (p.74). Positive Discourse Analysis is regarded as "a positive development that could yield fruitful insights for those wishing to counter what they see as questionable dominant messages" (p.74). The case study in this paper focuses on the Russian-Chechen conflict and the macro-strategies used in the English-language news media that depicts such a struggle within a "Villain – Victim" framework. Macgilchrist (2007) attempts to repudiate the dominant, naturalized views of Russia, generally portrayed as the authoritarian, imperial power; the bully; the aggressor. Strategies to contest dominant frames in mainstream news media depiction of Russia include: logical inversion, parody, complexification, and reframing.

A "counter-discourse" can be achieved by the following tools or strategies:

- * Logical inversion "countering the central frame with alternative facts" (p.87).

- * Parody, "relying heavily on metaphor"

- * Complexification involves re-contextualization of the conflict into a different background of more complex dramatic details, blending the incongruities of the situation within two backgrounds that are usually in isolation from one another.

- * Reframing can be defined as reshuffling of the struggle away from its conventional "location within one set of shared assumptions and re-construing it within a different set of knowledges. In this way the issue is assigned a different interpretation, i.e. comes to have a different 'meaning' in its new context." (p. 80).

Challenging the CDA approach to the issue of immigration (van Dijk, 2000), Agustin (2011) examines the diverse ways of achieving solidarity and intergration with immigrants in two European countries: Spain and Denmark. Based on interviews with representatives of 10 Non-Governmental Organizations (NGOs), the study focuses on the affective and evaluative dimensions of language intended to realizing social alignment. The analysis adopts Positive Discourse Analysis and Appraisal Theory as both approaches provide a discourse analytic perspective of publically and personally endorsed social change. Agustin (2011) maintains that NGOs aim to combat the current unfair situation

towards immigrants. It is argued that affect and evaluative language at the national level challenge prevalent policies on immigration and build on social solidarity.

Kreber (2012) challenges the mainstream critical analytic perspective of gender inequality and the prevailing attempts to examine "what is wrong" with gender depictions in various forms of discourse. Developing a Positive Discourse Analysis of five interviews with Portuguese women, Kreber attempts to identify a positive social development of gender relations and gender roles in Portugal, demonstrating how gender stereotypes are defied through choices of attitude and humor as well as lexico-grammatical choices employed to reflect gender equality.

Based on the new 'sites' proposed by Martin (2004) for PDA, this paper approaches life coaching and Facebook discourse as new sites for analysis and a platform challenging dominant views of gender relations.

Methodology, Data, & Tool Kit

Data

There are various types of coaching: individual coaching, group coaching, family coaching; cognitive / behavioral /psychodynamic/person-centered coaching; executive/education/health/life coaching, and face-to-face/e-coaching/telephone coaching (Katsikis et al, 2016, p.5). The examined posts fall under family life e-coaching

Examined data consists of a selection of 21 Facebook posts¹. Selected posts date from January 1st to January 31st, 2018. 12 posts are by Waleed Khairy and 9 posts are by Dr. Amena Hussein. Waleed Khairy is an author, script writer and owner of a "Training, Education and Consulting" Center.



¹ See Appendix 1 & Appendix 2

Source: <https://www.facebook.com/wkhairywriter/>

Dr. Amena Hussein identifies herself on her Facebook page as "a marriage therapist" offering marriage consultations "استشارات زوجية" (?istiʕara:ra:t zæwgijjæh)²



Source: <https://www.facebook.com/amenahcare/>

Methodology & Tool Kit

A Positive Discourse Analysis of the selected posts is developed employing the following tools: Social Actor Representation (van Leeuwen, 2008) and Narrative modes (Ryan, 2010) and attached value focus to achieve a fair husband-wife relationship that demonstrates gender equality, harmony and solidarity rather than conflict and inequality.

A **functional taxonomy of narrative**, "pragmatic modes of narrativity", is proposed by Ryan (2010, pp.319-320). Narratives fall within such categories as:

- Diegetic narrative, told to the audience, or Mimetic that is "enacted and directly shown"
- Autotelic story presented for its own sake, or Utilitarian subordinated to another goal
- Autonomous, able to represent its logic or Illustrative depending on the user's familiarity with the story to be understood as narrative?
- Representative of one specific story or Simulative to produce different versions

² Transliteration of Arabic words and data follows the International Phonetic Alphabet (IPA)

- Determinate with a traceable arc of fixed beginning and end or Indeterminate offering an open field of possibilities?

*** Social Actor Representation**

Van Leeuwen (2008, p.vii) argues that discourses "recontextualize social practices", and that recontextualization includes exclusion or transformation of such fundamental components as "actors and their roles and identities, actions and their performance styles, settings, and timings".

In the context of the current research, discourse is family life coaching Facebook posts. Represented social practice is the husband-wife relationship. Actors include spouses, husband and wife identities and roles . Recontextualization of actors identities refer to lexicogrammatical choices employed to portray such identities in ways to re-frame their relationship. Tools of recontextualization or representation of social actors are as follows:

Table (1) Social Actor Representation Tool & Lexico-grammatical Choices

Social Actor Representation Tool	Lexico-grammatical Choices
Exclusion	<p>1.Supression:</p> <ul style="list-style-type: none"> • no reference to the social actor(s) anywhere in the text. • passive agent deletion • nonfinite clauses which function as a grammatical participant. • Nominalizations and process nouns and adjectives <p>2.Backgrounding:</p> <ul style="list-style-type: none"> • the excluded social actors may not be mentioned in relation to a given action, but they are mentioned elsewhere in the text, • ellipsis in ing and -ed participles and in infinitival clauses with to, and in paratactic clauses • Possession
Role Allocation	<p>1.Activation</p> <ul style="list-style-type: none"> • Participation: occurs when social actors are represented as the active, dynamic forces in an activity. This may be realized by grammatical participant roles.

Social Actor Representation Tool	Lexico-grammatical Choices
	<ul style="list-style-type: none"> • Circumstantialization,” that is, by prepositional circumstantials with, by, or from. • Premodification/ Postmodification of nominalization or process nouns (of+noun) • Possession <p>2.Passivization</p> <ul style="list-style-type: none"> • Subjection: Subjected social actors are treated as objects of exchange • Beneficialization: Social actors form a third party which, positively or negatively, benefits from or receives the action.
Genericization/Specification	<p>1.Genericization</p> <ul style="list-style-type: none"> • Classes • Plural without article • Singular + definite article • Mass nouns <p>2.Specification</p> <ul style="list-style-type: none"> • Identifiable agents • Numeratives
Assimilation / Individualization	<p>Assimilation: plurality</p> <p>1.Aggregation</p> <ul style="list-style-type: none"> • Definite / Indefinite quantifiers <p>2.Collectivization</p> <ul style="list-style-type: none"> • Single mass nouns + definite article • First Person Plural <p>Individualization: singularity</p>
Association/ Dissociation	<p>Association</p> <ul style="list-style-type: none"> • Groups of social actors (either generically or specifically)

Social Actor Representation Tool	Lexico-grammatical Choices
	<p>referred to) represented as an alliance to a specific activity</p> <ul style="list-style-type: none"> • Possessives pronouns • Possessive attributive clauses with (<i>have – belong</i>)
Indetermination / Differentiation	<p>Indetermination</p> <ul style="list-style-type: none"> • when social actors are represented as unspecified, “anonymous” realized by indefinite pronouns (“somebody,” “someone,” “some,” “some people”) • generalized exophoric reference, <p>Determination</p> <ul style="list-style-type: none"> • Differentiation explicitly differentiates an individual social actor or group of social actors from a similar actor or group, creating the difference between the “self ”and the “other”
Nomination / Categorization	<p>Nomination</p> <ul style="list-style-type: none"> • Proper Nouns, • Marital status • Ranks and titles <p>Categorization</p> <ul style="list-style-type: none"> • identities and functions shared with others
Functionalization and Identification	<p>Functionalization</p> <ul style="list-style-type: none"> • Social actors are referred to in terms of an activity, in terms of an occupation or role. It is typically realized in one of the following ways: <ul style="list-style-type: none"> • A noun, formed from a verb, through suffixes such as -er, -ant, -ent, -ian, -ee, • a noun which denotes a place or tool closely associated with an activity through suffixes such as -ist, -eer, • compounding of nouns denoting places or tools closely

Social Actor Representation Tool	Lexico-grammatical Choices
	<p>associated with an activity and highly generalized categorizations, such as “cameraman,” “chairperson.”</p> <p>Identification</p> <ul style="list-style-type: none"> • classification: gender, age, religion • relational identification: personal relations, kinship, work relations • physical identification.
<p>Personalization and Impersonalization</p>	<p>Personalization</p> <ul style="list-style-type: none"> • Representing social actors as human beings, realized by personal or possessive pronouns, proper names, or nouns and sometimes adjectives whose meaning includes the feature “human.” <p>Impersonalization</p> <p>Abstraction</p> <p>Social actors are represented by a quality assigned to them.</p> <p>Objectivation</p> <ul style="list-style-type: none"> • Spatialization : representation of social with reference to a place with which they are closely associated. • Utterance autonomization social actors are represented by reference to their utterances. • Instrumentalization : social actors are represented by reference to the instrument with which they carry out an action • Somatization: social actors are represented by reference to a part of their body
<p>Overdetermination</p>	<ul style="list-style-type: none"> • Social actors are represented as participating, at the same time, in more than one social practice • Inversion: social actors are connected to two opposite

Social Actor Representation Tool	Lexico-grammatical Choices
	<p>practices.</p> <ul style="list-style-type: none"> • Symbolization: when a “fictional” social actor(s) stands for actors or groups in nonfictional social practices • Anachronism by which social actors are projected into a different time temporal or spatial context but their actions often bear a remarkable resemblance to contemporary practices. Anachronism offers social and political criticism. • Deviation occurs when social actors are involved in certain activities they would not normally be eligible to do. • Connotation occurs when a unique determination (a nomination or physical • Identification stands for a classification or functionalization. as “discontinuous,” “scattered traits,” recognized by cultural tradition:

Based upon van Leeuwen (2008, pp.23-54)

The following section presents analysis of social actors' representation; how male /female characters, namely husband and wife are referred to and recontextualized by means of van Leeuwen's tools and pertinent lexico-grammatical choices. The social actors' representation pattern by each life coach is presented individually.

Analysis

Narrative modes and associated value focus in each post

Table (2) Narrative modes in Waleed Khairy's Post and attached Value Focus

Post	Narrative Mode	Value Focus
Post 1	Mimetic	Enacting a scene of the two social roles of the indifferent husband and the yearning wife Value Focus: Empathy
Post 2	Simulative	Calling for a different version of a regular husband-wife narrative Value Focus: Consideration and Reward

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Post	Narrative Mode	Value Focus
Post 3	Simulative	Call for a different narrative of revenge Value Focus: Self realization
Post 4	Illustrative	A narrative of the double-faced husband via the social culturally acknowledged proverbial context Value Focus: fairness and consistency
Post 5	Mimetic	Multiple social scenes of the divorced female Value Focus: Self/Other acceptance
Post 6	Simulative	Call for fruitful coexistence or peaceful separation Value Focus: Harmony or emancipation
Post 7	Utilitarian	An amended version of the Adam and Eve narrative of expulsion from heaven Value Focus: Clearance of Eve's alleged guilt against Adam
Post 8	Simulative	Call for a more compassionate life narrative Value Focus: Compassion
Post 9	Utilitarian	A prehistoric narrative of the primitive male-female social roles Value Focus: Attend to your partner's emotional needs
Post 10	Simulative	A narrative of a more tolerant husband Value Focus: gender equality
Post 11	Simulative	A narrative of a father-like compassionate husband Value Focus: Compassion and Empathy
Post 12	Utilitarian	A quoted narrative of Prophet's Muhamed (PBUH) of the considerate husband Value Focus: Consideration

Table (3) Narrative modes in Dr. Amena Hussein's Posts and attached Value Focus

Post	Narrative Mode	Value Focus
Post 1	Mimetic	An illustration of a life narrative of spouses suffering from inconsideration Value Focus: Consideration and evaluation
Post 2	Autonomous	A direct narrative of husband's infidelity Value focus: loyalty, tolerance and support
Post 3	Autonomous	A direct narrative of the varied ways of expression of love Value focus: attend to you partner's needs
Post 4	Simulative	An alternative holiday narrative Value focus: attend to family needs
Post 5	Simulative	An alternative narrative for a self-denying wife Value focus: self- realization
Post 6	Simulative	Call for an alternative narrative for other's intervention in husband-wife relationship Value focus: keeping privacy and intimacy
Post 7	Autonomous	A direct narrative of a daily scenario by a doubtful wife and the impact of distrust Value focus: mutual trust
Post 8	Simulative	An alternative holiday narrative Value focus: attend to family needs
Post 9	Autonomous	A direct account of choice of appropriate partner and the negative effects of wrong social choices Value focus: Rightful partner choice for a better life.

Discussion:

Detection of narrative modes in the selected posts reveal that Waleed Khairy tends to use more simulative narratives, 6 instances , followed by utilitarian, 3 instances, Mimetic 2 instances and one illustrative narrative. On the other hand, Dr. Amena tends to use the simulative and the autonomous narratives equally, 4 instances each and one mimetic narrative.

It can be inferred that both life coaches attach positive value foci to their posts, values of consideration, harmony, mutual trust, compassion, empathy as well as self realization and tolerance. Both life coaches focus on providing alternative scenarios of a better gender relationship through simulative narratives. Mimetic narratives present vivid narrative scenes of the called for values. Utilitarian narrative are employed as instrumental narratives to explain how the attempted value can be achieved. Illustrative narrative, employed once, to depict a sociocultural locally recognized flaw in the husband-wife relationship and the underlying value. The abundant usage of autonomous narratives by Dr. Amena provides clear narrative statements of real life happenings and sufferings in particular blemished relationship. The direct narrative would lead directly to the called for value attached to the narratives

Analysis

Table (4) Male Social Actors Representation - Posts of Waleed Khairy

Post/ Tools	Inclusion/ Exclusion		Role Allocation		Genericization/ Specification		Assimilation/ Individualization		Association/ Dissociation	
	Suppression	Background- ing	Activation	Passivization	Genericization	Specification	Assimilation	Individualization	Association	Dissociation
Post 1		وجودك /wÜgÜdæk/	حب /ħrb/ اجعل /?iɣræ l/ رد عليها /rÜd rælhæ/							
Post 2			قبلوا /qæbilu:/ قولوا لهم /qu:lÜlhÜ m/						زوجاتكم /zæÜga:trkÜ m/	
Post 3	أزمة عاطفية /?æzmæh ræ:tʃifjæh/ انتقام /?intrqæ m/									
Post 4		ماتعرفوش /ma:tʃræfu :ʃ/	يبقى لطيف وكيوت /jɪbqɑ: lætʃi:f w kju:t/	تعرف /trɪræf/ فلان /fÜla:n/ أعرفه	البنى آدم /?ɪlbæni: ?ædæm/				مراته / mira:tÜh/	

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				/?æʁæfʊh/ رأي مراته فيه /ræʔij mira:tʊh fi:h/ ماتعرفوش /mæʁfæfu:ʃ/					
Post 5	الطلاق /æʔæla:q/ تطبيقها /tæʔli:qiha:/ الجواز /æʁqæwa:z/ - اتهانت اضربت /?iʁha:nit/ - /?idʁabit/	مطلقة /mʊʔʔæʁæq æh/	باعها /bæʁha:/ اتجوز عليها /?itgaʊz ʁæʁiha:/ رماها /ræmæha: / النبي مقالهاش /mæbi: mæqællæ ha:ʃ/ جايبلك /gæjɪblik/	مش بتحبه /miʃ biʁiʁbʊh/ أبرت جوزها /æbrɪt gʊzha:/ ردبت عليه /ræddɪt ʁæʁiʁh/				حديقته /hædi:qætʊh /	
Post 6		مش قادر /miʃ qa:dir/	تسعدھا /ʁiʁɪdha:/ مش قادر /miʃ qa:dir/ اطلق سراها						

			/æʔlɪq særæhha:/ طلقها /ʔællæqha :/						
Post 7		خروجنا /xʊrʊgna:/			الرجل /irra:gil/			مراته /mirætʊh/	
Post 8	الحزن /ælhʊdʔn/		داووا /da:wu:/					زوجاتكم – أولادكم /zawga:tɪkʊ m/ /awla:dɪkʊm /	
Post 9		مغرمون /mʊgræmu: n/ أفعاله /æfʔa:lʊh/	يميل /jæmi:l/ ينزعج /jænzæɪg / يفعله /jæfʔæ:lʊh / نفهم – نعرف – نصلح /nɪfhæm - nɪræf - nʊsʔlɪh/	تملقية /tæmælaɪqi:h/ تكسبيه /tɪksæbi:h/ اتهامه /ittɪha:mʊh/ يضايقه /jʊdʔæji:qʊh/ تقول له /tæqu:l læhʊ/	الرجل (٣) /ærrægʊ l/	الرجال (٢) /ærrɪga:l/		مراته (٢) /mirɑ:tʊh/	
Post 10			اسمح – تسمح					مراتك /mirɑ:tæk/	

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			/ismæh – tæsmæh/						
Post 11	مجهود /mghu:d/		بتحب /bithɪb/ – عايز /ʕa:ɟɪz/ تتجوزها /tɪtɟawwɪ zha:/ تعوضها /tɪfæwwæ dʰa:/ متبهدلش /mæt bæh dɪl/						
Post 12			وضع يده /wædʰɛ jædÜh/ قال /qa:l/	تغضب منك /taydʰæb mɪnk/				زوجته /zawgætÜh/ زوجتك /zawgætÜk/	
			بتعمل /bitɪfɪml/						

Post/Tools	Indetermination/Differentiation		Nomination/Categorization		Functionalization/Identification		Personalization/Impersonalization		Over-determination
	Indetermination	Differentiation	Nomination	Categorization	Functionalization	Identification	Personalization	Impersonalization	
									/ja: æxi:/ يا أخي/ inversion
Post 1	/ʃæxs/ شخص								
Post 4	/fʊla:n/ فلان								
Post 5	/ra:gil/ راجل		سيدنا النبي (٣) /sidna: ænnæbi:/			جوزها (٢) /gʊzha:/ الزوج /æzɜ:g/		Abstraction النطع /ɪlnætʃ/	connotation النعمة /ælnɪfmæh/ الرجالة الشمال /ɪlɪrga:læh ɪlʃɪmæɪl/
Post 6									اطلق سراحها /ætʃlæq særa:hha:/anachronism
Post 7						الذكور /æɪðʊku:r/ classification			anachronism آدم
Post 9	الواحد منا /ɪlwa:hɪd mɪnna:/							الحديث – المعاصر /ælhædi:θ/ /ælmʊʃa:sʃɪr/ Abstraction	symbolization كائنات تعيش على التملق /ka:ʔna:t tæʃi:ʃɪlæ æltæmæɪlʊq/
Post 12			النبي /ænnæbi:/					المحترم /ælmʊhtæræm/ Abstraction	

Table (5) Female Social Actors Representation – Posts of Waleed Khairy

Post/Tools	Inclusion/ Exclusion		Role Allocation		Genericization/ Specification		Assimilation/ Individualization		Association/ Dissociation	
	Suppression	Back grounding	Activation	Passivation	Genericization	Specification	assimilation	individualization	Association	Dissociation
Post 1	سعادة أم الأولاد /sædæt ʔUm ælawla:d/		تتنشق /tɪtnæʃæq/	Beneficialization رد عليها /rÜd ʁælhæ:/			النساء /ælnɪsɑ:ʔ/		زوجها /zawgæhɑ:/	
Post 2		شايبة /ʃæjlæh/	شايبة /ʃæjlæh/	قبلوا زواجكم /qæbɪlu: zawgɑ:tkÜ m/ – قولو لوهم شكرا /qu:lÜlhÜm ʃÜkræn/ subjected			الستات /ælsɪtɑ:t/			
Post 3	الخروج /ælxÜrÜg/ أزمة عاطفية /æzmæh ʁɑ:tʔifijæh/ النجاح /ælnægæh/ انتقام /ɪntɪqɑ:m/		تنجحي /tɪngæhi:/							
Post 4	رأي مراته /ræʔj			مع كل الستات /æʁæ kÜl			الستات /ælsɪtɑ:t/			

	mɪrɑ:tʊh/			ælsɪtɑ:t/					
Post 5	الجواز /ælgæwɑ:z/	مطلقة /mʊt'æləqæh / فاتحة بيوت /fæθhæh bɪju:t/ قافلة السكة /qæflæh ɪlsɪkæh/ المطلومات /ælmæð'lu:ma :t/	مرضيتها /mærd'ɪtʃ/ تعيش /tɪʃi:ʃ/ مش بتحبه /miʃ bɪθɪbʊh/ راحت /ra:hɪt/ طلبت /t'æləbɪt/ لجأت لشرع ربنا /læɡæ'ɪt ɪʃæɾ ræbɪnɑ:/ أبرت جوزها /æbrɪt ɡʊzɦɑ:/ رديت عليه /rædɪt ɾæɪɦ/ لا تطيق /lɑ: tæɪ'ɪ:q/ عافرت /ɾæfrɪt/ تعيش /tæʃi:ʃ/	باعها /bæʃɦɑ:/ اتجوز عليها /ɪtgawɪz ɾæɪɦɑ:/ رماها /ræmæɦɑ:/ النبي مقالهاش /ælnæbɪ: mæqællæɦɑ :ʃ/ جايبك /ɡæjɪbɪk/ تطليقها /tæt'li:qæɦɑ :/ أجبرت /ʔɊɡbræt/ اتهاننت /ɪθɦɑ:nɪt/ اضربت /ɪd'æræbɪt/	سنات /sɪtɑ:t/		المطلقات /ælmʊt'æləqɑ :t/	جوزها هي وعيالها /hɪjʃæh w ɾjæɦɑ:/ المطلقات /ælmʊt'æləqɑ :t/	

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			مقدرتش /mæqɪdrɪtʃ/ مقبلاتش / mæqɪblɪtʃ/ فاتحة بيوت /fa:thæh biju:t/ احصنت فرجها /æhsʻænæt færgæha:/ قافلة السكة /qa:flæh ɪlsɪkæh/							
Post 6				تسعدھا /tɪsɪdha:/ اطلق سراحھا /ætʻlɪq særæhha:/ طلقھا /tʻlæqha: /						
Post 7		متھمة /mʊtæhæmæ h/			الست /ɪlsɪt/ المرأة /ælmærʻæh/					
Post 8				داووا زواجاتكم /da:wu: zawga:tɪkʊ m/						
Post 9	التملق /æltæmælʊ		تملقه – /							

	q/ تقليل /tæqli:l/ اتهامه		tæmælaɛqi: h/ تكسيبه /tɪksæbi:h/ تهول – تعظم /tʊhæwɪl tʊʔæð'im/							
Post 10				لمراتك /lɪmra:tæk/						
Post 11				تتجوزها /tɪtgæwɪzha :/						
Post 12				تغضب /tɪyd'æb/						

Post/Tools	Indetermination/Differentiation		Nomination/Categorization		Functionalization/Identification		Personalization/Impersonalization		Over-determination
	Indetermination	Differentiation	Nomination	Categorization	Functionalization	Identification	Personalization	Impersonalization	
Post 1						زميلتك /zɪmɪltæk/		Spatialization البيت /ælbæjt/	اعتبرها زميلتك في الشغل أو أخيك Deviation /ɪʃtɪbrha: zɪmɪltæk fi: ɪlʃʊɪl aw æxi:k/
Post 2						زوجاتكم /zawga:tɪk			

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Post 3						Um/ مراته /mra:tUħ/			
Post 5	ست (٣) /sɪt/ واحدة (٢) اللي /wæhdæh ili:/							المطلومات /ælmɑð'lu:ma:t/ بقيت أم وأب Inversion /bæqɪt Um w æb/ تبقى عبدة بالنهار وشلثة بالليل Connotation tɪbqæ ræbdæh bɪlnæha:r w ʃæltæh bɪllɪl/ ست السنتات Symbolizati on /sɪt ɪlsɪta:t/	
Post 6									اطلق سراحها Anachronis m /æt'ɪlɪq særæhha:/
Post 7						مراته /mra:tUħ/		Instrumentalizati on انها سبب /ɪnæha: sæbæb/	

Post 8						زوجاتكم /zawga:tɪk ʊm/			
Post 9						امراته (٢) /ɪmræʔætʊ h/			
Post 10						مراتك /mɪrɑ:tæk/			
Post 11	واحدة /wa:ɦɪdæh/					بنات /bæna:t/			
Post 12						زوجتك /zawgætæ k/			

Table (6) Male Social Actors Representation – Posts of Amena Hussein Farid

Post/ Tools	Inclusion/ Exclusion		Role Allocation		Genericization/Specificati on		Assimilation/Individualizati on		Association/Dissociation	
	Suppression	Back- groundin g	Activation	Passivation	Generici- zation	Specifica- tion	Assimila- tion	Individualiza- tion	Associa- tion	Dissocia- tion
Post 1	المشكلات /ælmʊʃkɪlɑ:t / الزوجية /ælzawgɪjæh / لمسة /læmsæh/	مطحونين محتاج	المشكلات الزوجية Post Modifica- Tion /ælmʊʃkɪlɑ:t ælzawgɪjæh/ قالي /qa:li:/		الزوج (٢) /ælzɜ:g/ الراجل /ɪlra:ɡɪl/		الأتنين /ɪlʔɪθni:n/			

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	طبطبة /t'æbt'æbæh/ حنية /hinnijæh/ احترام /ihtira:m/ تقدير /tæqdi:r/ قلة احترام /qilt ihtira:m/ تجريح /tægri:h/ اهانة /iha:næh/		/ga:bli:/ جابلي /jɪqʊli:/ يقولي بشتغل /bæʃtæyæh/ يكافح /jʊka:fi:h/ يوفر /ju:ffɪr/ يدفعها /jɪdfæʃha:/ يحبب /jɪgi:b/ بيكافحوا /bɪjkæfhu:/ تشاركها /tʊʃa:rɪkha:/						
Post 2	صداقاته المتعددة /sɪæda:qa:ti h ælmʊtæʃædi dæh/ علاقتكم الزوجية /ɪla:qætɪkʊ m ælzawgɪjæh/		علاقتكم الزوجية /ɪla:qætɪkʊm ælzawgɪjæh/ تجرحها /tɪgræhha:/ بيأذي /bi:jæʔði:/	تصلحيه /tʊs'ɪrhi:h/ توفر بهاله /tu:wæffær:ha:l ʊh/	الرجل /ɪlra:gɪl/ رجالة /rɪga:læh/ رجل /ra:gɪl/			مراته (٢) /mɪra:tʊh/ زوجتك (٢) /zawgætæ k/	
Post 3	حبه /hʊbʊh/ الفعل /ælfɪl/ القول		يعبر /jʊʃæbbɪr/		الرجل /ælrægʊl/				

	/æɪqawl/ - أفعال /kæla:m - æfʁa:l/ لمسات - هدايا /læmæsa:t - hædæja:/ خدمات /xædæma:t/								
Post 5									جوزها /gʊzha:/ جوزك (٢) /gʊzɪk/
Post 6	المشاكل الزوجية /ælmæʃa:kɪl ælzawgɪjjæh / اتهامه /ɪtɪha:mʊh/ ضعف الشخصية /dʰærf æɪlʃæxsʰɪjjæh / عدم القدرة /ɛædæm æɪlqʊdræh/ بناء علاقة /bna:ʔ ɪɪla:qæh/	مادخلوش /ma:dæxælu:ʃ / يחס بالنقص /jɪhɪs bɪlnæqsʰ/ تقدروا تتعلموا /tɪqdæru: tɪtʰæɪɪmu:/	اتهامه /ɪtɪha:mʊh/			الازواج /æɪzwa:g/		شريكك /ʃæri:kɪk/	

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Post 7	الجواز /ælgæwa:z/ الثقة المتبادلة /æθɪqæh ælmʊtæbæd læh/ تصرفاتك المريبة /tæsʻrɪʊfa:tɪ k ælmʊri:bæh / غموضك - انسحابك /ɣʊmu:dʻɪk - ɪnsɪhɑ:bɪk/ عدم اهتمامك /ʻædæm ɪhtɪmɑ:mɪk/		يحبوا بعض /bɪjhɪbu: bærdʻ/			اتنين /ɪtni:n/		زوجتك /zɔwɣætæ k/	
Post 9			تتجوز /tɪtɣawɪz/ اختاروا /ixtɑ:ru:/ اعرف عايز /ɪfræf ʻɑ:jɪz/ يهمل /jʊhml/		الراجل /ɪlra:ɣɪl/				

Post/ Tools	Indetermination/Differentiation		Nomination/Categorization		Functionalization/Identification		Personalization/Impersonalization		Over-determination
	Indetermination	Differentiation	Nomination	Categorization	Functionalization	Identification	Personalization	Impersonalization	
Post 1	ده عمره /dæ rŪmrŪh/ التاني /æ1θa:ni:/ كل واحد منكم /kŪ1 wa:ħid mɪnkŪm/					الزوج /æ1zu:g/ مراته /mɪra:tŪh/ شريكها /ʃærikha:/			السلطان لكل الرجاله /ælsŪltra:n lɪkŪ1 ɪlɪrga:læh/
Post 2	اللي هوه بيعمله /ɪli: hŪwwæh bɪjɪfɪmlŪh/					جوزها /gŪzha:/		الخاسر الأكبر /æ1xa:sɪr æ1ækbær/	لا تشيلي جريمته /la: tɪʃi:li: gæɪɪmtŪh/
Post 3	اللي /ɪli:/ التاني /æ1θa:ni:/							الأحسن /æ1æhsæn/	
Post 4						زوجك /zawgɪk/			
Post 6						الازواج /æ1æzwa:g/			أحسن أصحاب /æhsæn as'ħa:b/
Post 7	الطرفين æ1t'ræfi:n/					جوزك /gu:zɪk/		تفكير الزوج /tæfki:r æ1zu:g/	
Post 8									

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Post 9	<p>واحد /wa:ɦɪd/ حد قديم /ɦæd qædi:m/ عنده /ʔændŪh/ اللي معاك /illi: mæʔa:k/ حد منكم /ɦæd mɪnkŪm/ ده اللي وافقتي عليه /dæh ɪlli: wæfɪqti: ʔæli:h/</p>					<p>عنده عيب قاتل / ʔændŪh si:b qa:tl/</p>			<p>مش مالي عينك /mɪʃ ma:li: ʔmi:ki:/</p>
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Table (7) Female Social Actors Representation– Posts of Amena Hussein Farid

Post/Tools	Inclusion/ Exclusion		Role Allocation		Genericization/Specification		Assimilation/Individualization		Association/Dissociation		
	Suppression	Background-ing	Activation	Passivation	Genericization	Specification	assimilation	individualization	Association	Dissociation	
Post 1	<p>المشكلات الزوجية /ælmŪʃkɪla:t ælzawgɪjæh/ شكوى الزوجات /ʃækwa: ælzawga:t/ كلمة حلوة منك /kɪlmæh hɪlwæh mɪnk/ تقدير /tæqdi:r/ قلة احترام /qɪlɪt ɦtɪra:m/ تجريح /tægrɪ:h/ اهانة /ɦa:næh/</p>	<p>قاعدة /qa:ʔdæh/ مش مقدر /mɪʃ mŪqædɪræh/ مكشرة /mɪkæʃæræh/ مطحونين /matʔhu:ni:n/ متحملة /mɪthæmɪlæh/ شقيانة æʃqja:næh/ شايفاك /æjfa:k/</p>	<p>المشكلات الزوجية Post modification/ælmŪʃkɪla:t ælzawgɪjæh/ شكوى الزوجات /ʃækwa: ælzawga:t/ بتشتكي /bɪʃtʃɪki:/ كلمة حلوة منك /kɪlmæh hɪlwæh mɪnk/ بيكافحوا /bɪkæfhu:/</p>	<p>بيقولني (٢) /bɪjɒli: جابلي /gæbli: تشاركها /tʃa:ɪkha:/</p>	<p>الزوجة /ælzawgæh/</p>		<p>الزوجات Aggregation /ælzawga:t/ الاتنين /ɪlʔni:n/</p>				

Re-framing Gender Relations: A Positive Discourse Analysis of life coaching and family counseling narrative posts on Facebook

Post 2	علاقتكم الزوجية /ɪla:qætɪkm ælzawgɪjæh/		علاقتكم الزوجية /ɪla:qætɪkm ælzawgɪjæh/ لا تحملي نفسك /la: tʊhæmli: næfsɪk/ تقي في نفسك /θɪqi: fi: næfsɪk/ اهتمي بحياتك /ɪhtæmi: bɪhæja:tɪk/ شوفي / /ʃu:fi: / حاولي تصلحيه /hawli: tʊʃli:hi:h/ توفر يهاله /tʊwæffæri:hælʊh/				الجنس الآخر /ælgɪns æɪʔa: xæɪ/		جوزها /gʊzha:/	
Post 3	حبها /hʊbbæha:/ كلام /kæla:m/ أفعال /æfʔa:l/ لمسات /læmæsa:t/ هدايا /hæda:ja:/ خدمات /xædæma:t/		تعبير /tʊʔæbɪr/		المرأة /ælmærʔæh/					
Post 4			حاولي /hawli:/ متقديش / /mætʊqɪdi: / حضري / /hædʔær: / اعلمي / /ɪʃmili: / تقدميها / /qædmi:ha: /						زوجك /zawgɪk/	
Post 5	علاقة جواز /ɪla:qɪt qæwa:z/ علاقتك الزوجية /ɪla:qætɪk ælzawgɪjæh/ علاقتك بجوزك		دخلت / /dæxæɪɪt / نسيت نفسها /nɪsjɪt næfsæha:/ محورت حياتها mæhwæɪt hæja:tha:/ تضحى بنفسك						جوزها /gʊzha:/ جوزك (٢) /gʊzɪk/	

Rania Abdel-Fattah El-Wakil

	/ ɪla:qætɪk bɪgu:zɪk/		/tɪdˈæhi: bɪnæfsɪk/ تفرقي /tɪfæræqi:/ اكتشفي نفسك /ɪktæʃɪfi: næfsɪk/ اعلمي اللي بتحبيه /ɪsmili: ɪlli: bɪtɪbi:h/ ابدأي /ɪbdæˈi:/						
Post 6	المشاكل الزوجية ælmæʃa:kɪl ælzawgɪjæh/		مادخلوش /mædæxælu:ʃ/						
Post 7	الجواز /ælgæwa:z/ الثقة المتبادلة /æɪlθɪqæh ælmʊtæbædlæh/ تفتيشك /tæfti:ʃɪk/ قلقها /qælæqha:/ عدم ثقتها /ɜədæm θɪqætha:/ عدم احساسها بالامان /ɜədæm ɪhsæsha: bɪlæma:n/		يحبوا بعض /bɪjɪhbu: bæɜdʃ/			اتنين /ɪθni:n/		جوزك /gʊzɪk/	
Post 8	الاجازة /ɪlæga:zæh/ تنظيف /tændi:f/ التقريب /æltæqri:b/ اسعدهم /ɪsɜədɪhʊm/		حولي /hæwli:/ خصصي /xæsˈæsˈi:/ ابعدني /ɪbɪdi:/					اسرتك /?ʊsrɪtk/	
Post 9	احتياجاتها		ترمي		الست				

Re-framing Gender Relations: A Positive Discourse Analysis of life coaching and family counseling narrative posts on Facebook

			/trmi:/		/ælsit/				
Post/ Tools	Indetermination/Differentiation		Nomination/Categorization		Functionalization/Identification		Personalization/Impersonalization		Overdetermination
Post 1	التاني /æltɑ:ni:/ كل واحد منكم /kʊl wɑ:hɪd mɪnkʊm/					الزوجة /ælzʊgɑh/ مراته /mɪrɑ:tʊh/ شريكته /ʃɛrɪ:kætʊh/			
Post 2						مراته /mɪrɑ:tæk/ زوجتك /zɑwgætæk/			
Post 3	اللي – التاني /illi: -/æltɑ:ni:/						الأحسن /æləhsæn/		
Post 5	الواحدة /ælwɑ:hɔdæh/								
Post 7	الطرفين /æltʰæræfi:n/ واحدة تانية /wæhdæh tænjæh/						قلب الزوجة /qælb ælzawgæh/		
Post 9	اللي بيحبها /illi: bɪjhbhɑ:/ اللي معاه /illi: mæʕɑ:h/ الأولانية /ɪlɑwælænjæh/						عاطفتها /ʕɑ:tʰfæthɑ:/		

Discussion

A quantitative analysis of the above mentioned tools of social actors representation and the employed lexicogrammatical features would be shown as follows:

In Waleed Khairy's posts, the husband identity is excluded 17 times, 10 suppressed and 7 backgrounded, whereas the wife identity is excluded 14 times, 8 suppressed and 6 backgrounded. The husband identity is assigned an active role 33 times, 9 of which are imperatives and 24 indicatives as opposed to 24 times for the wife, all indicatives. The husband is passivized 13 times against 19 times for the wife. The husband identity is referred to generically 5 times against 3 times for the wife. The husband identity is assimilated twice, while the female identity is assimilated 4 times. None of them is individualized. The husband is referred to in association with the wife identity 11 times while the wife is associated only 3 times, twice with the husband and once with her children. The husband identity is represented as indeterminate 4 times against 8 times for the wife. The identified relational identity of the husband is mentioned 6 times and the wife 10 times. The husband is impersonalized by abstraction 5 times while the wife is impersonalized three times by abstraction, spatialization and instrumentalization. The husband and wife are equally overdetermined for 6 times each by means of inversion (once for both), connotation (twice for both), anachronism (twice for husband and once for wife), symbolization (once for both), and deviation (once for wife).

It can be inferred that for Waleed Khairy, the female identity has more inclusion instances than the male. In terms of active roles as subjects of indicative moods, they are equal. The male identity has more activation instances only as elliptical subjects of imperatives. Ironically, instances of defining the male identity by means of its association to the female are greater. The generic female identity has more presence than the male. The female relational identity as a wife is also of more presence instances, thus more highlighted. The male identity undergoes more impersonalization, via abstraction than the female. Both identities are equally reframed by means of the various overdetermination frameworks to highlight various peculiar aspects of their social roles.

For Dr. Amena Hussein, the husband is excluded 33 times, 25 instances of suppressed identity and 8 times as backgrounded. The wife is excluded 37 times, 20 as suppressed identity and 17 as backgrounded. Male identity features 26 instances of active role against 34 features of female active roles. Both are passivized almost equally, 3 for the husband and 4 for the wife. The generic presence of the male identity is greater than that of the female, 8 against 3. Both assimilated identities have almost equal presence, 3 for male and 4 for females. Similarly is the

associated identity to one another, 9 for males and 7 for females. The indeterminate identity of the male is greater than that of the female. The identified relational identity of the husband is also greater than that of the wife. Both social roles are impersonalized almost equally via abstraction and somatization. Peculiar aspects of the male social role is represented via overdetermined 4 times by means of anachronism, deviation, inversion and connotation against none for the female.

Upon the above mentioned results, it can be argued that both life coaches attempt to strike a balance relationship between the two genders occupying two opposite social roles by means of almost equal exclusion instances. Males are featured as occupying a more active role in constructing and maintaining a positive relationship. Both coaches attempt to highlight the relational identity of the opposite gender as a counter discourse to the expected one, each showing affiliation to his/her gender. Ironically, both coaches underscore the female identity as a means of defining the associated male one. Both identities undergo impersonalization to refer to aspects of their social role other than the identified one. Evident differences between the two coaches might reflect variant perspective of gender relations.

Conclusion

The purpose of the paper was to develop a Positive Discourse Analysis (PDA) of selected family life coaching posts on Facebook. Positive Discourse Analysis has emerged as a complementary constructive approach to discourse against the deconstructive approaches of Critical Discourse Analysis (CDA). In place of power abuse, dominance and social inequality, solidarity and integration has become the focus and the end aim of PD. Gender relations and unequal gender roles representation and practice have been the focus of several discourse studies. The paper has attempted to detect recontextualization tools and employed lexicogrammatical choices to reframe gender roles in terms of husband-wife relationship. In addition, the paper has detected the various narrative pragmatic modes and the attached value focus in the process of achieving a harmonious gender relation.

The study was limited to the posts of two life coaches within a constrained time span and a limited toolkit.

Finally, it is suggested that more posts by other life coaches would be examined as well as further lexicogrammatical features, discursal and stylistic aspects. The coach-coachees interaction could also be scrutinized for detectable interactional patterns of identity and social role work.

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Appendix (1) Post 1

Waleed Khairy وليد خيرى

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Waleed Khairy وليد خيرى
January 19 at 10:56am · 🌐

يا أخي حب البيت ما استطعت إليه سبيلا، واجعل وجودك فيه سبب من أسباب سعادة الأولاد وأم الأولاد، لا تكن شخص رخم حين يغلّق باب الخروج خلفه ينتفض جميع من في البيت الصعداء، يا هندسة هناك بعض النساء تنتشّق على كلمة طيبة من زوجها حتى لو رد عليها الصباح مثلا، أو شيء من هذا القبيل، تبسمك في وجه أخيك صدقة،
اعتبرها زميلتك في الشغل أو أخيك يا أخي.
صباح الخير #مدال_الجمعة. المقال الذي سيهن عرس كل شبه رجل خاين غشاش
#بذل_للمليحة
#وليد_خيرى

Post 2

Waleed Khairy وليد خيرى

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Waleed Khairy وليد خيرى is with Waleed Khairy.
January 16 at 10:27pm · 🌐

من لا يشكر الناس لا يشكر الله

“قبلوا زوجاتكم
وقولوا لهم
شكرا، الستات
ف الزمن ده
شايلة كثير
”
وليد خيرى

Wkhairywriter

Post 3

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Waleed Khairy وليد خيرى

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January 11 at 3:57pm · 🌐

للخروج من أزمة عاطفية
مقيش غير إنك تنجحي..
أي حد يقولك غير كده
متصدق هوش..
النجاح خير انتقام

وليد خيرى

Wkhairywriter

Post 4

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Waleed Khairy وليد خيرى

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January 9 at 12:27am · 🌐

البني ادم من دول يبقى لطيف وكبوت مع كل السكات إلا مع مراته فهم تعرف هو بيصرف إزاي معاها
عشان تحكم عليه
#وليد_خيرى

تعرف فلان؟
أعرفه
تعرف رأي مراته فيه؟
لاء
يبقى متعرفوش

وليد خيرى

Post 5

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Waleed Khairy وليد خيري

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@wkhaairywriter

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المعلقات المظلومات
#وليد_خيري

WK
Waleed Khairy

يعني إيه ست مطلقة
يعني واحدة ممكن يكون جوزها النطع
باعها واتجوز عليها ورماها وعيالها.
فشالت الليلة وبقت أب وام..
يعني ست مرضيتيش تعيش مع راجل
مش بتحبه زي اللي راحت لسيدنا النبي
وطلبت الطلاق ولجات لشرع ربنا
وابرت جوزها من كل حقوقها
وردت عليه حديقته.
والنبي مقالهاش يعني اتبترتي ع النعمة
الراجل جايبلك بيت بجينة.
شاف النبي إنها لا تطيق فأمر الزوج
بتطليقها والقصة خلاصانة بشياكة..
يعني ست أجبرت على الجواز وعافرت
إنها تعيش ومقدرتش..
يعني واحدة اتهانت واضربت ومقبلتش تبقى
عبدة بالنهار وشلتة بالليل..
يعني ستات فاتحة بيوت واحصنت فرجها
وقافلة السكة قدام الرجالة الشمال..
يعني ست الستات



Post 6

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Waleed Khairy وليد خيري

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@wkhaairywriter

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يا تسعدھا يا تحل عن سماھا
#وليد_خيري

WK
Waleed Khairy

يا أخي مش
قادر تسعدھا
اطلق سراحھا
وظلقھا
وليد خيري



Post 7

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Waleed Khairy وليد خيرى
January 6 at 8:54pm · 🌐

البوست ده هيجلبى وجع الدماغ لكن أنا عودتكم إنى لا أحتسى في الحق لومة لائم، الست متهمه دايمًا إنها سبب خروجنا من الجنة، والتهمه الجاهزه دي كذب وافتراء على المرأة وظلم ليها آخر حاجة. خلينا نتفق قبل ما النكور بفظها عرقى أو تطلع نفاحة آدم شيرين لقدام إن القرآن الكريم مرجعنا اللي لا خلاف عليه، القرآن بيقول إيه في المسألة دي: "وقلنا يا آدم اسكن أنت وزوجك الجنة" الخطاب موجه وبن آدم يا متعلمين يا يتوع المدارس، ثم خطاب آخر لآدم برضه "فظلنا يا آدم إن هذا عدو لك ولزوجك" إبليس راح مخاطب آدم وبن وقاله "هل أدلك على شجرة الخلد وملك لا يبلى" يعني خطاب إبليس لآدم حصري، عشان كده أوقع رب العالمين المسئولية الكاملة على آدم" وعصى آدم ربه فغوى" مقالش المولى وعصيا، نيجي بقى للكبيره وهي فصل الخطاب" فلا يخرجنكما من الجنة فتشقى" لم يقل فتشقيان، يعني اللي شال الليله والمسئولية كامله أبونا آدم لأن ربنا مش ظالم للعبيد، خلاص خلصت القصة كده لاء" فتلقى آدم من ربه كلمات فتاب عليه" آدم أذنب ذنب استغفر ربنا فرينا قبل توبته، والقصة خلاصه بالحل. الرجل مننا بقى يقفل المصحف ودماعه ويبيض لمراته ويقولها منكوا الله يا شيخه انتوا

#وليد_خيرى
اللي خرجتونا من الجنة.

Post 8

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Waleed Khairy وليد خيرى

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@wkhairywriter

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Waleed Khairy وليد خيرى
January 5 at 11:33pm · 🌐

#وليد_خيرى

وليد خيرى

داووا أولادكم وزوجاتكم
بالحضن

Wkhairywriter

Post 9

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Waleed Khairy وليد خيري

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Waleed Khairy وليد خيري
Yesterday at 12:12pm · 🌐

تماقبه تكسيه: الرجال كائنات تبيت على التملق منذ أن قالت له امرأته البديلية في مصر الحجري الأول بعد أن عاد من أول رحلة صيد حيوان ليظمها: واو اصطفته إزاي ده يا ماو .. أنت جامد آخر حاجة. ومن ساعتها والرجل يميل كل الميل إلى من تهول وتعلم أفعاله مهما كانت صغيرة. يزعج الرجل عادة من نظيل ما يفعله، أو الهامة إنه ميعرفش، فالرجل الحديث المعاصر يضاهيه جدا أن تقول له امرأته: ميعرفش حتى تركب لمبة موفرة. نحن معشر الرجال مغرمون جدا حد الهوس بفكرة أننا نفهم في كل شيء ونعرف كل الكفت، ونصلح كل شيء بدءا من تركيب زرار القميص ومرورا بتصليح الأجهزة الكهربائية مع كون الواحد منا لا كهربائي ولا يفهم في الكهرباء.

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Waleed Khairy وليد خيري

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Waleed Khairy وليد خيري is with Waleed Khairy.
January 22 at 8:26pm · 🌐

لو الرجال مش بالمبدأ ده، أكيد مش هيميل حاجة علم

Waleed Khairy وليد خيري
خيري
@wkhairywriter

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اسمح
لمراتك بما
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لنفسك

“ وليد خيري “

Wkhairywriter

facebook.com/wkhairywriter/photos/.../1173447552791894/?type=3

Post 11

Waleed Khairy وليد خيري
خيري
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لو بتحب واحدة وعايز تتجوزها وعرفت إن علاقتها بأبوها كويسة سواء كان حي أو ميت .. اعرف إن الموضوع محتاج مجهود مضاعف عشان تعوضها، يا إما خدها من قاصرهما كده ومتبهدلش بنات الأب الطيب ده معاك، لو أنت مش راجل قد شيلة الحنية دي امشي

وليد خيري

Wkhairywriter

Post 12

Waleed Khairy وليد خيري
خيري
@wkhairywriter

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كان النبي صلى الله عليه وسلم إذا غضبت زوجته وضع يده على كتفها وقال: [اللهم اغفر لها ذنبها وأذهب غيظ قلبها، وأعذها من الفتن. عزيزي الزوج المحترم بتعمل كده لما زوجتك بتغضب منك

Appendix 2 Post 1

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د/امانة حسين فريد - استشارات زوجية

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د/امانة حسين فريد - استشارات زوجية
January 6 at 11:30am

"التقدير"

كثير بالاحظ في المشكلات الزوجية المنتشرة، شكوى الزوجات المتكررة دائما (عدم التقدير) .
ده عمرد مايقولني شكرا ،ولا مرة جابلي هدية ، على طول يقولي انتي قاعده طول اليوم بتعلمي ايه ؟
في نفس الوقت لو سألنا الزوج يقول : اصلها متن مقدره تحني ، انا بتشتغل طول اليوم عشان خايلهم وارجع
البيت الاقربا مكترة ف وشي ودايما بتشتكي ومغيش حاجة عجبها

👍👍👍 وقفة بسيطة

الزوجة بتتعب اوي مع الأولاد وفي البيت ومسئولياته ده بالإضافة لو بتشتغل أو بتدرس بيكون العناء كبير
اووي عليها
وفي نفس الوقت الزوج بيكافح برا عشان يوفر الفلوس اللازمة الإيجاري يدفعها زي إيجار البيت ومصاريه
المدارس ووفاتير الكهرباء والمياه وكمان يجيب الأكل والمستلزمات الضرورية لمراته وأولاده ..
حقوقي الاكثون بيكافحوا والاكثين مطحونين في دائرة المحافظة على الكيان الأسري ونفسية أولادهم وتوفيرهم
أحسن حاجة بقدرنا عليها ...

بيظلل التعب ده كلمة حلوة منك لما يوصل البيت ، لما يجيب الحاجات اللي انتي شايفها فرض يعملها ، لما
يعمل حاجة صغفونة عشان يفرحك ، ده هيخليه يشيل الجبل من مكانه ويواصل أكثر مجهوده حتى تنبسطي
وترتأخي ...

كمان بردو هيا متحممة هم تربية الأولاد أضعاف الرجل وعالأقل مجهود الرجل بيحني من وراء تمرة
... فلوس ، ترقية ، منصب ، ...
لكن السبت بتتعب وشايفه ان اللي بتعمله كله ديرتي وورك وشغفانة من غير ما في عائد عاجل بيحليها ، ممكن
بعد كده تلاتي أولادها بقوا حاجة تتكسر بلمها وسيرها إنهم كانوا سبب في إن الاطفال تبقى رجاله أد الدنيا
وبناتها عرايس تتخسد على تربيتها ليهم ...

ع أد ما إنت محتاج الكلمة الحلوة هيا كمان محتاجها وأكثر لمسة طمطلة حنية هدية مفاجأة احترام تأخذ رأيها
تستاركيها حاجات بسيطة اووي بس لو عملتها هتخليها تيفاه السلطان لكل رجاله الكون .
والجميل بي إنك كل ماتدي تقدير وحب للعلاقة ولشريك عمرك تاتقي التقدير ليك أكثر والإحسان معاك بقي
يحظ أو فر ...

النقص وحش اوي والحياة من غير تقدير بتخلي التاني يتنمر ويبدأ يهمل في اللي كان بيعمله ويمكن
الموضوع يتطور أكثر ويوصل لقلعة احترام وتجريح وإهانة والسبب ورا ده هيكون "هيا شايفاني متن زي
أجواز اخواتها وصحابيا واللي بيعمله مااستاهلش عليه حتى كلمة شكرا "
وهيا تقول"إنتي متن شايف غير نفسك واللي بيعمله مع عياله ده فرض عليا وزني كل البنات ما بتشتقي على
عيالها"

خلي انهردة بداية لكل واحد منكم بقدم تقدير لشريكه وشريكته بحكوله موقف لطيف فرحه من التاني خلال
الأسبوع بقولها إنتي نعمة كبيرة في حياتي كعمله أكلة بيحبها وتقوله إنت تستاهل أحسن طبخ وأكل في الدنيا
على تحبك وشغفك عاشانا "

#تقدم التقدير تلقى المزيد من الحب
#أزواج_امانة
د/امانة حسين فريد المرصفي



Amenah Hussein
Marriage Therapist
01011535567

Post 2

← → ↻ Secure | <https://www.facebook.com/amenahcare/posts/1148481205255114>

د/ءامنة حسين فريد - استشارات زوجية

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د/ءامنة حسين فريد - استشارات زوجية
January 8 at 7:41pm · 🌐

المشكلة دي جائلنا على اكونت صفحتنا في صراحة ..
وأحب أعلق عليها بكام نقطة :
صاحبة الرسالة كان عندها مشكلة مع جوزها وهيا صداقاته المتعددة مع الجنس الآخر ، بس للأسف نتج عن تكرار المشكلة مشكلة "فقدان الثقة" بتعتبرها في العلاقات الزوجية أكبر من المشكلة الرئيسية .
عزيزة أقولك سيدي حاجتين :
الأولى اللي هوا بيجمله ده ذنب بينه وبين ربنا أو لا قبل ما يكون ذنب في حق علاقتكم الزوجية ، وإنتي بكل الطرق لا تلامي على شيء ولا تحملي نفسك فوق طاقك دي حاجة تخصه هوا وإنتي تقي في نفسك واهتمي بجيالك ولا تسيبي جريمته على علاقتك إنتي دي شيلته هوا ...
ثاني شيء :توحي سبب صداقاته المتكررة هل في شيء في ايديك ممكن تعمليه بحيث يقلل من تصرفاته ولا ده طبع فيه ولو عملتي أراجوز برود هيكلم بنات ؟؟؟ لو في حاولي تصلحيه وتعالجيه بتوجيهات منه لملي احتياجاته وإشباع رغباته وده مش شرط يكون في العلاقة الخاصة ممكن حاجات تانية يجيبها ممكن توغريباله .
أحب أقول للرجال اللي بيأذي مراته بسلوكياته إنت بتخون العهد بينك وبين ربنا وزوجتك لو فيها كل العجز مش مبرر ليك تحصي ربنا وتخرجها وتفقدنا الثقة فيك ، إنت الخاسر الأكبر لو فقدت ثقتها فيك ومش هتقدر أوعديك إنك ممكن ترجع الثقة دي ثاني لإن الثقة ركن شديد يقوم عليه العلاقة الزوجية ولما بتتكسر صعب اوي ترميمها أو إصلاح العلاقة تاني وتحتاج مقومات كثير ومجهود كبير ممكن تعمله إنت بس ممكن شريك مايقبلوش .
وعمر زوجتك ما هتخرج تثق فيك زي الأول هتفضل ساوية علامة في قلبها في حال تم علاجها .
وياما رجاله بتتوب بعد فوات الأوان ومايقدر يحسن نفسه راجل مالي عين مراته تاني حتى لو المشكلة الرئيسية اتعالجت .
راسلونا على اكونت صراحة وابتولنا رسالكم وهنرد عليها عالصفحة في بوست
[/https://amenah88hussein.sarahah.com](https://amenah88hussein.sarahah.com)
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#صراحة
#مشكلة_وحل

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د/ءامنة حسين فريد - استشارات زوجية

Like Reply · zw

د/ءامنة حسين فريد - استشارات زوجية
January 9 at 7:00pm · 🌐

الرجل يجبر عن حبه في كثير من الأحيان بالفعل ، وليس بالقول ، والمرأة تكسر عن حبه في كثير من الأحيان بالقول ، وليس بالفعل ..
والأحسن بقى هوا اللي يجبر عن حبه للثاني بالطريقة اللي التاني يجيبها ويفضلها من كلام أو أفعال أو لمسات أو هدايا أو خدمات
#خمسة_لمصحتك_الزوجية
#معلومة_سريعة ... See More



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د/امانة حسين فريد - استشارات زوجية

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د/امانة حسين فريد - استشارات زوجية
January 12 at 4:11pm · *

يوم الاجازة حاولي متعديش طول اليوم في المطبخ ، حضري وجبات خفيفة ف الفريزر خلال الاسبوع ، واعلمي سندوقتات قدميها بشكل ظريف لعائلتك عشان يبقى عندك وقت لتعدي مع زوجك واولادك بشكل اكبر ، حاولي تكون اجازتهم هي كمان اجازتك .

#اجازتي
#يوم_عائلكي
#ازواج_امانه



Amenah Hussien
Marriage Therapist
01011535567

د/امانة حسين فريد - استشارات زوجية
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د/امانة حسين فريد - استشارات زوجية

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د/امانة حسين فريد - استشارات زوجية
January 16 at 11:32am · *

صباح الورد عليكم سامحونا إنأخرنا عليكم 🌹
انهارده هكلمكم عن نوع معين من المشاكل اللي جتلتا الاسبوع اللي فات بشكل متكرر بصور مختلفة...
مضمونها إن الواحدة لما دخلت في علاقة الجواز نسبت نفسها ومحورت حياتها كلها حولين جوزها أو بيئها أو أولادها وبس روجت على نفسها كثير وضحت بمبادئ أو عملت مواقف سلبية تتناهي مع طيبيتها من باب إرضاء اللي حولها .
مهم أووووووووي لكره الصبح إنك تفرقي بين نفسك وبين جوزك وبين علاقتك بجوزك ..
الثلاثة دول تلت حاجات منفصلة بيلاقوا في أوقات بس ماعماش واحد ، وبالتالي كل حاجة فيهم محتاجة اهتمام خاص ومحاولات مستمرة لتطويرها .
فمثلا مايفتمش تصحى بنفسك عشان جوزك ولا عشان نفسك تنسى تشتغلي على علاقتك الزوجية ..
طبعاً ممكن يجي أوقات حاجه منهم تمنى عائلتيه والأولويات يتغير ترتيبها بس هيظل إن كل حاجة منهم لسه في لسه الأولويات ماتمسحش .
ارجعي اكتشفي نفسك من جديد لسه الوقت مافاتش .
ارجعي اعلمي اللي بتخيه وببسطك لسه في أمل .
ابدئي بخطوات بسيطة كل يوم لحد ما تقابلي نفسك تاتي اللي ضاعت منك .
راسلونا على أكونت صراحة للصفحة وهنخاتر من حكايكم ونعلق عليها ، وطالما لسه في أرواح بتتعلق بالسعادة ونفوس بتتور عاراحة هنعامل معاكم ومجودين وينمد ايد المساعدة والنصح والعون 😊😊😊
[/https://amenah88hussein.sarahah.com](https://amenah88hussein.sarahah.com)
#ازواج_امانه
ببم د/امانة حسين فريد المرصفي
مطبيب نفسي واستشاري العلاقات الزوجية

د/امانة حسين فريد - استشارات زوجية
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د/امانة حسين فريد - استشارات زوجية

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د/امانة حسين فريد - استشارات زوجية
January 22 at 7:00pm · 🌐

الأحسن في المشاكل الزوجية انكوا ماتخلو من طرف ثالث لعلها إلا لو حد متخصص ، أكثر الأزواج بيأخذ الموضوع ده على شكل اتهامه بضعف الشخصية ، وعدم القدرة على حل المشاكل ، ويحسن ساعته بالتقصير.
❤️ تقدرنا نتعلموا قواعد وأساسيات بناء علاقة سوية مع شريكك وازاي نتفاهموا مع بعض ونيفوا أحسن أصحاب
#معلمة_سريعة
#خمسه_لصحتك_الزوجيه
#ازواج_امنه



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د/امانة حسين فريد - استشارات زوجية

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د/امانة حسين فريد - استشارات زوجية
January 23 at 7:00pm · 🌐

من أقوى أركان الجوار الثقة المتبادلة بين الطرفين ، ولو دخل الشك والخيرة قلب الزوجة أو جهه في تكثير الزوج ممكن يحرق الأخضر واليابس ، ولو تشاكة فيه واتجسست عليه هتزدني مشاعرك السلبية وأفكارك اللامتناهية إنه بيخونك وبيداري ومخبي عليكى ، في نهى صريح فالقراءان "ولا تجسسوا"
تكتيشك في موبايل واكلت ولاب جوزك غير مسموح لاكتين بيحبوا بعض .
وتصرفاتك المريية وعموسك وإنسحابك وعدم اهتمامك بزوجتك حتى لو من غير مايكون في واحدة كاتية في حياتك ... هيزود قلبها وعدم كفتها وعدم احساسها بالأمان ناحيتك .
#ازواج_امنه



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